

Research Article

Nation and Character Building: The Narrative of Nationality in Habib Ja'far Al Hadar's Dakwah on YouTube

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ORCIDRika Kartika: <https://orcid.org/0009-0007-9818-8257>**Abstract.**

The Hadrami Arab tribe is one of the ethnic groups that continue to experience dynamic involvement in nation and character development efforts in Indonesia. Habaib as a cleric or preacher of Hadrami ethnic origin has a strategic position to be involved in nation and character building and present a narrative of national values in his preaching. The issue of nation and character development is important in maintaining the unity of a pluralistic society like Indonesia. One of them is a big challenge in maintaining a sense of unity and nationality. To make all this happen, support is needed from all parties and all levels of society to get involved and contribute together. The development of new media such as YouTube has recently given rise to preachers who use social media as a tool for preaching. One of them is the young cleric Habib Ja'far Al Hadar who has almost 1.4 million subscribers. This young Habib is known as a preacher who consistently encourages tolerance and peace. This research aims to find and analyze Habib Ja'far's preaching messages containing national values on the Jeda Nulis YouTube channel. A qualitative-descriptive approach was used to analyze video recordings of Habib Ja'far's preaching. The research results show that the da'wah message conveyed by Habib Ja'far contains national values that are useful for contributing to nation and character building in Indonesia.

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1. INTRODUCTION

Nation and character building are integral aspects of a developed and resilient society. A nation's character reflects its people's values, attitudes, and behavior, collectively forming its identity. Character refers to a set of attitudes, ways of behaving, motivation and skills or skills [1]. Building a strong nation and character requires joint efforts from the government, educational institutions, and individuals [2]. Today, every country is still trying to build an ideal nation-state within their respective geopolitical boundaries [3]. When people feel part of and have a larger community, they will

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be encouraged to work together to achieve common goals and support the government's efforts to improve the nation's quality of life. This integration will make recruiting soldiers, collecting taxes, enforcing the law, and protecting society easier [4].

The current discourse regarding the importance of involvement in the process of nation formation in Indonesia, especially about the assimilation of the identity of the Arab ethnic group, Habib, and its role in state formation, has experienced continuous development [8]. Later, the problem complicated when specific individuals of Arab descent were assigned the status of "unclean" because of their political involvement, preaching narratives considered controversial for social integration [9]. It is feared that the involvement of Peranakan Arab clerics or Habib in politics (the 2019 presidential election at that time) will impact community divisions [5]. The term *habib* is a title given to religious figures (figures) by society to people considered to have a lineage from the grandchildren of the Prophet Muhammad SAW. They have descendants from the Yemeni region, especially from Hadramaut [6].

As a religious and diverse nation in Indonesia, religion is expected to be able to play a priestly role as well as a social role [7]. Soekarno stated that religion was an absolute and essential component in nation-building efforts [8]. Amid the development of social media, preachers are now starting to utilize social media communication tools, which are increasingly used by the public. Preachers can spread *da'wah* messages more quickly and easily through social media [9]. Using technology, humans can adapt their *da'wah* methods to align with changing times [10]. One of the preachers who uses social media to preach is Habib Husein Ja'far. He has 1.3 million followers. He avoids using complicated or too technical language so that everyone can understand the message [11]. Habib Ja'far is known as a preacher who utilizes new media and is consistent with the values of preaching, which require the values of peace, gentleness, and tolerance [9, 12–15]. Habib Ja'far completing his studies at the Islamic Boarding School Foundation Islamic Boarding School (YAPI), he continued his studies at UIN Syarif Hidayatullah Jakarta in Islamic philosophy and completed postgraduate studies in Tafsir Hadith. He earned a Master's in Religion [16]. The aim of this research is to understand Habib Ja'far's narrative by including national values in his preaching. Preachers like Habib in Indonesia with a large number of congregations certainly have a strategic role in helping to maintain the values of unity in a diverse society like Indonesia.

2. METHOD

2.1. Nation and Character Building

Nation character building focuses on personal/individual development, moral development, and nation-building. The idea of nation character building was influenced by John Locke, who is said to be the first thinker to articulate these concepts [17]. Nation and character building is understood as an effort to develop the nation so that citizens have an awareness of their self-worth as an independent nation so that citizens are aware of their self-worth as an independent, sovereign nation and have the ability to build a modern legal state [18]. It is an ongoing process that requires constant development and reinvention. Nation and character building is the development of behavior, values, language, institutions, and physical structures that explain history and culture, care for the present, and guarantee the nation's identity and independence in the future [19]. It involves the concepts of nation and nationalism. A French philosopher and historian, Ernest Renan, defined a nation as the desire to unite and form a state. According to him, the will to survive, together with the loyalty of a friend, produces a nation. He called it in his Dies speech at the Sorbonne March 11, 1882 with the term "Le désir d'être ensemble" [20].

This requires reasoning, thoughts, ideas, and conceptions that citizens must have before stimulating living ethics practically to implement development toward shared ideals. In Indonesia, the national narrative has a foundation in the form of national national reason, which is understood as a construction of Indonesian national thought based on Pancasila, the 1945 Constitution, Bhinneka Tunggal Ika, the Ethos of the Sumpah Pemuda, and the Negara Kesatuan Republik Indonesia [21].

2.2. Social media: YouTube

Social media is a type of online media that allows users to express themselves or connect, collaborate, share, communicate with other users, and build virtual bonds [22]. According to Van Dijk, a media platform focuses on existing users to help them carry out their activities and contribute [23]. According to Miller, YouTube is a video-sharing site where users can upload and view various video clips using any web browser [24]. YouTube is the largest and most popular video platform in the world. With over 2 billion monthly active users, YouTube allows content creators to reach local and global audiences easily [25]. Teachers, lecturers, ulama, and Habib also use YouTube social media to support their activities in conveying lectures and da'wah materials [26]. Da'wah

in Arabic is known as da'wah or da'watun, usually used to invite and contain invitations and calls, all of which point to communication between two parties and attempts to influence [27]. Da'wah aims to spread the message of Allah and guide people towards the path of truth [28]. One way to understand the concept of da'wah is to look at the example of the Prophet Muhammad. The da'wah exemplified by the Prophet was preaching with morals and gentleness in introducing Islamic values to a multicultural community [29].

This research uses a qualitative-descriptive approach. This research was carried out holistically by describing phenomena through descriptions in the form of words and language [30]. The research employs the content analysis approach as the chosen data analysis technique. The present analysis serves the purpose of deriving accurate conclusions that may be subsequently re-evaluated within the given context [31]. Data was collected by observing Habib Ja'far's YouTube video recordings on the Jeda Nulis Channel. Researchers identify the title of Habib Ja'far's YouTube video content and classify the videos into themes of national values.

3. RESULTS AND DISCUSSIONS

Since joining from May 4, 2018, to September 2023, Habib Jaf'ar's YouTube account has been followed by 1.33 million subscribers, with a total of 282 videos, and the account name @Jedanulis Habib Ja'far received 98,750,261 views from the audience. He divides his content into six playlists: Kultum, Tarik Nafas, Safar So Good, Jeda Ceramah, Jeda Nulis, and Jeda Ngobrol. Habib Ja'far's YouTube content totals 282 videos, and of this content, which is classified as content with national value, there are 28 videos. Table 1. Show YouTube content title with national narrative values as follows:

TABLE 1: YouTube Content Title With National Narrative Values.

No	Video Number	Title	Viewers (Per September 2023)	Duration (Hours, Minutes, Seconds)
1	3	LOG IN 6 Tokoh Agama Lomba 17-an	48K views 2 weeks ago	39.07.00
2	4	LOG IN 17 Agustus	636K views three weeks ago	17.46
3	50	Berbeda Tapi Bersama	112K views eight months ago	18.11
4	58	Santri Berdaya Menjaga Martabat Kemanusiaan	37K views ten months ago	03.29
5	71	Sumpah Keturunan Arab untuk Indonesia	37K views 1 year ago	30.36.00

TABLE 1: Continued.

No	Video Number	Title	Viewers (Per September 2023)	Duration (Hours, Minutes, Seconds)
6	91	Episode Terakhir: Indonesia Rumah Bersama	72K views 1 year ago	01.02.06
7	94	Indonesia Rumah Bersama: Bhinneka Tunggal Ika	18K views 1 year ago	26.33.00
8	112	Cerita Cinta: Nasionalisme, Agama, dan Entertainment	307K views one year ago	18.23
9	117	Merdeka Dari Hoax: #Tahan-Dulu, Saring Sebelum Sharing	269K views 2 years ago	17.55
10	125	#PrayFromHome	292K views two years ago	05.14
11	181	KITA SEMUA SAMA!	32K views 3 years ago	11.04
12	193	Bagaimana Bersama Meski Tak Sama ala Saya & Coki?	1.4M views 3 years ago	12.11
13	197	Corona Sebagai Musuh Bersama (Feat: Coki-Muslim)	186K views 3 years ago	11.57
14	198	Ngobrolin Islam & Sains Soal Corona	444K views 3 years ago	14.44
15	199	Ngobrolin Islam Lawan Corona (Feat: Coki-Muslim)	316K views 3 years ago	15.18
16	200	Tentang Himbauan Tak Ibadah di Masjid Karena Corona	23K views 3 years ago	09.49
17	201	Awas! Ego Mayoritarianisme (Belajar dari India)	28K views 3 years ago	06.58
18	217	Hormat Bendera Syirik? -Feat Harbatah	20K views 4 years ago	17.52
19	218	Nasional(Islami): Islam Yes, Nasionalisme Yes! - Feat Harbatah	19K views four years ago	28.50.00
20	237	Tujuan Sosial Puasa	6.9K views 4 years ago	17.22
21	243	Kenapa Harus HablumminAl-lah & Hablumminannas? (Feat: Uus)	466K views four years ago	08.00
22	244	Mencontoh Negara Madinah	19K views 4 years ago	21.17
23	247	Saleh Ritual, Saleh Sosial Juga Dong!	14K views 4 years ago	26.54.00
24	249	Tips Melawan Terorisme	7.9K views 4 years ago	36.27.00
25	253	Kemanusiaan Itu Visi Utama Islam	15K views 4 years ago	18.33
26	256	Islam Indonesia, Kiblat Baru Islam	11K views 4 years ago	08.13
27	263	Apa yang Perlu Dilakukan Buat Perdamaian, Kang?	9.2K views 4 years ago	08.29
28	268	Perbedaan Untuk Persatuan Bukan Perpecahan	4.8K views 4 years ago	11.14

The first video is titled LOG IN 6 Tokoh Agama Lomba 17-an. At the moment of the 78th Independence Day of the Republic of Indonesia, Habib Ja'far initiated the 17's competition by inviting other religious leaders to compete together. The national narrative regarding freedom to embrace religion is also found in the moment of 17 August 2023 with the title Log In 17 Agustus at 20:02 minutes: ..." is the freedom of all religious communities to practice and worship according to their beliefs and convictions..."

In the context of Santri Day 2022, Habib Ja'far's video entitled Santri Berdaya Menjaga Martabat Kemanusiaan, Hari Santri, 22 Oktober 2022: the theme of maintaining human dignity can be interpreted as showing the world that Indonesian Santri can play a role in society, the nation, the country, and the world. Content with human values is also found in the video entitled "Berbeda Tapi Bersama". In this video edition, Habib Ja'far visits the Beth Salom Tent Home, which accommodates abandoned children, the elderly, and victims of domestic violence. At minute 1:58, Habib Ja'far said: "...making other people happy is the most superior charity in the eyes of God..." In line with the content entitled Kemanusiaan Itu Visi Utama Islam. He revealed at minute 4:16 that Islam is not only oriented towards God but also very humanistic. Another video with the same issue is titled Saleh Ritual, Saleh Sosial Juga Dong!.. Something similar contains a humanitarian message in the video entitled Kenapa Harus HablumminAllah & Hablumminannas? That faith in Allah must be linear with behavior towards humans. This is absolute because we cannot believe but not heed human values. The message of diversity is also found in the Indonesia Rumah Bersama, Bhinneka Tunggal Ika. Since before the Indonesian state was proclaimed, this nation has been diverse. We are starting from religion, ethnicity, culture, and language.

Another theme in Habib Ja'far's content is literacy about hoaxes or fake news. The title of the video Merdeka Dari Hoax: #TahanDulu, Saring Sebelum Sharing. This is because our country lacks literacy, even though almost everyone uses the internet. Apart from hoaxes, another problem that also emerged when COVID-19 hit Indonesia was social restrictions. Habib created content with the Corona Sebagai Musuh Bersama (Feat: Coki-Muslim). In the video entitled Ngobrolin Islam & Sains Soal Corona, Habib said that sometimes ordinary people see religion and science as not going hand in hand. Both have an equally important role in civilization. Religion (Islam) commands its people to respect science. In one verse, for example, if there is a specific phenomenon, ask an expert. The word expert here means someone who understands that field. Habib at minute 1:48 quotes surah an-Nahl verse 43, "fas'alu ahla adz-dzikri inkuntum laa ta'lamuun". Which means: "So ask someone who knows if you do not know." In the context of a pandemic, scientists or scholars are the ones who are appropriate for

technical narratives regarding society's response to COVID-19. The area of religion is moral values, including how to respond to the appeal to worship at home during the pandemic. Habib Ja'far created content titled Tentang Himbauan Tak Ibadah di Masjid Karena Corona. Religious worship can be carried out without physical contact in a pandemic. Islam also recommends the same thing; even Muslim countries such as Egypt and Saudi Arabia have announced the closure of mosques and other places of worship. Therefore, forcing oneself to carry out congregational worship at the mosque amid a pandemic can widen the spread, detrimental to everyone.

Habib Ja'far revealed that religion and the state can go together. Habib Ja'far explained this opinion in the video Hormat Bendera Syirik? Feat Harbatah. Habib Ja'far previously expressed that state and religion can work together by giving the example that Muslims could imitate what the Prophet did with the Medina Charter. He expressed his opinion in video content entitled Mencontoh Negara Madinah. As is known, at that time, not only Muslims lived in Medina. However, there are Jews and Christians. During the Ubaidillah agreement (minute 3:09), Rasul, who was about to sign the agreement, changed his name from Rasulullah Muhammad to Muhammad Bin Abdullah. That was a way of positioning himself as the head of the Medina state, not just the prophet of the Islamic community. Differences and diversity should become capital in a society.

In the video entitled Perbedaan Untuk Persatuan Bukan Perpecahan, Habib stated that division does not always start from differences or end in division. There will be no division if different people have the same goal. In Indonesia, there are Nahdlatul Ulama (NU) and Muhammadiyah. Both, simultaneously dream of a great and glorious Indonesia. They want Islam Rahmatan Lil Alamin. So the two can walk together, united, even though they are different. In the video Apa yang Perlu Dilakukan Buat Perdamaian, Kang? Habib Ja'far and peace values activist Irfan Amalee, at 2:08, said that the intolerance crisis is not only a threat to Indonesia but also occurs in many countries. Habib Ja'far gave the warning in a video entitled Awas! Ego Mayoritarianisme (Belajar dari India). India experiences sad conditions when ultranationalist groups commit violence against Islamic groups. When Hindu extremists in India commit violence against the Muslim community, what is our best attitude? We must show that the majoritarianism syndrome does not apply to Indonesian Muslims. Habib Ja'far expressed these thoughts in content entitled Islam Indonesia, Kiblat Baru Islam. The two most prominent Islamic organizations in Indonesia, namely NU and Muhammadiyah, are very relevant to the teachings of the Prophet. NU's Islamic localism is very important because Indonesian society can accept Islamic teachings with a local flavor without losing its Islamic essence. Meanwhile, Muhammadiyah, with its progress in Islam, makes Muslims think modern and forward.

4. CONCLUSION

The values of nationalism, humanity, peace, love, and caring are the Islamic values conveyed by Habib Ja'far. Habib Ja'far is a Habib who consistently spreads positive values that are beneficial to the nation and character building process and makes massive use of social media as a tool for da'wah. As the country with the most significant number of Muslims globally, Indonesia is strategically positioned as a role model for other countries. These values can be used as fuel in the nation and character building of the Indonesian people. Nation and character building is a continuous process, not a one-off effort. Religion, ulama, and da'wah are essential in promoting national values of peace, harmony, and social justice and maintaining the national narrative. By spreading the message of Islam, it encourages individuals to adopt the values of nationalism, humanity, peace, love, and caring for others. This can lead to more cohesive and inclusive communities where people from different backgrounds can come together and work towards common goals.

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