

INTERNALIZING THE VALUES OF RELIGIOUS MODERATION IN "JEDA NULIS" CHANNEL FOR MILLENIALS

INTERNALISASI NILAI-NILAI MODERASI BERAGAMA DI KANAL "JEDA NULIS" UNTUK GENERASI MILENIAL

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ABSTRACT

The bombing of the Makassar Cathedral Church and the shooting at the National Police Headquarters reflects radicalism among the youth. The two perpetrators before carrying out their actions both wrote messages to their families that they were ready to be martyred to carry out jihad as the highest practice in Islam. The internalization of radicalism among millennials through religious propaganda on social media shows the importance of platforms to counter these issues. Therefore, the author makes phenomenological research using the concept of internalization as the formal and material object in form of videos on the "pause writing" channel. In this case, the author uses the descriptive-analytic-critical method through his youtube content about religious moderation. The results show that Habib Hussein Ja'far Al-Hadar has carried out three stages of value internalization consisting of value transformation, value transactions, and trans-internalization. It demonstrates that the YouTube channel's programming is beneficial in combating extremism and educating millennials about religious tolerance.

Keywords: moderation; social media; millennials.

ABSTRAK

Pengeboman Gereja Katedral Makassar dan Penembakan di Mabes Polri adalah cerminan radikalisme di kalangan pemuda. Kedua pelaku sebelum melakukan aksinya sama-sama menuliskan pesan kepada keluarga bahwa ia siap mati syahid guna lakukan jihad sebagai amalan tertinggi dalam Islam. Internalisasi paham radikalisme kepada milenial melalui dakwah keagamaan di media sosial menunjukkan pentingnya platform untuk meng-counter isu tersebut. Karenanya penulis membuat sebuah penelitian fenomenologi dengan menggunakan konsep internalisasi sebagai objek formal dan objek materialnya berupa video-video dalam channel "jeda nulis". Dalam hal ini penulis menggunakan metode desriptif-analisis-kritis melalui konten youtube-nya tentang moderasi beragama. Hasil penelitian menunjukkan Habib Hussein Ja'far Al-Hadar telah melakukan tiga tahap internalisasi nilai yang terdiri dari: transformasi nilai, transaksi nilai dan transinternalisasi. Hal ini menunjukkan tayangan yang terdapat di channel youtube efektif untuk menangkal paham radikalisme dan mengedukasi milenial tentang toleransi dalam beragama.

Kata kunci: moderasi beragama; sosial media; millennial.



INTRODUCTION

Nowadays, the internet has turned into an indispensable part of the younger age. Based on information from Hootsuite and the web-based media marketing office "We Are Social", web usage in Indonesia in mid-2021 has increased by 27 million people or 15.5 percent compared to January 2020. In the report called "Digitalization 2021" it is calculated that Indonesia's current population is 274.9 million people, then web infiltration reaches 73.7 percent. (Riyanto, 2020.) The high internet penetration indicates that the majority of Indonesians use mass media networks via the internet. When the Indonesian people are interested in social media, Habib Ja'far as *mubaligh* took the position of dakwah in media social for the Millennial generation.

High internet usage is a double-edged sword. On the one hand, it facilitates a lot of human work. But on the other hand, it is also used to spread the notion of radicalism to the younger generation. The term radicalism comes from the Latin "radix" which means root, base, bottom, or it can also mean comprehensive, all-out, and, very hard to demand change. According to the Big Indonesian Dictionary (KBBI) radicalism means (1) radical understanding or flow in politics; (2) ideology or sect that wants social and political change or reform by violent or drastic means; (3) extreme attitudes in politics. (Syachrofi, 2019)

Regarding the use of radicalism, Nazar in the Narasi TV program explained that according to BNPT data there was a feminization of violence. As many as 51.3% of women and 49.7% of

men were exposed to radicalism. The higher proportion of women is because women are more touched, have more time, and, open the internet more often. The existence of indoctrination to hate Pancasila and the ideology of nationalism resulted in the internalization of radicalism. (Najwa Shihab, 2020.)

The bombing case at the National Police Headquarters shooting is a reflection of this fact. The woman with the initials ZA who is 25 years old is suspected of being a lone wolf-type terrorist suspect with the radical ideology of ISIS. According to the National Police Chief, this is evidenced by his posts on social media. On the perpetrator's Instagram, there is an ISIS flag and there is an article regarding how the jihad struggles. (BBC, n.d.) The same thing happened in the Makasar Church Bombing incident. The culprit is a man with the initials L who was born in 1995. He and his wife tried to enter the church before blowing themselves up, injuring 20 people in the church area. The head of the National Counterterrorism Agency (BNPT) Komjen Pol Boy Rafli Amar said that "So the initials L and his wife are among the millennials who have become the hallmark of victims of terrorism network propaganda" (Wijaya, 2021). internalized through the internet and social media, a condition that is very close to the youth of today.

To deal with this case of radicalism among young people, we also need a concept that can reach millennials and generation Z. Explaining religious ideas through the internet is a da'wah method that is

needed today. This can provide benefits to add to the treasures of knowledge for young people who want to learn. At the same time, it can reduce religious ideas that are too radical through a more inclusive and multicultural da'wah.

One platform that is quite interesting to research is Habib Ja'far Al-Hadar's youtube channel. Pause Nulis is a channel that contains the nuances of the archipelago which is full of diversity in unity, as one of the charismatic millennial preachers and is also much loved by millennials today. Make it a light that illuminates the darkness of the night. As a millennial preacher and Habib, his language and ideas are easy to understand, making his name even more fragrant. There are also various breakthroughs in overcoming the problems of millennials with various approaches: making YouTube a forum for expressing and conveying da'wah and Indonesian values, forming a "stray youth" movement, writing books, and so on. (Arifin, 2021)

Some research is written in a public book made by religious affairs and some publications in media. Such as Kementerian Agama talking about this theme.(ABROR, 2020; Agama, n.d.; Akhmadi, 2019; Beragama, 2019) Also in many journal publication in many publications. But, this paper should be taken from the Jeda Nulis channel on Youtube platforms, which can be imagined how the value of religious moderation expresses in the media.

Jeda Nulis contains content that discusses various issues and problems of religion by depicting the face of Indonesia which is full of diversity and harmony. This channel specifically has three important programs, namely: Jeda Ceramah, Jeda Nulis, and Jeda Ngobrol.

This channel is filled directly by Habib Hussein Ja'far, as well as several guest stars whose credibility in the religious field is also recognized among scholars, priests, monks, and even atheists. The combination of Habib Ja'far, Tritan Muslim, and Coki Pardede is a composition that is very fitting for learning harmonization in religion which is wrapped in meaningful jokes for young people. This is because they are figures who are close to millennials today, while Habib Ja'far is a new figure and is in great demand by various audiences today. Researching the events on the "Jeda Nulis" channel related to Religious Moderation for millennials can be an additional treasure trove of knowledge about inclusive and fun da'wah. Next, Ja'far as a public figure in Millennial society on his channel "Jeda Nulis" gives the writer some questions would answer in this paper, such as how Habib Ja'far channel the value of religious moderation in media. and does the value of religious moderation reaches into Millenials?

METHOD

Before looking and discussing further, the author found several previous studies that discussed Habib Ja'far and his channels: A'yun Masfufah (Masfufah, 2019), Muhammad Haris Fiardi (Fiardi, 2021), Istiani Dewi (Dewi, 2020), and Nur Mufidatul Ummah (Mufidatul, 2020). All related research discusses the element of da'wah and has not strengthened the values contained in the video that has been uploaded by Habib Ja'far. The discussion that will be presented in this article contains several important points, namely: 1. Getting to know the Pause Nulis Channel, this point is considered very important

because all of this writing will contain and analyze what is contained in the video in the "Jeda Nulis" channel. 2. Internalization of Religious Moderation Values, discussing theories and differences in perspectives among experts. 3. Internalization of Religious Moderation Values in the "Jeda Nulis" channel, here the author will analyze and provide an overview of the methods, motives, delivery, and vision of the path of religious moderation contained in the channel.

The techniques of this paper are first, bring the content of the video in Jeda Nulis selectively talking about religious moderation. Secondly, write down which video enters the concept of internalization. Thirdly, make the validation of the contest video according to the internalization concept.

RESULTS AND DISCUSSION

Introduction Of "Jeda Nulis" Channel

Communication media continues to experience rapid development. It is not only limited to communication between the speaker and the interlocutor. But the media is transforming video channels that can be accessed by all audiences such as youtube, TikTok, Twitter, Instagram, Telegram, and many more. (Abd. Halim, 2018) Youtube is one of the most consumed channels, even during the COVID-19 pandemic, the YouTube channel has experienced a drastic increase. By being a country with a majority Muslim population, it's no stranger to enjoying one of the "Jeda Nulis" channel programs that are filled with advice and dialogue that are loved by millennials, (Masfufah, 2019) the themes raised are very popular and relatable because of the approach taken

as in the life of the millennial generation. So far, the Jeda Nulis channel has uploaded 171 videos and 649 subscribers, which are divided into three programs with video playback of five hundred to one million views. (Habib Husein Ja'far, 2020) Recording this video to make a trial that one day can be played many times.

Habib Husein Ja'far Al-Hadar or often called Habib Ja'far was born in Bondowoso, East Java, precisely on June 21, 1988. (Ummah Nur Mufidatul, 2020) The title Habib in his name represents the designation of the Hadramaut people who have to the Prophet Muhammad from the path of Husein bin Ali. Habib Husein Ja'far moves as a preacher who can attract the hearts of the millennial generation and is even known to be anti-mainstream in preaching. In addition to working in da'wah, he is also active in writing books, even his latest book became a best-seller which was republished by Naura with the title "Tuhan Ada di Hatimu" (2021).

Habib Ja'far Husein is currently known as a young Muslim intellectual with an undeniable scientific track record. After boarding, he then continued his studies at the undergraduate level (S1) at UIN Syarif Hiyatullah by concentrating on the field of Islamic Faith and Philosophy (AFI). Then he immediately continued his studies in Tafsir Hadis Major at the same campus. Unlike most other Habaib groups, Habib Ja'far has an eccentric attitude like young people who seem relaxed and not so formal. The clothes he uses are adjusted to the audience, it's no wonder that sometimes he only uses t-shirts in his da'wah. (Ja'far, 2021a)

The first video he uploaded was titled "Menjadi Muslim Moderat itu Bagaimana sih?" and has been watched as much as 14,270 times. With the enthusiasm of the audience, he was enthusiastic to be creative in delivering his da'wah through the "Jeda Nulis" channel. By composing *Islam Rahmatan Lil Alamin* and Indonesia safe and peaceful, he also began to actively upload his videos, which are not only his own but also bring in various religious figures by inviting presenters to dialogue and interact, uniting perceptions even though they are different. In fact, in 2011 he received an award as one of the 500 most influential Muslim figures in the world that was launched by the Royal Institute for Islamic Studies Jordan. (Masfufah, 2019) Since then, he has started giving videos with the theme of unity, da'wah, tolerance, and religious moderation.

Appreciation from the audience can be seen in the comments on the Habib Husein Ja'far channel. Collaboration is not only limited to religious figures but sometimes provides a stage for comics, and Indonesian musicians to entertain by inserting inspirational words for the Indonesian people who watch the videos on their YouTube channel.

Internalization Of Religious Moderation Values

Internalization means a) appreciation, b) pattern of appreciation of teaching, doctrine, or value so that it is a belief and awareness of the truth of beliefs, doctrines, or values that are manifested in attitudes and behavior. Psychological language is the adjustment of beliefs, values, attitudes, practices, and standard rules in a person. In this sense, Una Thoha explains that value is a different type of

belief within the scope of the belief system in which a person acts or avoids an action, or about something appropriate or inappropriate to do. Values also mean standards of behavior, beauty, justice, and efficiency that bind humans and should be implemented and maintained.

According to the KBBI online, religious moderation consists of two words, namely moderation and religion. Moderation is mediating the problem; the host, or often called a moderator. The word moderation comes from English moderation which means moderate attitude; no exaggeration. In general, the definition of moderation is an activity to organize, guide, and mediate interactive communication of several parties, both oral and written. While the word religion according to the KBBI is to adhere to (embracing) religion; worship; obedient to religion; good life (according to religion). According to Lukman Hakim Saepudin, moderation means building a shared commitment to maintain a complete balance. This means that every citizen regardless of religion, ethnicity, culture, ethnicity, and political choice must be willing to listen to each other, and learn from each other to practice the ability to manage and overcome differences between them. (Lingkungan, Agama, & Ambon, n.d.)

Discussing the values of Islamic moderation in education in Indonesia is a shared responsibility for education personnel. Masdar Hilmy said that moderate attitudes can be reflected in the characteristics of students as follows: 1) The spread of Islamic teachings through non-violent ideology, 2) The use of rational thinking, 3) Adopting a modern way of life, 4) The

use of *ijtihad* in finding solutions to problems that are not found justification in the Qur'an, 5) Understanding Islam with a contextual approach. (Mutawakkil et al., 2020) He further explained that moderate Islam in Indonesia refers to an Islamic community that emphasizes normal behavior (*tawassuth*) in implementing the religious teachings they uphold; they are tolerant of dissent, prioritize thought and dialogue and avoid violence. (Pascasarjana & Curup, n.d.)

In the book *Moderasi Beragama*, the Ministry of Religion realizes that substantively religious moderation is not a new thing in the long history of the Indonesian nation. The character or identity of Islam Nusantara - now called Indonesian Islam - is *wasathiyah* which is *tawasuth*, *tawazun*, and *ta'adul*. In international terminology, Islam is translated into 'justly-balanced Islam' - or 'middle path Islam' or 'middle path Islam'. The process of Islamization that took place peacefully became a good social capital in shaping the *wasathan ummatan* tradition, by involving a lot of inclusivism, accommodation, and acculturation with local cultural personality. (ABROR, 2020) According to Azra, with the demographic reality of Muslims as the majority in Indonesia, it is difficult to imagine that an Indonesian state can be realized without adhering to *wasathiyah* Islam. (Junaedi, 2019)

Religious moderation by Quraish Shihab is called *wasathiyah*. Quraish Shihab in *Wasathiyah Book: Islamic Insights on Religious Moderation* explains, "Wasathiyah is not an attitude that is unclear or indecisive towards something like a passive neutral attitude, nor is it a mathematical middleman". (M. Quraish Shihab, 2019) *Wasathiyah* in the treasures

of Islamic thought is far more profound and substantive than that.

Internalization Of Religious Moderation Values In The "Jeda Nulis" Channel

The process of internalizing values (religious moderation) is divided into three stages, namely: 1) transformation, 2) transactions, and 3) transinternalization. (Widyaningsih, Zamroni, & Zuchdi, 2014) The value transformation stage: is a stage carried out by the teacher in providing knowledge about positive and negative values. So, in the transformation stage, there is only a verbal relationship between the teacher and students and in this communication, the educator plays an active role or in a one-way form.

The process of transforming the value of religious moderation can be seen, for example, in the show "Berbeda Untuk bersatu Bukan untuk bercerai" on the YouTube channel "Jeda Nulis". As a young intellectual in his video, Habib Ja'far conveys a fairly comprehensive message when he says that "Ikhtilaf or differences will become a unifying medium while mistakes have implications for division. Sometimes people fail to understand differences that come from just one like a *madhhab* that does not reap division" then he continued that "Ikhtilaf contains concrete arguments with mistakes based on mere lust that will divide the defense". "So the struggle for *ikhthilaf* is *ukhwah* (unity) not *khilaf* (division)" (Habib Husein Ja'far, 2019)

In this six-minute video, Habib Ja'far transforms the value of religious moderation. He provides knowledge from several sources by providing easy-to-understand and logical examples that

the diversity that exists in Indonesia provides a feeling of peace in religious moderation so that the messages contained in the video can enter the minds of the audience. This one-way communication process is a form of value transformation. Episodes that show a lot of value transformation processes are contained in this channel at the beginning of the video. However, with its development, this channel has transformed into a dialogue between religious leaders in the country.

The value transaction stage can be seen from the dialogue, not only in Islam. But it can be seen in religious leaders such as the monk Suryadi or with the nickname Suansiu, the priest Yerry Pattinasarany, and many more. Unlike the others, Habib Ja'far by providing a breakthrough regarding the cultivation of moderated religious values by inviting religious leaders to have a dialogue that religion is not a barrier to unity. Almost the average video begins with the jargon "together can even if not the same". This jargon provides an enthusiasm for religious moderation which is not much, sometimes missionaries are often easier to disbelieve than non-Muslims.

At this stage, Habib Ja'far as the owner of the "Jeda Nulis" channel directly guides the dialogue with the religious leaders by carrying out certain themes in each of his videos. One of them is entitled "Toleran dalam Berdakwah & Dakwahkan Toleransi" in the long video the author finds how Habib Ja'far, Bhiksu Suansiu, and the priest Yerry Pattinasarany invite a perception that there is nothing wrong with getting to know one religion with another so that it is not easy to make a fuss about everything by bringing up

religious issues. He said: "With an event like this. The audience can learn that by getting to know each other's religions, it will not be easy for someone to blame people by offending their religion." Bhiksu Suansiu responded by saying, "Indonesia was born from the diversity of cultures, races, ethnicities, and religions. So don't let any person who fails to understand Indonesia's diversity by dividing the defense of the Republic of Indonesia bring a distorted understanding." Likewise, according to Pastor Yerry. (Habib Husein Ja'far, 2021b)

In this episode, Habib Ja'far, Biksu Suansiu, and Pastor Yerry Pattinasarany are more cooperative in presenting religious discourses. They don't just talk about religion which some audiences are full of bloodshed. Instead, they talked about the commonality and unity of perception that religion would not be a problem in life, either directly or indirectly. The dialogue that occurs does not justify a mere belief, but all religions do instruct the teachings of goodness and are full of peace. Prof. Dr. K.H. Saiq Aqil Siraj also said that it is not permissible for anyone to ask questions except the experts.

If the value transaction stage is carried out through a two-way relationship, namely between teachers and students (viewers), there is a reciprocal relationship. Through this stage, teachers and students (viewers) have an active attitude together. It's just that what needs to be emphasized is that the relationship between teachers and students (viewers) still displays a physical figure rather than a mental figure. In this case, the teacher not only prepares information about positive and negative values but is also involved

in implementing and giving the same response, namely accepting and practicing values. So in this context, Habib Ja'far by bringing in religious leaders has made transactions of the values in question.

The highest stage of the internalization of values is the communication of the transinternalization stage, which is carried out through communication on the behavior, the mentality of a student, and the character or personality of the learner. So that at this transinternalization stage, the relationship between teachers and students who see a person's personality plays an active role and looks deeply rather than the transaction stage. In this stage the teacher's appearance in front of students is no longer physical, but also the teacher's character or personality. Also when students respond to the teacher not only through their physical movements but also their mental attitude and personality. Therefore, it can be explained that the transinternalization of this value is between the teacher-student relationship and the teacher's personality which plays an equally active role. (Sukitman, 2016)

The stage of internalizing this value is reflected in the "Jeda Nulis" channel in the video entitled "Kenapa dan Bagaimana kita Bersama meski tak Sama". This event brought together Habib Ja'far, Pastor Yerry, Coki Pardede, and Muslims which was opened directly by Habib Ja'far. He started the event by teaching harmonization in life even though those present at the majlis had different religious backgrounds. This affirmation was immediately conveyed by Habib

Ja'far by saying: "back again with us on the Jeda Nulis channel, here in this video, we will continue the vision of this channel which is preaching moderation and religious tolerance". Those words were followed by a nod from the audience as if to affirm what had been said by Habib Ja'far.

The size of Moderation according to Habib Ja'far and his colleagues can be measured by harmonization in having good relations with God and creatures, then respecting each other, not gossiping and discouraging other religious groups, and the most important thing is having knowledge and don't put ego and emotion from religion or belief. (Ja'far, 2021a) It can be seen very clearly how they explain the harmony of life by them sitting together, joking, and laughing without thinking about religion and belief. This is so that the audience can understand the context more fully.

If we look closely at the three examples of videos analyzed, it can be seen that Habib Ja'far has internalized the notion of religious moderation through three stages, namely: value transformation, value transactions, and value internalization. The "Jeda Nulis" channel, which was promoted by Habib Ja'far, became effective for the process of instilling moderate religious understanding in the younger generation because he presented a contemporary approach that was easy to understand and directly practiced the values of religious moderation. In addition, Habib Ja'far made a breakthrough by taking a personal cross-religious approach to educative dialogue with millennials.

The dakwah of Habib Ja'far in the media focuses on the Millennial

generation, which is related to the language and context social of them. Kaka Hasan and Aggit argued that the communication from Ja'far is reached. (Hasan, Kodir, & Rizkianto, 2021) in another word, the energy of religious moderation is complete with action from the actors in every content. (Fiardi, 2021). Until the end of content in Jeda Nulis come with expression in religious moderation and tolerance.

Last but not the least, Habib Ja'far brought the audiences of his channel to the tolerance activity in every one society in Indonesia. Cause Republic Indonesia born with the "Bhineka Tunggal ika" ideology and the concept of Pancasila.

CONCLUSIONS

With the development of the use of the internet for young people in Indonesia, it is necessary to have a platform that has proven its credibility in making moderate religious events. This is an effort so that the younger generation does not receive radical religious indoctrination. One of the credible platforms for internalizing the value of religious moderation is the Pause Nulis Channel. This channel is filled by Habib Ja'far with several of his friends who are close to youth and have strong credibility in their respective religious fields. From the explanation given by the author, it can be seen that Habib Ja'far internalized the

understanding of religious moderation through three stages, namely: value transformation, value transaction, and value internalization.

In the value transformation stage, it is explained that the concept of ikhtilaf and err, which is often misunderstood with conflict, actually contains optimizing diversity towards one, not hostility and division. In the video session containing religious figures, he also carried out the value transaction stage by explaining socio-cultural conditions, the views of various religious figures as well as interpretations of the texts and problems discussed. The transinternalization of the value of religious moderation is reflected in Habib Ja'far's religious attitude, which is very moderate and tolerant. This shows that the "Jeda Nulis" channel is very relevant if it is used as a means of internalizing the values of religious moderation to millennials to avoid radical religious ideologies.

In this paper, the writer gives the implication that the media can make *wasilah* for every human being into positif things. Such Habib Ja'far has already done in his channel "Jeda Nulis", he was an actor on giving some values in the media. It's not an easy action, cause he was given the narration impact from zero subscribers till now many viewers.

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Tatar Pasundan

Jurnal Diklat Keagamaan

pISSN 2085-4005; eISSN 2721-2866

Volume 16 Nomor 2 Tahun 2022

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