



Books as a Medium for Islamic Da'wah: An Analysis of Religious Messages in the Works of Habib Husein Ja'far



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Abstrak

Perkembangan dakwah Islam tidak lagi terbatas pada ceramah konvensional, tetapi juga memanfaatkan media literasi, seperti buku, sebagai sarana penyampaian pesan keagamaan. Penelitian ini bertujuan untuk menganalisis pesan-pesan keagamaan dalam karya Habib Husein Ja'far, yaitu *Seni Merayu Tuhan*, *Tuhan Ada di Hatimu*, dan *Log In: Habib & Onad*, serta mengkaji kontribusinya terhadap penguatan literasi dakwah di era digital. Penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian kepustakaan (library research) melalui metode analisis isi. Data diperoleh dari ketiga buku tersebut, didukung ulasan pembaca pada platform Goodreads serta berbagai publikasi ilmiah yang relevan. Hasil penelitian menunjukkan bahwa karya-karya Habib Husein Ja'far secara konsisten menyampaikan nilai-nilai tauhid, spiritualitas etis, moderasi beragama, toleransi, dan kemanusiaan melalui penggunaan bahasa yang sederhana, narasi reflektif, serta pendekatan humor yang komunikatif. Strategi penyampaian tersebut menjadikan pesan-pesan Islam lebih mudah dipahami dan relevan dengan realitas kehidupan masyarakat kontemporer, sekaligus mendorong pembaca untuk membangun pemahaman keagamaan yang inklusif, dialogis, dan kontekstual. Penelitian ini menyimpulkan bahwa media buku merupakan sarana dakwah bil qalam yang efektif dalam memperkuat literasi dakwah dengan menghadirkan nilai-nilai Islam secara humanis dan adaptif terhadap perkembangan masyarakat digital. Temuan penelitian ini diharapkan dapat memperkaya kajian komunikasi dakwah, khususnya terkait pemanfaatan media literasi sebagai strategi dakwah di era digital.

The development of Islamic da'wah has expanded beyond conventional preaching to include books as a medium for disseminating religious messages. This study aims to analyze the religious messages conveyed in the books of Habib Husein Ja'far, namely Seni Merayu Tuhan, Tuhan Ada di Hatimu, and Log In: Habib & Onad, and to examine their contribution to contemporary da'wah literacy. The research employed a qualitative library research approach using content analysis. Data were collected from the three books, supported by readers' reviews on Goodreads and relevant scholarly publications discussing Habib Husein Ja'far's da'wah. The findings indicate that the books consistently communicate the values of tawhid, ethical spirituality, religious moderation, tolerance, and humanity through simple language, reflective narratives, and humor. These communication strategies make Islamic teachings more accessible to contemporary readers while encouraging critical reflection and inclusive religious understanding. The study concludes that books function as an effective medium of da'wah bil qalam, strengthening da'wah literacy by presenting Islamic values in a contextual and dialogical manner. This research contributes to the study of Islamic communication by highlighting the strategic role of literary media in expanding the reach of da'wah in the digital era.



INTRODUCTION

Social changes and advances in communication technology have spurred the emergence of various forms of contemporary da'wah through print media, mass media, digital platforms, and popular literary works. These changes demonstrate that da'wah media are constantly evolving to adapt to the nature of society and the communication needs of each era. Media is not merely a channel for conveying messages; it also influences the form, style, reach, and the way society understands religious messages (Budiantoro, 2017; Rafik, 2019; Zaini, 2014). One form of da'wah that continues to hold a strategic position amid the development of digital media is da'wah through books, or da'wah bil qalam. Books allow religious messages to be conveyed in a more systematic, in-depth, and sustainable manner. Therefore, da'wah strategies aimed at the younger generation need to be presented in a dialogic, communicative, and relevant manner that resonates with their life experiences (Alhidayatillah, 2017). In this context, Habib Husein Ja'far Al-Hadar stands out as a da'wah figure who blends Islamic scholarly tradition with contemporary communication styles (Afandi, 2023). In addition to delivering da'wah through YouTube, podcasts, television, and social media, Habib Husein Ja'far also uses books as a medium to convey religious ideas. His works address issues of divinity, love, humanity, tolerance, religious moderation, and the relationship between religion and daily life. These messages are conveyed in accessible language, humor, analogies, and personal reflections, thereby bridging the psychological gap between the preacher and the reader.

A study by Annisa (2023) demonstrates the relevance of the concept of *al-wasathiyyah* in Habib Husein Ja'far's thought for the younger generation. Meanwhile, Hasanah (2024) examines the cultivation of religious moderation from Habib Husein Ja'far's perspective. Both studies indicate that his thought is strongly linked to the formation of moderate religious attitudes. Research on Habib Husein Ja'far's da'wah can thus far be grouped into several trends. The first group discusses the use of digital media as a means of da'wah for the younger generation. Husna (2023) examines Habib Husein Ja'far's digital da'wah in the "Login di Close the Door" program and its relevance to Generation Z. Nisa (2024) analyzes religious moderation in the same program, while Yuwafik, Aulia, and Muttaqin (2024) examine moderate da'wah in the YouTube channel Jeda Nulis. These three studies demonstrate that digital media can expand the reach of da'wah and create a space for religious communication that is more relaxed, more open, and more attuned to the culture of the younger generation. Another research group examined the impact and communication strategies of Habib Husein Ja'far's da'wah in digital media. Adirais (2024) discussed the impact of persuasive da'wah in "Login" content on college students' understanding of religious tolerance. Nurarofah, Karyawati, and Karnia (2025) investigated the impact of Habib Husein Ja'far's da'wah on YouTube on the development of religious tolerance among students.

Meanwhile, Mayangsari and Islam (2025) analyzed the content of da'wah messages on Habib Husein Ja'far's TikTok account. Fauza (2025) compared the da'wah rhetoric of Habib Husein Ja'far with that of Ustaz Hanan Attaki on YouTube. These studies provide insights into rhetoric, persuasion, message content, and the influence of digital da'wah; however, they predominantly focus on audiovisual and social media. The themes of tolerance and interfaith harmony have also been a focus in previous research. Isti'anah et al. (2025) discussed the influence of Habib Husein Ja'far's ideas on tolerance in fostering interfaith harmony in Indonesia. This study revealed that Habib Husein Ja'far's thought possesses a strong social dimension, as his da'wah addresses not only the relationship between humans and God but also among different groups. These findings reinforce Habib Husein Ja'far's position as a preacher who presents Islam in a humanistic, moderate, and open manner.

Although research on Habib Husein Ja'far's da'wah has expanded, studies that specifically focus on his books as research subjects remain relatively limited. Fadillah, Afidah, and Sholeh (2023) have identified the da'wah messages in the book *Tuhan Ada di Hatimu*. Sugiarti (2022) has explained the role of Habib Husein Ja'far's da'wah in promoting religious moderation among the millennial generation through YouTube. This study indicates that a communicative da'wah style aligned with the younger generation's culture can support the transmission of values of moderation. However, the nature of audience reception of audiovisual media is not entirely the same as readers' reception of books. Audiences of audiovisual media receive messages through a combination of sound, expressions, images, and interactions between characters. In contrast, readers of books engage with text that demands more independent cognitive and reflective involvement. These differences in media characteristics make a study on book readers' reception still necessary.

Based on a review of previous research, several research gaps have been identified. First, most studies on Habib Husein Ja'far's da'wah have focused on YouTube, TikTok, podcasts, or audiovisual programs, whereas books as a medium of da'wah have not been extensively studied. This study offers a novel approach by shifting the focus from content analysis and digital da'wah media to readers' reception of literary da'wah in Habib Husein Ja'far's books. The novelty of this study lies not only in its focus on books as the object of study but also in its effort to connect three elements simultaneously: the nature of the da'wah message in the text, the reader's experience when interacting with the text, and the process of accepting and internalizing religious values into the reader's life.

This study aims to determine how readers receive and understand da'wah messages, which parts they consider relevant to their lives, and the forms of meaning—making and value internalization that emerge after reading. It also seeks to identify linguistic elements, themes, humor, analogies, and reflective styles that either support or limit the reception of da'wah messages. Theoretically, this study is expected to expand the field of da'wah communication studies by incorporating the reader's perspective as a crucial

element in the process of meaning – making. Studies on da'wah should not only focus on the preacher, the medium, and the content of the message but also explain how the audience interprets it in light of their life contexts. Practically, the research findings are expected to serve as a basis for developing a more dialogic, flexible, and communicative model of literary da'wah that aligns with the spiritual needs of contemporary society. Within this framework, books serve not only as a means of disseminating Islamic teachings but also as a medium for fostering a culture of religious literacy, critical awareness, religious moderation, and humanistic spirituality in Indonesia's multicultural society.

METHOD

This study employed a qualitative approach using library research and content analysis to examine religious messages in the works of Habib Husein Ja'far Al-Hadar. The primary sources consisted of three books: *Seni Merayu Tuhan*, *Tuhan Ada di Hatimu*, and *Log In: Habib & Onad*. These books were selected purposively because they represent Habib Husein Ja'far's literary da'wah, discuss divinity, spirituality, tolerance, humanity, and everyday religious life, and use a communication style closely associated with contemporary young readers. Secondary data were obtained from scholarly publications related to Habib Husein Ja'far's da'wah, religious moderation, *da'wah bil qalam*, and literary da'wah, as well as reader reviews available on Goodreads. The reviews were used as supplementary reception data to identify how readers understood, evaluated, and related the messages in the books to their personal and social experiences.

The unit of analysis was a textual passage, including sentences, paragraphs, short narratives, dialogues, analogies, quotations, and reflective statements containing religious or da'wah messages. Data collection was carried out through documentation. Each book was read repeatedly and systematically, after which relevant passages were marked and recorded in a data sheet. The recorded data included the book title, page or chapter location, textual excerpt, main theme, communication style, and preliminary interpretation. Goodreads reviews and relevant academic studies were documented separately and then compared with the findings from the primary texts.

Data analysis was conducted in several stages. First, the researchers reduced the data by selecting passages directly related to the study's objectives. Second, the selected passages were coded according to recurring themes. The initial coding categories included tawhid, ethical spirituality, religious moderation, tolerance, humanity, social responsibility, and the relationship between religion and daily life. Additional codes were developed for communication strategies, including simple language, humor, analogy, dialogue, personal reflection, and contextual narration. Third, the codes were grouped into broader thematic categories and compared across the three books to identify similarities, differences, and patterns in the presentation of da'wah messages. Fourth, the findings were interpreted in relation to the concept of da'wah bil

qalam and the strengthening of da'wah literacy in contemporary society. The trustworthiness of the findings was maintained through source triangulation and repeated checking. Interpretations derived from the books were compared with reader reviews and relevant scholarly publications. The researchers also re-examined the coding results to ensure consistency between the textual evidence, category labels, and conclusions. Reader reviews were not treated as statistically representative of all readers, but as contextual evidence that enriched the interpretation of reception and message relevance. The final findings were presented descriptively, combining thematic explanations, textual evidence, and comparisons among the three works. This procedure enabled a transparent and systematic account of the analytical process.

RESULT

Habib Husein Ja'far's Da'wah Activities

Dakwah is the act of conveying Islamic teachings to guide people toward a life that is pleasing to Allah, both in spiritual and social dimensions (Khotimah et al., 2026; Rubiyannah et al., 2023). Dakwah has evolved from sermons delivered from the pulpit or conventional religious study sessions to various media and more contemporary forms of communication (Pramana et al., 2024). Dakwah through written works, particularly books, has become an increasingly popular form of contemporary dakwah. In their role as a medium of dakwah, books possess unique advantages: they can transcend geographical and temporal boundaries, reach readers of various ages and backgrounds, and offer readers the opportunity to reflect personally on the message. Dakwah through books has evolved into a method of religious communication that is responsive and adaptive to social changes in an increasingly digital and literate society. In the context of modern da'wah, Habib Ja'far's books serve as a concrete example of transformative literary da'wah, a form of da'wah that not only conveys religious messages but also reshapes readers' perspectives on life (Sugiarti, 2022).

Books serve as a medium that bridges the spiritual and intellectual realms, inviting readers to think and reflect on each page. For young people, particularly millennials, this style of da'wah is considered "safe and comfortable" because it is not dogmatic but rather reflective and inspirational. In the context of religious media in Indonesia, the presence of Habib Ja'far's books marks the emergence of a new trend in da'wah shifting from sermons to literacy, and from rhetoric to reflection. Books also have an advantage over other media in da'wah because they offer opportunities for deeper thinking and learning. By reading a book, readers can gradually understand the message, consider its meaning, and interpret it in light of their own circumstances (Sugiarti, 2022). In this regard, Habib Husein Ja'far Al-Hadar has emerged as a young figure who has successfully blended the traditions of classical Islamic scholarship with da'wah methods suited to the times. In addition to actively engaging in da'wah through digital platforms such as YouTube and podcasts, Habib Ja'far is also prolific in writing books that convey religious messages in a lighthearted and reflective style. Books such as *The Art of Wooing God* (2020), *God Is in Your Heart* (2021),

and Log In: Habib & Onad (2022) demonstrate a transformation in cultural da'wah that integrates religious texts with contemporary social realities. Through his works, Habib Ja'far not only conveys Islamic teachings in a normative manner but also encourages readers to think critically and discuss universal human values.

In this regard, Habib Husein Ja'far's works demonstrate that written media can serve as an effective tool for fostering a rational, peaceful, and humanistic religious consciousness. Beyond acting as a bridge between classical religious texts and modern social realities, these books also serve as a platform for shaping the religious identity of a dynamic and critical younger generation. From an academic perspective, research on Habib Husein Ja'far's book regarding his da'wah patterns is significant because it offers new insights into how literary media can function as a contemporary tool for da'wah. This study not only quantifies the number of da'wah messages received but also examines how readers respond to, interpret, and apply these values in their lives. This study emphasizes that readers play an active role in constructing the text's meaning, thereby supporting this approach. Thus, the book as a tool for da'wah is not monological; rather, it is dialogical, allowing readers and authors to interact spiritually and intellectually. It employs popular language supplemented with humor and everyday metaphors. This approach can break down the psychological barriers between the author and the audience, making da'wah more approachable. Furthermore, these books provide a space for spiritual reflection for the younger generation as they strive to balance their spiritual needs with modern realities.

Habib Ja'far's Literary Da'wah

Habib Husein Ja'far al-Hadar's books, such as *Tuhan Ada di Hatimu* and *Seni Merayu Tuhan*, have transformed the way da'wah is conducted among millennials through a relaxed, inclusive, and contextual approach. Unlike traditional religious literature, which is typically formal and prescriptive, Habib Husein's works present stories rooted in everyday life, using colloquial language, light-hearted humor, and dialogue that flows like a friendly conversation. This makes messages about spirituality and religious moderation easily accessible, without coming across as preachy or overly rigid. The narrative structure combines inspirational stories, brief quotations from the Quran, and reflections on digital social issues, tolerance, and urban life, ensuring that the message of Islam as a mercy to all creation remains relevant to the younger generation facing complex cultural and social challenges in the digital age. The visual design of Habib Husein's books is highly engaging, featuring captivating typography and layout that enable non-academic readers to enjoy and easily grasp the messages. This approach successfully fosters inclusive and moderate religious literacy while bridging the tradition of da'wah with the challenges of the modern age. In the socio-cultural context of the millennial generation, Habib Husein's works serve as an effective medium for conveying the values of

tolerance, pluralism, and moderation, while also offering practical solutions to polarization on social media and religious misinformation.

Habib Ja'far delivers his da'wah wisely, using language that is easy for young people to understand and feels relaxed. He presents practical, evidence-based religious teachings that are well-suited to addressing various issues in daily life. On his channel, Jeda Nulis, he blends humor with Islamic thought—for example, in the video titled "Filosofi Kebahagiaan," which thoroughly explores the concept of happiness from an Islamic perspective through a two-way dialogue. This clearly sets him apart from other preachers, who typically rely on one-way lectures that lack visual appeal. This approach encourages his followers (young Muslims) to distinguish between wise lessons and mere entertainment, thereby transforming da'wah into a platform for opening minds. As a result, messages about religious moderation have spread widely, such as the value of tolerance conveyed in "Login," which invites viewers to reexamine social prejudices—a more effective approach than the normative methods used by other ustadz.

The Jeda Nulis channel, or "Jeda Nulis" for short—figuratively signifies a time for reflection and writing, featuring video essays that spark a love of reading among today's youth. This approach complements verbal da'wah with written media, in line with the wise advice that encompasses verbal communication, writing, and action. Habib Ja'far enjoys reading philosophy books, which he then publishes as a form of da'wah, creating a "comedy theory" to convey difficult lessons in a more relaxed style. This distinctive trait sets him apart from other forms of da'wah that come across as rigid and heavy, as often delivered by religious leaders today (Nisa, 2024). An analysis of his TikTok content reveals a message that embraces all parties, reinforcing an understanding of tolerance in the digital realm, which is often rife with division. Habib Jafar Husein also exemplifies behavior worth emulating, as his lifestyle as the "Industrial Habib" inspires the emergence of Islamic businesses that prioritize knowledge—a trait rarely seen among religious scholars who tend to focus more on religious matters. For those studying bold da'wah, Habib Ja'far's story offers a new perspective: da'wah is not merely a speech, but an effort to create a society that is information-literate and capable of addressing issues related to information. Table 1 provides an overview of the strengths of Habib Jafar's da'wah as presented in this book.

Table 1: The Strengths of Habib Ja'far's Dakwah Bil Kitabah

Aspect	Books by Habib Husein Jafar
Main Format	An original printed narrative book with an appealing visual style.
Writing Style	Colloquial, light – hearted humor, imaginative, and featuring interfaith narratives.
Dakwah Approach	Religious moderation, tolerance, and contemporary reflections.
Structure	Short, easy – to – read, and inspiring quotes.
Content	Current social issues, the art of winning God's favor, and Islam as a source of mercy for all creation.
Target Audience	Broad millennial audience, encompassing all walks of life and social groups.
Key Features	Eye – catching, engaging, and traditional digital design, with language that's easy to understand

Source: Author's Data Analysis, 2026

Thus, the exceptional quality of Habib Husein Ja'far's books lies in his ability to connect traditional da'wah with the sociocultural challenges faced by the millennial generation in an engaging, practical reading format. These books not only boost personal spirituality but also equip readers with social literacy, tolerance, and religious moderation—all of which are relevant in this digital age. Although Hanan Attaki's books, which share a similar approach, work well for daily motivation and rapid spiritual transformation, they lack an emphasis on the broader social context and deeper literacy. Both authors' works are top choices for millennials who wish to deepen their understanding of Islam in a style suited to the modern age.

Seni Merayu Tuhan: Love, Tolerance, and Spirituality

Habib Husein Ja'far Al–Hadar is a young Islamic preacher who has successfully positioned Islamic da'wah in a warm, relevant dialogue that addresses the needs of the times. He is known as a figure who actively uses various communication mediums—from YouTube and podcasts to written works—to spread peaceful and compassionate Islamic values. Through his books, such as *Tuhan Ada di Hatimu* (2021) and *Ngaji Kopi* (2023), Habib Ja'far presents a literary approach to da'wah that humanizes religious messages and emphasizes spirituality that is inclusive, rational, and contextual (Alfiatunisa, 2024). These books serve as da'wah tools that Habib Ja'far uses in his current da'wah efforts. Thematically, Habib Ja'far's works highlight humanistic spirituality as the core of Islamic teachings. In the book **God Is in Your Heart**, he describes how God is not only present in places of worship but also in the hearts of people who do good and show empathy toward others. This message invites readers to understand faith not as rigid obedience but as an inner awareness that fosters love, honesty, and social responsibility (Nur Fadillah et al., 2023). The theological concept he develops stems from contextual tawhid—

the view that God's presence can be found in every sincere and loving human experience. In this context, Habib Ja'far seems to want to restore the meaning of religion to a more personal and emotional realm, rather than merely a normative and ritualistic one (Nur Fadillah et al., 2023). Habib states that true faith is realized not through the sheer number of memorized verses, but through the willingness to treat others with humanity. Furthermore, Habib Ja'far's books frequently address the theme of religious moderation—that is, a call to foster tolerance and respect for differences. In his view, a moderate stance does not mean compromising religious values, but rather entails presenting Islamic teachings in a friendly, solution-oriented manner to address social issues (Hasanah, 2024). Messages like these make his books relevant to the younger generation living amid social diversity and the flow of global information. The main appeal of Habib Ja'far's books lies in his simple, lighthearted yet profoundly meaningful writing style. He uses accessible language that mirrors everyday conversation, occasionally interspersed with humor, pop culture analogies, and reflective stories that are easy to understand (Alfiatunisa, 2024). For example, he likens the relationship between humans and God to that of two friends who listen to one another, rather than that of a distant ruler and a servant. This style represents a humanistic form of da'wah communication, in which religious messages are not delivered in a patronizing manner but through a dialogical approach that fosters the reader's inner awareness (Yuwafik et al., 2024).

Through a fluid narrative style, readers are invited to think and reflect without feeling judged. This approach has proven effective among millennials, who tend to prefer da'wah that "encourages critical thinking" rather than "demands submission." This literary style also exemplifies "*da'wah bil qalam*" da'wah through the pen—which emphasizes the power of the written word in shaping spiritual awareness. According to research, da'wah through books has a more profound effect because readers have time to reflect, process, and interpret the message in light of their personal experiences (Yuwafik et al., 2024). Thus, books become a space for spiritual reflection that grows naturally within the reader. Several core values characterize Habib Ja'far's da'wah—first, contextual tawhid. Habib Ja'far asserts that God is not only present in sacred places but also in the spaces of daily life: in the marketplace, at work, in the digital realm, and even in human dialogue. He rejects religious views that separate the "sacred" from the "profane," as both are integral to the human spiritual experience (Nur Fadillah et al., 2023). Second, the values of religious moderation and tolerance. This message is particularly powerful in the context of pluralistic Indonesia. Habib Ja'far frequently emphasizes the importance of *ukhuwah insaniyah* (human brotherhood), in which compassion and dialogue serve as means to promote a peaceful Islam (Hasanah, 2024). Habib Ja'far's approach to da'wah is seen as aligned with the Ministry of Religious Affairs' vision of religious moderation, which rejects extremism and intolerance: third, practical spirituality and social ethics. Habib Ja'far encourages readers to bring Islamic

values to life through concrete actions (Nur Fadillah et al., 2023). His da'wah successfully connects faith with social actions, such as compassion, responsibility, and honesty in work. Spirituality is no longer understood passively but is actively shaping human character in ways that benefit society.

DISCUSSION

Habib Husein Ja'far Al-Hadar is a young Islamic preacher who has successfully positioned Islamic da'wah in a warm, relevant dialogue that addresses the needs of the times. He is known as a figure who actively uses various communication mediums—from YouTube and podcasts to written works—to spread peaceful and compassionate Islamic values. Through his books, such as *Tuhan Ada di Hatimu* (2021) and *Ngaji Kopi* (2023), Habib Ja'far presents a literary approach to da'wah that humanizes religious messages and emphasizes spirituality that is inclusive, rational, and contextual (Alfiatunisa, 2024). These books serve as da'wah tools that Habib Ja'far uses in his current da'wah efforts.

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without feeling judged. This approach has proven effective among millennials, who tend to prefer da'wah that "encourages critical thinking" rather than "demands submission." This literary style also exemplifies "da'wah bil qalam"—da'wah through the pen—which emphasizes the power of the written word in shaping spiritual awareness. According to research, da'wah through books has a more profound effect because readers have time to reflect, process, and interpret the message in light of their personal experiences (Yuwafik et al., 2024). Thus, books become a space for spiritual reflection that grows naturally within the reader.

DISCUSSION

The research findings indicate that da'wah through the books of Habib Husein Ja'far Al-Hadar constitutes a form of literary da'wah capable of bridging Islamic teachings with the realities of young people's lives. Books serve not only as a channel for conveying religious messages but also as a space for reflection that enables readers to understand, interpret, and connect religious messages with their personal experiences. These findings demonstrate that "*dakwah bil qalam*" (da'wah through the pen) has a more reflective character than oral da'wah because readers have the time to reread, ponder, and gradually internalize the messages. The defining characteristics of Habib Husein Ja'far's literary da'wah are evident in his use of colloquial language, humor, analogies, and examples from daily life. These strategies reduce the impression of being patronized and foster psychological closeness between the author and the reader. Communicative language is not merely a stylistic choice but an integral part of the da'wah strategy to simplify religious concepts without compromising the substance of the message.

This aligns with research by Sugiarti (2022) and Yuwafik et al. (2024), which shows that Habib Husein Ja'far's communicative and reflective approach resonates with the character of the younger generation—who are critical, open-minded, and value the process of dialogue. The research findings also indicate that the da'wah messages conveyed extend beyond matters of ritual and the relationship between humans and God. These books link the value of tolerance, humanity, compassion, social responsibility, and respect for differences. Thus, religiosity is understood as a consciousness manifested in social action. These findings reinforce the research results of Hasanah (2024) and Annisa (2023) regarding the power of the values of moderation and *al-wasathiyyah* in the thought of Habib Husein Ja'far. From a communication perspective, the reading process demonstrates a dialogic relationship between the author, the text, and the reader.

Although communication through books does not occur directly, readers still play an active role in shaping meaning. Each reader's background of knowledge, social experiences, and spiritual needs leads them to develop different understandings of the same message. Therefore, the success of da'wah through books cannot be measured solely by the number of religious messages contained in the text but also by the messages' ability to elicit reflection and a

shift in the reader's understanding. These findings complement the research by Fadillah, Afidah, and Sholeh (2023) as well as Alfiatunisa (2024), which focused more on the content of the messages and the representation of da'wah in the book *'God Is in Your Heart'*. This study reaffirms that the power of Habib Husein Ja'far's literary da'wah lies not only in the content of his messages but also in the process by which readers receive and internalize those messages. Ultimately, the book serves as a medium for spiritual and social transformation, helping the younger generation build a form of religiosity that is rational, moderate, inclusive, and relevant to contemporary life.

CONCLUSION

This study concludes that da'wah through the books of Habib Husein Ja'far Al – Hadar is an effective form of literary da'wah in bridging the classical Islamic tradition with the spiritual needs of the millennial generation. This effectiveness is evident in the books' ability to convey Islamic teachings through language that is accessible, communicative, reflective, and occasionally humorous, without diminishing the depth of the religious message. This style of presentation makes young readers feel closer to the da'wah message, allows them greater freedom for reflection, and makes it easier for them to connect Islamic values with their social experiences and everyday life challenges. The primary strength of Habib Husein Ja'far's literary da'wah lies in his ability to use books as a medium for both spiritual and social transformation. Books serve not only as a means of conveying religious teachings but also as a space for reflection that fosters the development of a critical, inclusive, adaptive, and humanistic religious consciousness. This approach demonstrates that contextual and non – dogmatic da'wah is more likely to be accepted by the younger generation living amid diverse perspectives and the flow of digital information. These findings also underscore that the success of da'wah is determined not only by the breadth of media distribution but also by the message's ability to foster emotional connection, encourage reflection, and present religion as a guide that is welcoming, rational, relevant, and meaningful for the contemporary lives of modern Indonesian society. Theoretically, this study strengthens research on da'wah communication by positioning reader reception as a key factor in measuring the success of da'wah through books. In practical terms, these findings can serve as a reference for da'wah practitioners, authors, and publishers in developing more dialogic, relevant, and tailored religious works for young readers. However, this study is still limited to a specific group of readers and a specific set of works. Future research should involve a more diverse group of readers, compare multiple works, and examine the long – term impact of literary da'wah on changes in readers' attitudes, religious practices, and social relationships.

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