

ANALYSIS OF THE MODERATION VALUES OF HABIB HUSAIN JA'FAR LOGIN PROGRAM, EPISODE 30 SEASON 2

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ABSTRAK

Kondisi sosial Negara Indonesia sangat beragam. Perbedaan suku, ras dan agama tidak menghalangi integritas nasional. Dilain sisi Keberagaman Indonesia dapat menjadi kekuatan dan kelemahan. Agar Keberagaman tersebut menjadi kekuatan maka dibutuhkan kerukunan, kebersamaan dan dialog antar agama. progra login ini hadir sebagai bentuk dahwah online yang dilakukan oleh Habib Husain Ja'far untuk menciptakan masyarakat Indonesia yang lebih moderat dan terbuka dalam menghadapi perbedaan pandangan dan kepercayaan Nasional. Tujuan penelitian ini adalah untuk mengetahui nilai-nilai moderasi beragama dalam kehidupan berbangsa pada program login Habib Husain Ja'far. Metode yang digunakan dalam penelitian ini adalah metode kualitatif dengan paradigma deskriptif. Teknik analisis yang digunakan adalah analisis isi. Hasil penelitian menunjukkan bahwa terdapat nilai-nilai moderasai beragama yang harus dijaga dan dilestarikan untuk menjaga persatuan bangsa Indonesia yang dapat rusak kapan saja.

Kata Kunci: Moderasi, Program Login dan Habib Husain Ja'far.

ABSTRACT

The social conditions of Indonesia are very diverse. Differences in ethnicity, race and religion do not hinder national integrity. On the other hand, Indonesia's diversity can be a strength and a weakness. In order for diversity to become a strength, harmony, togetherness and interfaith dialogue are needed. This login program comes as a form of online dahwah carried out by Habib Husain Ja'far to create a more moderate and open Indonesian society in the face of differences in views and national beliefs. The purpose of this research is to find out the values of religious moderation in the life of the nation in Habib Husain Ja'far's login programme. The method used in this research is a qualitative method with a descriptive paradigm. The analysis technique used is content analysis. The results showed that there are values of religious moderation that must be maintained and preserved to maintain the unity of the Indonesian nation which can be damaged at any time.

Keywords: Moderation, Login Program and Habib Husain Ja'far.

INTRODUCTION

Indonesia is a country where a variety of cultures thrive and are nurtured by its people. In this country there are more than 740 ethnic groups and 583 languages and dialects of 67 parent languages spoken by various ethnic groups(Nurdin, 2021). In addition, Indonesian society also adheres to various religions including Islam, Christianity, Catholicism, Hinduism,

Buddhism, Confucianism and several faiths. All religions teach peace, but there is still a group of people who do intolerant attitudes and in the name of religion. Therefore, to maintain the unity of the Indonesian state, an attitude is needed, namely religious moderation.

Religious moderation is the process of understanding and practicing religious teachings in a fair and balanced manner, so as to avoid extreme or excessive behaviour when implementing it (Junaedi, 2019).

This research uses descriptive qualitative research methods, with data collection techniques and documentation (Suyitno, 2018). From the content that found on social media. The object of study is focused on video content in the Youtube account 'Deddy Corbuzier' on the Login Season 2 Episode 30 Program. The aspects observed are; discussion of Habib Husai Ja'far, Bhante Dhirapunno, JS Kristan, Yan Mitha Dyaksana or Bli Yandan, Romo Aan and Pastor Brian Siawarta hosted by Onadio Leonardo in the form of podcasts that discuss tolerance, interfaith dialogue and nationality. In conducting this research, we also enrich it with various literacy sources that we use as references, including; research reports, books, and journals. From some of the sources we mentioned above, it can provide information, information, or the results of the research we have done.

Previously, moderation research was conducted by Samsul Bahraen with the title 'Religious Moderation in Digital Books of Madrasah Tsanawiyah: Analysis of Fiqh Book Class VIII'. This research uses a non-interactive qualitative approach method with the type of library research. Data were collected through document analysis, and the data analysis technique used was content analysis. The results showed that there are significant values of religious moderation in the student book of fiqh class VIII. These moderation values include al-ishlah (wisdom), muwathanah (love of country), i'tidal (proportional), tasamuh (tolerance), qudwah (exemplary), and tahadhur (civility). This finding makes an important contribution to understanding how religious education in Indonesia also promotes religious moderation as a fundamental value. This reflects the importance of teaching students to understand and practice the principles of moderation in their religious lives. The study only focused on the values of religious moderation in the Grade VIII fiqh book (Bahraen, 2023).

Research conducted by Noor Atika with the title 'Religious moderation values in upin- ipin animated films'. This research uses library research method as a research method that aims to explore information through previous research and utilise literature both manually and online. Primary sources are video recordings of Upin Ipin animated films produced by Les Copaque and scenes containing religious moderation values, as well as various other sources as secondary data. While the data analysis technique used is content analysis technique, namely

by playing the Upin Ipin Animation film to observe things that are related to religious moderation. Then the researcher analyses the scenario and dialogue as well as the content of the film, and is connected with relevant theories. This research focuses on the values of religious moderation in the animated film Upin-ipin(Mawaddah, 2021).

Research conducted by Rizza Olivia with the title 'Religious Moderation Discourse in the Film "Maheswari" by the Navi Film Student Activity Unit (UKM)'. In this study the author used a descriptive method with a qualitative approach. The research methods used are in-depth interviews and direct observation. Teun A. Van Dijk's Critical Discourse Analysis theory was chosen to provide an understanding of how texts are created to convey messages in the Maheswari film, because the purpose of this research is to reveal its meaning through the texts created in the dialogue. The results of this study can be revealed that by analysing the film through the critical discourse analysis theory of Teun A. Van Dijk model, it can be revealed that: First, the text analysis of this film has a message that the screenwriter and film director want to convey about the importance of religious moderation which refers to the 4 pillars of religious moderation, namely national commitment, tolerance, non-violence and friendliness to local culture. Second, social cognition is based on the mental awareness of the scriptwriter to preach, namely to realise the importance of religious moderation(Novitasari, 2023).

DISCUSSION

A. Habib Husain Ja'Far LOGIN Programme.

Login is a programme that airs on Deddy Corbuzier's youtube account page. The first purpose of making this program is as a medium of da'wah for habib husein ja'far regarding Islamic values and introducing Islam in a more relaxed da'wah style so that it is popular with YouTube users.

Through this programme, Habib Hussein Ja'far and Onadio Leonardo also spread the value of moderation embedded in each episode both explicitly and implicitly. This programme first aired in the month of Ramadan in 2023 and was welcomed by the general public, especially users of the YouTube page, so that this program continues to present season 2 in Ramadan in 2024, where each season has 30 episodes. In each episode contains a conversation between Habib Hussein Ja'far and Onadio Leonardo with guest stars from various religious and social backgrounds who convey the message that religious conversations can be discussed without causing offence. However, there is something different in the last episode of season 2 where in this episode presents 6 religious leaders from each religion recognised in Indonesia. From Islam was Habib Husein Ja'far, Buddhism by Bhante Dhirapunno, Hinduism by Bli Yandan,

Khonghucu by JS Kristan, Catholicism by Romo Aan, and Protestantism by Pastor Brian Siawarta, hosted by Onadio Leonardo. The conversation was comfortable and enjoyable without any inter-religious tension. The discussion from the point of view of each religion included discussing the meaning of tolerance, which led to the statement that every religion actually teaches love. Habib Husain Ja'Far's LOGIN programme

B. Moderation Values

Moderation is a word taken from the word moderate. Moderate is an adjective, derived from the word moderation, which means not excessive, moderate or middle. In Indonesian, this word is then absorbed into moderation, which in the Big Indonesian Dictionary (KBBI) is defined as the reduction of violence, or the avoidance of extremism (Anggraeni et al., 2023). In accordance with the definition of moderation, religious moderation is the behaviour of someone who is not extreme and not excessive when living their religious teachings. People who practice it are called moderates (Tim Penyusun Kementerian Agama RI, 2019). Related to the values of religious moderation contained in the four pillars of religious moderation contained in the book of the Ministry of Religious Affairs of the Republic of Indonesia in 2019, namely; national commitment, tolerance, non-violence, and accommodating to local culture or in other words maintaining local culture (Nurrohmah et al., 2022)

1. Nationality Commitment



Figure 1. Habib Ja'far gives a statement acknowledging the existence of other religions or beliefs that must be respected.

I want to start by not mentioning that there are only Islam and non-Islam in Indonesia. Every person must be respected regardless of their religion and beliefs. Said Habib Ja'far at the minute 03:16 The sentence is an implementation of the first pillar of religious moderation, namely the pillar of national commitment which is shown by recognising the existence of

people of other religions and adherents of other beliefs. Where Habib Jafar said that he acknowledged the existence of other religions/beliefs that deserve and indeed must be recognised as true. Not only using the terms 'Muslim and non-Muslim' which seems to describe that there are only Muslims as followers of Islam and non-Muslims describe people other than followers of Islam. In this statement, Habib Jafar wants to convey that no people are superior to other people, every religion and belief in Indonesia has the right to be recognised. As in the letter Al-Mumtahanah verse 9

إِنَّمَا يَنْهَى اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُمْ مِنْ دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَن تَوَلَّوهُمْ وَمَنْ يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

Meaning: Verily Allah only forbids you to take as your friends those who fight you for religion and drive you out of your land, and help (others) to drive you out. And whoever takes them as friends, then they are the wrongdoers.

Allah forbids the Muslims to make friends or do good to the disbelievers who fight and expel from their homelands and help others who are hostile to and expel the Muslims. Therefore, Muslims should not be lenient or tolerant and should not even make the harbi kafirs their protectors or leaders. Whoever makes them as protectors then they are among the wrongdoers because they have placed something not in its proper place. (Mustaqim, 2019). Where the content in the verse is in line with what is conveyed by Habib Ja'far. He did not show hostility and even fostered interfaith brotherhood to people of other religions in Indonesia. With the statement of recognition of other religions or beliefs conveyed by him at the beginning of the video, it opened the door to brotherhood between religious leaders who were present at that time. In addition, with the recognition of him who can be considered as a representative of Islamic religious leaders can generate a sense of trust and comfort in the conversation that will be carried out throughout the episode.

2. Tolerance



Figure 2. Habib Ja'far answers Onad's question about the meaning of tolerance in Islam.

In Islam, tolerance is part of the teachings of Islam itself, and Islam since the beginning of Prophet Muhammad. Applying tolerance not only in religion but in the state. Said Habib Ja'far at the 11:40 minute mark when questioned by Onad about the meaning of tolerance. In here, Habib Jafar says that Islam is a religion that has taught tolerance since the existence of the religion. Tolerance is applied in various contexts not only in religion but also in the context of statehood. Freedom of religion in Indonesia refers to the 1945 Constitution article 29 paragraph 2. This article states that every citizen is given the independence or freedom to embrace their respective religions and worship according to their religions and beliefs(Zainuddin, 2009).

Stated by Bante Dira in the podcast minute 19:49, Kalo all religions teach about love, why else would we look at others with hatred. Bante explained that the core teaching of each religion is love between fellow beings and if every religious believer practices the teachings of love from their respective religions then there will be no disputes due to differences in beliefs. As reflected in the meaning of the word tolerance itself, which is to respect, allow, and allow the establishment, views, beliefs, habits, and behaviours that are different or not in accordance with the principles adopted by someone with others (Zamawi et al., 2019).

3. Anti-violence



Figure 3. Habib Ja'far recounts the efforts of Prophet Muhammad to avoid violence.

Even tolerance is still applied not only to those who are different but to those who are hostile, so when the polytheists of Mecca hated the Prophet Muhammad and Islam and forbade the Prophet Muhammad to enter Mecca and be with his people, Even though if the Prophet Muhammad wanted to attack at that time he could control the city of Mecca, the Prophet Muhammad still applied tolerance so that when the Prophet Muhammad was not allowed to enter the city of Mecca, the Prophet Muhammad did not enter and the Prophet Muhammad

tried not to happen unwanted things, finally what was chosen was an agreement, which later became known as the Hudaibiyah agreement. Habib Ja'far's speech at minute 13:01

This sentence is the implementation of the third pillar of religious moderation values, namely Anti-Violence. In the excerpt of his speech, Habib Husain Ja;far said that the gentle attitude of the prophet Muhammad when he faced the quraisy pagans. For what happened at that time, the attitude that the Prophet highlighted was a gentle attitude and did not act violently against what the quraisy pagans did to him.

Non-violence is one of the main teachings in Islam. Islam is known as a heavenly religion that applies the nature of rahmatan lil ‘alamin, teaches its people to always preserve peace and tranquility on earth, and can always uphold a sense of peace, stay away from acts of violence and radicalism in religion(Mutaqin, 2023). Anti-violence as an indicator wants to see the extent to which a religious person expresses his understanding and beliefs peacefully without violence (radicalism), either at the verbal, physical, or thought level. This attitude can be seen when there is a desire to make the desired social change according to their religious ideology. This indicator of violence is open to the possibility of occurring in all religions, not just certain religions (Junaedi, 2019).

4. Maintaining Local Wisdom



Figure 4. the value of the spirit of maintaining local wisdom which was indirectly conveyed by JS Kristan.

True tolerance is like this, true tolerance is not just letting people worship, different from us, we are okay, okay you are okay, fine, I am you are not like that. Tolerance should recognise the validity of the other side that there is truth on the other side. JS Kristan's speech at 23:24. In JS Kristan's speech, it is implied that there is a meaning to live in respect for the beliefs and cultures of others. by maintaining respect, equality, and harmony in accordance

with their respective beliefs, a life full of openness, mutual interaction, and mutual need within the scope of diversity can be realised.

Although the video does not explain specifically about accommodating local culture or in other words maintaining local culture, the implied message about maintaining culture, respecting beliefs and realising harmony in a diverse environment is a shared obligation. Reflect. Ethnologically, wisdom is the ability of individuals to use their minds in responding to an object, situation, event or occurrence. Local, on the other hand, is the space or place where interaction occurs. Thus, it can be understood that local wisdom is the values and norms that apply and are believed and become a reference in acting in a community group (Muhammad Nur, 2020).

Therefore, local wisdom is the empowerment of potential values that have been inherited by the ancestors and contain goodness in a wise and friendly manner in accepting local traditions and culture in their religion, as long as it does not conflict with the main teachings of their religion.

CONCLUSION

The values of moderation in the Habib Ja'far with Onad login podcast in episode 30 apply the four pillars of moderation values, namely 1) national commitment conveyed directly by Habib Ja'far by recognising the existence of adherents of religions and beliefs other than adherents of Islam. 2) tolerance, which was mentioned by every religious leader present at that time. 3) anti-violence is exemplified by Habib Ja'far through the story of the Ubaidiah agreement and Prophet Muhammad's efforts to avoid the use of violence in solving problems. 4) maintaining local wisdom can be realised by maintaining harmony and respecting the differences that have existed since the first establishment of Indonesia.

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