

Habib Husein Ja'far Al Hadar's Role in Establishing Moderate Islam in The Millennial Generation: The Study of Foundations and Celengan Pemuda Tersesat

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ABSTRACT

The name Habib Husein Ja'far Al Hadar must be familiar to some millennials. Understandably, not only preaching from assemblies to assemblies, the young Habib also spread the values of love, nationalism, and tolerance through digital media. Besides being very diligent in writing, Habib Ja'far is a content creator. Therefore, the author is interested in discussing how Habib Ja'far in grounding Moderate Islam among the millennial generation? And how the youth foundation philanthropic movement went astray. In this study, the source of the Youtube channel, Pemuda Tersesat, Jedal Nulis, was enriched with literature used as a reference, such as journals, books and research reports. These various sources can provide information, information and answers from research conducted by researchers. The result of this research is that Habib Ja'far is able to ground moderate Islam among the younger generation with his typical millennial appearance with T-shirts and sneakers. In preaching, he also uses digital platforms, through Youtube, Instagram, Facebook and Twitter. Through the YouTube channel Jeda Nulis, and youths are lost, Habib Ja'far packs his da'wah to be more relaxed so that it is easily accepted. Especially during a pandemic like this, many lost youths are struggling economically. Especially those whose livelihood is from selling. The implementation of Implementation of community activities certainly makes it difficult for them to have income as usual. So, let's prove that we are really "lost on the right path", therefore the Lost Youth Piggy Bank helps three segments ranging from education, mental problems, and entrepreneurship and donations to piggy banks for lost youth until now 2022 have collected approximately 800 million.

Keywords: Promoting moderate Islam, young generation, lost youth foundation, philanthropy

Introduction

In Islam, the two primary religious references are the Qur'an and the Hadith. However, it is evident that there exists a multitude of interpretations and practices within the Islamic faith. Islam, at times, exhibits diverse characteristics in its religious practices and rituals. This variance appears to be an inherent part of the divine plan (*sunatullah*) and is considered a blessing. As Quraish Shihab aptly points out, "Diversity in life is a necessity willed by Allah." This diversity extends to differences in opinions within the realm of Islamic scholarship, encompassing the various ways individuals respond to the truth found in holy texts, the interpretation of their content, and the personal experiences they derive from them (2023; Huda et al., 2020).

The essence of Islamic teachings, exemplified by the moral character of Prophet Muhammad, embodies a sense of mercy. It serves as a manifestation of Islam's ability to fulfil the innate

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human yearning for peace, serenity, and recognition of one's inherent qualities, rights, talents, and nature. In countries where the majority of the population practices Islam, the religion takes on a distinctive character. This is also true in the case of Indonesia, where Islam is renowned for its moderate form. It readily coexists and harmonizes with various other religious beliefs. The concept of moderation in Islam is closely intertwined with the attitudes of Muslims themselves, particularly those who are members of Islamic organizations. Among these organizations, Nahdlatul Ulama stands out as the largest in Indonesia. It consistently upholds the values of national unity and solidarity. Nahdlatul Ulama's commitment to these principles is an integral part of the unique character of Islam in Indonesia. It reflects the harmony and coexistence that is characteristic of the Indonesian Muslim community (Niam, 2019; Shihab, 2015).

One of the crucial elements contributing to success is the presence and influence of moderate Islamic mass organizations, commonly referred to as "tawassuṭ," which are spread throughout Indonesia. Notably, organizations like Nahdlatul Ulama have played a pivotal role in this regard. Since its inception, Nahdlatul Ulama has embraced the coexistence of various endeavors within the country and in the life of the nation, without falling into the trap of politicizing religious texts (tasyis an-nushuh al-muqaddasah). It's important to emphasize that Nahdlatul Ulama is, at its core, an Islamic social organization, not a political institution.

Religious moderation, characterized as the middle path in the practice of religion, avoids the extremes of both right and left. This form of moderation is a pressing necessity in the contemporary Indonesian context to preserve the unity and sustainability of this beloved nation. One effective way to realize religious moderation is for the Muslim community in Indonesia, the majority population, to actively implement the teachings of brotherhood in Islam, known as "ukhuwwah," and the principles of "wasathiyah" Islam, which represent moderate Islam. Through the application of these teachings, it is hoped that individuals will develop a profound sense of tolerance, not only in matters of religion but across all aspects of life. This practice of moderation encourages a society that embraces diversity, promotes understanding, and fosters a harmonious coexistence among its members (Aqil, 2020; Ghofir, 2012; Junaidi & Ninoersy, 2021).

What if you see millennial youth or contemporary children who spend more time on social media, they are actually very vulnerable to being exposed to issues of intolerance and radicalism. In addition, when packaging content based on intolerance and radicalism becomes more attractive than moderate Islamic content. This then becomes a challenge. Moderate Islamic da'wah must also be able to adapt and start targeting young people. Material packaging must also be more up-to-date and accepted by young people. For example by spreading the Islamic narrative of rahmatan lil'alamin through social media content such as memes, statuses, videos, etc. Apart from that, provision of material for analysis and critical reasoning needs to be given to young people so they are not easily influenced, because the spirit of Islam must also be accompanied by the spirit of society and the state (2023).

As the da'wah carried out by Habib Ja'far Husein tries to respond to all of that through his Channel, which is one way to preach in mass media such as YouTube, because seeing from today's times young people now use YouTube more as a source of seeking information and education. Therefore, Habib Ja'far Husein uses YouTube as one of the places where he preaches with an approach that is very easy for young people to accept. Habib Husein mentioned the importance of moderate ustadz, Muslim scholars, moderate Muslim scientists who must take that stage. So that people can get access to quality teachings. We have to want to be popular and want to be creative. Social media and YouTube are filled with those who can't afford it but want to. This will be an accident for the people and themselves. If they don't have enough religious knowledge then da'wah will become a passion for him. So da'wah is made to enrich oneself, spread political values, and it ends up being chaotic (Nabil, 2023; Wahyono, 2023).

This lost youth group is widely discussed in the media, because the actions and creativity of this lost youth foundation answer the questions or anxiety of young people regarding how

Islam answers things about modernity which are aligned with religion. Therefore “Lost Youth Foundation” is very interesting to write about or to study further, the unique side of this lost youth also invites the millennial Muslim generation to side by side, collaborate, create with non-Muslims with good tolerance. This lost youth foundation was initiated by Tretan Muslim, Coki Pardede and collaboration with Habib Husein Jafar al-Hadar. The “Lost Youth (*Pemuda Tersesat*)” migration movement utilizes social media such as YouTube, Instagram and Twitter for its da’wah activities. Despite the movement’s name “Lost Youth (*Pemuda Tersesat*)”, but the goal is not to mislead, but to return us to the straight path. This content, which contains questions and answers between netizens and Habib Husein Jafar al-Hadar, has invited sympathizers for those who need enlightenment. In addition, the Lost Youth Foundation has a philanthropic institution called the “*Celengan Pemuda Tersesat*” (Akbar, 2022; Azimah et al., 2022). This method will reveal how the preaching of Habib Husein Ja’far among young people? And How is the role of the *Yayasan Pemuda Tersesat* in philanthropy or empowerment?

Methods

This research employs a qualitative method with a netnography approach, focusing on understanding the cyber space where people interact and form unique cultural and societal systems. The research method is observation-based, where the researcher not only joins virtual communities but also actively participates. The data analysis technique used is Cyber Media Analysis (CMA), consisting of four levels: media space, media documents, media objects, and experiences.

The research findings are derived from the YouTube channel accounts of Habib Husein Ja’far, where preaching activities are conducted on the YouTube channels *Jeda Nulis* and *Pemuda Tersesat*. This includes collaboration with other YouTube channels and responses from the audience, seen through comments on each preaching content by Habib Husein Ja’far. Additionally, for philanthropic (social) activities conducted by *Yayasan Pemuda Tersesat* and *Celengan Pemuda Tersesat*, data is gathered from various sources, including *kitabisa.com*. Furthermore, the research is enriched with literature sources, such as journals, books, and research reports, serving as references for the study. These diverse sources provide insights, information, and answers to the research conducted by the researcher.

Habib Husein Ja’far al-Hadar Founder of the Lost Youth Foundation

The title *habib* can certainly be a burden as well as a privilege in itself. One of them is Habib Husein Ja’far al-Hadar, which is different from other *habibs*. Habib Husein Ja’far al-Hadar was born in Bondowoso, June 21, 1988. Habib Husein Ja’far remembers several things. One of them, his father regularly makes pilgrimages to the heroes’ cemetery (TMP) in his hometown, Bondowoso Regency, East Java. Especially every moment of commemoration of the Republic of Indonesia’s Independence Day. Sometimes the father invites a lot of people. Habib Ja’far is indeed close to other religious figures and leaders in Bondowoso. The father really wanted Habib Husein Ja’far to become a preacher. When Habib Husein Ja’far was still in elementary school, for example, his father filled out the ideals column in his report card. Become an intellectual scholar. Habib Husein Ja’far Al-Hadar studied at Islamic boarding schools at Bangil Islamic Boarding School, East Java, then graduated as a Bachelor of Islamic Philosophy (S.Fil.I) at Syarif Hidayatullah State Islamic University Jakarta majoring in Aqidah and Islamic Philosophy (Nurrohman, 2021; Syahrulloh, 2022).

Then in 2020 successfully completed the Hadith Interpretation master program at the same university. He also wants to continue his education to the doctoral level. At least, he has been pursuing the missionary path for 16 years. He also diligently wrote. Both books and articles in the mass media. December 22, 2018 Habib Husein collaborated with Irfan Amalee, who in 2011

received an award as one of the 500 most influential Muslim figures in the world according to the Royal Institute for Islamic Studies Aman Jordan, they both discussed the theme of tolerance in Indonesia and the world. Since then Habib Husein has often collaborated with various figures with different backgrounds, from stand-up comedians, influencers, musicians, academics and so on.

His name is increasingly prominent and loved when collaborating on YouTube with young figures. As Muslim Tretan, Coki Pardede, Onadio Leonardo, and several other figures. In addition, Habib Husein Ja'far collaborated with other religious figures such as Monk Zhuan Xiu and Pastor Yerry Pattinasarany. He jokingly even called his preaching a sharia prank and was ready to become a clown if he could succeed in preaching Islam. The term prank, he explained, one of them departed from his heartache for those who commit immorality, but still go to heaven if you don't have knowledge if your actions are immoral. He who is familiarly called Habib Ja'far is known for his slang style. He has a typical millennial appearance with a t-shirt and sneakers. In preaching he also utilizes digital platforms, via Youtube, Instagram, Facebook and Twitter. Through the Jeda Nulis YouTube channel, he packaged his da'wah to be more relaxed so that it was easily accepted. Habib Ja'far revealed that he included elements of humour and collaborated with comedy, music or public figures to make it more relaxed and easy to accept (Bari & Jamila, 2023; Syahrulloh, 2022)

Jeda Nulis is a channel about Islamic da'wah that emphasizes religious values, humanity, and tolerance for peaceful and better life changes. The name of the account originates from the fact that Habib Ja'far's activities as a writer stopped because few people read him. Habib Ja'far later found out that Indonesians are less interested in reading and more like watching videos on YouTube. Habib Ja'far took a break from writing and created a YouTube account on May 6 2018 under the name Jeda Nulis. Since 2018, Habib Ja'far has used it as a medium of da'wah to have 1,15 Million subscribers with a total of 81.409.469 viewers.

The Jeda Nulis Youtube channel has been created by Habib Husein since 2018. The first video uploaded on the channel is titled "Being a Moderate Muslim, How is it?" This video lecture discusses the moderate Islamic religion, the Islamic religion does not need to be moderated because the Islamic religion is definitely moderate. And what should be attempted in moderation is the Muslims themselves. Previously he had written in his book about "keberislaman yang moderat" and Habib Husien Jafar also made a video with the same theme. This video was made 1 year ago, in this video there are more than 14 thousand viewers with 786 thousand who like his video. Since then Habib Husein has regularly uploaded videos on Jeda Nulis.

Initially, Habib Husein's video was just him alone giving opinions about Islam and problems that often occur such as Islam is not a religion of war, Islam is a religion of love, Why is war forbidden during Ramadan, Easy learning of archipelago Islam, How great the Prophet Muhammad SAW was. Habib Ja'far has uploaded 169 videos consisting of several themes, namely: Islam the Religion of Love, Islam Not a Religion of War, Millennial Religious Problems with Dr. KH. Ali Nurdin. Must Know the Difference between Preaching and Fatwa ft Habib Jindan, Cultum of Enlightened Youth, and many more (Charismanto, 2022; Nurrohman, 2021).

The factors that influence the high number of viewers on the Lost Youth Cult are first, Habib Ja'far understands that the relationship between the community and YouTube greatly influences life. Habib Ja'far uses YouTube as a medium to convey da'wah. *Second*, optimizing the YouTube algorithm, namely by maximizing the YouTube algorithm to attract views. Habib Ja'far is not optimal in this section because he doesn't use keywords and doesn't fill in descriptions according to the contents of the video. These deficiencies can still be overcome by other factors. *Third*, the presentation of Habib Ja'far's da'wah video looks interesting, unique, and professional. Because it pays attention to the visual appearance by taking pictures that are not monotonous and the content is easy to understand because it uses slang like the younger generation and is given a touch of humour so that it is not stiff.

Da'wah Habib Husein Ja'far also brought a new color. The values of togetherness in goodness. That's what you want to continue campaigning for. According to him, different does not mean one of them is bad or evil. So, you're welcome. Only the perspective is different, the attitude of embracing and not hitting. That is what makes Habib Husein Ja'far one of the references for young people who want to learn. Starting from philosophy, religion, to life sciences. Because he is open-minded, sometimes there are followers on Instagram social media who send unique and interesting messages. Start a story about a problem, lost direction in life, and the like.

Tolerance can also be seen when Habib Husein discussed tolerance with Coki and Muslim speakers about tolerance during the month of Ramadan. Coki, a Christian, asked about fasting. Habib explained that fasting does not only exist in Islam but has started from the time of the prophet Adam. Even in other religions there is fasting, even though the procedures are different, but this can be the basis of inter-religious tolerance. Then it is not permissible to force closing the shop during the day during the month of Ramadan to respect Muslims who are fasting, because Muslims who are fasting must also respect those who are not fasting. Hearing Habib Husein's explanation made Coki Pardede gain new knowledge about Islam, that is the reason why he felt comfortable talking to Habib Husein (AULADANA, 2022; Musthofa, 2022).

Habib Husein Ja'far did not want to clothe religion with harsh, heavy, or difficult to understand nuances. On the other hand, preaching is conveyed with jokes. That method is believed to be more capable of transmitting messages. For example, with his background he calls "Madura Swasta". He also often makes propaganda content in Madurese. He stated that his preaching model was heavily influenced by Emha Ainun Nadjib alias Cak Nun's preaching style. Until now, Habib Husein has also attended the Jamaah Maiyah-style recitation that was cared for by Cak Nun. Diffuse, not distant, and full of nuances of joy. According to him, the Madurese people really respect their parents, teachers, and homeland. With his joking style and cultural approach, Habib Husein Ja'far believes that modern society will more easily accept da'wah. Da'wah content is no longer something heavy, boring, or full of judgment (Ginanjari, 2023).

The chairman of PCNU Banyuwangi said that every preacher has a way of presenting Islam according to his abilities and the audience he is facing. However, Habib Ja'far's delivery was able to embrace young people who incidentally did not come from Islamic boarding schools, this is the main attraction for embracing youth in understanding Islam rahmatal lil'amin. Writer and activist of the Gusdurian Network, Kalis Mardiasih, assesses that Habib Husein represents the face of young Muslims who feel frustrated with the increasingly "chaotic (kemrungsung)" Islamic situation so that they can no longer feel comfortable not taking part. "As a student of Islamic studies, he feels he has to take responsibility for distributing his knowledge through a medium that is easily accessible to many people, namely technology" (Maharani & Nurfadilah, 2023; Vina Yunda, 2023).

Apart from being fond of social media as a media for his da'wah, Habib Ja'far also conducts da'wah to various hangout cafes for young people. For him, Islam encompasses everything, so wherever Islam is, it must still be preached to anyone according to the time and place. However, he admitted that at first he did not feel confident preaching in cafes because he felt that it was not his place. However, the 15-minute da'wah paid off because many people were touched. It is thought that the young people in the cafe are just lost and need to be touched. It turned out that Habib Ja'far's analysis was correct, they were attracted after being touched by his heart.

Yayasan Pemuda Tersesat as a Place of Preaching among Young People or Millennials

In the current era, the model of preaching is growing, one of Habib Husein Ja'far's mottos in preaching is to provide guidance through spectacles. Performing worship is not just a form of obligation. But there are still many people who focus only on optimizing ritual worship. Quraish Shihab explained the need for targets in worship, as well as the purpose of the intention in accordance with the teachings of the Qur'an. Together with Habib Husein Ja'far, who answered

the concerns of youths 'lost (Tersesat)' about worship.

Habib Husein in his preaching is often dubbed by his congregation as *The Light of The Darkness*, *The Protector Level 3*, *The Answer of The Lost Youngster* and so on, while audiences often refer to themselves as Lost Youths. Habib Husein said that it was not a problem because the call was a form of familiarity between Habib Husein and his congregation, namely the Lost Youth who came from the Lost Youth Kultum. The mission of Habib Husein is to introduce the concept of Islam of Love (rational Islam of Sufism). Habib Husein offers Love Islam to young people so they know what Islam really is, especially to two groups of youth. The first group is the Lost Youth who have a tendency towards secular thinking, radical, intolerance, agnostic, atheists and others to be accompanied so as not to go astray and mislead. The second group of young people, namely young people who have just moved, so that they can interpret the migration not only to know God but also to socialize to know each other (Wardah, 2021).

When collaborating with the Youtube account, Habib Husein Ja'far's Channel Analysis revealed that religion should not only be understood as a religious doctrine, religion must be grounded as early as possible, how can religion become a lifestyle, because religion has tools so we can be happy. Da'wah is intended for people to receive guidance, guidance is one root word with gifts, so preaching must be in a fun way. preachers must have wisdom, humility to serve people selflessly, to invite others to goodness. Regardless of any tendency, whether he is from the group of children who are naughty, tattooed, not wearing *hijab* and so on (Fiardhi, 2021).

Efforts to invite people to the path of salvation, *ilaa daarissalam*, are the responsibility of every believing Muslim. This is the main character of Muslims in calling for good (*amar ma'ruf*) and preventing evil (*nahi munkar*). In essence, all forms of activity that are oriented towards changing the order of thought, behavior and human actions towards an order of life based on Islamic provisions (*shari'a*) both in the individual and social spheres are commonly known as da'wah expressions. Da'wah is a path of approach in fostering personality so that it is submissive and obedient to the teachings of its religion (Rustandi & Hanifah, 2020). However, da'wah provides space for young people, because young people have their own tastes starting from the language, the theme, even the humor must be adjusted to the character of the youth. The target of Habib Husein Jafar's da'wah is millennial youth.

In 2020, Habib Ja'far began building the concept of preaching with Muslim Tretan and Coki Pardede segmented to the younger generation. One of the contents created is the Lost Youth Cult. The concept of Habib Ja'far's da'wah is to answer questions from netizens uploaded on the Indonesian Funny Council (MLI) account, where Tretan Muslim and Coki Pardede work as content creators. On August 23, 2020, the Jeda Nulis account just uploaded the Lost Youth Cult content for up to nine episodes. Since then, Habib Ja'far has become widely known on social media as a companion for lost youths. However, in April 2021, Tretan Muslim and Coki Pardede and Habib Ja'far made "Youtube Pemuda Tersesat", then made more and more da'wah paths targeting young people, The challenge is that there are still many young people out there who have not been touched with regard to religion, maybe because in the clean rooms the sermons are too formal so that it does not reach young people.

Then Habib Ja'far formed a discussion forum with the younger generation such as Tretan Muslim and Coki Pardede and was attended by two audiences. Tretan as the moderator, Habib Ja'far as the speaker and Coki Pardede as the questioner at the end of the video. The moderator read out questions from netizens and Habib Ja'far answered questions such as mandatory bathing, charity to wash away sins, and Muslim harmony in slang or everyday conversation. At the end of the video, Coki asks Habib Ja'far more deeply about the pillars of religion. In the comments column, netizens or viewers are interested and easily understand Habib Ja'far's da'wah, even non-Muslims also respond positively to this preaching.

The factors that influence the high number of viewers on the Lost Youth Cult are first, Habib Ja'far understands that the relationship between the community and YouTube greatly influences

life. Habib Ja'far uses YouTube as a medium to convey da'wah. Second, optimizing the YouTube algorithm, namely by maximizing the YouTube algorithm to attract views. Habib Ja'far is not optimal in this section because he doesn't use keywords and doesn't fill in descriptions according to the contents of the video. These deficiencies can still be overcome by other factors. Third, the presentation of Habib Ja'far's da'wah video looks interesting, unique, and professional. Because it pays attention to the visual appearance by taking pictures that are not monotonous and the content is easy to understand because it uses slang like the younger generation and is given a touch of humor so that it is not stiff (Arsyad, 2022; Nurrohman, 2021).



Figure 1:
Lost Youth Profile

“Tersesat oh tersesat, Astagfirullah”. The typical slogan of the lost youth program is content that discusses questions about religion from social media users. The Lost Youth Cultum originated from Habib Ja'far's struggle with preaching and visiting cafes as a place to hang out with young people. Habib Ja'far carried out da'wah in a bar which was also used as a place to sell liquor, the aim of which was to introduce Islam and provide understanding. According to Habib Ja'far, da'wah in that place was not something that was prohibited. The first step for Habib Ja'far to preach there was to be tolerant by wearing the same clothes as them without wearing a robe because rejection could arise. Then he spoke in a cool language and from then on Habib Ja'far tried to understand the conditions of other people so that his preaching would be easily accepted by young people (Herlini, 2023).

And Habib Ja'far himself is now donating himself to young people, in the sense that it is easy for them. Through the videos he made with the comedian, the da'wah begins with a light questioning session, for example “the law on watching sexy women on Tiktok”. Followers of the Pemuda Tersesat who are increasing day by day, bring Habib to continue the preaching of the Lost Youth to this day. Eventually, he later developed the Pemuda Tersesat into the Yayasan Pemuda Tersesat. He also opened a Lost Youth Piggy Bank to help three segments ranging from education, mental problems, and entrepreneurship. *First*, education, such as people with tattoos who want to find a place to study or study, we tell them, there are also those who don't get scholarships, we give scholarships to them.

Second, those who have mental problems, Habib Husein cooperate with psychologists or psychiatrists. If that's the case, he usually directs the person concerned to consult a psychologist free of charge at Rumah Cahaya, his institution located in Cinere, Jakarta. Rumah Cahaya is under the auspices of the Indonesian Yayasan Pemuda Tersesat. Through the foundation, his party also provides a special room for young people who are addicted to games. *Third*, entrepreneurs, we provide jobs through verifying who they are and providing jobs, Habib explained that the assistance funds to help the three target segments come from fundraising, either from donors or

like large companies that provide assistance with Corporate Social Responsibility (CSR) programs.

YouTube as a new technology has helped Habib Ja'far convey his thoughts. The ease of access is the main point in helping delivery so that it can influence the younger generation. According to McLuhan, when we have watched a show, we will think about that show to enter into our lives.



muto • 3 bulan yang lalu (diedit)

Asli meskipun beda kepercayaan, gw sangat respect pada beliau mengenai pengetahuan dan cara beliau menyikapi permasalahan, bahkan dengan tambahan komedi. MLI nemu 2 harta karun spiritual, Pdt. Yerry n Habib Ja'far 👍

Figure 2:

Comments of Non-Muslim Lost Youth (Pemuda Tersesat) Congregation

This is evidenced by the comments of netizens on the da'wah carried out by Habib Ja'far that deserves to be imitated because it teaches tolerance with other religions. Habib Ja'far's tolerance attitude is an important point as the reason why the younger generation likes the content he creates. The younger generation is more considerate of da'wah in a polite manner that respects all differences. With the content of lost youth as an example of using the media, that with any media we can still learn and discuss religion, tolerance and so on in a way that is not boring. The ease that we get in accessing the media should make us even more enthusiastic about learning about religion, and remember to always use social media wisely (Farid, 2023).

According to Kaka Hasan Abdul Kodira, and Anggit Rizkiantob in their work entitled "Gaya Komunikasi Dakwah Husein Ja'far Al-Hadar dalam Ceramahnya di Youtube" That Husein Ja'far Al-Hadar's assertive communication cannot be separated from the characteristics of Youtube, as a medium. In general, the methods or techniques used as the application of the assertive communication style include the *bil hikmah* and *mauidzah hasanah* methods. The *mauidzah hasanah* method is then wrapped in a very good storytelling technique. Furthermore, *bil hikmah* and *mauidzah hasanah* methods which are wrapped in storytelling techniques turn out to be techniques that are also very compatible with Youtube media as well as being able to integrate with assertive communication styles (Kodir & Rizkianto, 2021).



Berlian Yudha Sakti • 6 bulan yang lalu

setelah kenal Chanel ini alhamdulillah jadi makin suka sama Islam , makasih bib dan kawan kawan

👍 312 🗨️ 14

14 BALASAN



Yung Yung • 3 bulan yang lalu

Bib...makin kesini ente makin cerdas dlm berkomi bersama tretan dan coki...respect buat Habib Husein Jafar 🙏
Semoga Pemuda Tersesat dan Domba Tersesat selalu Ada dj konten2 MLI krn dgn balutan Komedi secara tidak Langsung menjadikan Konten yg menarik utk ditonton dan diambil Pelajarannya...Tks MLI , Tks Tretan dan Coki 🙏
Jgn Lupakan Konten Pemuda Tersesat dan Domba Tersesat hanya gara2 Pengen Siaran di TV 2x masuk Trending Terus...wkwkwkwkwkw

👍 235 🗨️

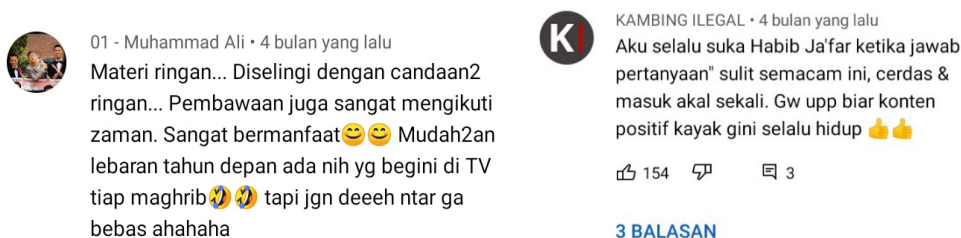


Figure 3:

The Response of the Lost Youth Congregation

In this comment, the audience seemed to like Habib Husein Ja'far's preaching, and from this comment, the Pause Youth account succeeded in making da'wah connoisseurs like the video lectures delivered by him. Habib Husein has succeeded in capturing the audience's attention with various kinds of videos that have been uploaded on his YouTube account. Habib Husein's da'wah related to religious moderation on YouTube social media. In fact, it is not uncommon for Habib Husein to fill in collaborative studies with well-known religious figures, both fellow Muslims and non-Muslims, such as content entitled, "*Saling Belajar & Mencari Titik Temu: Islam & Buddha*", "*Kenapa & Bagaimana Kita Bersama Meski Tak Sama?*", "*Habib dan Pendeta Melawan Terorisme*", "*Kenapa Kita Mudah Mengkafirkan Orang Lain? Gimana Seharusnya Menurut Habib Husein Ja'far*", "*Menghapus Budaya Atas Nama Agama? Ini Kata Habib Jindan bin Novel dan Habib Husein Ja'far*", "*Habib Ja'far dan Bisku Zuan Xiu Berbicara Tentang Perspektif yang Berbeda*", dan *Mengenal Teladan Buddha: Berbeda Tapi Bersama Eps 8 Bareng Bisku Zhuan Xiu: Podcast* (Ali Mursyid, 2023).

Indonesian society is very plural and multicultural consisting of various tribes, ethnicities, religions, languages and cultures. The diversity that causes differences and differences can potentially give rise to friction or conflict, which can lead to imbalance and division. With regard to religious moderation, it is necessary to create a balance in religious life. Religious embrace has not remained in any of the religious perspectives. Religious moderation is inseparable from tolerance or tolerance. Religious moderation is a process and if moderation tolerance is applied it is an outcome (Agus, 2019; MIMI, 2022; Utomo & Adiwijaya, 2022).

We admit that within the religion of Islam there are still ultra-conservative extremist groups who often feel they are superior. From here, it is not uncommon for religious conflicts and violence in the name of religion to occur in Indonesia. Whereas in reality, the call for peace in the value of his teachings is so emphasized. As the Islamic concept of *rahmatan lil 'alamin*, which is to love one another and be full of peace to anyone. Therefore, religious moderation in Indonesia is so important to instill. Moderation in religion is rooted in the concept of "*tawassuth*", this is because in every teaching it is in the middle, in the sense that it is not excessive. This moderate attitude in Islamic teachings departs from the concept of being in the middle or balanced (*al-wasathiyah*) (Bakar, 2016; Nisa & Tualeka, 2016; Suryadilaga, 2021).

Habib Ja'far is able to apply or ground *Tawassuṭ* uphold the values of compassion and love, the obligation to act fairly and straightly in the midst of life together. With this basic attitude, you will always be a role model group that behaves and acts in a straight line and is always constructive and avoids any kind of approach that is *ghuluw* or extreme. *Tawassuṭ* must be accompanied by an attitude of *al-iqtisador* taking the middle way (moderate) which still provides space for dialogue for different thinkers. Moderate in everything, both in concepts, beliefs, worship, morals and behavior, *muamalah and shari'a*. All of his teachings are characterized by moderation (middle way), therefore adherents must also be moderate (Bakar, 2016; Bari & Jamila, 2023; Devi, 2020; Ghofir, 2012).

The millennial Muslim generation is an element of society that forms patterns in the hijrah phenomenon. The meaning of hijrah for the millennial Muslim generation departs from the

existence of a collective awareness of self-identity which is part of Islam, so that awareness arises to contribute to practicing their religious teachings. The Hijrah movement is getting stronger with the emergence of figures from the Public Figures (artists) group who also show their move from not wearing the hijab to wearing the hijab, as well as the formation of elite communities in studying religious values, as did Zaskia Sungkar, Irwansyah and guys. In addition, recently a *hijrah* movement has appeared which brings a humorous and friendly feel that netizens like, especially millennials, namely “Youth Lost” (Abidin, 2012).

Lost Youth (Pemuda Tersesat) targets or focuses its preaching on young people or millennials. The first is related to habitus (attitude), the preaching delivered by Habib Husein Jafar al-Hadar and his friends is packed with light preaching, full of humor, and sympathetic to the masses, and has invited positive feedback. This is shown by the fact that there are no netizens or criticism from other media regarding da’wah content in the “Lost Youth” media. By building this habitus, it will be in line with what the Walisongo do who preaches according to the culture of the people. Second, related to capital, packaging through social media is a very appropriate vehicle, this is because all young people have access to social media. Starting from Facebook, Twitter, Youtube, and so on. What did Habib Husein Jafar al-Hadar, Tretan Muslim, and Coki is a modification in the context of da’wah.

Celengan Pemuda Tersesat As A Philanthropic Movement

With the content of lost youth, the blessings obtained are not only many who enjoy the da’wah but also coupled with the existence of a lost youth piggy bank, the funds collected from this piggy bank can help entrepreneurship, education and mental health of lost youth, the lost youth piggy bank donation program is accessed through kitabisa .com with total donations for now approx 914.066.459 million. It is known that more than 300 million donations have been distributed for education, entrepreneurship and mental health for stray youths in various regions. Not only that, donations were also given for scholarships for students studying in Tarim (Yemen), studying medicine in Ambon, studying in Gontor, and others. As well as helping 10 Islamic media starting from NU, Muhammadiyah and others, to continue to spread Islam that is *rahmatan lil’alamin*.

Habib Ja’far himself now donates himself to young people, in the sense that it is for them in a relaxed manner. Through the videos he made with the comedian, the preaching began with a light question session, an example of the law on watching sexy women on Tiktok. Followers of the Lost Youth who are increasing day by day, bring Habib to continue the preaching of the Lost Youth to this day. Eventually, he later developed the Lost Youths into the Yayasan Pemuda Tersesat.

Yayasan Pemuda Tersesat have taken one step further by providing a platform for Lost Youths or anyone who has sympathy for the Pemuda Tersesat missionary program. Habib Ja’far invites anyone to donate any amount of money for us to use to help Lost Youths who need financial assistance. This platform is called Piggy Bank for Lost Youth, meaning that they are young people who are struggling to find their own way, and who may be confused about who to ask. Because of that, we have a vision what if there is a solidarity movement, where the Lost Youth can help other Pemuda Tersesat. In accordance with the concept of helping each other, the Celengan Pemuda Tersesat not only raises funds, but can also be a vessel if there are youths who need help. Donations will be distributed periodically to people in need and have been verified that they really need it. Donations that have been distributed will be updated regularly in the “Latest News” campaign feature on kitabisa.com

The donation of the Celengan Pemuda Tersesat scholarship by utilizing the digital world illustrates that philanthropic practices have experienced a shift from conventional methods to digital media. Several factors have contributed to this, including the Covid-19 pandemic which has limited human activity, the ease of donating, the existence of greater trust from donors because

it is very transparent and accountable. All of these factors are indicators that philanthropy is the choice of the Movement in realizing and strengthening human solidarity by helping and lightening the burden.

Habib Ja'far often gets complaints about the problems of Lost Youth in the economic, educational, and mental fields. There are those who need business funds, there are those who need religious teachers, and there are those who have mental problems to the point of wanting to commit suicide who need help provided by the services of psychologists and psychiatrists. Especially during a pandemic like this, many Lost Youths are struggling economically. Especially those whose livelihood is from selling. The implementation of PPKM certainly makes it difficult for them to have income like usual days. So, let's prove that we are really "lost on the right path", therefore Piggy Bank for Youth Lost helps three segments ranging from education, mental problems, and businessman.

Piggy Bank for Education of Lost Youth

Education is like people with tattoos who want to find a place to recite the Koran or study, we tell them, there are also those who don't get scholarships, we give scholarships to them. In the early stages of Distribution of Disbursement of Rp. 6,544,500, Planned Use of Disbursement Funds: To support the FunIslam education program in the form of learning the Koran for 50 street children in Kampung Utan Scavenger Village and Pondok Labu Cilandak Scavenger Village, South Jakarta for 3 months.



Figure 4:
Distributed Distracted Youth Piggy Fund Phase 1

On July 14, 2021, IDR 14,502,500 was disbursed. Planned Use of Disbursement Funds: Donations are used to implement the Lost Youth Piggy Bank Scholarship Program for Ignasius Dede Setyo Akas scholarship recipients, Pattimura University students located in NTT. In addition to the disbursement of IDR 20,002,500, the donation was used to implement the costs of the Santri Scholarship to Daruz Zahra, Tarim (Hadramaaut, Yemen) for 8 semesters accompanied by the Daar Ummahatil Mukminin Islamic Boarding School. On July 30, 2021 Disbursement of Rp. 2,942,500 Donations were used to implement an educational assistance program for Ade Rifi scholarship recipients, students of Muhammadiyah University Surabaya. on August 15, 2021 Disbursement of IDR 5,052.500 Donations are used for the implementation of the Celengan Yayasan Pemuda Tersesat for the educational needs of 36 children of the Library Foam location in Bandar Lampung.

On August 19, 2021, the disbursement of funds amounting to IDR 4,499,750 was for the education program: purchase of Dede Andi's book (Santri Islamic Boarding School salafi Nurul Falah) located in Banten and for educational programs: purchase of the book of the Meet Dalam Tangkahan Library, located in Kab. Deli serdang North Sumatra. Next, on August 24, 2021, Rp. 3,063,800 for the Moroccan Hafidz Student Scholarship Program on behalf of Ni'matul Maula Nur, located in Morocco. on August 25, 2021, IDR 2,930,300 disbursement of funds, implementation of educational assistance for 2 children from Mrs. Dhakiyah, located in Wonosobo.

Piggy Bank as House of Light for the Lost Youth on Mental Health

Mthose who have mental problems, we cooperate with psychologists or psychiatrists. If that's the case, he usually directs the person concerned to consult a psychologist free of charge at Rumah Cahaya in Cinere, his institution located in Cinere, Jakarta. Rumah Cahaya is under the auspices of the Indonesian Lost Youth Foundation. Through the foundation, his party also provides special rooms for young people who are addicted to games and gadgets.

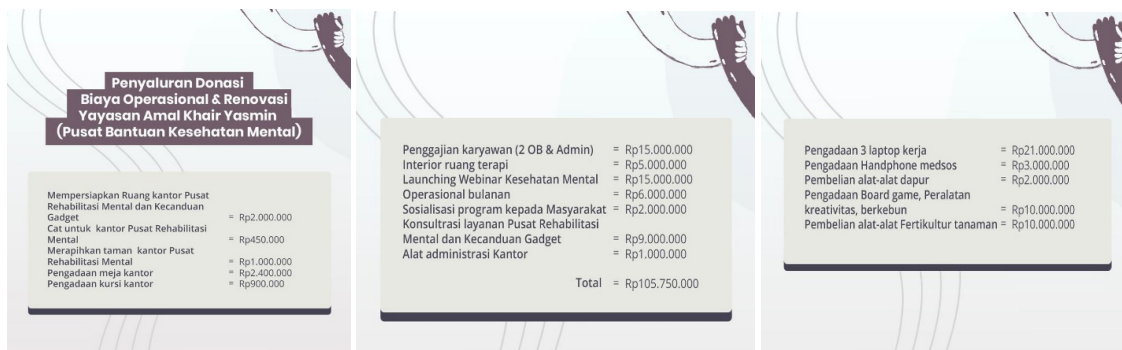


Figure 5:
Donate for Mental Health Assistance

On December 28, 2021 Rp. 62,790,300 in funds, donations were used to implement assistance for the needs of the Rumah Cahaya (psychological counseling house) in the form of psychologist consultation fees, training costs, employee salaries, electricity costs etc. Then, Mental Health Assistance to 12 location beneficiaries in Depok in the period July, August, September 2021 together with the Khair Yasmin Amal Foundation.

Piggy Bank as Humanity of Lost Youth

The Covid-19 pandemic that hit the whole world in early 2020 to early 2021 is currently eroding economic growth and forcing millions of people to lose their jobs due to the global recession. Communities and Muslims in Indonesia are part of the groups affected by the Covid-19 pandemic, data at the end of 2020 stated that as many as 9.77 million employees were laid off during the Covid-19 pandemic (Efendi, 2021). Therefore the "Lost Youth Piggy Bank" provides jobs through verifying who they are and providing jobs, Habib explained that the aid funds to help these three target segments come from fundraising, either from donors or like large companies that provide assistance with Corporate Social Responsibility (CSR) programs. Since the establishment of the Lost Youth Piggy Bank, the Lost Youth team and volunteers in the field have distributed a number of aids. Here are the details:



Figure 6:
Donations for Entrepreneurs for Lost Youths

Lost Youths who managed to help Rp 7,032,000. Planned use of funds: To provide capital for the "Es Stall with Lost Youth" business that will be run by lost youths (punks, buskers, and other street children) in Bondowoso. This shop is expected to empower its members to learn entrepreneurship, to help pay for the education of members who are still in school, as well as to support the routine activities of assemblies and studies of Bondowoso stray youths. Apart from that, Rp. 3,000,800 of funds were disbursed. Plans for using the funds: For assistance in the educational program category, in the form of creating a Sharia Discussion website. This Sharia Discussion website will present articles and stories about the companions of the Prophet and scholars who used to be lost youths, but then repented and became Islamic figures. On 2-6 August 2021 Disbursement of IDR 22,394.

Furthermore, disbursement of Rp. 3,440,300 for business capital assistance for a lost young man named Reza, with the type of business called Angkringan Madana in Jogja. Disbursement of IDR 7,770,300. The donation will be used to help capitalize the business of Putri Perfume Shop, one of the punk kids from the Tebet Peduli Punk Community. Finally, Rp 14,002,500 disbursement of funds. Planned use of funds: Donations will be used for business capital needs (carts) and publications for the business capital. Disbursement of IDR 4,906,500 for business capital for selling Nusantara tobacco. Location in Bogor on August 18, 2021.

On August 25, 2021, IDR 3,002,500 was disbursed. Donations were used to implement business capital for selling tasbeeh, siwak and Muslim clothing to Muhammad Ridwan Syahrani at Mantrijeron, Yogyakarta. on September 6, 2021 Disbursement of Rp. 3,052,500 for the implementation of Capital Assistance for Khabib's toasted and steamed bread business on behalf of Bayu Tri Afriyana, a location in Jakarta and Disbursement of Rp. 6,772,500: for the implementation of Capital Assistance for Perfume Oil on behalf of Himawan Muhamad Aribbath, located in Cirebon.

Piggy Bank as Humanity for Lost Youth

According to WHO, the Covid-19 pandemic from March 2020 to mid-July 2021 in Indonesia has infected 3,287,727 people and has had a particular impact on increasing the poverty rate and decreasing social welfare (Iqbal, 2021). It cannot be denied that economic problems have become a big problem for the lives of the Indonesian people as a result of the Covid-19 pandemic. Some even have to be willing to endure hunger for days because there is no money to buy groceries (Efendi, 2021; Mursalat, 2023; Rizal & Mukaromah, 2021). This phenomenon can be seen from the many cases of termination of employment relations in society. Especially when referring to economic growth during the Covid-19 pandemic which experienced a drastic decline. In 2020 it only reached 2.97%, this figure is much smaller than in 2019 which reached 5.07%. 3 Such conditions make the Indonesian government aware that it is not always independent in tackling economic problems that occur in society. This condition shows the importance of cooperation between the community and the government in an effort to overcome existing socio-economic problems (Amar, 2017; Efendi, 2021).



Figure 7:

Distribution of Donation Aid for Isoman Residents

The Yayasan Pemuda Teresat, a millennial missionary movement initiated by Habib Huesin Ja'far Al Hadar, raised nearly IDR 800 million to help residents survive the Covid-19 pandemic. This budget is used to support millennial preaching and help residents in need during the Covid-19 pandemic crisis. This program is collected through the Celengan Yayasan Pemuda Teresat donation platform. Disbursement of Rp. 15,325,800. Donations were used to implement the distribution of Eid packages in the form of THR (cash) and religious tools (koko clothes, sarongs, kopiyah), for 25 punk children and street children, as well as 5 Koran teachers in Cibinong Bogor through the NGO IMS Care on May 8 2021. Furthermore, on May 8-9 2021 Disbursement of Rp. 7,025,800. Donations are used to implement the distribution of 200 Iftar packages (boxed food) for road users, street vendors, scavengers, buskers/street children, in the Cibinong area, Bogor through the Islamic Health Service Foundation. on May 5-10 2021 Disbursement of IDR 21,016,800, donations are used to implement Eid gift packages in the form of motorcycle business capital which are also used to share with orphans in the Surabaya area through NGO DKM on May 5-10 2021. On May 5-10 2021. 10 May 2021. Disbursement of IDR 45,002,500. Donations are used for the implementation of assistance and support for the movement of Moderate Islamic media consisting of Rahma.ID, IBTimes.ID, JIBPost, alif.id, and sanadmedia, as well as the needs to support their activities through the Yayasan Pemuda Teresat.

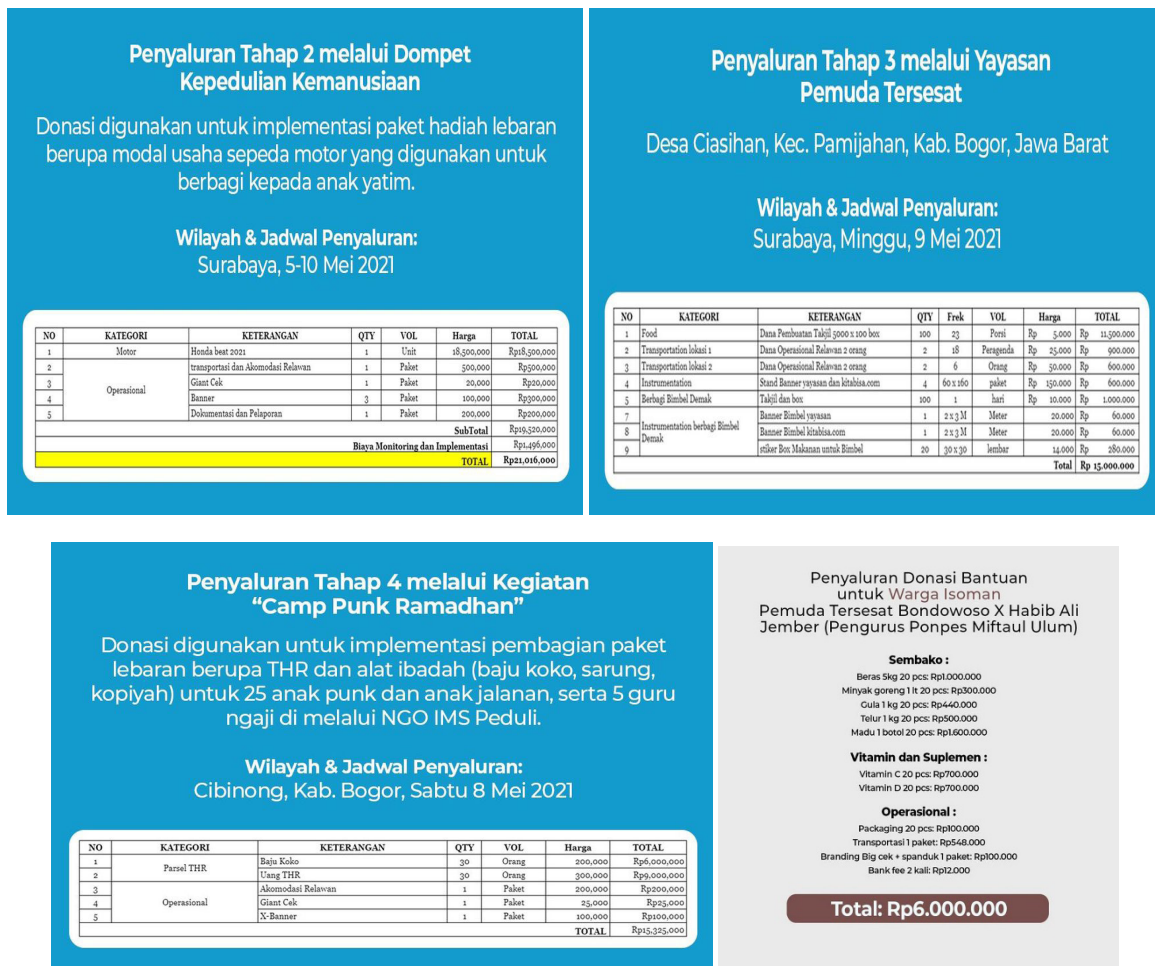


Figure 8: Celengan Yayasan Pemuda Tersesat Donation for Residents Affected by Covid-19

On 30 July - 2 August 2021 Disbursement of Rp. 20,002,500. Donations were used to implement basic food and vitamin packages for 60 residents who are self-isolating (isoman) in the South Tangerang area by the Lost Youth Foundation. on September 4, 2021 Disbursement of Rp. 6,002,500, donations were used to implement the provision of basic food and vitamin packages for isoman residents in Jember. On September 6, 2021, IDR 3,153,500 was disbursed for the implementation of basic food and vitamin packages for 15 Isoman residents in Cirendeu, South Tangerang.

Conclusion

In the current era, the model of preaching is growing, one of Habib Husein Ja'far's mottos in preaching is to provide guidance through spectacles. Performing worship is not just a form of obligation. But there are still many people who focus only on optimizing ritual worship. As Quraish Shihab explains the need for targets in worship, as well as the purpose of the intention in accordance with the teachings of the al-Qur'an. Together with Habib Husein Ja'far, who answered the concerns of youths 'lost' about worship. Habib Ja'afar was able to ground his da'wah (al-wasathiyah) and be moderate in the midst of the younger generation.

The implementation of Habib Ja'far's preaching in the *Kultum Pemuda Tersesat* is in the form of video preaching aimed at the younger generation, uploaded on the YouTube account Jeda Nulis. Then Habib Ja'far formed a discussion forum with the younger generation such as Tretan Muslim and Coki Pardede and was attended by two audiences. Tretan as the moderator, Habib Ja'far as the speaker, and Coki Pardede as the questioner at the end of the video. The moderator read out questions from netizens and Habib Ja'far answered questions such as mandatory bathing, charity to wash away sins, and Muslim harmony in slang or everyday conversation. At the end of the video, Coki asks Habib Ja'far more deeply about the pillars of religion comments column,

In addition, Habib Ja'far made philanthropic donations lost youth piggy bank, the funds collected from this piggy bank can help entrepreneurship, education and mental health of lost youth, the lost youth piggy bank donation program is accessed through kitabisa.com with a total donation for now of around 800 million. Especially during a pandemic like this, many Lost Youths are struggling economically. Especially those whose livelihood is from selling. The implementation of PPKM certainly makes it difficult for them to have income like usual days. So, let's prove that we are really "lost on the right path", therefore Piggy Bank for Youth Lost helps three segments ranging from education, mental problems, and businessman.

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