DIVERSITY AND INCLUSION IN COMMUNICATION CAMPAIGN HABIB JAFAR CONTENT

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Abstract

Habib Jafar, a young preacher, actively uses social media to spread tolerance and peace messages. This study uses a qualitative approach, with observation (observation) on direct primary sources that are audio visual. Secondary sources are obtained from various relevant literature or other references, both in the form of scientific journals and media coverage. This study aims to find out how Habib Jafar can be included in the category of preachers who always appear attractive in all the content he made. Showing diversity and showing the insclusivity of a content that aims to share its da'wah content so that anyone can enjoy this existence certainly makes the da'wah that is easier, flexible and efficient. The content presented by Habib Jafar was delivered to withdraw the interest of young people to love Islam.

Keywords: Da'wah Communication, Diversity, Habib Jafar

INTRODUCTION

The development of technological advances that occur in other parts of the world requires Indonesia to also follow these technological developments. This is because Indonesia is not too far behind, even though Indonesia is still called a country. The need to keep up with technology requires Indonesia to adapt in using technology, mindset, and even daily behavior in society.

Indonesia is known as a multicultural country (Putra et al., 2021), namely a country where there are many differences in cultural, racial, ethnic and religious aspects (Akhmadi, 2019). Tolerance, justice and unity are the relevance of multiculturalism as contained in the words of Allah surah al-Hujurat: 13 "Then, We made you into nations and tribes so that you might know each other." This verse explains that Allah created humans from various ethnic groups so that humans would know each other. In this case, differences are something that must be respected and appreciated. However, it is not uncommon for conflicts to occur between ethnic groups, especially in religious matters. Ironically, radical, intolerant and ghuluw attitudes have spread to the millennial generation as the successor to the baton of a nation that has an expressive character (Musdalifah et al., 2021).

Religious moderation is a solution to building an attitude of tolerance between religious communities (Novianto, 2022). The characteristics of the millennial generation are very different from previous generations. The uniqueness of this character is influenced by socio-culture, where the millennial generation is very familiar with the use of digital technology and social media. In all aspects of their lives, the millennial generation always involves information technology and social media (Statistics, 2018).

The convenience offered by technology makes it easy for people of all generations to find all the information they need. One of them,

information regarding religious knowledge. Religion is an identity that every human being must have, especially in Indonesia. The existence of social media makes it easy for ulama and ustadz to convey their da'wah. The spread of da'wah has experienced rapid development, this change can be seen in the process of spreading da'wah, which previously only went from house to house or village to village, now digital media or social media has become a place for spreading da'wah. Social media plays a very important role in spreading da'wah content, the convenience it offers makes da'wah content spread widely among Mad'u. There is ease in disseminating da'wah content through social media which is used by ulama and ustadz to spread goodness. One of them was carried out by Habib Husein Ja'far al Hadar.

The use of social media as a means of da'wah is increasingly popular among people who want to spread religious messages widely, for example through da'wah content. Al Quran and Hadith (Zaini & Rahmawati, 2021). They can post regularly or use features like Stories on Instagram and Facebook to spread messages to their followers. Da'wah of Islam through social media is an advancement of knowledge in the world because social media allows scholars to carry out Islamic da'wah, which of course increases religious knowledge and faith for followers and people who watch the content. (Sari, 2022).

Habib Jafar is one of the Habibs who is greatly admired by young people today because his preaching communication style is considered appropriate and easy for young people to understand. One of the most popular contents among young people at that time was "Youth Lost", which of course was attended by Habib Jafar and his two friends Coki Pardede and Tretan Muslim who are comedians, the content contains questions from followers on Instagram, but there are also lots of funny questions, so Habib Jafar answered this question with Islamic content, but still entertained a few young content lovers.

Habib Husein Jafar is one of the creators of preaching content on social media. Currently, Habib Husein Jafar is a young Habib figure who is close to young people. Habib Husein Jafar is a writer and Islamic preacher. Coming from Madura, Habib Husein Jafar is believed to be the successor of the Prophet Muhammad SAW, who is known to the public as the young Habib who spread Islam through love. (Fiardhi, 2021). Then Habib's closeness to youth made him known as a millennial Da'i because his preaching is much in demand among today's youth.

RESEARCH OBJECTIVE

The main problem of this research is how Habib Jafar faces religious diversity and moderation which has existed for a long time in Indonesia. This research aims to see how diversity and inclusion are in Habib Jafar's communication campaign content. The results of this research are expected to provide beneficial implications, both theoretical and practical. Theoretically, it is hoped that this research can contribute to enriching the body of knowledge regarding religious moderation. Practically, this research is expected to become a reference in implementing diversity and inclusion in Habib Husein Ja'far al-Hadar's communication campaign content.

LITERATURE REVIEW

This literature review portrays Habib Jafar as an influential figure in modern Islamic preaching, blending traditional preaching methods with technology and social media. With an innovative approach, he has successfully reached various segments of society, particularly millennials. Despite facing challenges and criticism, Habib Jafar's role in spreading Islamic teachings in the digital era

remains an important subject for further study.

Habib Jafar has emerged as a prominent figure in the religious world, particularly as a scholar and preacher with an innovative approach. This study will explore various literature discussing Habib Jafar's preaching methods, especially in the context of social media usage and modern communication techniques.

1. Habib Jafar's Preaching Approach

The preaching approach utilized by Habib Jafar is a combination of traditional methods and modern communication techniques. It not only focuses on conveying religious messages but also on ensuring that these messages are well received by a diverse audience, including the younger generation. This approach ensures that religious values remain relevant in everyday life.

By using the term "Login," Habib Jafar emphasizes that the purpose of creating Login content is not for Islamization but rather to strengthen interfaith tolerance and mutual learning. In a video uploaded on April 31, 2023, in the 9th episode of the Login content, he mentioned that although the content might seem to aim at inviting people to Islam, its purpose is not to convert people but to educate the Indonesian public, the majority of whom are Muslims, to be more mature in their faith(Husna, 2023).

Habib Husein Ja'far Al-Hadar's communication strategy in the #LoginDiCloseTheDoor podcast and with Onad involves the use of media, humor, and material tailored to the audience's needs. He delivers his sermons with clear, polite, and effective language, supported by a simple appearance, attractive titles, and a discussion-based approach(Sya'bani et al., 2024). Additionally, Habib Jafar interacts with his followers through comments and messages. He uses Instagram's visual features, such as images and videos, to clarify the messages he wants to convey(Iskandar & Habibi, 2023). High interaction, positive comments, and video sharing indicate the effectiveness of his preaching in enhancing the audience's understanding, attitudes, and actions towards Islamic teachings(Sary et al., 2021).

2. Utilization of Social Media in Preaching

Habib Jafar's use of social media has become an integral part of his preaching strategy, allowing religious messages to reach a wider and more diverse audience. He utilizes platforms such as YouTube(Lestari & Inayah, 2024)(Muchtar et al., 2023), Instagram(Hopipah & Muary, 2024), TikTok(Siregar & Abdullah, 2023), and Twitter (X) (Putri, 2023) to disseminate Islamic teachings in a manner that is easily accessible to the general public, particularly the younger generation.

Habib Husein Ja'far employs social media to spread Islamic teachings in a modern and creative way. Research shows that his approach reaches a broader audience, especially millennials(Fajrussalam et al., 2023), and has garnered a high number of viewers due to its inclusive, interactive, and creative approach(Pahlevi, 2023). His social media preaching content makes the dissemination of religious messages easier, more flexible, and efficient, attracting the interest of young people to love Islam. Habib Jafar's approach is considered effective in reaching millennial audiences, who may find rigid and monotonous religious teachings difficult to accept(Anggini & KN, 2023), and invites viewers to explore Islam more deeply in an enjoyable manner(Effendy et al., 2023).

The content presented by Habib Jafar on social media often contains religious messages wrapped in a light and entertaining approach, yet still profound in meaning. This has opened up new avenues for religious communication in the digital era, where spiritual messages can be delivered more interactively and attractively. In addition to the

previously mentioned social media platforms, Habib Jafar also preaches through audio content platforms such as Noice(Lutfiah, 2023), Spotify(Sary et al., 2021), and Apple Podcasts(Apple Podcasts Preview, 2021).

3. Challenges and Criticism

Despite this, Habib Jafar's approach faces challenges and criticism from some quarters. There was a boomerang effect on one of Habib Jafar's Instagram posts when an attempt to promote tolerance triggered negative reactions. Some Instagram users felt that the message threatened their values or identity, leading to increased oppositional rhetoric and provocation. Research provides insights into the challenges of spreading positive messages on social media and the importance of more sensitive and contextual communication strategies to mitigate the risk of a boomerang effect, thereby promoting tolerance and diversity more effectively(Fadila et al., 2024).

Habib Ja'far Al-Hadar uses a preaching style tailored to the millennial generation, but its reception needs to be evaluated from various perspectives, including from Ustadz and Ustadzah who also belong to that generation. For students, the role of Ustadz and Ustadzah is not only as transmitters of knowledge but also as role models of character(Firmansyah & Nasvian, 2022).

METHODOLOGY

This research uses qualitative research methods which are library research in nature using books and other literature (Sugiyono, 2017). Qualitative research requires descriptive analysis to provide a clear, objective, systematic, analytical and critical picture or information about Husein Ja'far al Hadar's da'wah strategy.

Data collection was carried out using three methods, including: Explorative, namely exploring and describing the data as it is.

Interpretation, namely providing meaning, significance and analysis of descriptive patterns and relationships between the data found (Barnsley & Ellis, 1992). Analysis, namely efforts used to obtain scientific knowledge by providing details about the object being studied, or simply obtaining clarity about something (Sudarto, 2002).

Data sources come from journal articles, books, content on digital media, and the results of previous research discussions. After the data is collected, analysis is then carried out using descriptive content analysis techniques, meaning that the researcher discusses the content and information in depth (Affifudin, 2012).

Researchers collect data as a whole then read and study it. Then note important things that can be used to sharpen the research analysis. After all the data has been collected, categorization and polarization are carried out so that it can facilitate the process of interpreting the data in explaining DIVERSITY AND INCLUSION IN COMMUNICATIONS CAMPAIGN CONTENTS HABIB JAFAR

RESULTS

1. Contemporary Islamic Da'wah Strategy in the Digital Era

Strategy can be interpreted as a science about skilled abilities in handling and planning things, tactics and strategies are needed to achieve goals, one of which is disseminating information and religious teachings (da'wah) to the community.

Da'wah is defined as a process of internalization, transformation, transmission and diffusion of Islamic religious teachings in the life of practicing Islam as lil alamin. conveyed to the entire community (Efendi, 2021) Current technological developments also have an influence on the spread of religious values in society, one of which occurs in the da'wah strategy used by da'i in approaching

mad'unya.

Da'wah strategy is a process of organizing, directing and determining methods and efforts with the aim of facing the targets of da'wah in various situations and certain conditions, this is done in order to achieve the maximum goals and objectives of da'wah in spreading da'wah (Baidowi & Salehudin, 2021).

The arrival of Islamic teachings in Indonesia was inseparable from various preacher figures who broadcast the teachings using various methods and strategies so that they could be accepted by society at that time. Islamic teachings are conveyed with a peace strategy. Among them are through trade, marriage, social level, education, and arts and culture (Nurfajrina, 2022).

The beginning of converting to Islamic teachings using trading strategies started with Muslim traders from Arabia, Gujarat and Persia who came to Indonesia. In essence, people who trade can usually communicate well with other people. Furthermore, Arab, Gujarati and Persian traders married the daughters of kings and nobles at that time, so that religious teachings could spread widely. Furthermore, the preachers and wali songo spread Islamic teachings in places of study. Initially, the wali songo used the place of study for Hindu and Buddhist monks, the place was called Mandala, then the Mandala was changed to Islamic boarding school as a place for student education (Kumparan, 2021). The final strategy used is through art. At that time, the art that was watched as entertainment was used by the Wali Songo to spread the teachings of Islam. Wali Songo and the preachers are well received in society, then during artistic performances, Islamic preaching and values are inserted into the performances. The term contemporary is a term related to the period, the period referred to is the present or modern era in which sophisticated and new communication tools are found. Contemporary da'wah is the delivery of da'wah which is carried out using developing technology, utilizing more modern technology, and using electronic and digital facilities such as TV, internet and others (Fazri, 2020).

Contemporary da'wah strategies in facing modern lifestyles contain three indicators of a da'i carrying out contemporary da'wah. First, da'i are considered people who keep up with the times. Second, preaching by applying contemporary material. Third, da'wah activities use contemporary technological media (Efendi, 2021).

In practice, appropriate preaching material for modern society is related to thematic studies. This means that Islam is studied by taking certain themes that are in accordance with the demands of the times. The facilities use print and electronic media. As well as, conveying da'wah messages textually and contextually. The thing that must be considered in contemporary da'wah is that the da'wah message must be packaged in an attractive way so that it has appeal, so that it can be well received by mad'u. Utilizing the media as a tool for da'wah by creating a da'wah portal with content that is not always written, but can also be packaged into vlogs, soundcloud, infographics, and also memes, uploaded to YouTube is also a way to make da'wah more widespread.

2. Utilization of Instagram Social Media as a Da'wah Tool

Habib Jafar uses social media Instagram as a means to share lectures, advice and religious teachings with his followers. Through Instagram media, one of the digital platforms that people are interested in, especially the younger generation. (Parhan, Jenuri, & Islamy, 2021). Through this platform, Habib Jafar can reach a wider audience and expand the impact of his preaching. By preaching via social media, Habib Jafar can freely preach wherever and whenever. All that's left is to upload it to Instagram via social media.

DISCUSSION

Habib Jafar's Da'wah Communication Style on Instagram

a.   Verbal Communication Style

Use of simple language. Habib Jafar uses language that is easily understood by various levels of society so that it can be understood by various groups. (Yenti Afnidar & Mulyana, 2022). He avoids using complicated or too technical language so that everyone can understand his message. Short video lectures. Habib Jafar often gives short video lectures on Instagram about the contents of the lecture. He conveyed religious messages in a concise and clear teaching style so that his followers could easily understand them. Habib Jafar also uses religious quotes in his writings which he shares on Instagram. It conveys religious messages with texts accompanied by relevant religious quotes. This helps convey the message effectively and efficiently.

b.   Non Verbal Communication Style

Facial expressions In his lecture video, Habib Jafar uses expressive facial expressions to show emotions and emphasize the message conveyed. Expressions that are firm, loving or serious can help convey a message more powerfully. Habib Jafar's body gestures are the right gestures to emphasize important points in his lecture. He knows how to use hand or body movements that support the delivery of the message conveyed (Zaman, 2017). providing a clearer visualization for its followers.

Habib Jafar also uses relevant images and graphics to strengthen the message conveyed. He also uses illustrations, infographics or images with attractive fonts to convey messages visually. The research results from the analysis carried out by observing the content uploaded by the Instagram account @husein_hadar are that da'wah is spreading to various groups and religious understanding is starting to emerge among its followers.

Relevant content and easy-to-understand language help followers better understand religious teachings. There was positive interaction between Habib Jafar and his followers. Responding to comments and messages created an atmosphere of positive interaction, strengthened the bond between the congregation and their preachers, and formed a mutually supportive community.

CONCLUSION

There are several conclusions from this research that can be of concern, including:

1.   The spread of da'wah has experienced rapid development, this change can be seen in the process of spreading da'wah, which previously only went from house to house or village to village, now digital media or social media has become a place for spreading da'wah.

2.   Habib Ja'far Husein al Hadar made a new breakthrough by taking advantage of this. Da'wah strategies used in a contemporary way. The way he builds emotional closeness with his mad'u is through jokes and his eccentric style in delivering every preaching material.

3.   Habib Jafar's communication style on the Instagram social network, both verbal and nonverbal, has a positive effect on the spread of religious messages. Habib Jafar succeeded in creating relevant content, easy to understand language and using Instagram's visual features to strengthen his message. His responsiveness to his followers' comments and messages also helps build positive interactions and expand the reach of his preaching.

The results of this research are expected to provide benefits, both theoretically and practically. Theoretically, this research is expected to contribute to enriching the treasures

of Islamic knowledge regarding religious moderation among millennials. Practically, this research is expected to become a reference in implementing religious moderation among millennials according to Habib Husein Ja'far al-Hadar. This research has limited literature and so further researchers can analyze it more critically. This research recommends that religious institutions implement religious moderation among millennials.

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