



**Audio Visual Tafsir: On The Concept Of Tauhid From The Perspective Of Habib
Ja'far Husein On Abdel Achrian's Youtube Channel**

Daffa' Farras Sajid¹

Islamic Religious Education, Faculty of Tarbiyah, Nahdlatul Ulama Islamic University, Jepara,

Indonesia

daffafarras065@gmail.com

Abstract

This study aims to analyze the concept of tauhid (Islamic monotheism) in Surah Al-Ikhlâs based on the interpretation of Habib Ja'far Husein, as presented on the YouTube channel "Habib dan Cing" owned by Cing Abdel. The primary objective of this research is to gain a deeper understanding of the monotheistic concept discussed in Surah Al-Ikhlâs and how Habib Ja'far Husein conveys the meaning of its verses to the public through digital media. The research employs a qualitative approach with content analysis as its method. This study examines selected videos from the "Habib dan Cing" YouTube channel that specifically discuss Surah Al-Ikhlâs. Data were collected through direct observation and transcription of the videos, supported by relevant literature on Qur'anic interpretation and the concept of tauhid in Islam. The data analysis technique used is descriptive analysis, in which the collected data are categorized and interpreted in accordance with the objectives of the study. The findings reveal that Habib Ja'far Husein's interpretation of tauhid in Surah Al-Ikhlâs emphasizes the essence of God's oneness and the rejection of any form of association (shirk).

Keywords: Tauhid; Surah Al-Ikhlâs; Interpretation; Habib Ja'far Husein; YouTube; Audience Response

Article History:

Sent:

15 January 2025

Revise

2 March 2025

Received

2 April 2025



© 2025 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution ShareAlike (CC BY SA) license (<https://creativecommons.org/licenses/by-sa/4.0/>) .

A. Introduction

In today's digital era, technological advancements have brought significant changes to various aspects of human life. Social media platforms such as Facebook, Twitter, Instagram, and others have become primary channels for people to interact, share opinions, and access information. Among the diverse content found on social media, Islamic preaching (dakwah) has gained notable attention—particularly Qur'anic exegesis (tafsir). This trend has led to the rise of Qur'anic interpretation content across various social media platforms (Abbas, 2023).

One prominent figure actively sharing dakwah content on social media is Habib Husein Ja'far Al-Haddar (hereafter referred to as Husein Ja'far). Beyond his consistency in producing dakwah content, Husein Ja'far also holds significant influence, especially within the social media landscape. His popularity is evident across almost all the platforms he uses. Notably, his official Instagram account, @husein_hadar, has gained 3.37 million followers with 1,274 posts. In addition, he runs an official YouTube channel, Jeda Nulis, which currently boasts 1.3 million subscribers and 272 video uploads (Hameed, 1983).

Husein Ja'far is not only active on social media through his official accounts, but he also frequently collaborates with others on different platforms. One of the YouTube channels he actively contributes to—aside from Jeda Nulis—is the channel "Habib dan Cing" (Abdin, 2015). This channel is a collaborative project between Husein Ja'far and Abdel Raichan. One of the most interesting aspects the author found on this channel is the presence of content discussing Qur'anic exegesis (tafsir), which is presented in the form of discussions between Husein Ja'far and Abdel Raichan, under the theme of tadabbur (deep contemplation) of various Qur'anic surahs (Departemen Agama, 2011).

Among the tafsir topics discussed on the Habib dan Cing YouTube channel is the interpretation of Surah Al-Ikhlâs. Husein Ja'far explains that there is a significant connection between the messages conveyed in Surah Al-Ikhlâs and the context in which it was revealed. It is known that Al-Ikhlâs is a Makkiyah surah, and according to Husein Ja'far, Makkiyah surahs are characterized by strong messages related to aqidah (creed) and morality. Interestingly, he contextualizes these messages through

analogies related to how Islamic preaching (dakwah) should be carried out (Ainuddin, 1992). He argues that inviting someone to embrace faith must also include the teaching of good character, in line with the Prophet Muhammad's (PBUH) early dakwah in Makkah (Al-Asy'ari, 1977).

Based on the explanation above, the author is interested in further elaborating on the Qur'anic exegesis of Surah Al-Ikhlâs as presented on the Habib dan Cing YouTube channel. Surah Al-Ikhlâs is one of the short chapters of the Qur'an that is commonly implemented in daily life, yet it contains several unique aspects behind its meaning (Al-Bustani, 1986). The aim of this research is to explore how Husein Ja'far interprets Surah Al-Ikhlâs on the Habib dan Cing YouTube channel. The author will analyze the methods, characteristics, and delivery style used by Husein Ja'far in conveying his interpretation of Surah Al-Ikhlâs (Al-Maududi, 1975).

B. Method

This research employs a library research approach, which aims to collect and analyze data through written sources relevant to the research topic. Library research is conducted by reviewing various forms of literature, including books, scholarly journals, articles, documents, and digital media related to the research subject. As explained by Zed (2004), library research involves a series of activities related to data collection from literature, reading, note-taking, and processing research materials sourced from written works. In this study, these sources are utilized to understand the context, theories, and previous findings that support the analysis of the phenomenon being examined.

The approach used is a qualitative method with a netnographic orientation. Netnography is an adaptation of ethnographic methodology applied within digital spaces, aimed at understanding interactions and cultural practices within online communities. Netnography is a method initially designed to study consumer behavior in virtual communities, but it can be broadly applied in various social research contexts, including religious studies and media analysis. This study adopts a netnographic method with a modified focus on the interpretation of religion in digital media through the YouTube platform.

The object of research is centered on the YouTube channel “Habib dan Cing”, which features religious discussions between Habib Ja’far Husein and Cing Abdel. Data were collected from videos relevant to the topic of religious interpretation. The video selection process was purposive, choosing content that explicitly presents interpretations of contemporary religious issues. The data collection procedures included: (1) selecting videos based on the topic and the involvement of the main figures; (2) transcribing video content; (3) recording significant quotations related to religious interpretation; and (4) documenting audience comments as part of the social response to the content (Ardianto, 2014).

The data analysis was conducted using a descriptive-analytical approach. Descriptive analysis was used to outline the content, themes, and narratives presented by Habib Ja’far (Arikunto, 2011). Analytical interpretation was then applied to derive meaning from these narratives by linking them to broader social, cultural, and religious contexts. The analytical technique involved the following steps: (1) data reduction, by selecting relevant information from the video transcripts; (2) thematic categorization based on the topics of interpretation; and (3) data interpretation to understand the exegetical approach and the religious messages conveyed (Asmuni, 1989).

With the applied method and approach, this research is expected to provide an in-depth understanding of patterns of religious interpretation in digital media as well as public responses to da’wah content in cyberspace.

C. Result and Discussion

This study aims to understand the approach to religious interpretation conveyed by Habib Ja’far Husein through the YouTube channel Habib dan Cing (Azhar, 2021). Based on observations and analysis of five selected videos, it was found that Habib Ja’far employs a contextual, tolerant, and inclusive interpretative approach. In each episode, the narratives presented not only refer to classical religious sources but are also connected to contemporary contexts, including the social lives of youth, the realities of digital media, and the diversity of Indonesian society (Badruttamam, 2022). This approach is evident in the way he explains religious issues using accessible language and a friendly style, without compromising theological substance (Baidhowi, 1418). By utilizing digital platforms as a medium, his da’wah effectively reaches a

broader audience segment, particularly the younger generation familiar with technology and social media (Hanbal, 2012).

The contextual approach employed by Habib Ja'far is evident in his discussions on interreligious tolerance (Cahyono, 2020). In one of the videos, he emphasizes the importance of understanding diversity as part of God's will and rejects narratives of hatred that often emerge in digital public spaces (Fawaid, 2023). Rather than adopting an exclusive stance, his interpretation highlights the values of *rahmatan lil 'alamin* (a mercy to all creation) and the significance of interfaith dialogue. These messages are delivered in a humorous yet theologically substantial manner, allowing the audience to grasp the essence of tolerance in an accessible yet profound way. This style of communication has proven effective in promoting a peaceful image of Islam amidst the widespread circulation of intolerant content on the internet (Fiardi, 2021).

Regarding gender issues and the role of women in religion, Habib Ja'far demonstrates a progressive interpretative stance that remains grounded in religious texts. In several episodes, he discusses how women in Islam hold equal status to men in terms of moral, spiritual, and social responsibilities. This interpretation aligns with contemporary scholarly views that stress the importance of gender justice within an Islamic framework. Notably, his delivery is presented through a dialogue format with Cing Abdel, who represents the lay audience, making the discussion more engaging and relatable. This contextual explanation offers an alternative religious discourse that is more gender-inclusive and capable of shaping new understandings among the younger generation (Azwar, 2017).

Regarding youth lifestyle and religiosity, Habib Ja'far adopts an adaptive and cultural approach. In several videos, he addresses topics such as fashion, music, and social media trends, which are often perceived as conflicting with Islamic values by certain groups. However, rather than passing judgment, he seeks to understand these phenomena as part of identity expression and spiritual exploration. Through this approach, his *da'wah* becomes more inclusive and capable of reaching young people who often feel alienated by formal, rigid, and normative religious preaching (Halim, 2018). This adaptive method of delivery aligns with perspective, which asserts that

da'wah in the digital age requires flexibility in both language and method in order to remain relevant to contemporary audiences.

Social phenomena in digital media also become one of the central themes in the Habib dan Cing program. In several videos, Habib Ja'far responds to trending issues on social media, such as cases of intolerance, religious hoaxes, and hate speech. He addresses these phenomena through a critical-educational approach, emphasizing the importance of digital literacy and the principle of tabayyun (careful verification) in responding to circulating information. Interpretations of religious teachings are used as a foundation to encourage the public to act wisely and avoid being easily provoked. This highlights the crucial role of religious figures in educating society amid the overwhelming flow of unverified information in digital spaces. This critical stance also affirms that da'wah is not merely about conveying religious teachings but also about fostering social awareness in the information age.

To provide a more structured overview, the following section presents a summary of the findings related to the interpretation themes, the approaches used, and audience responses in tabular form:

The table results indicate that the majority of the audience responded positively to the interpretative approach presented by Habib Ja'far. The high level of positive responses to themes such as tolerance and lifestyle suggests that the method employed effectively addresses the aspirations and religious understanding needs of the digital generation. This serves as an important indicator that a communicative, inclusive, and contextual da'wah approach is highly effective in shaping a more open and adaptive religious consciousness in response to the dynamics of the times. Such an approach also helps reduce the distance between religious figures and the public, particularly among younger audiences who are often skeptical of formal and rigid religious authority.

When compared to previous research findings, such as study on formal da'wah content on social media, Habib Ja'far's approach appears to be more flexible and engaging. Nurhadi noted that much of the da'wah content on social media remains top-down, didactic, and insufficiently responsive to the actual context of society. In contrast, Habib Ja'far's approach positions the audience as dialogue partners rather

than mere objects of preaching. This comparison highlights that participatory approaches in da'wah are better suited to meet the challenges of digital da'wah, which is marked by intense narrative competition and the struggle for public attention..

Methodologically, the findings of this study demonstrate that observation and documentation of digital da'wah practices not only reveal the content of the message but also uncover the social dynamics formed through interactions between preachers and audiences. By employing a netnographic approach, the researcher was able to capture the nuances of communication emerging from audience responses in the comment sections, likes, and view counts. This provides more concrete empirical data to assess the effectiveness of da'wah from the perspective of public reception, rather than solely based on the content itself. Thus, netnography proves to be a relevant and reliable approach for studying religious phenomena in digital media.

The significance of this research lies not only in its theoretical contributions but also in its practical implications. The study shows that da'wah in the digital age requires adaptation in both content and delivery. The model implemented by Habib Ja'far can serve as a reference for other preachers or Islamic institutions in developing religious content that is not only informative but also inspiring and contextually relevant. Moreover, these findings can be used as a reflective tool to construct peaceful, inclusive, and nationally aligned religious narratives within Indonesia's diverse digital public sphere.

D. Conclusion

This study explores the interpretation of tawhid in Surah Al-Ikhlâs by Habib Ja'far Husein as presented on the YouTube channel Habib dan Cing. Using a social media tafsir approach, the research reveals that Habib Ja'far contextualizes each verse particularly the term "Ahad" as a declaration of God's uniqueness and absolute oneness. His interpretation bridges classical theology with contemporary life, emphasizing that tawhid must be reflected not only in belief but also in moral, social, and practical aspects of daily living. Through humor, accessible language, and interactive dialogue with viewers, he presents tawhid as both theological and transformative. This approach not only makes religious teachings relatable to younger

digital audiences but also highlights the potential of social media as a platform for dynamic and inclusive Islamic discourse.

E. Bibliography

- Abbas, Zainul, and Ahmad Ckhoirudzak. *Retorika Habib Ja'far Husein Pada Channel Youtube Pemuda Tersesat*. Jakarta, 2023. <https://eprints.iain-surakarta.ac.id/6673/>
- Abd Hameed, Hakeem. *Aspek-Aspek Pokok Agama Islam Terj. Ruslan Shiddieq*. 1. Jakarta: Dunia Pustaka Jaya, 1983, n.d. https://www.pustaka.iaincurup.ac.id/index.php?p=show_detail&id=920&keywords=
- abdin, i. "Tafsir Surah al Fatihah." *Amzah*, 2015. <https://inlislite.uin-suska.ac.id/opac/detail-opac?id=9207>
- Agama RI, Departemen. *Al-Qur'an Dan Tafsirnya*. Vol. Jilid 10. Jakarta: Widya Cahaya, 2011. <https://pustakalajinah.kemenag.go.id/detail/91>
- Ainuddin. "Ilmu Tauhid Lengkap." *Jakarta: Rineka Cipta* 1992, n.d., 1. <https://www.scribd.com/document/706062511/Ilmu-Tauhid-Lengkap-Drs-h-Zainuddin>
- Al-Asy'ari, Abu Hasan. *Al Ibanah An Usul al Diyana*. Fawqiyah. Abidin: Dar Al-Anshor, 1977. <https://www.darulfithrah.com/blog/al-ibanah-an-ushul-ad-diyana-kitab-abu-hasan-al-asyari-yang-fenomenal/>
- Al-Bustani, Fuad iqrami. "Munjid Ath-Thullab." *Beirut: Dar Al Masyriqi*, 1986, n.d., 905. <https://digilib.uinsa.ac.id/4345/7/Bab%202.pdf>
- Al-Maududi, Abul A'la. *Prinsip-Prinsi Islam Terj. Abdullah Suhaili*. Bandung: al- Ma'arif, 1975, n.d <https://balaiyanpus.jogjaprovo.go.id/opac/detail-opac?id=24263>
- Ardianto, and Elvinaro. *Komunikasi Massa Suatu Pengantar Edisi Revisi*. Bandung: Simbiosis Rekatam Media, 2014. <https://elibrary.bsi.ac.id/readbook/203730/komunikasi-massa-suatu-pengantar>
- Arikunto, Suharsimi. *Prosedur Penelitian: Suatu Pendekatan Praktik*. Jakarta: Rineka Cipta, 2011. https://scholar.google.co.id/scholar?q=Arikunto,+Suharsimi.+Prosedur+Peneliti+an:+Suatu+Pendekatan+Praktik.+Jakarta:+Rineka+Cipta,+2011.&hl=id&as_sdt=0&as_vis=1&oi=scholar
- Asmuni, M. Yusron, and Tim Penyusun Kamus. "Kamus Besar Bahasa Indonesia," 1091. Jakarta: Departemen P&K, 1989. <https://lontar.cs.ui.ac.id/Lontar/result.csv?query=36361&metode=similar&lokasi=lokal>
- Azhar, Ade Wahyuni. *Menulis Laporan Penelitian Bagi Peneliti Pemula*. Ihsan Cendekia Mandiri, 2021. <http://digilib.ars.ac.id/index.php?p=fstream-pdf&fid=20389&bid=7558>
- badruttamam, K.H. Nurul. "Dakwah Digital Bagi Milenial." *Republika.Blogspot* (blog), arch 17, 2022. <https://news.republika.co.id/berita/r8vkov282/dakwah-digital-bagi-milenial-part1>.

- Baidhowi, Al. *Tafsir Baidhowi*. Beirut: Darul Ihya' lit Turats, 1418.
<https://nu.or.id/pustaka/mengenal-tafsir-al-baidhawi-induk-300-kitab-tafsir-lainnya-qH4yU>
- Bin Muhammad Bin Hanbal Ash Saibani, Abu abdullah Ahmad. *Musnad Ahmad Bin Hambal*. Riyadh: Darussalam, 2012.
<https://onesearch.id/Record/IOS3763.043370/TOC>
- Cahyono, Anang Sugeng. "Pengaruh Media Sosial Terhadap Perubahan Sosial Masyarakat Di Indonesia." *Jurnal Publiciana*, 2020, 140–57.
<https://journal.unita.ac.id/index.php/publiciana/article/view/79>
- Fawaid, Muhammad. "Islam Agama Cinta Perspektif Habib Husein Ja'far," 2023.
http://digilib.uinkhas.ac.id/17672/1/MUHAMMAD%20FAWAID_U20181085.pdf
- Fiardi, Muhammad Haris. "Peran Dakwahtainment Akun Channel Youtube Jeda Nulis Terhadap Pemuda Tersesat Oleh Habib Ja'far Husein." *Jurnal Riset Mahasiswa Dakwah Dan Komunikasi* 3, 2, 2021, 76–85. <https://ejournal.uin-suska.ac.id/index.php/jrmdk/article/download/12891/6598>
- Hairul, M. Azwar. "Tafsir Al-Qur'an Telaah Penafsiran Numan Ali Khan Di Channel Bayyinah Institute Dan Qur'an Weekly." Skripsi, IAIN Sultan Amai, 2017.
<https://media.neliti.com/media/publications/362129-none-d7b184e7.pdf>
- Halim, Abd. *Wajah Al-Qur'an Di Era Digital*. 1. Piyungngan, Bantul, Yogyakarta: Sulur Pustaka, 2018. <https://sulur.co.id/product/wajah-al-quran-di-era-digital/>
- Sugiyono. *Metode Penelitian Pendidikan: Pendekatan Kualitatif, Kuantitatif, Dan R&D*. 21st ed. Bandung: alfabeta, 2015. https://digilib.unigres.ac.id/?p=show_detail&id=43