

## **Husein Jafar Al-Hadar's *Islam Mazhab Cinta*: Meaning and Media Analysis of Instagram Content @husein\_hadar**

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### **Abstract**

Instagram is a crowded arena with various information flows, from entertainment to religious content. In the religious context, narratives about da'wah in Indonesia have persuasive content, but some are provocative. Ideally, provocative narratives in social media preaching must be defeated by persuasive preaching. In this paper, there is a da'wah figure who moves the Islamic narrative of the school of love (*Islam Mazhab Cinta*), namely Husein Jafar Al-Hadar @husein\_hadar. Specifically, this article highlights one of its contents on March 5, 2022, with the caption "*Jika Kau Baca Buku, Pasti Kau Letakkan Senjata*". This paper answers how the *Islam Mazhab Cinta* for Husein Jafar Al-Hadar through the perspective of *meaning and media* in the content. In addition, this paper reveals the extent of Husein Jafar Al-Hadar's message of peace through Ferdinand de Saussure's semiotic analysis and structuralism. As well as what is the meaning of the denotation and connotation of the books and weapons in the content. From the theory and conceptual frame, it can be analyzed that the upload shows a message of peace following the social routines and da'wah activities that he advocates, namely the *Islam Mazhab Cinta*. Finally, it can be said that the core of Husein Jafar Al-Hadar's *Mazhab Cinta* is the application of religious values related to faith, religious rituals or worship, and also the ethics of muamalah with the principles of *maqashid sharia*. In the context of worship, the aspect that is of concern is not only the matter of fiqh law and the procedures for its implementation but also paying attention to the inner meaning which impacts a life of harmony and love.

Keywords: Husein Jafar Al-Hadar, Meaning and Media, Doctrine of Love, Peace.

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### **INTRODUCTION**

The social media has become a vibrant space for the discourse of Islam, where in the context of preaching, there are content activists who are persuasive, but there are also those who are provocative. Some of content creators follow a moderate path, while others are radical. The mentioned identifications have been extensively discussed by researchers. Ratna Istyriani and Yuliatun highlight the paradoxical role of social media. They assert that, from a socio-psychological perspective, social media is a powerful tool that can both exacerbate and alleviate Islamophobia (Istiyani, 2016). Abidin and Farida cited research conducted by the Center for the Study of Islam and Society (PPIM), stating that narratives representing conservative and Islamist groups dominated the majority of digital voices as of April 2021. This is also the reason why PPIM suggests the importance of raising moderate voices to balance or even surpass conservative voices. This is also supported by research conducted by Sugiharto, Suyanto, and Hidayat, mentioning that radicalism is strongly developing on Indonesian campuses. In general, groups like HTI, JAD, Jamaah Salafi, and Harakah Tarbiyah fill all digital spaces with the religious narratives they adhere to, and are referred to as 'Social Media Jihad' (Farida, 2021).

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The discussion on radicalism in Indonesia, in terms of its emergence, is mentioned by several researchers to be influenced not only by transnational ideologies imported from conflict-ridden countries but also by internal influences within Indonesian society itself. In the internal context, inadequate religious understanding also poses a problem. Unveiling the nature of radicalism and terrorism is a complex task, especially in an era where advancements in science and technology have brought significant changes to the world. These changes have created an unprecedented situation, described by Thomas L. Friedman as "a borderless world." (Arifin, 2016) There is also the rise of the comprehensive Islam ideology, which originally was a part of Quranic verses but has been turned into a religious ideology that easily labels others as unbelievers. However, the most significant influence is globalization, facilitating the rapid spread of certain ideologies, coupled with a multitude of diverse contemporary issues (Faiqah et al., 2018).

The response of moderate groups in Indonesia to various issues on social media also varies. The two largest Islamic mass organizations, namely NU and Muhammadiyah, have differing responses to the opening up of the digital discourse space and the formation of new religious authorities. Akmaliah found that Muhammadiyah tends to be indifferent to the emergence of the digital da'wah landscape, while NU tends to be more responsive to viral issues (Akmaliah, 2020).

This led to the discourse prioritized by the government as the custodian of the status quo through religious moderation. This discourse has been increasingly discussed since the era of Minister Lukman Hakim Saifuddin to Minister Yaqut Cholil, through effective socialization and implementation programs across various institutions. For example, in State Islamic Religious Higher Education Institutions (PTKIN), Wildan Hefni explains how the religious narrative in the digital space was crowded, but balanced with religious moderation. Currently, PTKIN serves as a laboratory for religious moderation in the digital realm. This laboratory ultimately reaches into various societal spaces with a more substantive and essential understanding of religion (Hefni, 2020).

With a more essential form of preaching, social media platforms like Instagram have currently become a favorite for creating digital preaching content. In various studies, preaching on Instagram is considered effective and capable of enhancing religious understanding, providing motivation, and encouraging a transformation in the behavior of individuals towards a more religious inclination (Abdul Aziz, 2020). In Indonesia, there are numerous Instagram accounts with a mission to preach, whether institutional or personal figures. From a digital perspective, the presence of Islamic community organizations and preachers on Instagram is actually part of a strategy and an effort to document their activities on other platforms. One further discussion on this matter, for example, can be found in the book "The New Santri" edited by Norshahril Saat and Ahmad Najib Burhani ("The New Santri," 2021).

Digital era does not mean the complete takeover of discussion spaces and the dissemination of religious discourse. In reality, Nurmila found that the movement and contestation among groups occur both in the digital and physical realms. She conducted a focused case study on Muslim feminists who still frequently engage in discussions and seminars in face-to-face settings (Nurmila, 2021). The digital era has opened up opportunities for content creators who are skilled at repackaging the lectures of scholars to dominate the digital space. Content creators, while not religious scholars themselves, often curate and disseminate excerpts from various sermons, but have similar tendencies, for example preachers who have a moderate reputation, example from @edhnx Instagram account (Zuhriyah & Rohimah, 2024).

In Indonesia, there are many Instagram accounts with a mission to preach, whether institutional (Soraya & Wibowo, 2021) or personal figures (Latifah & Romario, 2019). One of the personal figures is Husein Jafar Al-Hadar, who owns the account @husein\_hadar with 1,863 posts, 6,5 million followers, and follows 1.103 individuals. Husein Jafar Al-Hadar, also known as Habib Husein Jafar Al-Hadar, a key figure in Islam Cinta (Badrus Zaman & Assarwani, 2021), uploaded an interesting piece of content on his Instagram on March 5, 2022 (Hadar, 2022). Husein Hadar wrote a sentence in his caption, "*Jika Kau Baca Buku, Pasti Kau Letakkan Senjata, begitu* (If You Read a Book, Surely You Put Down the Weapon. Like that)." In his post, he also included an image of an Arab man in traditional attire reading a book with a pistol by his feet. The Arab man is in a library or bookstore with others behind him.

From this post, the author aims to delve deeper into its meaning. Using theories and methods from the perspective of meaning and media, the author wants to pose questions that can be answered later, such as how the symbol of peace is represented in this post. Subsequently, the sub-issue is: What is the message of peace from a structuralism perspective? And what are the denotative and connotative meanings of the book and weapon in this post?. The method used in this research is case study, especially on media. As a method of qualitative research approaches, To be precise, this research focused on application of semantics, structuralism, and denotation-connotation that we could say 'meaning and media analysis'.

## **RESULTS AND DISCUSSION**

### **Meaning and Media: Application of Semiotics, Structuralism, Denotation-Connotation**

Meaning and media are two separate terms. However, in the context of media communication studies, these two terms cannot be separated and are always relevant to be explored together. As stated in the Media Research Guide by Gill Branston and Roy Stafford (2003), the potential for misunderstanding and multiple interpretations of meaning often occurs, especially when using media as a communication tool that is so complex and laden with meaning. Regarding the potential for multiple interpretations, Branston and Stafford focus their analysis on three main theories: semiotics, structuralism, and denotation-connotation.

Discussions about semiotics have been frequently reviewed and applied by researchers, such as Dewi Rahmayuni, Arief Tri Setiawan, and Andi Faisal Bakti, in unraveling the meaning in journalistic photos in the Guo Ji Ri Bao newspaper. It is mentioned that semiotics is one of the theories produced from media studies. Semiotics, also referred to as "semiology," can be defined as the study of signs or the social production of meaning with a system of signs, emphasizing that everything actually has meaning. Based on language experts like Saussure, Peirce, and Barthes in semiotics studies, verbal language is just one of several meaning systems (Rahmayuni et al., 2022). Understanding verbal language is one of many sign systems that can be interpreted, such as attitudes, clothing, and other objects, learned as a verbal language. Signs depict meaning constructed from social production.

There are two main models of understanding language or representation. Firstly, language is a mirror or reflection of the world, where its meaning is ready to be established (truth) and lies in events, people. In the context of photography or film style, there is also the language of objects that can express it. Secondly, language as the basis for the author's meaning, where most language is a

way in which each of us expresses unique ideas and feelings for ourselves (this approach will appreciate or judge eccentric behavior or photography as an individual (Setiawan, 2014).

The study of media reached a serious development in the 1950s, and various methods from literature, social sciences, and critical art schools were applied in media research. An emphasis was placed on good dialogue, convincing characters, or beautiful composition. However, discussing films or television shows with this approach is not sufficient. Audiences must be more critical and ask, 'What is it?' as criteria for evaluating research, or 'For whom?' Meanings constructed in language and culture are then applied to media, both audio, visual, audiovisual (sound and images), and so forth (Branston & Stafford, 2003).

In semiotics, the use of signs can generate socially produced meanings. These signs have the following characteristics: a) signs that have a physical form, can be called signifiers. For example, the word "kipas angin" (fan), even though it is just a word, actually offers a dualistic meaning (physical form as well), b) meaning from outside itself can be produced through a sign, c) semiotics emphasizes perceptions about reality shaped and constructed by words and signs (Branston & Stafford, 2003).

Thus, this semiotic approach attempts to understand how meaning is constructed through stories or images. It is a study of how to interpret (to signify) various objects that not only convey information but also express a desire to communicate (convey a message) and form a structured sign system. Therefore, semiotics is understood as a science that deals with signs and studies the nature of sign systems. The concept of signs in Islam is known as "ayat," which means that everything is a sign of God that needs interpretation (Rahmayuni et al., 2022).

Structuralists argue that all forms of human organization are determined by broad social or psychological structures following the logic of society or the desires of the society itself. In the 19th century, Sigmund Freud (1856-1939) and Karl Marx (1818-1883) began to try to interpret the social world in systematic steps. Freud argued that human psychology is a stand-alone structure, causing people to act unconsciously but sometimes ruling quickly, such as dreams becoming reality. Marx argued that economic life and, especially, one's relationships affect one's productivity, and this can also determine one's views on politics (Branston & Stafford, 2010).

The meaning of signs in structuralism can be understood as each individual comprehending something based on the rules of the social or psychological system factors within themselves. Each individual certainly has an accent or language style (Branston & Stafford, 2003). A social system that is systematically agreed upon can become a characteristic and/or cause reasonable differences, and there are terms in a specific language that have become a common (majority) agreement and serve as guidelines used in communication.

One famous figure in structuralism is Claude Levi-Strauss (1934-1937), a French anthropologist. Since the 1950s, he has actively studied myths, totems, and cultural kinship systems of tribes in North and South America. He emphasized the importance of opposing signs and the language of myths. His views can be described as binary opposition because qualities are grouped into opposing pairs (Iskandar & Widyastri, 2020). This results in key boundaries or cultural differences, usually with different weights or values attached to both sides of the pair.

On the other hand, Ferdinand Saussure (1857-1913) regarded language as a sign system, formed by codes and 'structures.' A way to derive meaning from language is proposed by defining terms as opposites of other terms, such as black and white, hot and cold, 'femininity' as opposed to 'masculinity,' and so on. To understand structuralism as part of meaning, two arguments need to

be considered. First, structuralism argues that all human organization is determined by social or psychological structures within individuals. Second, structuralism argues that meaning cannot be understood except within systematic structures, which have characteristics or differences that naturally arise. The structuralist emphasis on the state of opposition helps explain semiotics, where signs are fully understood only by referencing their differences from other signs in a particular system or code (Rahmayuni et al., 2022).

Denotation carries the explicit or literal meaning, while connotation is implicit or carries a figurative meaning. The word "red," for example, associated with another color, can have a different meaning. In certain cultures, the color red has connotations of fierceness, passion, or danger (Branston & Stafford, 2010). Several arguments regarding signs introduce different terms, namely icon, index, and symbol. An icon is understood when the relationship between the signifier and the signified shares similar or analogous characteristics, such as photos, films, and television that depict reality. An index is a sign that indicates a relationship referring to reality. For example, smoke indicates fire, sweat indicates work, spots indicate chickenpox, and so on. Meanwhile, a symbol is understood as a natural relationship between the signifier and the signified that is arbitrary or based on agreement (Rahmayuni et al., 2022).

Signs also contain specific codes that are understood differently from natural or mere labels of the real world formed based on social conventions and never appear as natural. For example, the green light from traffic signals indicates that vehicles can continue moving on the road. It could be replaced with the color pink if agreed upon. This is where broad cultural or social agreement (or even style) is needed to articulate what is produced and reproduced, beginning to take effect. As far as broader systems of meaning are concerned, the term "code" can be redefined. Barthes discusses this as part of myths and mythology. Similar to the terms political ideology and discourse, these signs are polysemous or non-permanent (Rahmayuni et al., 2022).

### **Brief Profile of Habib Husein Jafar Al-Hadar**

Habib Husein Ja'far al-Hadad was born on June 21, 1988, in Bondowoso, East Java. He has Madurese descent and is also a descendant of Prophet Muhammad. He presents himself to the public as an 'Anti-Mainstream Habib,' showcasing a figure unlike the typical ones encountered in our surroundings. His attire resembles that of a young person, in contrast to other Habibs who tend to wear robes and white turbans. Habib Ja'far opts for casual clothing, sometimes wearing only a T-shirt and a white cap. Hence, he is dubbed the 'Millennial Habib' due to his style resembling millennials (Sumandoyo, 2017). He used to be a santri (Islamic boarding school student) at one of the YAPI Bangil pesantrens in East Java, which openly taught and studied Shia as one of the Islamic schools of thought alongside other doctrines, particularly Sunni. Later, Habib Husein continued his education at UIN Syarif Hidayatullah Jakarta, specializing in Aqidah (theology) and Philosophy, then pursued a master's program in Tafsir-Hadith at the same university.

In addition to being a preacher and writer, Habib Husein Ja'far Al-Hadar is also the founder of the Cultural Islamic Academy Jakarta, an institution dedicated to the library, research, study, and development of Indonesian Islamic culture. He is also the founder of Maiyah Muthmainnah "Molong Syafaat" in Bondowoso, East Java, an Islamic cultural assembly that promotes Indonesian Islam through Islamic poetry and Indonesian culture accompanied by the blend of Middle Eastern and Indonesian musical instruments.

Habib Ja'far is an author of Islamic books published by Gramedia & Mizan, a writer in Islamic media (Kompas, Tempo Magazine), the Director of Cultural Islamic Academy Jakarta, and an activist in the Islamic Love Movement. Some of his works include "My Child was Killed by Israel" (Mizan, 2008), "Islam 'Mazhab' Fadlullah" (Mizan, 2012), "Refreshing Our Islam" (Elex Media Komputindo, 2015), "Islam is in Your Heart" (Mizan, 2020), and "The Art of Wooing God" (Mizan, 2022).

Habib Husein aims to target the younger generation in the digital world. Therefore, he decided to use social media as his preaching platform, maximizing its use. Since then, he has often collaborated with various figures from different backgrounds, including stand-up comedians, influencers, musicians, academics, and more. He quotes Kiai Gus Mus's advice on how to invite people to goodness: "Don't let the preacher lose to the bus conductor (Husein Ja'far Al-Hadar, 2020). They invite with kindness, with persuasion." Habib Ja'far adds that, in addition to using good manners, one must also be creative.

### **Islam Mazhab Cinta**

The term 'Islam Mazhab Cinta' is used by some scholars and religious leaders. Nadirsyah Hosen touched on the Mazhab Cinta in his book titled *Kiai Ujang di Negeri Kanguru* (Hosen, 2015). He even gave a special title to discuss the story of the school of love, namely "Is it True that Islam Teaches Not Only Jurisprudence but also the 'Islam Mazhab Cinta'?" In the book, it is explained by Kiai Ujang's teacher that the knowledge of Allah is endless, the secrets of Allah are layered, paradise has multiple levels, and above the sky, there is still another sky. Moreover, even if Allah gives inspiration to His servants. Ujang himself claimed that from this explanation, he gained knowledge that became his provision when he went abroad, namely the 'Islam Mazhab Cinta'. The term "love," which is the main topic, emphasizes Islam's teachings as a religion that brings peace. This is affirmed by Mukti Ali in his work titled 'Islam Mazhab Cinta' with a paradigm that emphasizes love (mercy) (Mukti Ali, 2015). Islamic idealism is rooted in the values of peace, security, salvation, and the ultimate goal of achieving total submission to God's divine decree (Santoso & Khisbiyah, 2021). . Sufism has seen a growing acceptance among Muslim communities, extending its influence even into the realm of medical science (Al-Haramain, 2011). Sufism is expected to offer solutions to the humanitarian crisis marked by various forms of violence, including violence in the name of religion, which is increasingly prevalent worldwide.

The meaning of the school of love is not much different from the opinion of Husein Jafar Al-Hadar. He tries to do various things, no matter how small, as much as possible to collectively raise awareness of love as the foundation of Islam and all religions. Writing in the media, speaking on YouTube, and scribbling on social media. Even Husein Jafar Al-Hadar admitted that he was inspired to write the book "What Else is Islam If Not Love?" after interacting on social media. Indeed, love is only one dimension in Islam, but upon reflection, the fundamental aspect in Islam is love. Where love can take the form of commitment and a peaceful attitude, noble manners towards anyone, and the purity of the heart from various diseases. Husein Jafar Al-Hadar emphasizes that the object of love can be Allah, the Prophet, fellow human beings, or all of His creations. Husen also clarifies that for those who do not delve into Islam, use the methodology that if we find verses, hadiths, or Islamic teachings that contradict the principle of love, believe that we have misunderstood them. It is better to ask knowledgeable people about their interpretation or meaning until we find the aspect of love

in them. Because the formula is: "Love is my foundation," said the Prophet (Husein Ja'far Al-Hadar, 2018).

The essence of Husein Jafar Al-Hadar's school of love is the application of religious values related to faith, religious rituals, or worship, and also ethical dealings with the principles of maqasid Sharia. In the context of worship, the aspect that receives attention is not only about the jurisprudence and procedures for its implementation but also pays attention to the inner meaning that has an impact on a life full of harmony and love.

### **Presentation of data in the Instagram post @Husein\_Hadar**

Social media has become a fascinating topic to study due to its current power, which exerts a broad and unpredictable cultural impact while simultaneously transforming the dynamics of human relationships. Hoover states that religious understanding conveyed through internet-based new media presents its own challenges. This medium can strengthen religious aspirations while also encouraging a more critical view of the role of religious leaders (ulemas), often sparking debates and interactions among them. In the past, ulama interacted with their followers through surau, madrasahs, or study groups. (Syahputra, 2018) However, with the advent of social media as a new form of media, these interactions have changed. Social media now functions as a "neutral space" where the public can share and discuss any topics they are interested in. This activity aligns with the concepts explained by Helland, namely "online religion"(information related to religion found on the internet), and "r eligion online" (religious practices or experiences carried out through the internet). (Ridwan et al., 2019)

A real-life example of using social media for preaching is what Habib Husein bin Ja'far does. He uses his Instagram channel as a platform to spread messages of peace. Habib Husein Jafar Al-Hadar in the post on March 5, 2022, actually only uploaded photo content along with a caption. The uploaded image is a photo of a man wearing traditional Arab clothing (with a turban, gray robe, and pants) with a rifle placed at his feet. The man is in a place full of books (whether it's a library or a bookstore), and behind him, there is another person busy with books. Meanwhile, the caption uploaded by Habib Husein Jafar Al-Hadar instagram is, *If You Read a Book, Surely You Will Put Down Your Weapon. Like That.*

Here is the image from the post in figure 1 and translated in table 1:

In the post, Habib Husein Jafar Al-Hadar did not provide further explanation, so his followers commented from their own perspectives of understanding. The post also garnered enthusiastic attention, especially in terms of likes with heart symbols, indicating that 66,790 people liked the post. In this particular post, Habib Husein Jafar Al-Hadar differs from other posts, which mostly include images or video clips of himself.

Without additional comments or responses to his followers' comments, this article presents some comments that are considered representative voices for further discussion. Of course, the factors that represent – as intended by the author – represent both pro and contra opinions on the post. The following comments are displayed in a table format.



Figure 1. Posted by @husein\_hadar on March 5, 2022

Table 1. Some Comments at content by @husein\_hadar on March 5, 2022

Name of account	Comment	Comment in English	Information
m.ilham.aufa	<i>Orang yg berpengetahuan pasti tau bagaimana caranya menyelesaikan masalah tanpa harus menyebabkan perkelahian.</i>	The wise know how to settle differences peacefully, avoiding conflict	Pro with content
addi_doniarsah	<i>Dengan kau membaca bukukau akan tau, senjata yang paling ampuh menghadapi seorang adalah pengetahuan</i>	By reading books, you will realize that the most powerful weapon to face someone is knowledge.	Pro with content
maulana.fajarr	<i>Berarti strategi jitu buat perang adalah memperbanyak ruang perpustakaan disetiap medan perang bukan begitu tad? @husein_hadar</i>	So, does that mean the ultimate strategy for war is to create more libraries on every battlefield, isn't that right, Tad? @husein_hadar	Proposed question
mstvlw49	<i>letakkan senjatamu lalu buka wawasanmu</i>	Put down your weapon and open your mind.	Pro with content
ariana_pras	<i>Wkwk multitafsir bib</i>	Wkwk multiple interpretations bib	Simple response
arifmaulana89	<i>Jalan kekerasan bisa di hentikan dengan Ilmu pengetahuan , kira2 ini ya bib pesannya</i>	The path of violence can be stopped with knowledge, is this the message, bib?	Pro with content
kambran64	<i>Jika wawasanmu luas, pastikau akan berdamai @husein_hadar</i>	If your perspective is broad, you will surely find peace. @husein_hadar	Pro with content



tsundere_96_	<i>Gak semua bisa diselesaikan dengan buku... Adakalanya kita angkat pedang dan angkat senjata..., Jangan lemahkan semangat kebenaran...</i>	Not everything can be solved with books... There are times when we must raise the sword and the weapon... Do not weaken the spirit of truth...	cons with content
sta.ndish	<i>Dia lagi baca manual book keknya</i>	He's probably reading the manual book right now, I guess!	Joking, but at the cons
a.sehabudin_	<i>Judulnya bukunya "settingan recoil akm pro player"</i>	The title of the book is "AKM Recoil Settings Pro Player."	Joking, but at the cons

The collection of comments on Husein Jafar al-Hadar's content is the author's effort to enrich the analysis in the next presentation. By including comments from his followers, the post by Habib Husein Jafar Al-Hadar will be much more articulate.

The high level of interaction with the content shared by Habib Husein bin Ja'far demonstrates that Instagram has become a familiar platform among preachers. Its fast access and wide reach make social media a preferred choice for both preachers and the public to learn about religion. One of the main appeals of preaching through social media lies in the creative delivery of messages, whether in the form of motivation, concise sermons, or engaging visual content (Zuhriyah & Rohimah, 2024).

**Analysis of the Peace Message by Habib Husein Jafar Al-Hadar**

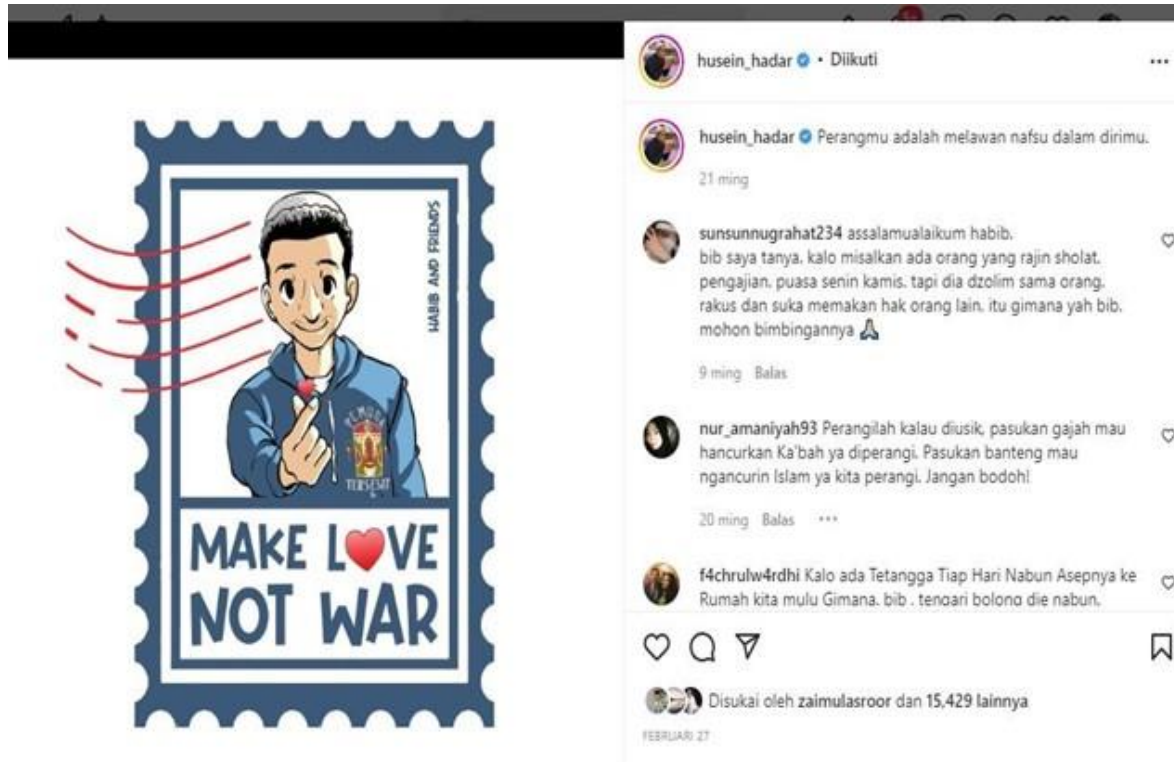
The caption displayed by Habib Husein Jafar Al-Hadar, "If You Read a Book, Surely You Put Down the Weapon. Like That," contains both denotative and connotative meanings. The denotative meaning refers to the moment when someone reads a book with both hands (as depicted in the image), then their hands are no longer holding a rifle or firearm and are placed in the area of their legs. Meanwhile, the connotative meaning indicates that by reading insights and seeking truth through knowledge, warfare will be halted.

This connotative meaning can be seen semiotically, where a book symbolizes knowledge, a worldview, a window to the world, and a supporter of wisdom. Borrowing the concept of symbols introduced by Saussure, symbols and signs are different. Signs, in general, have arbitrary meanings that are free according to the personal experience of the reader or listener of a sign. Meanwhile, symbols are bound to their meanings. In this case, the easiest example is the symbol of justice represented by scales (Fanani, 2013). Therefore, in the given context, the book symbolizes knowledge and wisdom. Similarly, the symbol of the rifle contains specific meanings, as not just anyone can handle it unless they have the duty to engage in warfare. Following Saussure's conceptualization, the rifle also signifies warfare. The connotative meanings outlined by the author are almost identical to those found in the comments on the post, especially in comments categorized as pro, as indicated in the table.

Based on the above analysis, it will not be directly stated that Habib Husein Jafar Al-Hadar is discussing peace. According to the applicative structuralism, this assessment cannot be separated from the entire content structure as built by Habib Husein Al-Hadar both before the post on March 5, 2022, and afterward. There are at least two images that reinforce the idea that what was uploaded on March 5 is Habib Husein Jafar Al-Hadar's effort to emphasize the importance of stopping warfare

and choosing to expand knowledge and build a harmonious civilization. Below, I attach two other posts that represent before and after March 5, 2022.

First, on the post of February 27, 2022, Instagram Husein Jafar Al-Hadar directly mentions *Make Love Not War* with the heart symbol from his fingers (See Figure 2).



**Figure 2 posted by @husein\_hadar on February 27, 2022**

Similarly, in the subsequent post, precisely on March 24, 2022, it displays the YouTube content poster for "Jeda Nulis" owned by Habib Husein Jafar Al-Hadar. The content invites followers to watch a discussion among religious leaders representing various religions (Islam, Christianity, Catholicism, Hinduism, Buddhism, and Believers of Faith).



Figure 3 Posted by @husein\_hadar on March 24, 2022

From Figure 3 explanation, structurally, it can be stated that this content is influenced by socialization and the stance of Husein Jafar Al-Hadar as a media activist carrying the narrative of Islam as a religion of love. Husein Jafar's content like this is also influenced by his routine activities as a preacher, as well as the impact of other external factors. For example, content related to war is a response to conflicts erupting in various parts of the world, such as the Russia-Ukraine situation. Lastly, it can be mentioned that the content reflects the position of the ideological function of Islam as a religion of love, which defends the status quo of religious moderation and mainstream Islam supported by the government.

## CONCLUSION

The message of peace uploaded by Husein Jafar Al-Hadar on Instagram content @husein\_hadar on March 5, 2022, can be revealed through the theory of meaning and media. This is reinforced by the exploration of meaning through Saussure's semiotics, especially regarding the symbols of books and guns. The exploration of meaning is also assisted by interpreting denotation as the literal meaning, where someone reading a book with both hands will undoubtedly put down their weapon. While its connotative meaning is that with a knowledge foundation that favors wisdom, warfare will surely cease. In terms of structuralism, this message of peace is evident in other posts as a representation of Habib Husein Jafar Al-Hadar's routine in preaching Islam as the doctrine of love.

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