

## HABIB HUSEIN JA'FAR ALHADAR'S DA'WAH RHETORIC STYLE ON YOUTUBE

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**Abstract:** Communication is a relationship of delivery interaction we do daily. If the communicant does not know what the communicator is conveying, rhetoric is needed so that what we want to convey will not be in vain. The relationship between rhetoric and da'wah is the ability to use language to generate thoughts and feelings to invite listeners to good. Based on this uniqueness, researchers ask the following question: What is the style of language based on word choice, tone, and sentence structure Habib Husein Ja'far Alhadar via Youtube Gita Wirjawan, episode Habib Husein Ja'far: Saleh Akal and Social, Not Just Ritual? This study uses Gorys Keraf's theory, which discusses Language Style. It uses a qualitative research approach with the type of research using data collection techniques through observation and documentation. The results of this study show that: 1). The rhetorical style of da'wah Habib Ja'far Husein Alhadar, Gorys Keraf's rhetorical perspective on language style based on language choice is unofficial language style and conversational language style. 2). Based on tone is a simple, polite, humorous tone. 3) Based on sentence structure is anticlimactic sentence structure and repetition.

**Keywords:** Habib Ja'far, Language Style, Dakwah.

**Abstrak:** Komunikasi adalah hubungan interaksi penyampaian yang kita lakukan sehari-hari. Jika komunikator tidak mengetahui apa yang disampaikan oleh komunikator, retorika diperlukan agar apa yang ingin kita sampaikan tidak sia-sia. Hubungan retorika dengan dakwah adalah kemampuan menggunakan bahasa untuk membangkitkan pikiran dan perasaan untuk mengajak pendengar kepada kebaikan. Berdasarkan keunikan tersebut, peneliti mengajukan pertanyaan sebagai berikut: Bagaimana gaya bahasa berdasarkan pilihan kata, nada, dan struktur kalimat Habib Husein Ja'far Alhadar melalui Youtube Gita Wirjawan episode Habib Husein Ja'far: Saleh Akal dan Sosial, Bukan Sekedar Ritual? Penelitian ini menggunakan teori Gorys Keraf yang membahas tentang Gaya Bahasa. Menggunakan pendekatan penelitian kualitatif dengan jenis penelitian menggunakan teknik pengumpulan data melalui observasi dan dokumentasi. Hasil dari penelitian ini menunjukkan bahwa: 1). Gaya retorika dakwah Habib Ja'far Husein Alhadar perspektif retorika Gorys Keraf tentang gaya bahasa berdasarkan pilihan bahasa adalah gaya bahasa tidak resmi dan gaya bahasa percakapan. 2). Berdasarkan nada adalah nada sederhana, sopan, dan humor. 3) Berdasarkan struktur kalimat adalah struktur kalimat antiklimaks dan repetisi

**Kata Kunci:** Habib Ja'far, Gaya Bahasa, Dakwah.

## INTRODUCTION

Communication is a relationship of delivery interaction that we do every day; if the communicant knows what the communicator is conveying, then the rhetoric we will convey will be helpful. Meanwhile, the science of da'wah itself must be distinct from rhetoric because a dai (communicator) to invite the public must have a language style easily digested by the community. After all, what the dai conveys will always be paid attention to how to receive it.<sup>1</sup>

Dai can be likened to a guide to people who want salvation in the world and hereafter. In this case, the dai is a guide who must understand and understand in advance which path is allowed and which is not allowed by a Muslim before he gives directions to others. This is what causes the position of a preacher in the community to occupy an important position because he is a leader who is always exemplified by the surrounding community. All actions and behaviors of a preacher will be used as a benchmark by his community. Dai will be a leader in the community even though he has never been officially crowned as a leader. The emergence of the dai as a leader is the emergence of a gradually growing community recognition.<sup>2</sup>

As technology advances from year to year, preachers have become more creative in delivering their da'wah through social media such as *Instagram, Twitter, and YouTube*. This is the latest style for preachers to ingratiate themselves with those who hear their preaching. In the millennial era, people prefer a simple but still weighty da'wah style, inspiring a Habib who applies today's da'wah style without leaving his spirit as Habib. He was Habib Hussein Ja'far Al-Hadar.

The video titled *Habib Husein Ja'far: Righteous Reason and Social, Not Just Ritual / Endgame S2E27* on the Gita Wirjawan Youtube channel, which was *the subject of research departed from the Gita Wirjawan Youtube channel which already has 605,000 subscribers, and has been verified by Youtube* marked with a "check" symbol on the homepage of the Gita Wirjawan Youtube channel. The *YouTube* content packaged by Gita Wirjawan has a talk show concept. Still, on that occasion, Habib Husein Ja'far also inserted the value of da'wah, which was then wrapped in a da'wah rhetoric style that was interesting, light, and understandable by everyone.

The previous literature that provides references for this research is Fazarrina Zanuba's Thesis Arrifah "*Habib Husein Ja'far's Da'wah Language Style in the Youtube Video*

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<sup>1</sup> Asriadi, "Rhetoric as Communication Science in Da'wah," *Al-Munzir*, 13 (May, 2020), 90.

<sup>2</sup> Muhammad Amirul Asyraf, "The Nature and Criteria of Dai According to Islam," (Thesis: Ar-Raniry Darussalam State Islamic University, Banda Aceh, 2018), 2.

"*Palestine & Israel are Not Religious Conflicts*" Department of Islamic Communication and Broadcasting, Faculty of Ushuluddin, Adab, and Da'wah, Ponorogo State Islamic Institute in 2022. This study used the subject Habib Husein Ja'far Alhadar and the same theory, namely Gorys Keraf Language Style. The difference from this study is the location of the study, which took data from the *YouTube* channel "Jeda Nulis." In contrast, the researcher took data from the *YouTube* channel "Gita Wirjawan."<sup>3</sup>

## **METHOD**

The approach and type of research used is descriptive qualitative. This descriptive qualitative research aims to describe, describe, describe, describe explain in detail the problem to be studied as it is without intending to make new conclusions that are general or generalist.<sup>4</sup> The data source is the subject of the data obtained. This study took primary data, namely the video of Habib Ja'far Husein Al Hadar's lecture on Gita Wirjawan's *YouTube* channel entitled "Habib Husein Ja'far: Righteous Reason and Social, Not Just Rituals." The secondary data researchers take are books, previous research, and theoretical videos related to this study.

The data collection method is observation, which collects research data through observation and sense.<sup>5</sup> The application of observation in this study is to repeat the video of Habib Ja'far Husein Al Hadar's lecture on the Gita Wirjawan *YouTube* channel entitled "Habib Husein Ja'far: Righteous Reason and Social, Not Just Rituals." Furthermore, the data was collected to be more systematic and organized in the form of a written transcription of the primary data of this study. Researchers then use the transcription results to master the study's primary data that produces problem formulations, namely, language style based on word choice, tone, and sentence structure of Habib Ja'far Husen Al Hadar's da'wah.

The documentary or documentation method is one of the data collection methods used in social research methodology.<sup>6</sup> At its core, the documentary method is used to trace historical data. The application of documentation in this research is to save the video of Habib Ja'far Husein Al Hadar's lecture on the Gita Wirjawan *Youtube* channel entitled "Habib Husein Ja'far: Righteous Reason and Social, Not Just Rituals." because it is

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<sup>3</sup> The results of the researcher's documentation in <https://www.youtube.com/@gwirjawan>, accessed on May 25, 2023.

<sup>4</sup> Haris Herdiansyah, *Qualitative Research Methodology* (Jakarta: Salemba Humanika, 2010), 7-9.

<sup>5</sup> Burhan Bungin, *Qualitative Research, Communication, Economics, Public Policy, and Other Social Sciences* (Jakarta: Kencana Prenada Media Group, 2008), 115.

<sup>6</sup> *Ibid*, 121.

historical.

Qualitative research faces important issues regarding testing the validity of research results.<sup>7</sup> Another essential way to obtain a high degree of validity is to increase diligence in observation in the field. Observation is not a data collection technique that relies on the ability of the five senses but also uses all five senses, including the researcher's hearing, feeling, and instinct.

One of the most important and easy ways to test the validity of research results is to triangulate researchers, methods, and data sources. Data source triangulation explores the truth of data/information through various data sources. For example, in addition to utilizing data from interviews and observations, researchers may use participant observations, written documents, historical documents, archives, official records, personal notes/writings, and drawings or photographs. Each data source will produce different evidence or data, providing different views on the phenomenon under study; these various views will give birth to a breadth of knowledge to gain credibility.

## **THEORETICAL STUDIES**

### **Definition of Rhetoric**

Rhetoric comes from the Greek rhetoric. It means the art of oratory or speaking; in English, it is known as *The Art of Speech*. More clearly, *Encyclopedia Britannica* is defined as follows: "*The art using language in such a way to produce a desired impress upon the hearers and readers*". That is, rhetoric is the art of using language in a way to produce an impression on the listener and reader.<sup>8</sup> The essence of rhetoric is the ability to communicate effectively using language as a tool. In the event of communication, the primary purpose of the communicator is to convey a message that is expected to be known, understood, and accepted by the communicant.

The delivery of the message is done persuasively by developing the possibilities of the most effective ways to support the communication message to be conveyed. Conversely, the listener also chooses these possibilities to be able to receive the communication message conveyed. Choosing the phrase that is seen as most suitable is a crucial feature in rhetoric. In the selection process, whether or not a phrase is persuasively considered carefully by the speaker or researcher.<sup>9</sup>

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<sup>7</sup> *Ibid*, 253.

<sup>8</sup> Basrah Lubis, *Retorika Da'wah*, (Jakarta: Tursina, 1994), 59-60.

<sup>9</sup> Anna Gustina Zainal, *Buku Ajar Retorika*, (Jakarta: Rosda Pustaka Ilmi), 6-7.

### **Understanding Da'wah Rhetoric**

According to T.A. Latief Rosydi in his book *Fundamentals of Communication and Information Rhetoric*, the relationship between rhetoric and da'wah is the ability to use language to give birth to thoughts and feelings, which is the essence of rhetoric. And the skill and art of using language is the main problem in delivering da'wah. Therefore, rhetoric with da'wah is inseparable.<sup>10</sup> Rhetoric is not just public speaking but is a combination of the art of speaking and knowledge of a particular problem to convince the crowd through a persuasive approach. A preacher must have rhetorical intelligence because, with mastery of rhetoric, a preacher can motivate listeners towards behavior or attitudes that are by the message of his da'wah.<sup>11</sup>

### **Language Style According to Gorys Keraf**

This rhetorical theory can be used for preachers or preachers because it has a structure and concepts that are easy to apply in da'wah activities. In this theory explains that rhetoric is divided into 3 parts, namely: language style based on word choice, language style based on tone, and language style based on sentence structure. The language style is exciting and can be measured through several components such as variety, healthy humor, good understanding, life force (vitality), and full of imagination (imagination). Using variety will avoid monotony in tone, structure, and word choice.<sup>12</sup>

#### **Language Style Based on Word Choice**

Based on this style of language questions accuracy and suitability in dealing with specific situations. Standard language (standard language) can be distinguished by official language style (not official language), unofficial language style, and conversational language style. The official language style is the style in its complete form, used on official occasions by those expected to use it well and preserved. Informal language is also the style used in standard language, especially in informal or less formal occasions. The form is not very conservative. In this language style, the word choices are popular and conversational. But the morphological and syntactic aspects must be added, which together make up this conversational style of language.<sup>13</sup>

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<sup>10</sup> H. MS. Udin, *Rhetoric and Da'wah Narratives for Beginners*, (Mataram: Sanabil, 2019), 21.

<sup>11</sup> Regi Raisa Rahman et al., "Ustadz Evie Effendi's Da'wah Rhetoric on Youtube Video," *Journal of Islamic Communication and Broadcasting*, 1 (January 2019), 47-48.

<sup>12</sup> Gorys Keraf, *Diction and Language Style* (Jakarta: Gramedia Pustaka Utama, 2007), 113.

<sup>13</sup> *Ibid*, 121.

### Language Style Based on Tone

The tone-based language style is based on suggestions from a series of words in a discourse. This suggestion will be more accurate if followed by voice suggestions from the speaker. Language styles based on tone are grouped into three: simple language style, noble language style powered, and medium style. A simple style is a style that is used effectively; the speaker must have sufficient intelligence and knowledge. Like when a lecturer teaches in front of students and female students, the style of speech based on his tone will be simple, but what is spoken must be sourced from high knowledge. A noble and powerful force is full of vitality and energy and is usually used to move something. Moving something not only uses the power and vitality of the speaker but can also use the tone of majesty and glory. Ceremonial commanders used this style with noble and powerful tones.

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### Language Style Based on Sentence Structure

The structure of a sentence can be used as a foundation for creating a language style. Meant by sentence structure, here is a sentence on placing an important sentence element. The climax language style is derived from periodic sentences. Climax is a kind of language style that contains sequences of thoughts that increase in importance from previous ideas each time. Sentences that slack structure produces anticlimax. Anticlimax, as a language style, is a reference whose ideas are sorted from successively most important to less important ideas. Anticlimax is often less effective because a vital idea is placed at the beginning of a sentence so that the reader or listener no longer pays attention to the following parts.

Parallelism is a style that seeks to achieve parallels in using words or phrases that occupy the same function in the same grammatical form. The alignment can also take the form of child sentences that depend on the same parent sentence. This style is born from a balanced sentence structure. An antithesis is a language style that contains conflicting ideas using opposing words or groups of words. This style arises from balanced sentences. Repetition is the repetition of sounds, syllables, words, or parts of sentences that are essential to emphasize in an appropriate context. In this section, only repetitions in the form of words, phrases, or clauses will be discussed. Because the value is considered high,

there are various variations of repetition in the oratory.

### **Youtube**

YouTube is one of the websites that uses the internet to run its features; with YouTube, a user can upload or display videos or animations so that many people can see and enjoy them. The number of YouTube users is very beneficial a promotion using these media.<sup>15</sup> YouTube video site, as one part of *social networking* in the social media category in its development, has produced various impact values for its users. Ease in connecting with each other without being influenced by distance and time. Its development and speed in achieving popularity have been realized for its users.<sup>16</sup>

## **RESULTS AND DISCUSSION**

### **Profile of Habib Ja'far Husein Alhadar**

Habib Husein Ja'far Alhadar was born in Bondowoso, East Java on June 21, 1988.<sup>17</sup> Habib Husein Ja'far Alhadar is a preacher or millennial preacher with a fun delivery style. Habib Husein, as he is called, became famous through his YouTube channel called "Jeda Nulis" which discusses many current issues in terms of religion and philosophy. With a fun and relaxed demeanor, the content of Habib Husein quickly became viral.<sup>18</sup>

### **Description of Habib Husein Ja'far's Da'wah Video on Gita Wirjawan YouTube Channel**

Gita Wirjawan with Habib Husein has a duration of 1 hour 42 minutes and was uploaded by the Gita Wirjawan *Youtube* channel on June 16, 2021, and has had 46,000 *likes*, 4,068,836 *total viewers* and 7,245 *total comments* until this research was made. This video titled "*Endgame*," with the latest talk show and podcast concept invites viewers to explore more about the perspectives of the characters who shape the narrative of today and the future. A collaboration between SGPP (*School of Government & Public Policy*) Indonesia and Visinema Pictures. They were hosted by Gita Wirjawan, former 27th Minister of Trade of Indonesia, during the era of President Susilo Bambang Yudhoyono.<sup>19</sup>

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<sup>15</sup> Gede Lingga Ananta Kusuma Putra, "Utilization of Promotional Animation in Youtube Media," Proceedings of the National Seminar on Design and Architecture," SENADA, 2 (February 2019), 260.

<sup>16</sup> Edy Chandra, "Youtube, Citra Media Informasi Interaktif Or Media Menyampaikan Personal Aspirations," Journal of the Estuary of Social Sciences, Humanities, and Arts, 2 (October, 2017). 409.

<sup>17</sup> Documentation of Habib Husein Ja'far's statement in his video with Gita Wirjawan <https://www.youtube.com/watch?v=cCrV0kpLuTg&t=111s>, accessed on: May 25, 2023.

<sup>18</sup> <https://balikpapan.pikiran-rakyat.com/entertainment/pr-2425216507/profil-dan-perjalanan-hidup-habib-husein-jafar-al-hadar-habib-nyentrik-yang-kini-populer-dakwah-lewat-youtube?page=4>, accessed on: April 27, 2023.

<sup>19</sup> [https://p2k.stekom.ac.id/ensiklopedia/Gita\\_Wirjawan](https://p2k.stekom.ac.id/ensiklopedia/Gita_Wirjawan), accessed on April 17, 2023.



In the author's observations and documentation, many types of language styles based on word choice in Habib Hussein's da'wah rhetoric based on word choice are dominant, using informal language styles and conversational language styles in his da'wah practice. The data can be proven by looking at the results of data exposure that shows Habib Husein more often uses unofficial language styles such as the sentence "*ngalor-ngidul*," which is an informal and unofficial word because this word comes from Javanese which means "north-south". Then, the sentence "way of life and *worldview*" is an informal and foreign word because this word comes from English, which means "view of life". Furthermore, the word "*dijabanin*" which is an informal word because this word comes from the Betawi language, which means "brave or served". Another data is found in the word "*senyeleneh*" which is an informal word because this word comes from Javanese, which means "strange". Then the word "*toxic*" is informal and foreign because this word comes from English, which means "unhealthy".

Furthermore, while observing researchers, the language style based on the tone of Habib Husein was more dominant using the medium language style. The data was proven when discussing *TikTok*, which was associated with faith and taqwa, and was presented humorously and healthily. "*I often say now that person's faith and piety can be checked from his F.Y.P. TikTok.*" Next, the mid-tone style by Habib Husein casually explained about Agus Salim and Ir. Soekarno. "*That's what Karno used to have. How then to diplomacy narrates well. That's what Agus Salim has.*" This style was then shown by Habib Husein again by discussing the causes of divorce associated with playing with gadgets. "*That's why I often joke, 8 hours of work, 8 hours of sleep, 8 hours of playing gadgets; many people divorce because they don't have time for their families.*" Then, when presenting the topic of discussion, if anyone asks about sin and merit, be as heavy as a humorous demeanor. For example, some people imagine, "*If our sin and reward are 50:50 in the afterlife, what will be hell, huh?*". Finally, there is a humorously satirical sentence, the topic of a great person talking about ideas and gibah. "*That's why I always say that big people talk ideas. The half-big guy was talking events. Little guy, talk about others. Gibah.*"

His following observation on Habib Hussein's da'wah rhetorical style is a style of language based on sentence structure. Habib Hussein uses a dominant language style in his da'wah: anticlimax and repetition. Anticlimactic data is shown in discussions that place the core of the sentence at the beginning of the topic about *Rahmatan Lil'alamin*. "*Islam is a religion that rahmatan lil'alamin. Rahmatan lil'alamin gives at*



*least two keywords". Then, in the discussion of Islamic reduction, put the core sentence at the beginning. "Islam is reduced to such an extent, what else now. then it becomes a mere legal religion for some people". Next, in discussing humans created sovereigns, especially in technology, put the core sentence at the beginning. "Oh, yes. But still, I believe God created us as sovereign, free persons. Even further it is". The following dominant style of language is repetition, shown by Habib Hussein repeating the essence of words and sacred sentences 8 times.*

*"Therefore, in the Qur'an, "la yamastemperature illal-mutahharun." The one who holds the Qur'an says the Qu'ran is a person who is **legally holy and physically holy**. The Qur'an holder should perform ablution, but the one who is much deeper mentally should be **holy** also when he reads and interprets the Qur'an. Pure in heart, clear of mind. No interest bias, no ego bias. So then he submits to the **scriptures**, not those subdued to his passions. He seeks truth **in the scriptures**, not justification in the scriptures."*

Then, Habib Hussein repeated the essence of words and sentences 10 times in the discussion of proxies.

*"Our history is the history of anti-proxy. And one of the world's problems, what else are we talking about the Israeli-Palestinian conflict, China-America, the trade war, we are talking about the Middle East; it is purely a proxy problem. There are **proxies** of Iran, China, et al. There are **proxies** of Saudi, American, et al. We have historical provisions, non-aligned; we have Islamic historical provisions that are not stuck on the political aspect. Our Islam is more benefit-oriented, not political. It is different from Islam in the Middle East. Then we also don't have proxy logic; **we don't get stuck in those proxies, want Iranian proxies et al., Saudi proxies et al., we don't get stuck, we are close to all groups, at the same time can be far from all groups when there are proxy biases in those two groups.**"*

## CONCLUSION

Based on the presentation and analysis of data on the video through the Gita Wirjawan Youtube channel, Episode Habib Husein Ja'far: Saleh Akal Dan Social, Not Just Ritual Endgame S2E27, which aims to know and describe the formulation of problems in the form of language style based on word choice, language style based on tone, language style based on sentence structure using Gorys Keraf's perspective rhetoric theory, it can be concluded that: Language style based on Habib Husein Ja'far Alhadar's word choice via Youtube Gita Wirjawan, Habib Husein Ja'far Episode: Saleh Akal Dan Social, Not Just Ritual is an unofficial style of language and a conversational language style. This is evidenced by Habib Hussein's analytical data, which uses many unofficial and conversational vocabulary. Language style based on the tone of Habib Husein Ja'far Alhadar via Youtube Gita Wirjawan, Episode Habib Husein Ja'far: Saleh Akal Dan Social, Not Just Ritual is a

polite and humorous middle tone. This conclusion is evidenced by researchers with Habib Husein's analysis data, which predominantly conveys da'wah messages using analogies and examples of sarcasm containing healthy humor. How is the language style based on the sentence structure of Habib Husein Ja'far Alhadar Via Youtube Gita Wirjawan, Episode Habib Husein Ja'far: Logical Reason And Social, Not Just Ritual is an anticlimactic sentence structure and repetition. This conclusion is evidenced by the findings and identification of researcher data on the da'wah of Habib Ja'far, who conveyed a lot of the core of his da'wah message at the beginning of his phrase or argumentation structure, as well as the repetition of the core words and sentences of his da'wah message many times.

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