



## **HABIB JAFAR'S THOUGHTS ON THE ROLE OF MODERATE RELIGIOSITY IN A MULTICULTURAL SOCIETY**

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### **ABSTRACT**

The aim of this qualitative study, conducted through media observation, is to explore the views of the Indonesian Muslim intellectual Habib Ja'far on the role of religious moderation in the context of multicultural society. The data consists of YouTube content presenting Habib Ja'far's views. The research findings indicate that Habib Ja'far emphasises the implementation of indicators of religious moderation namely, national commitment, tolerance, non-violence, and adaptation to local culture with the messages he conveys being relevant in addressing issues of radicalism and intolerance, as well as fostering the creation of a healthy space for dialogue within society or among the younger generation. This research contributes to the assertion that religious moderation can serve as a strategic instrument in fostering social harmony within a multicultural society

**Keywords:** *Habib Ja'far, Religious Moderation, Multicultural Society*



## A. Introduction

At the time of the Prophet there was a companion who fasted but did not break the fast at night. He prayed at night but did not sleep, the apostle advised him "do not force yourself in worship and this is called religious moderation". Habib Jafar expressed his opinion that we as humans must be able to be moderate or balanced between the world and the hereafter. This balance is not just between the afterlife, but also with the world. Like socializing with others, because by socializing we can understand and respect each other between religions. This is what is called religious moderation.

Religious moderation according to Habib Jafar is found in Surah al- Baqarah: 143 which means that we must be able to instill an attitude of justice, mutual compassion, piety to God, and avoid violence. Opinions like this are an attempt to reduce one's commitment to the teachings of his religion in order to create harmony. In this view, we are encouraged not to be too fanatical in carrying out religious teachings so as not to offend other parties. (Khaerunnisa & Muhammad, 2020). As a result, the line between strong beliefs and tolerant attitudes is blurred and causes religious people to lose their identity.

Habib Ja'far's presence as a preacher through YouTube invites many audiences, because his delivery uses comedy-based theory. The target audience for preaching from Habib Jafar is young people who are active on social media. With a unique approach to the login podcast, Habib Jafar can embrace ordinary people or people from other religions. It can be seen that the login podcast often features various religious leaders, this can show that religious moderation is not just about tolerance, but also the importance of building dialog in order to understand each other.

Habib Jafar is known as a figure who spreads the values of religious moderation through polite da'wah. He is also a cleric who emphasizes the importance of balance (*wasathiyah*) in religion because Muslims do not practice Islam properly and their behavior is still contrary to Islamic values which have been explained in surat al-baqarah verse 143 (Mustofa & Sofia, 2024). This verse was stated by Habib Ja'far on his podcast that religion is definitely moderate but not necessarily its people are moderate. Moderation is given by Allah as potential through the religion of Islam. This potential must develop religious moderation that runs in harmony with the Islamic rules contained in the Qur'an. Moderation is not excessive because God does not like someone who is excessive, such as eating, drinking, and worshipping. In his arguments, Habib Ja'far often refers to the arguments of the Qur'an and hadith which emphasize the importance of moderation in religion.

This research examines the method of disseminating religious teachings implemented by Habib Ja'far on the YouTube platform that spreads the values of

religious moderation. This research aims to identify the themes of religious moderation and evaluate the impact of the content on public understanding. The results of this study show that Habib Ja'far uses an open and two-way communication strategy in conveying messages of religious moderation. The main topics discussed include interfaith harmony, religious interpretation that emphasizes the essence and Islam as rahmatan lil alamiin. (Beragama et al., 2024). This research provides a role for the development of a moderate and targeted digital da'wah model amidst the rise of division and radicalism.

There are previous studies found, among others, Yusuf Al-Qadhwari's study concluded that a balanced perspective, attitude and practice of religion, not excessive in combining worldly and *ukhrawi* affairs based on the knowledge and shari'a of Allah SWT. is religious moderation. Then the study by Quraish Shihab states that religious moderation does not only mean taking the middle path, but also seeking balance in all aspects of life, both worldly and *ukhrawi*, based on religious guidance and behavior that is full of wisdom. The next study from Salman Al Farisi who said the purpose of religious moderation is to overcome differences in understanding in Islam, avoid radicalism and excessive fanaticism in religion. (Nabila Khalida An Nadhrah, 2023). The three conclusions of the study are reinforced by Nurcholish Madjid's study, which explains that religious perspectives, attitudes and practices that prioritize the core of religious teachings, namely protecting human dignity and building public benefits are religious moderation. Religious moderation also adheres to the principles of fairness, balance and respect for differences. In the pluralistic conditions of Indonesia, religious moderation is important to prevent conflict, build an inclusive and tolerant society, and realize a peaceful and harmonious national life. (Siti Nurhamidah Auliani et al., 2024).

Religious moderation according to Habib Ja'far focuses more on practical and strategic aspects, while according to other opinions it focuses more on philosophical and ethical aspects. (Prasetya & Nasrulloh, 2023). The purpose of Habib Ja'far's definition is the avoidance of conflict and the unification of various elements. According to other opinions, it emphasizes the principles of fairness, balance, and respect for differences. The plural context of Indonesia is also the focus of others' definitions to prevent conflict and build a harmonious society. The aspect of security and stability is more emphasized in Habib Ja'far's definition. Meanwhile, other opinions' definitions emphasize the aspects of justice, welfare, and public good. Overall, the definitions of religious moderation according to Habib Ja'far and other opinions have significant differences in terms of focus, purpose, principles, context, and aspects.

## **B. Indicators of Religious Moderation in Indonesia**

Religious moderation can be understood as a perspective, attitude, and behavior that always takes a position in the middle, always acts fairly, and is not

extreme in religion. (laily, 2024). The principle of religious moderation must be applied to the State of Indonesia, because with principles like this it can balance all forms of worship. (Prasetya & Nasrulloh, 2023). Moreover, Indonesia, which is predominantly Muslim, adheres to the concept of "washatiyyah" which means the middle of the country. (Asy'ari, 2021). Of course, there needs to be measures, limits, and indicators to determine whether a particular religious perspective, attitude, and behavior is classified as moderate or extreme. Such measures can be made based on reliable sources, such as religious texts, state constitutions, local wisdom, as well as consensus and mutual agreement. (Junaedi, 2019).

Fair and balanced, it will be easier to form if a person has three main characters in himself: wisdom, purity, and courage. (Husna, 2024). It will be easier to realize if a person has sufficient breadth of religious knowledge so that he can be wise, not selfish with his own interpretation of truth, dare to acknowledge the interpretation of the truth of others, and dare to convey his views based on science. (Retno Syahri, 2024) And as for the moderate ways intended, namely the concept of *tasamuh* (tolerance), *tawazun* (balance), *i'tidâl* (straight and firm), *musawah* (egalitarian), *shura* (deliberation), *ishlah* (reform), *aulawiyah* (prioritizing priorities), *tathawwur wa ibtikar* (dynamic and innovative). (Fahri & Zainuri, 2019a).

Religious moderation has 4 indicators, including: 1.) national loyalty; 2.) tolerance; 3.) non-violence; 4.) open to local culture. These four indicators can be used to assess and recognize how strongly Indonesians practice religious moderation. National loyalty is the most important indicator, the aim is to see how far a person's viewpoints, attitudes and practices of religious moderation affect the loyalty of national values. Most importantly, it relates to the acceptance of Pancasila as the state ideology, attitudes towards ideological challenges that conflict with Pancasila, and nationalism. (Ambarsari & Masrukhi, 2022). Accepting to practice religious teachings is a very close relationship with carrying out obligations as a citizen, as well as carrying out the obligations of citizens is a form of experience of religious teachings. (Fahri & Zainuri, 2019b).

### C. The Urgency of Religious Moderation in Indonesia

In the context of life in terms of religion, tolerance is important because the importance and role of religion is not just one kind but very diverse. Moreover, we are in Indonesia, whose government embraces and recognizes 6 religions, including Islam, Christianity, Protestantism, Catholicism, Hinduism, Buddhism, and Confucianism. (Saehu & Muchtar, 2023). In the view of religion, religious moderation is an effort to prioritize religion as a source of moral values and sources of principle values in life, by prioritizing sources of value like this, it is hoped that it can achieve a higher quality of life. In believing in the Almighty, which we can call

Allah, God, God, and so on, something like this invites humans to have a mature faith in their lives. This is the most important role in religious moderation, and this role is what makes humans have an open and balanced attitude in religion, but if our thinking is closed to religion, it can make us humans who reject diversity, are trapped in intolerance, and can narrow the meaning of faith. If the pattern of thinking about religion is not well directed and wise, it can make religion labeled or misinterpreted as violence, extremism, and even terrorism.

Religious moderation plays a strategic role in maintaining the harmony and unity of Indonesia's diverse society (Samho, 2022). Aims to examine the phenomenon of religious moderation in the context of Islam in Indonesia as a response to the challenges of extremism, radicalism, and intolerance that often threaten social harmony. (Azkyia Ramadhan et al., 2024). Thus, religious moderation can be an important instrument in realizing one part of the creation of tolerance and harmony in Indonesian society. (Ikhwan et al., 2023)

Religious moderation as an effort to always maintain that any variations in interpretation and understanding of religion are maintained according to the corridor Because the main points of religious teachings are basically the same, such as humanity, justice, equality before the law, respect for human rights and other universal rights. (Mulya, 2022). This concept aims to avoid extreme and fanatical attitudes, and encourages tolerance of different beliefs. In the context of a diverse Indonesia, religious moderation is the key to creating harmony, harmony and national unity. (Chudzaifah, 2022).

#### **D. Habib Jafar's View on the Manifestation of Religious Moderation Values n Multiculutral Social Life**

In this era of globalization, we can see and also mark that many information flows about issues of radical understanding, intolerance between people, and a narrow understanding of diversity dominate the public space. Realizing the urgency of the problem of understanding issues that occur against the dominating diversity has the potential to cause division in society. There are many views on religious moderation conveyed by figures, both from ancient times and the present, which causes differences in views on religious moderation. Ironically, the open space regarding the understanding of religious diversity that is very tolerant among others still feels so narrow and limited.

Given the importance of understanding religious moderation in this era of globalization, Habib Ja'far's views are very relevant to be studied further. It cannot be denied that his extensive knowledge and insights, especially about religious moderation, make Habib Ja'far quickly recognized, especially among millennials (young people). Moreover, looking deeper into Habib Ja'far's content on various social media platforms, such as the da'wah he delivered, especially when he had an exciting dialogue at Deddy Corbuzier's Log In event. This article aims to further

discuss the values of religious moderation as understood and conveyed by Habib Ja'far. (Susilawati Surur, 2024).

Responding to these conditions and situations, it is important for every individual to be able to apply the values of religious moderation in their daily lives. (Nugroho, 2024). Especially for the younger generation. As exemplified by Habib Ja'far in his content at the Log In event with Dedy Corbuzier that religious moderation is very important, because considering that we live in Indonesia which has several beliefs. And Habib Ja'far also emphasizes the importance of religious awareness and openness, and refuses to impose his views on others. (Prastya, 2023).

This message is very suitable for Indonesian society because Indonesia has a variety of beliefs and beliefs that must be respected fairly. Religious moderation is also not just a concept but as a bridge to avoid conflict and discrimination that can damage national unity. So with the existence of moderate values, it is expected to foster a spirit of mutual understanding in every difference in each individual.

Islam is embraced by most Indonesian citizens and certainly has various social teaching values that can form a moderate Muslim character in the context of plural social life. The values of religious moderation are also not extreme right or left. In this context, the existence of Islamic teaching values reflected in various values of multicultural Islamic education should be the basis of the approach in the formation of understanding and moderate Islamic religious attitudes in the midst of multicultural life, as well as in Indonesia. (Islamy, 2022).

In Habib Ja'far's view of the value of religious moderation through 4 indicators, which can strengthen the value of religious moderation which can be used as a guide to build a peaceful religious life and to create a more harmonious and tolerant society. there are 4 indicators of religious moderation, namely: 1) national commitment; 2) tolerance; 3) non-violence; and 4) accommodating to local culture. These four indicators can identify how strong religious moderation is practiced by someone in Indonesia and the extent of their vulnerability to radicalization.

The first indicator is national commitment, with the aim of seeing the extent to which a person's religious practice is in line with the 1945 Constitution and the values of Pancasila. The second indicator is tolerance, to assess the extent to which a person appreciates differences, both in religion and life, and accepts these differences in understanding gracefully. Indonesia is highly diverse, so it is important to maintain unity despite potential divisions. The third indicator is non-violence, reflecting how a person expresses religious understanding and beliefs without involving violence or radicalization, either verbally, physically, or in thought. This indicator will be more exposed if we cannot control our ego and emotions. The fourth is accommodating local culture, which is how a person accepts

and accommodates local traditions and culture in religious practice. So, someone who is moderate will be able to reflect a friendly attitude towards local cultural traditions in diversity. of the four indicators are not only the values that exist in religious moderation, moderate Islam also has a very important and relevant role in various religious, social, cultural, and national contexts of life. Moderate Islam can provide clear and firm answers to religious problems, both at the global level and in everyday life. (Yusuf, 2024).

The phenomenon of high incidents of blasphemy and destruction of places of worship in Indonesia is the background to the importance of researching da'wah advice on the importance of living in harmony. Habib Ja'far Husein, through the YouTube platform "Jeda Nulis", attracts the attention of the younger generation with his slang style and interfaith collaboration. Analysis of several episodes of "Jeda Nulis" shows that Habib Ja'far emphasizes the value of human brotherhood (*ukhuwah basyariah*) in interacting with non-Muslims. For example, in the podcast log in, he shows mutual respect and focuses on universal human values. This approach is in line with the principles of moral creed that teach the importance of doing good to fellow humans, regardless of differences in beliefs. This inclusive communication style has the potential to become a model for the younger generation in building tolerance in a diverse society. (Rohmawati, 2023)

So far Habib Ja'far has become the center of attention among millennial young people and generation Z. The language style he conveys in preaching is slang and easy to understand, so it has a strong appeal and makes you comfortable with the preaching delivered. His content is able to provide significant benefits to the audience. Religious moderation is not only done by studying the religions of the world but it is also important to interact with each other across religions. With the existence of da'wah about religious moderation on social media according to the content of Habib Ja'far Husein, it is one of the opportunities for success in changing people's mindsets about the importance of respecting differences. (Fitriah, 2024).

In line with the comprehensive approach shown by Habib Ja'far and Romo Reynaldo Antoni Haryanto, they also display a moderate attitude in conveying their religious values. As a Catholic figure, Father Reynaldo emphasizes the importance of love as a foundation in building interfaith relations. He encourages people to not only show tolerance formally, but also develop a deep understanding of the universal values that exist in every religion. Through his involvement in interfaith dialogues and collaborative content on social media, Romo Reynaldo shows that religious moderation is not just an ideal, but an attitude of life realized through openness, empathy, and respect for differences. With a calm and reflective communication style, he, like Habib Ja'far, plays a role in strengthening social unity and building a healthy dialog space amidst the diversity of Indonesian society. (Yusuf, 2024).

In this context of religious moderation, Habib Ja'far appears as an important figure who is able to teach Islamic values with a comprehensive, relaxed approach, or relevant to the lives of today's younger generation. His warm and non-judgmental style of preaching makes his religious messages easily accepted by various groups. This is in line with Islam, which upholds justice and compassion, by promoting peace and tolerance. Through collaborative interfaith content on social media, Habib Ja'far shows that moderation is not just a theory, but a real practice that bridges differences and fosters mutual respect. The da'wah he delivers not only touches aspects of faith, but also the human side, making him a strategic figure in strengthening harmony in a pluralistic society. (Mansur, 2024).

Habib Husein Ja'far Al-Hadad views religious moderation as a fundamental principle in maintaining social harmony and preventing extremism. In his lectures, which are often presented in a style that is easily accepted by the younger generation, he emphasizes four main values, namely: love, knowledge, faith, and tolerance. These values are consistently reflected in his preaching, which emphasizes an inclusive and dialogic approach, especially through digital platforms such as YouTube, where he interacts with people from different backgrounds. He also emphasizes that religious moderation is not only a religious demand, but also a humanitarian message to create a peaceful and respectful common life. (Indiraphasa, 2021).

Habib Husein Ja'far Al-Hadar interprets religious moderation as a necessity in the life of a pluralistic society. In his view, moderation does not dilute religious principles, but rather practicing religion proportionally, while still upholding the values of compassion, tolerance, and openness to distinction. This view is very relevant to the context of Indonesia, which has ethnic, cultural and religious diversity. Where a moderate attitude can be the main key in strengthening unity and avoiding conflict. (Saputra, 2022).

Referring to the description above, it can be reaffirmed that Habib Husein Ja'far Al-Hadar views religious moderation as the main foundation in maintaining the people and the integrity of the nation, Islam actually teaches balance, tolerance, and respect for differences, both in aspects of belief and social practice. In his lectures he emphasizes the importance of love, knowledge, faith, and tolerance. Those are some of the pillars of religious moderation according to Habib Ja'far (Mansur, 2024). Thus, Habib Ja'far's approach is an important model in introducing religious moderation to a pluralistic society in the digital era.

## **E. Conclusion**

This study concludes that in the view of Habib Jafar, the manifestation of moderate religiosity can be the foundation of a plurality of harmonious social life. Thus religious moderation is an attitude that is in the middle of religion, which

emphasizes justice, balance, and avoids extremism. This concept is very appropriate in Indonesia, which has a majority of Muslims, namely the principle of "wasathiyah" or balance. The four main indicators include national commitment, tolerance, non-violence, and accommodating local culture. The main characters that support religious moderation are courage, wisdom, and certainly because the understanding of religious knowledge is very broad.

This research confirms that religious moderation is not only a solution to various extreme religious problems, but also an important foundation in maintaining harmony and national unity. In practice, religious moderation needs to be instilled from an early age through education, exemplary religious leaders, and the active role of the community in spreading the values of tolerance. If this moderation is applied consistently, then religious life in Indonesia will be more harmonious, inclusive, and far from conflicts caused by differences in interpretation or belief. This can be an object of further research for the next researcher

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