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Original Article



## Analyzing the Preacher Communication Model on Social Media Content: Social and Political Issues of Indonesia

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### Abstract

This study analyses the communication models used by two preachers, Habib Husein Jafar and Aab Elkarimi, to spread *Da'wah* messages through *Da'wah* phenomena on social media. This research focuses on how these two preachers use social media, especially TikTok and Instagram, to communicate religious messages and raise relevant social and political issues. The analysis method is carried out by observing the TikTok content of the two preachers and analyzing their communication approach. The results show that the preacher Habib Husein Jafar adopts a modern and youth-friendly communication style, with an appearance and speaking style different from the general image of "Habib". He utilizes everyday social phenomena as an entry point to deliver Islamic religious messages that young people can accept. Besides that, Aab Elkarimi, as a young content creator, adopts a critical approach to presenting in-depth analyses of social, political and religious issues. He invites his audience to think critically about the phenomenon and relate it to the teachings of Islam. Both reached their target audience, young people, with positive effects. Their messages help build a deeper understanding of Islamic teachings, overcome negative stereotypes of religion, and encourage a more critical view of social and political issues. This research provides insights into how preachers can use social media as an effective tool to spread religious messages and bridge the gap between religious teachings and the social and political realities their audiences face in today's digital age.



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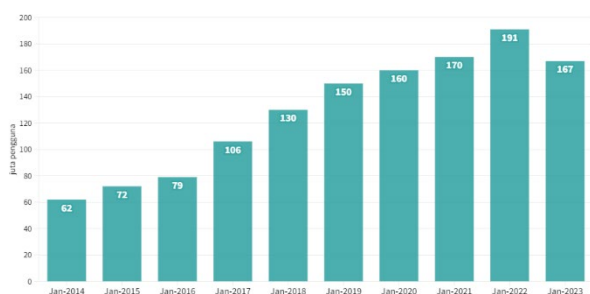
### 1. Introduction

The development of technology today affects the growth of various sectors of life, ranging from agriculture, economics, telecommunications, health, and others, which can help people to do work more easily. This technological development has also triggered the emergence of the internet network, which allows people to connect even though they are far apart. Quoted from [cnbcindonesia.com](http://cnbcindonesia.com) (Leiner et al., 1997), the internet existed in 1969 as a computer network created by the Advanced Research Projects Agency (ARPA). ARPA then built the first internet network called ARPANET, which has formed its current internet network. Not only that, but the internet also continues to experience developments, starting from expanding the reach of the internet and then developing networks, starting from 2G, 3G, 4G, and

currently reaching 5G. The internet can connect one human to millions of other humans through computer networks. This computer network is connected to web pages, social networks, email, file transfer protocol (FTP), telnet, e-commerce, online games and other applications.

Therefore, people can feel the internet's various benefits, from exchanging information, education, entertainment, supporting economic activities, promotion, branding, and others. One of the developments in the internet network is social media, and it cannot be denied that social media is a place that makes people feel "at home". Social media is a medium that facilitates people's communication through digital platforms. Media is an intermediary that connects communicators with their communicants. Besides that,

social is the interaction between people in society or social attitudes in general. So, it means that social media is a device that connects people to interact with each other, exchange greetings and jokes, stay in touch, and spread social attitudes that can be seen from each other's personalities through social media. As said by (Carr & Hayes, 2015), Social media has a basic character, namely forming a network between users. The network is not only to get friends or followers but also to build user interactions.



**Figure 1.** Social Media Active User Data January 2023

Source: We Are Social

According to We Are Social in Figure 1, Indonesia's active social media users were 167 million in January 2023. This number is equivalent to 60.4% of the population in the country. Also, the number of active social media users in January 2023 decreased by 12.57% compared to the previous year, reaching 191 million people. It is the first decline in the last decade. Furthermore, the number of internet users in Indonesia reached 212.9 million in January 2023. In contrast to the decline in social media, the number of internet users at the beginning of the year was still 3.85 percent higher than in the previous period. In addition, the average Indonesian uses the internet for 7 hours 42 minutes daily.

It cannot be denied that social media is a gathering place for people in cyberspace or what people are commonly called net citizens/netizens. The number of people who use social media proves the various uses that can be obtained through social media. Social media can carry out various two-way activities in various forms of collaboration, exchange and mutual acquaintance in written, visual and audio-visual forms. Social media's usefulness begins with sharing, Collaborating and Connecting (Kane et al., 2014). Social media has various platforms, including Facebook, Instagram, TikTok, Twitter, WhatsApp, Line, Tumblr, Pinterest, telegram and YouTube.

The exchange of information on social media is very fast. The media is an important part of people's lives. Whether we realize it or not, the media has a positive and negative influence in shaping people's patterns and behaviour (Hermes, 1993). Just as television can provide information, spread ideology and influence others, social media can do the same. Social media can be a means

for anyone to convey various kinds of ideologies, one of which is religious ideology.

Religion is considered monotonous in this era, but it can become something interesting when packaged well. Preachers or *Da'i* also use the opportunity to disseminate information more widely and massively. *Da'wah*, which can usually only be heard and seen in mosques or from pulpit to pulpit, can now be found easily on social media. For preachers, social media is quite effective in spreading religious teachings. The meaning of *Da'wah* terminologically is to invite and call Islam to the guidelines of life that Allah SWT approves in the form of amar ma'ruf nahi munkar Munawir (Irawan & Radiamoda, 2023). Ummah (2023) added that to realize the values of *Da'wah* communication, communicators or *da'i* must have concepts and methods to communicate *Da'wah* to millennial society.

The phenomenon of existing preachers already reflects this. Many of the preachers already have their target audience. Such as the preacher Habib Husein Jafar, who chooses young people with a background of lack of understanding of Islam, or Hanan Attaki, who chooses the target youth with a tendency to be upset about life and others. *Da'wah* is delivered not only by people who already have a name but also by people who are new to the world of *Da'wah* or from millennials to millennials.

Social media is a medium for preaching for preachers, but unfortunately, it is not easy for preachers to be accepted by the wider community. The existence of algorithms on each social media platform limits the spread of *Da'wah*. The existence of new preachers who have their preaching style is also a refresher in preaching. It shows that *Da'wah* can be done by older adults and young people still learning. One of the important things in *Da'wah* is the substance conveyed, namely the teachings sourced from the Qur'an and hadith. Zhang (2003) said the delivery of information not only aims to make people understand and understand the content of information but also that people believe and submit themselves to the content or message of the information.

Thus, a *Da'wah* activity will contain activities and processes of socializing ideas and concepts and internalizing Islamic teachings' values and rules. Among the many preachers, researchers see a model of *Da'wah* communication carried out by preachers. According to Sereno and Mortensen (1970), the communication model is an ideal description of what is needed for communication. For communication to occur, several elements are needed: sender, receiver, message or information, media or communication tools and feedback. Added again, according to Peck et al. (2013), There are 3 functions of the communication model (1) describing the communication process, (2) showing visual relationships, and (3) helping to find and fix communication bottlenecks.

As we know, social media has its characteristics and complexities. Through the phenomenon of preachers who have sprung up on social media, especially on Instagram, researchers are interested in seeing the communication models used and the messages these preachers convey. Through the communication model, researchers can describe the elements of communication used and the preachers' communication process. In this case, researchers took two preachers with different characteristics, namely Habib Jafar and Aab Elkarimi. From the observations made by researchers, the two preachers have different segmentations, messages and styles. Even so, the Islamic values conveyed several times have the same content.

### 1.1. Habib Jafar

The full name of this preacher is Habib Husein Bin Ja'far Al-Hadar, S.Fil.I., M.Ag., commonly addressed as Habib Jafar. Born on 21 June 1988, Habib Jafar is a man of Madurese blood and has a lineage with the Prophet Muhammad. Starting as a preacher and writer, he is now better known through his content on YouTube, Instagram and TikTok. On Tiktok, the followers owned by Habib Jafar are 2.3M. Habib Jafar is famous for collaborating with Indonesian artists, such as Onad, Boris, Deddy Corbuzier, Tretan Muslim, and Coki. One of the famous programs on YouTube is the "Lost Youth" program.

### 1.2. Aab Elkarimi

Having the full name Abdul Qodir S.Pd., M.Ars, he is better known as Aab Elkarimi. Born on 18 February 1995, Aab started his career as a book writer with Gerakan Menolak Sembrono. He continued to the world of content creators who produced content on social issues wrapped in *Da'wah*. Currently, he has 428.1K followers on TikTok. In this study, researchers looked at the communication model carried out by these preachers and the messages conveyed, namely those related to social and political issues. As is known, *Da'wah* is a message from Allah SWT delivered to the Prophet Muhammad and then continued by his friends. In this case, messages wrapped in *Da'wah* have meanings that want to be conveyed, ranging from social to political issues.

## 2. Materials and Methods

This study uses a phenomenological study method in a qualitative research approach. A qualitative approach is a process of understanding and research based on methodologies that explore social phenomena and human problems (Mohajan, 2018). This method was chosen because it can describe the relationship between categories that will be identified and organized in this study. The qualitative approach was chosen because

researchers wanted to explore phenomena that could not be measured and were descriptive, such as the process of work steps, recipes, varied concepts, characteristics of goods and services, images, styles, cultural procedures, physical models of artefacts, and so on (Tracy, 2019).

Meanwhile, phenomenological studies seek to understand how individuals experience and give meaning to specific experiences. The phenomenology approaches the object of research constructively and conservatively without following prejudices from previous conceptions (Merriam & Tisdell, (2015). Research with a phenomenological approach aims to understand the meaning of various events and human interactions in a unique context (Cilesiz, 2011). In this study, researchers focus on the phenomenon of preachers who create *Da'wah* content, which is then in demand by the target audience.

The phenomenological approach emphasizes the subjective aspects of human behaviour to understand how and what meanings they form from various everyday events. Data collection methods are used as measuring tools and evidence (Sadan, 2017). Data collection was carried out using primary data and secondary data. This study uses data collection sourced from secondary data because this research focuses on the phenomenon of preachers on social media.

## 3. Results and Discussion

In this study, researchers discuss the communication model of preachers through the phenomena of preaching on social media, which also raises social and political issues. Social issues affect society and are considered a problem, controversial, and related to moral values. Meanwhile, political issues are discussions related to practical politics related to government, both in groups and individuals. It seeks to identify the phenomenon of *Da'wah* content on social media, which discusses religious teachings and social and political issues in Indonesia. This study took two subjects, namely Habib Husein and Aab Elkarimi.

### 3.1. Habib Husein Jafar

Preacher Habib Husein Jafar started content on his online media on YouTube under the account name Jeda Nulis. Habib Jafar paused the writing because he saw the current trend of people watching more on digital media than print media. Habib admits that print media's dissemination cannot be as massive and effective as digital media. Therefore, he utilized the existing trend to spread Islamic values. Not only that, Habib also opened other media, namely social media such as TikTok and Instagram. Habib Jafar delivered the preaching through social media.

In this study, researchers looked at the communication model carried out by Habib Jafar. The following is a description of the communication model carried out by Habib Jafar:

**Who:** This message was delivered by Habib Jafar, a preacher who is a descendant of the Prophet Muhammad. Habib Jafar graduated from UIN Syarif Hidayatullah Jakarta, majoring in Philosophy and continued with a master's program in Qur'anic Science and Tafsir at the same University. Habib Jafar gives a different impression from most people's stereotype regarding the figure of "Habib" which is usually shown with a turban, short robe and thick beard. The "style" used by Habib Jafar is the style of young people wearing shirts, jeans, and watches but still wearing a cap.

**Says What:** the message conveyed by Habib Jafar is a *Da'wah* message that is communicated in a way that young people and exciting content can accept. The message conveyed through social media is packaged by making videos ranging from short explanation vlogs and dramas to podcast videos in which he is the speaker. Here are two pieces of TikTok content created by Habib Jafar.

**Table 1.** Habib Jafar's content

#1 Content 22/07/2023	#2 Content 19/07/2023
Learning Faith from a Parking Driver The content is a short drama:  A man is shown parking his motorbike in front of a supermarket. After returning to his motorbike, he enters the supermarket and meets the parking attendant, played by Habib Jafar. Then a conversation takes place, H = Habib, who plays the role of a parking attendant  P=A motorbike rider. H= The parking lot Q= Is there any feeling? H= Are you an atheist? P= How come? H= Well, not all of them are invisible, which means they do not exist.	The difference between Qanaah and foolishness The content is in the form of a short explanation vlog video: A Sufi was asked why some people are stupid because they are content with what they have, and the Sufi replied that it was not stupid but Qanaah. Stupid and Qanaah are not only different but contradictory. Qanaah is feeling enough for something so great, namely the afterlife. Meanwhile, stupid feels enough for something so trivial, namely the world.

Table 1 shows the Habib Jafar, in creating his content, also follows social phenomena in society, such as in content #1, which is seeing the phenomenon of parking attendants who are often absent when putting a motorbike and then suddenly are behind the motorbike when someone is about to leave the parking lot. Not only linking social phenomena, Habib also added his *Da'wah* message by giving meaning to the phenomenon that not everything invisible exists. Through this content, Habib

wants to tell us that God exists even though we cannot see Him.

In content #2, Habib briefly explains the meaning of *Qanaah*. The message conveyed by Habib Jafar is quite clear: humans should feel sufficient and accept the provisions that God gives because the purpose of feeling sufficient is for happiness in the afterlife, not happiness in the world, which is only temporary. Habib Jafar delivered this message because he saw a social phenomenon in a society that shows off wealth, success and other happiness that is only worldly. In addition, this message was delivered by Habib Jafar in a subtle and gentle tone so that it could touch the people who saw it.

3.1.1. In Which Channel

Habib Jafar delivers his *Da'wah* messages through social media, including Instagram, TikTok and YouTube. In content #1 and #2, researchers took the data from TikTok content on the @huseinjafar account.

3.1.2. To Whom

The target of Habib Jafar's preaching is young people; from what researchers observe, the young people targeted by Habib are young people who still do not have much knowledge about Islam, critical young people, young people who still like to hang out with their friends, young people who still rarely practice Islamic teachings and young people who still do many things that Islam prohibits. Suppose Habib usually only preaches in the pulpit of the mosque. In that case, Habib Jafar often preaches youth podcasts such as onad, boris bokir, coki pardede, tretan muslim and others in cafes. Habib Jafar also created a podcast program entitled "Youth Lost". Habib Jafar has a special target segment among his chosen young people. This special target makes the content customized and made to be aimed at that target.

3.1.3. With what effect

The effect of the message conveyed by Habib Jafar with a carrier that breaks the stereotype about Habib makes young people accept the presence of Habib Jafar. After his figure was accepted, Habib Jafar gave *Da'wah* his messages, which were tailored to the needs of his target audience. Through observations and analyses that researchers conducted, the effect of Habib Jafar's message is that many young people now know the values of Islamic teachings. Islam can be known as a good teaching and has high religious tolerance. Islam is a religion full of love which is different from what has been constructed about Islam terrorists, radicals and so on. These views can now enter young people so that they can believe more about Islam.

### 3.2. Aab Elkarimi

Who: Aab Elkarimi is a young content creator who discusses social, political and religious issues. Before entering the world of content creators, Aab wrote a book entitled *Gerakan Menolak Sembrono*. Says what: As a relatively young content creator, Aab Elkarimi has deep messages. The messages conveyed, ranging from social and political issues, in the end, all boil down to the view of Islam. Aab gives examples of the application of Islam to the phenomena that are currently happening. So, the listeners are in proximity, as conveyed by Aab. Much of the content created by Aab is explanatory videos that are packaged quite interestingly. Although the content is heavy, it can still be understood by the target segment. Here are two content creations by Aab on his TikTok social media.

**Table 2.** Aab Elkarimi content

#1 Content 30/07/2023	#2 Content 05/07/2023
<p>The content is in the form of videos and explanations:</p> <p>Imagine we are ignorant people, we don't know anything, and suddenly open social media to get posts like this: veils, guns, radicals, hard Islam and infiltrated scouts. What do we have in mind? If this is accepted continuously, it will be embedded in us a stereotype that Islamic attributes, if paired with symbols of power, are radical and terrorist, even though this is just a petty fantasy built by Buzzer. However, the problem with this stereotype can be Islamphonia, as the book is fed up with the symbols and attributes of one's religion. Even though the photo is so exciting, if we look at the original post and, our feelings become ordinary, if the one who is not hooded, and a boy scout is also holding a toy gun. Maybe what is attacked today is only a symbol, but the proof is that this can affect our minds, exuding a happy attitude as well as hatred - right? Only in the form of symbols and attributes that are attacked, so that's why we need to defend and protect Islam even when what is harassed is only symbols and attributes. Do you agree?</p>	<p>The content is in the form of an explanation video:</p> <p>He said the Koran was not Kalamullah but from the Prophet Muhammad claimed that his mazhab was Soekarno's. He also said that women could be imams and preachers, and he organized rows of tenuous, crowded, and mixed prayers. The time of his supporters popularised the Jewish greeting, and there was an adhan with a movement, and the muadzin faced the congregation instead of the qibla. That is the controversy of Az-Zaytun and Panji Gumilang that recently flooded the mass lines, this controversy is viral, because there are so many strange and unusual things, but there is a core point that needs to be highlighted, this is about the alleged blasphemy of Kalamullah, blasphemy through new interpretations and also creating worship rituals, We see him practising syncretism and with a series of controversies, this is how the state should be quickly present and immediately take firm action against all forms of misuse and also blasphemy of religion, blasphemy that continues</p>

to this day and occurs everywhere. Recently, in Sweden, the Quran was repeatedly burned before by Rasmus Paludan and now by Salwan Momika, which deserves to be asked, do Muslims today have the strength? Two billion in number, and we are confused about who to complain to, because when complaining to official institutions that are discussed is always limited to legal and illegal. The burning of the Quran is legal, he said, even though it is immoral, religion can be defamed, as long as it does not conflict with the ideology of the state and that is what we often find. Meanwhile, let's go down to defend through many actions. It seems that the radical stamp is easy for us to get bullied as monas worshipers, used politically and then dubbed with the phrase why the hell Allah and religion are defended, by people who when their groups and figures are insulted they turn into more terrible monsters.

Table 2 captures the messages Aab conveys in his TikTok content, which all boil down to the teachings of Islam. In content #1, Aab highlighted a picture of female students carrying toy guns to practice, but many commented on it with radical comments and so on. In content #2 Aab discusses the Al-Zaytun controversy, which the state has never handled. Aab, in his content

#### 3.2.1. In Which channel

In conveying his message, Aab uses several social media platforms: TikTok and Instagram. In this study, researchers took an example of Aab's Tiktok content on the @aabelkarimi account.

#### 3.2.2. To whom

Aab's target audience is young people who think critically or what is commonly referred to as "smart people". Aab invites young people with concerns to think more critically about a phenomenon.

### 3.2.3. With what effect

The effects of the messages conveyed by Aab Elkarimi include giving young people a more critical view of a phenomenon. Aab provides a new view for young people.

## 4. Conclusions

This study concludes that the study examines the communication model of preachers through the phenomena of preaching on social media, which also raises social and political issues. In this study, Habib Husein Jafar and Aab Elkarimi are the two preachers analyzed. Both use social media, especially TikTok and Instagram, to deliver *Da'wah* messages to young audiences through different approaches. Habib Husein Jafar's Communication Model: Habib Husein Jafar adopts a different approach from the common image of "Habib" with a modern appearance and speaking style that is more suitable for young people. Through TikTok, Instagram, and YouTube content, Habib Jafar presents his *Da'wah* messages to the younger generation interestingly and acceptably. He utilizes social phenomena and everyday situations to connect religious messages with the reality experienced by his audience. In his content, Habib Jafar encourages understanding Islamic values, religious tolerance, and a positive view of religious teachings.

Aab Elkarimi's communication model: Aab Elkarimi, as a young content creator, utilizes social networks to discuss social, political, and religious issues. He offers an approach that invites young people to think critically about current political and social phenomena. Through TikTok content, Aab provides in-depth analyses of these issues, relating them to the teachings of Islam and encouraging a deeper understanding of various topics. Both missionaries have reached their target audience of young people and achieved a positive impact. Their messages help promote a deeper understanding of Islam, overcome negative stereotypes, and encourage a more critical view of its teachings on social and political issues. Thanks to their youth-friendly approach, they manage to deliver religious messages in a form that resonates with the realities faced by their audience in the digital age.

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