

An Analysis of The Contents of Da'wah Attaki in You Tube Media with The Title of "The Most Beautiful Love" in The Perspective of Religious Moderation

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Abstract- The emergence of radical community organizations has lately threatened religious moderation, which has become the spiritual feature of the majority of Muslims in Indonesia. You Tube media plays an important role in both moderate and radical preaching spreading. This article will examine Hanan Attaki's proselytization in the video published on April 17, 2018 in You Tube entitled "The Most Beautiful Love." Hanan Attaki is the founder of the "Youth Hijrah" society that has a "Youth Hijrah" You Tube account with many student supporters. The research question is how is the Hanan Attaki video message from You Tube entitled "The Most Beautiful Love" to convey the ethics of creating love for teenagers and whether the message is from a moderate or radical view. Yusuf Qardlawi, a mujtahid cleric in this century, is the notion of moderation used. This research utilizes a technique of qualitative content analysis, a technique for systematically, objectively and visibly evaluating communication to the message being observed and being non-reactive.

Keywords—*Da'wah, Hanan Attaki, You Tube, ethics, lovemaking, religious moderation, Yusuf Qardlawi*

I. INTRODUCTION

In Indonesia, the Islamic community has moderate, welcoming religious features and is able to keep up with the times [1]. As the fourth most populous country in the world with seven official religions — Christianity, Catholicism, Hinduism, Buddhism, Confucianism, followers of faith, and Islam as the largest religion— Indonesia's religious life is internationally recognized as a cultural peace and open to modernity. Hillary Clinton recognized this when she visited Indonesia as US Secretary of State in 2009 by saying, "If you want to know if Islam, democracy, modernity and women's rights can coexist, go to Indonesia" [2]. Islam developed in Indonesia is Islam based on universal teachings and ideals aimed at promoting humanity's welfare without separating faith (Muslim and non-Muslim), race or color of the body. The

state maintains the policy of spiritual tolerance through the Ministry of Religion [3].

Religious tolerance or commonly known as Wasathiyah Islam or middle way Islam is considered founded in Indonesia, which is not radical right or left (Republika Online 2019b). Extreme right is a religiously irresponsible attitude, on the other extreme left is a religiously careless attitude. Not that there are no extreme right or extreme left movements or groups in Indonesia, but their presence is very small compared to the mainstream Islam embodied by Indonesia's two oldest and largest community organizations, namely Nahdlatul ' Ulama (NU) and Muhammadiyah, which hold Islam Wasathiyah [4].

Nevertheless, the life of NU and Muhammadiyah faces challenges from *Ustadz* or young preachers who use Instagram and youtube media with the opening of information channels through the internet and social media like Instagram and youtube. Young islamic teachers are not affiliated with community organizations like NU and Muhammadiyah, but are independently reflecting Islam. They quickly gained popularity. Thanks to the successful upload of Da'wah with a large number of followers and subscribers on Instagram and youtube videos. Therefore their preaching messages on the You Tube or Instagram videos must get attention related to their Islamic style, whether moderate, extreme right or left.

This article will discuss *Ustadz* Hanan Attaki's da'wah message from the viewpoint of spiritual moderation in his preaching video entitled "The Most Beautiful Love." On April 18, 2018, the video was uploaded, viewed 58,625 times and liked as much as 2,5 k. The question proposed is how beautiful love is in the video message from *ustaz* Hanan Attaki and how the message of preaching is examined from the viewpoint of spiritual moderation or *wasatiyyah* Islam. The method of study used is qualitative content analysis. This work will contribute to the identification of religious characteristics in *Ustadz* Hanan Attaki's preaching in the video that was posted to youtube channel. Is the basis for moderate or radical religion. The theory of *wasatiyyah* Islam by Yusuf Qardlawi will be

used as a guide in the study of Attaki's message of preaching. It is also predicted that this work will be useful as knowledge for millennials seeking identity in religion.

A. *Da'wah on Youtube in Indonesia.*

Da'wah in Islam is a duty that, according to his capacity, is inherent in every Muslim. A good Muslim is not enough for himself to follow Islamic teachings, but he must try to teach it to others. Therefore, the true Islamic Ummah would proselytize, whatever the occupation. As in the history of Islam's entry in Indonesia, traders in Indonesia spread Islam. Although in Indonesia the Islamic ummah is the majority, there are no specific preaching rules. Da'wah implementation is usually religious awareness and is organized by Islamic social organization such as NU, Muhammadiyah, Al-Irsyad and others. Da'wah, organized by the organization in Indonesia, colors the Islamic theme.

But with the increase in YouTube users in Indonesia, it can be said that currently YouTube is at the forefront in spreading ideas and thoughts in Indonesia. More than a third of internet users in Indonesia actively use YouTube; 57% of YouTube users aim for entertainment, 86% look for information. In terms of the age of internet users, 75.50% are those aged 13-18 years; 49.53% aged 19-34 years. From these data it can be assumed that the biggest YouTube users are youth groups.

In the field of da'wah, young da'i appear who are actively utilizing YouTube as a media for their mission. They are more popular, especially among young people, compared to clerics in the NU and Muhammadiyah circles who incidentally are regarded as goalkeepers of religious moderation in Indonesia. The young da'i are not affiliated with NU or Muhammadiyah, they bring their own patterns to Islam. Names such as ustaz Adi Hidayat, Abdus Somad, Felix Siauw and Hanan Attaki are young celebrities who have millions of followers. The Islamic style they carry varies; Adi Hidayat, even though his background is Muhammadiyah, but his preaching seems more independent than being affiliated with Muhammadiyah, Abdus Somad has an NU background, but his preaching does not appear to be affiliated with NU, Felix Siauw has the character of a da'wah motivator affiliated with Hizbut Tahrir Indonesia (HTI) which is banned by the government, Khalid Bassalamah brings a salafi style while Hanan Attaki draws millennials closer to the Qur'an.

Whereas religious moderation developed in Indonesia is Islam that is not textual, rests on its *maqashid*, for example the basis of the state, although not textually Islamic, but the majority of Muslims accept that Indonesia is a religious state on the basis of the Pancasila, where all religions in Indonesia has the same right to life and development and has the support of the government. In everyday life, they integrate Islam and culture. NU developed the Islam Nusantara, Muhammadiyah promoted a progressive Islam. Both separate Arabic culture from Islam. Everyday clothing is typical of Indonesia for both men and women, not the robe and burqa in the style of Saudi Arabia. The law is accepted as implementing Islamic values with an Indonesian background. While the fundamentalist

groups, often also called radicals, want to apply textual Islam, apply law derived from the classical fiqh, in the form of Sharia regulations and want to replace the basis of the state with Islam.

As mentioned by Yusuf Qaedlawi, a mujtahid ulama of this century, the idea of religious moderation. Qardlawi says that a moderate attitude (*wasatiyah*) is to balance two opposing poles; to take a middle attitude, not to reject either of the two poles; the moderate attitude is the most prominent feature of Islamic teaching. Qardlawi further claimed that Islamic religion's characteristics often take the middle attitude of two opposing poles, such as divinity and humanity, material and psychological, person and social, revelation and purpose, past and future, practical and idealism, values that can not be compromised and instruments that accommodate space and time.

Qardlawi claims that *wasatiyah* is the hallmark of Islamic teachings by referring to Al-Baqarah[2]: (143) "We have really made you a respectable Ummah." So it means that the *wasat*'s teachings are created by God himself. The proof of the *wasat*'s teaching is found in the Qur'an and the hadith verses. Among these verses is the letter Qasas: 77: "Pay heed to what Allah has bestowed upon you of the hereafter, and do not forget your part of the temporal, and do good (to others) as Allah has done good to you, and do no harm in the face of the earth; certainly Allah does not love those who do evil." The verse states that God instructed mankind to plan for the afterlife, but without neglecting attempts to achieve world fulfillment, human beings must therefore do good because God has done good to human beings. Another example in the spending wealth sector is Surat al-Isra': 29, "And don't tie your hands to your neck and don't stretch too much as you become shameful and sorry." The verse states that the stingy mentality isn't healthy, so don't be stingy, but charity also needs to be adjusted to capacity, don't overdo it so your savings are done and there's nothing you can give later.

While the Prophet SAW hadith From Anas Radhiyallahu anhu said, "There are three people coming to the Prophet's wives ' house alayhi wa sallam to inquire about his worship sallallahu ' alayhi wa sallam. And after they were told (about His worship sallallahu' alayhi wa sallam), they found His worship very little. They said,' We are nothing compared to the Prophet's sallallahu' alayhi wa sallam. He has been given forgiveness for all his past and future sins, "One of them said," I'm going to pray forever at night. "Then another man chimed in,' As for me, I'm going to really fast without splitting.' Then another said,' While I'm going to stay away from women, I'm not going to get married forever.' Then Rasul-ullah sallallahu' alayhi wa sallam came to them and said,' Is it true that you've said this and that? For Allah's sake! Yes, I am the most terrified of God and the most loyal of you to Him. Yet I fast and break (not fast), I pray (night) and I also sleep, and I marry a woman as well. So, anyone who doesn't like my *sunna* isn't part of my school". This is an example of the stinging attitude of Islamic teachings, which blends the opposite elements, between the joy of the *ukhrawi* and the

earthly, between the stingy and compassionate attitude of the wasat in the worship of the sunna whether fasting or not fasting or granting biological rights such as sexual relations. It can be inferred from the example above that on the one hand moderation is a moderate trait, and on the other hand it is not easy; put everything in its place.

II. METHODS

The research method used is a Qualitative content analysis. A qualitative content analysis is a thorough and detailed content analysis to understand and relate media content items to social contexts. Because all communications are social and cultural artifacts of the culture, through text, signs, photographs and recordings. Qualitative content analysis as in qualitative content analysis is systematic, empirical but not static. Categorization is only used as a reference, enabling the creation of other definitions or categorizations during the research process.

According to Bernard, the methodology for qualitative content analysis is based on:

1. Systematic principle: the treatment protocol shall be carried out in accordance with the contents evaluated in equal measure. Research on data that is compatible with his attention and interest is not necessary, but must be on the entire content that has been agreed to be analyzed and determined in the collection of populations and samples.
2. Objective Principle: the results depend on the study technique not on the subject, namely the sharpness of the stated categorization, so that it can be used by others in different studies.
3. Real content: real, measurable, not interpreted by the researcher is what is researched and analyzed. The final results and evaluation show that the information is secret, true as long as it is based on real data.
4. Non-reactive: examined is a text that is not subjective because it does not target the subject.

A. Unit of Analysis

The unit examined is da'wah ustaz Hanan Attaki using the viewpoint of spiritual tolerance in his da'wah video entitled "The Most Beautiful." The video was uploaded on April 18, 2018,.

B. Research Focus

The focus of research in qualitative research is the focus of the assessment study or the subject matter to be examined, containing an explanation of the dimensions of what is the center of attention and matters that will later be discussed in depth and thoroughly. In this research, the focus of the author's research is how beautiful love in the message of ustaz Hanan Attaki in the video and how the message of da'wah is viewed with the perspective of religious moderation.

C. Data source

The data forms included in this analysis are:

1. Primary Data: The primary data in this analysis is the ustaz video by Hanan Attaki called "The Most Beautiful Love," posted on April 18, 2018 on youtube.
2. Secondary information: Secondary data in this analysis is a literature study conducted by reading and citing written documents such as science-related books, archives, reports, journals, newspapers and others.

D. Data Processing and Analysis

Techniques Qualitative content analysis is a continuous, repetitive and continuing endeavor in terms of data reduction, data presentation and data validation, a picture of progress in a sequence as a set of interrelated analytical activities. In this work, the method of data analysis uses Milles and Huberman's suggested analysis methodology. There are three processes in this data analysis, namely:

1. Reduction: Research to define, classify, direct and dispose of redundant and structured information in such a way as to draw and check the final conclusions
2. Show (Data Presentation): a series of organized structures that allows conclusions to be drawn and action taken. In order to produce reliable qualitative analysis, a good form of presentation is very important.
3. Verification (Drawing Conclusions): it is defined after the data has been obtained and then evaluated in this analysis as the final step. One inference about the source of the question taken from the ingredients. The conclusions drawn are a beautiful definition of love in the uploads to YouTube by Ustadz Hanan Attaki and examined from a viewpoint of spiritual tolerance.

III. FINDINGS AND DISCUSSION

A. Overview of Hanan Attaki's biography

Hanan Attaki is a young Bandung preacher who has been popular with social media, especially YouTube. Born in Aceh on 31 December 1981. Cairo Egypt University of Al Azhar, with a specialization in Tafsir. Recitation is often done at the Trans Studio Bandung Mosque; organizers of the 2015 Easel Movement. Youth trends in fashion style, wearing a typical young people's t-shirt or flannel shirt and skullcaps. His interests also suit youth trends such as skateboarding and surfing, and his hashtags are 'sweet but pious.' Video lectures contain a lot of youth relationship concerns and godly guidance. Attaki has not entered politics. Themed about health and piety such as "Bankrupt," "Wisdom," "Blessing," "Live Prayers," "People Are Sincere Love." "Prayers are pawned" and various other types of da'wah videos in the form of good advice. The image above is one of many videos of Da'wah Hanan Attaki related to love issues. With the name "People who love honestly," it draws many millennials who like da'wah to content about love issues that has been viewed as many as 2,000,681.



Figure 1. 'The Most Beautiful Love' in the video of Hanan Attaki

Da'wah ustaz Hanan Attaki's video entitled The Most Beautiful Love 'is 1:08 (one hour and eight minutes). This video is a da'wah recording kept at one of Bekasi's mosques. Looks full of youth in the picture.

Attaki opened with an opening greeting in the first minute, briefly recited the shahada and salawat. He did not honor' ulemas, community leaders as usual with NU and Muhammadiyah preachers. Unlike other preachers, he did not express his gratitude to the organizing committee.

Nevertheless, Attaki immediately interacted with the worshippers who were present by saying "Friends and youth of the city of Bekasi, blessed by Allah, hopefully Allah SWT records the names of all of us who are here, and Allah will certainly fulfill the promise that the Prophet has said," whoever takes the path of learning then Allah will make it easy for him to get a' mate 'eh wrong... hahaha... It's a soul mate, heaven on earth, so who has not been able to have a mate in his life ... ha ha ha" so he couldn't balance his life... ha ha ha".

May God fold our footsteps, multiplied, thousands and even millions of times. Friends blessed by God, today we will discuss the chapter of love. Or want to change the theme?... hahaha ... I was a bit lazy that morning, in front of my friends who were still single. Poor already, what breakfast today? 'Bulian' ... hahaha ... it was a daily breakfast for my friend who is jofisa (single fi sabilillah).

That was Attaki's opening speech, welcomed by the congregation's laughter. The terms matchmaking, love, buli (teasing nuanced jokes), jofisa are Attaki's fresh words in the midts of most young people in his lectures. With these terms, as if invited to discuss the problems faced by most young people. Attaki appeared in the position of a consultant on adolescent love problems. With his trademark, he can enter the world of adolescents with colorful problems. Moreover, it is supported by costumes worn which are also typical of teenagers.

In the third minute, he said, "Friends blessed by God, talk about love, there is one thing we need to try to realize and we wake up in ourselves, that love is a gift from heaven, love is a

gift from heaven , that love is a gift from Allah. And it is impossible for God to give love that makes a servant increase in sin, it is not possible. That adds to sin, which adds to our distance from Allah SWT, certainly not love. So if there is a sense that makes us not solemn 'in prayer, surely not love. If there is a feeling that makes us hurt, definitely not love. If there is a feeling and then instead do things that God does not like, certainly not love. That is called wasawisus shaitan, which is in the passions of humans. While all love comes from Allah SWT.

After a successful opening session focused the pilgrim's attention on him, he immediately entered the Islamic concept of love. That sense of love comes from Allah, His gift from the heavens. According to Attaki, it is impossible for love to bring sin, to separate the servant from the giver of love, because of love from Allah. The idea of love by Attaki appears to be light, but far from reality. Really, love comes from God, for nothing comes but from Allah, including feelings of love. But what needs to be said is that there is a lot of love that leads to far away from Allah, for instance ignoring 'zikr', because it is imagined to the person he loves, sometimes even leading to sin, which is known as teenage sin. Here, the clarification of Attaki should be complemented by the obligation to criticize and analyze the emotions that occur in humans.

Then Attaki said, "And the love that Allah entrusted to us, between the servants of God on earth, in the sky and so on, is only one part of the one hundred parts of love which God has stored in heaven. So that one part includes all thing, love from what we see from mother to child, from father to daughter from child to parent, from partner to partner and so forth "

In this minute session, he delivered the nature of Rahman Rahim Allah the Most Wide. He cited a hadith that describes the nature of Allah's Rahman in one hundred parts. In the universe offered to the whole world one part was handed down, while in Heaven 99 parts were given to His obedient servants. According to Quraish Shihab, "There are also those who understand the word ar-Rahman as the nature of Allah. who pours temporary blessings in this universe, while ar-Raheem is His eternal grace. His grace in this temporary world contains the entire collection, without exception and without distinction between believers and infidels. While eternal mercy is His mercy in the hereafter, a place of eternal life, which will only be enjoyed by those who serve Him ". Attaki improved with the hadith the clarification of feeling from Allah SWT.

Furthermore, he expressed the way someone needs love to be resolved "this is the thing that we really need to know, friends, need to realize really, friends, love comes from the sky. Love comes from the sky. If we need love from the salih, love from 'ulama, love from parents, love from spouses, love from prospective spouses, love from ex-lovers who want to return, from wherever, the search is not on earth, the quest is in the sky. But if we look for love with posts photos that often, it is also edited for many hours hahaha we're not going not be able to love, what can we do? that's how to find love,

difficult that appears disappointment. So if we look for love with pray, with taqarrub to God Almighty. Closer to God. If we have received an love from Allah swt, then Allah will take so many people to accept us. There's the status of a wife, there's the status of family, there's a status of friends, and sometimes it's unknown, but he trusts us”.

Attaki is a very definitive monotheism in this session, people must always question Almighty Almighty God. In accordance with the concept of love put forward by God, then the way of receiving love must embrace with solemn prostration, by drawing closer to Allah. Attach, don't share too much, because it's not love that emerges, but Satan's lure. It would be good if Overcome added that in conversations with their community, apart from prayer and taqarrub, one way must also strengthen morals. Sharpening morals for their world into noble and helpful values is, besides prayer and taqarrub to Allah SWT, a very persuasive teaching in Islam. Allah's grace must also be taken with the greatest possible effort.

IV. CONCLUSION

Da'wah Hanan Attaki in the video uploaded on YouTube titled "The Most Beautiful Love" can be concluded as follows:

1. Emphasize tauchid in knowing the feelings of love, and that love must not lead to sinful acts. Because of love from God. But in the perspective of religious moderation, it should also be said that Allah SWT, the Owner of love, does not necessarily supply all feelings of love, even though all comes from God. We must think about the benefit and the decadence, despite our own feelings. Allah loves good things that are beneficial to many people. It seems that Attaki emphasized that young people get married soon to avoid the sinful acts of God wrath, let alone fall into adultery.

2. In the religious moderation perspective, attaki lacks a combination of two sides, namely prayer and effort. Put more emphasis on prayer. While efforts in Islamic teachings are the main pillars in achieving the grace of Allah SWT.

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