

HADITH PROHIBITION OF PROHIBITING HABAIB IN SOCIAL MEDIA

Aziz Miftahus Surur¹, Nur Syam², Roibin³

¹ UIN Maulana Malik Ibrahim Malang, Malang

² UIN Maulana Malik Ibrahim Malang, Malang

³ UIN Maulana Malik Ibrahim Malang, Malang

Penulis Korespondensi: 220204310010@student.uin-malang.ac.id

Abstract. The difference in mindset between individuals triggers conflict. The right attitude is the main factor causing conflict. Social media, as a means of communication and information, plays an essential role in presenting information. Criticism that results in criticizing the habaib is a new problem that needs attention. Research on the hadith regarding the prohibition of attacking habaib on social media needs to be studied to describe the meaning of the hadith conveyed. This study aims to provide readers with an understanding of the importance of understanding textual and contextual hadiths and the methods used by classical and contemporary scholars in practising the Prophet's traditions. The technique used in this study was library research. The primary sources in this study were the book *Mirqat al-Mafatih* by 'Ali al-Qari and *Kitab al-Jami' al-Sahih* by Imam al-Bukhari. The study's results stated that criticizing habaib on social media was an ethical violation. In addition, disgraceful acts also include prohibited actions in Islamic law. A history of hadith strengthens the position of habaib as part of ahl al-bayt. Habaib has the right to be respected and glorified like humans with a respected conscience.

Keywords: Hadith, Prohibition of criticizing habaib, Social media.

Introduction

Social media is a tool used by individuals to explore all information around the world. People can access this media only through adequate internet access (Kushardiyanti, 2021). The existence of social media is a form of current technological progress. In social media, several systems are offered to make it easier for people to communicate and find information. Some methods offered include Facebook, WhatsApp, Twitter, YouTube, Instagram and Tik Tok. The media can be enjoyed by all groups, both young and old. It has provided all the information with the public needs so that people can enjoy all the offerings in the media. In social life social media has become a part of life today.

In the current era of technological development, information and communication is progress that cannot avoid. The increasing number of application offerings makes it easier for people to communicate. Not only ordinary people who take advantage. However, religionists and habaib today have also welcomed the presence of a new era. In principle, Islamic da'wah can adjust to situations and conditions. Islam, as a religion of rahmatan li al-'alamin seeks to convey its teachings to all corners in various ways. Lecture, discussion and talaq methods are methods commonly used in preaching. Some of these methods are often delivered face-to-face or through online media.

Article Info:

<https://doi.org/10.29240/jf.v8i2.6528>

Da'wah is an invitation to people to follow and hope for the pleasure of Allah and His Messenger. Communication is a means of conveying da'wah. The da'wah process begins with communication. Every da'i always hopes that the related messages can be followed and practised. A da'i must have extraordinary communication skills to foster attractiveness and trust in the community. Attraction and confidence will only grow from good communication (Fiardi, 2021). Whether you realize it or not. No matter how good the communication conveyed by a da'i must have two consequences that cannot be avoided: acceptance or rejection.

The Messenger of Allah as a messenger who Allah ordered, conveyed Islam through communication with the Arabs. The Prophet, in his preaching, has felt the joys and sorrows. History has recorded that the Prophet was the most honest and blessed with ma'shum traits. Da'wah delivered is an essential truth from Allah. However, in reality, not everyone can accept his da'wah. Abu Lahab, the Prophet's uncle, remained in denial about the fact of his preaching. The Qur'an has mentioned that there are three standards in conveying da'wah. These three standards are the keys that will determine the outcome of da'wah. These three things are by what is stated in the letter al-Nahl verse 125, namely with wisdom, mauidah hasanah and dialogue or discussion.

In essence, habaib conveys da'wah by what has been taught by his predecessors. However, giving one habib to another habib has its inclination. Some habaib are more inclined to his smooth and gentle demeanour. Some others are more of a firm and uncompromising attitude. From these two attitudes, the community also has its own inclination towards habaib. Society adjusts to the needs and principles of each in his life. Using modern technology, habaib's da'wah has been recorded on social media. Of course, this makes it easier for all elements to hear, observe, assess and respond to every behaviour of the habaib.

Social media is a means of information; not everything that is informed is actual news. Sometimes the information presented needs to be by the intent of the person conveying it. There is information on truth, lies and something that is still abstract. This resulted in conflict and unrest in society. As a result, the community responds to what is seen and heard. Even believing everything that is reported, the truth of news on social media needs to be scrutinized, so misunderstandings do not occur. Avoid conflict, leisure, hostility, slander and pitting one against another in the press.

The debate over viewpoints between habibs is a topic that is quickly viral on social media. Even though the habaib have the same goal in da'wah, they have different points of view on the concept of nahi munkar. Some are more of an uncompromising attitude when they see evil and tyranny. On the other hand, some of the habaib prioritize affection in all matters. As a result of these differences in perception, some of their followers are passionate about certain habib. Even on social media there is an attitude of blaming each other between habaib. So that, there is a problem in the body of the habaib itself, the existence of ordinary people exacerbated this took part in the provocation and attacked the Prophet's descendants. How is the law against habaib on social media? What is the impact

of attacking habaib in the view of the Prophet's hadith? These two questions are interesting to study.

This study aims to discover the hadith prohibiting criticizing habaib on social media. This research has two assumptions: (1). Habaib is a descendant of the Prophet who must be respected and glorified. However, in the present reality, the habaib differs on several matters. These differences result in mutually underestimating one another. (2). Many people are passionate and some do not believe in the glory of habaib. So with social media, some of them confidently and dare to denounce habaib who are considered wrong.

Method

The object of research in this article relates to the hadith regarding the prohibition of criticizing habaib on social media. This research uses the library research method. This research is in the form of library research which originates from books and articles that discuss one theme. The primary sources in this study are the book *Mirqat al-Mafatih* by 'Ali al-Qari and the book *al-jami' al-sahih* by Imam al-Bukhari. The secondary sources include the book *al-Ajwibah al-Ghaliyah fi Aqidah firqah al-Najjah*, *Manhaj al-Salaf fi Fahm al-Nusus baina Nadharyah wa al-Tatbiq*, several books of classical scholars and contemporary scholars as well as several articles discussing the same theme.

To obtain comprehensive data, the researcher used a qualitative research type. Got All data sources from books and articles that discussed one theme. Before the author discusses the hadiths that prohibit criticizing habaib, the author tries to mention the hadiths that discuss the glory of the ahl al-bayt Rasulullah. After knowing this history, the author collects hadiths related to the impact of denouncing habaib. In this case, the critical theory of sanad and matan is needed to know the quality of the hadith prohibiting criticizing ahl al-bayt. In addition to the criticism of sanad and matan, the researcher also compared the hadith with Qur'an and other hadith texts, which explain the same theme.

Results and Discussion

1. Hadith about the Glory of Habaib

The Prophet's family is a family that is cared for by Allah and His Messenger. One concern is preserving his lineage from time to time since the Prophet Muhammad was sent to the world's end. The heritage that continues to the Prophet in Indonesia is called habib or habaib. Habaib is the name of the Prophet's family from the male line through the marriage of Sayyidah Fatima bintu Muhammad and Sayyidina Ali bin Abi Talib. The term generally refers to the descendants of the Prophet from Hadramaut Yemen (Yazid et al., 2021). The descendants of the Prophet from the female line are better known as Syarifah. The lineage is recorded in the Rabitah Alawiyah organization.

Habaib has a crucial role in the social order, both formal and non-formal. No wonder they become idols and coveted religious figures (Saepudin, 2018). The book *al-Ajwibah al-Ghaliyah in Aqidah al-Firqah al-Najiyah* explains that loving lineage that continues to the Messenger of Allah is obligatory. This obligation is influenced by the genealogy that continues up to the ancestor. The Prophet's

attention to his family made his friends, and subsequent generations inherited this habit.

Love for the descendants of the Prophet is a form of worship. The Prophet is human, like humans with a human conscience. Loving offspring is a human destiny in general. Likewise, the Prophet loves his offspring beyond his love for himself. There will be a pain if others hurt the children and their offspring. And will feel happy when their children get happiness from other people. Glorifying habaib is a form of glorifying the Prophet. elevated them in rank not because of royal descent but because they had blood ties with the Prophet.

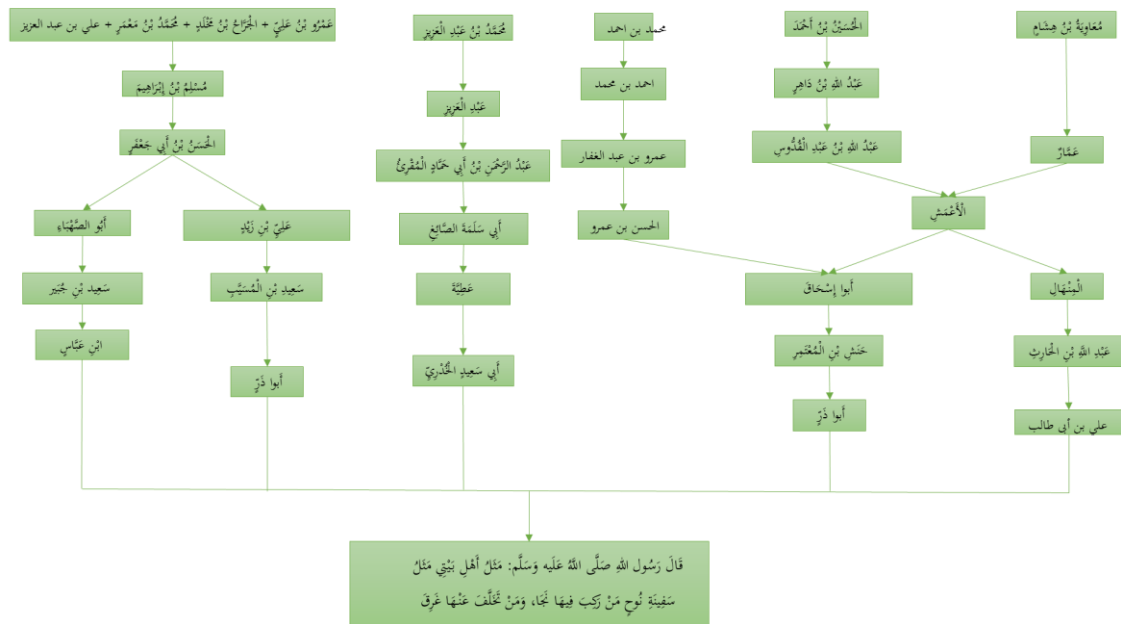
The tradition of glorifying ahl albayt has existed since the era of the Companions to the scholars of ahl al-sunnah wa al-jama'ah from the classical to the modern era. Even in the book *Mirqat al-Mafatih* there is a History from Imam Ahmad which explains that the Prophet's family, including the habaib are like Noah's boat, which was used to obtain safety and help (Ali bin Sultan Muhammad al-Qari, n.d.). The story is enshrined in the Koran sura al-A'raf verse 64. It is told in the Koran that Noah's people who participated in the ark received help. As for those who are reluctant, they are drowned and tormented.

There are many narrations that explain the obligation to love and glorify habaib. Among the hadiths that explain the parable of ahl albayt in the book *Mirqat al-Mafatih* are as follows:

وَعَنْ أَبِي ذَرٍّ - رَضِيَ اللَّهُ عَنْهُ - أَنَّهُ قَالَ وَهُوَ آخِذٌ بِبَابِ الْكُعْبَةِ: «سَمِعْتُ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ: " أَلَا إِنَّ مِثْلَ أَهْلِ بَيْتِي فِيكُمْ مِثْلُ سَفِينَةِ نُوحٍ، مَنْ رَكِبَهَا نَجَا، وَمَنْ تَخَلَّفَ عَنْهَا هَلَكَ » . رَوَاهُ أَحْمَدُ

This hadith explains that the position of ahl albayt is as a helper and savior. Ahl albayt, in context of hadith is likened to a boat that was used as means of saviour by Prophet Noah. History has recorded that those who followed Noah's invitation were the ones who were sure to receive help and safety from Allah. Those who disobey, do not believe, and do not follow Noah's invitation are among the wretched people. Their consequence in this world is that they are tortured by being drowned alive and rewarded with being put in the fires of hell.

The author of the mentakhrij hadith with the keywords سفينة نوح then found that the editor of the hadith corresponds to the hadiths found in the book *Mushannaf Abi Syaibah History* by Ali bin Abi Talib. *Musnad Bazzar History* from Abu Dzar and Ibn Abbas. *Mu'jam Thabarani Shagir*, *Ausath* and *Kabir History* Abu Dzar al-Ghifari and Abi Sa'd al-Khudri. *Hilyah al-Auliya' History* of Ibn Abbas. *Majma' al-Zawaid History* of Abu Dzar, Ibn Abbas, Abdullah bin Zubair, Abu Said al-Khudri, *Mirqat al-Mafatih* Ali Al-Qari History of Abu Dzar, *Faid Al-Qadir History* of Abu Dzar and Ibn Abbas. *Mustadrak History* of Abu Dharr.



In terms of the sanad, the hadith was narrated by several different rows. Among the companions, Rawi a'la were Ali bin Abi Talib, Abu Dzar, Abu Sa'id al-Khudri and Ibn Abbas. Meanwhile, judging from the contents of the matan, different texts have the same meaning. At the end of the hadith matan some narrators use the word هلك (woe), and some others mention the word غرق (drown). This difference does not change the meaning of the hadith text. Ahl albayt, including the habaib are noble people. By glorifying and exhilarating them as well as glorifying and exhilarating the ancestors of the Prophet Muhammad) .

2. Denouncing Habaib in the Perspective of the Prophet's Hadith

Hadith is everything related to the Prophet, either in the form of sayings, behaviour or decrees (Kodir, 2021). The Prophet is a role model for the family and people. History has captured the journey of the Prophet Muhammad's life from birth until he died. In his da'wah, he could only avoid a few challenges. The challenge is not only from his people but also from close family. The hostility that results in humiliation, reproach, and war has become a consequence of carrying out da'wah.

The Prophet Muhammad is the beloved Prophet of Allah who received the mandate as a role model (Amrullah & Said, 2020). The Prophet has exemplified his attitude in carrying out the missionary mandate. There are two consequences in preaching, namely, acceptance and rejection. Acceptance of preaching is part of the grace of God. Rejected and not accepted da'wah due to the absence of God's guidance. The Prophet patiently and sincerely took all the consequences in carrying out his da'wah. Scorned and insulted even to the extent that the Prophet was thrown with dirt, he humbly accepted and replied with a prayer.

The task of a da'i is challenging; they need skills and expertise in preaching. Essential intellectual, emotional and spiritual (Tawau et al., 2021). From a theoretical point of view, they must be able to adapt to all groups from the lowest level to the highest level. Mastery of delivery methods will undoubtedly differ from each class.

Besides that, attitude is needed in controlling emotions. This is to show its policy in taking solutions and conclusions. Besides that, it also has values and character that can be used as role models for the surrounding community.

Habaib in Indonesia has a special status and role. Every word and action always gets a response from various elements of society. This response considers that habaib is the heir of the Prophet in preaching. Status and role are a unit that is related and cannot be separated, which shows rank in the social order. They have an impact on rights and obligations. Carrying out a right and duty requires forming a behaviour called a role (M. Albar Robbani Barot Isrofil, 2019).

Difference and conflict is an attitudes inherent in every human being. Giving reason in life is the greatest gift that makes humans perfect creatures. However, motivation can give birth to positive and negative behaviour. The main factor in the occurrence of conflict is influenced by ideological differences and the interests of each individual (Habib et al., 2021). With common sense, someone will try to resolve a conflict problem. However, the role of each individual's mind will not all be in harmony. Reason's response to this dissatisfaction can be expressed by silence, criticizing or even criticizing.

Indonesia, with its diversity of ethnicities, races, cultures and religions, is still very vulnerable to conflict (Taufiq & Alkholid, 2021). Conflicts that result in demeaning and disapproving attitudes often occur in society. Criticizing is a behavior that is not good. Wherever, whenever and to anyone criticizing is an act that must avoid. Every individual will feel beaten if he is attacked and humiliated by others. Not only himself he will be devastated if his family and people who have close ties will also feel the same way. Several factors influence self-deprecation of others. Dissatisfaction due to differences in ideology, character, dogma and education is a significant factor in disapproval.

The Prophet has pointed out three pillars in preaching. The three pillars are stated in the Qur'an sura al-Nahl verse 125. By whatever means, the da'wah of goodness must be conveyed. The method used in giving da'wah is undoubtedly an approach by the demands of the situation and conditions of the local community. The foundation of these three principles is wisdom, mauidah, and muj is well. These three principles have been carried out by the Prophet Muhammad and previous prophets. Even though the time and culture are not the same, the three principles are still used.

All scholars agree that the Prophet is the most noble person from the time the Prophet Adam was sent until the Day of Resurrection. He has taught humans about the importance of protecting one's rights. He also forbade his people to criticize other people. In a hadith it is said:

حَدَّثَنِي يَحْيَى بْنُ مَعِينٍ وَصَدَقَهُ قَالَ أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ عَنْ وَاقِدِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ قَالَ أَبُو بَكْرٍ ارْتُقِبُوا مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي أَهْلِ بَيْتِهِ

This hadith is a mauquf hadith conveyed by Abu Bakr regarding the order to guard, glorify and respect the Prophet's family. The hadith above is a category of authentic hadith narrated by Imam al-Bukhari (Muhammad bin Ismail bin Ibrahim al-Bukhari, 2007).

In the books of Mustadrak Hakim and Mu'jam Thabarani Kabir there is also a prohibition against denouncing the Prophet's family. Even those who hurt and denounce their families are promised to be included in the fires of hell.

عن عبد الله بن عباس رضي الله عنهما : أن رسول الله صلى الله عليه و سلم قال يا بني عبد المطلب إني سألت الله لكم ثلاثا أن يثبت قائمكم و أن يهدي ضالكم و أن يعلم جاهلكم و سألت الله أن يجعلكم جوداء نجداء رحماء فلو أن رجلا صنف

The hadith above is in the category of hasan sahih hadith according to the criteria for evaluating Imam Muslim. However, this hadith is not mentioned in the Sahih Muslim book itself. Textually the hadith above is understood that hating ahl al-bayt can prevent a person from entering heaven. Even though a person is an expert in worship, prayer and fasting, because he has a bad attitude towards ahl bayt he receives a reward in the form of hell.

Over time, every individual's rights are now being given more attention. However, in reality, not all of them understand the meaning of rights. Many understand that rights are the freedom of every individual. So that a mindset appears which states that expressing opinions by disapproving is an absolute right of the individual (Febriansyah & Purwinarto, 2020). Freedom of thought does not mean obtaining the right to express views freely. However, what is meant is the freedom of speech by considering the good and bad impacts.

Habaib is one of the clans that have a lineage to the Prophet. The nature of ma'shum (free from sin) is a speciality of the Prophets and Apostles. This trait belongs only to them. His family and offspring do not have this trait (Rasyid, 2020). So that the habaib make mistakes and sins are in their nature as ordinary humans. Because of the hadith of the Prophet, denouncing habaib is a prohibited matter. How to denounce habaib as ahl al-bayt Rasulullah. While every prayer, always read sholawat for them. Loving ahl al-bayt is the order of the Prophet to his people.

3. The Impact of Habaib's Da'wah on Social Media

People's mindset is now heavily influenced by digital media. People's lifestyles and attitudes have changed with the advancement of digital tools. Society, in general, expects change and progress. They don't want to be called old-fashioned and left behind (Tafsiruddin, 2021). In any way, they take to obtain a transformation. So that, current technological developments encourage people to think more advanced. The impact of this mindset certainly affects individuals and the surrounding environment. This mindset also affects positive and negative moods.

Da'wah in the classical era with the modern era has many differences. In the contemporary period, preaching is more about the use of social media. With the rapid development of technology, preachers and habaib are required to keep up with technological advances. In the current era, a method commonly used by the millennial generation is needed to convey da'wah messages. The use of da'wah media can be packaged in the form of vlogs, memes, Soundcloud, and infographics uploaded on YouTube. This adapts to the current technology generation's development (Habibi, 2018). By keeping up with technological developments, all groups can easily hear and convey Islamic messages.

Social media is a means to express opinions and exchange information. All views and information can be conveyed and absorbed without interacting directly. Everyone has the right to express an opinion. Freedom of thought has been regulated in Article 28, paragraph 3 of the Constitution, which states that freedom of belief is a right and authority that belongs to all Indonesian people (Sinaga, 2020). But sometimes this freedom is misinterpreted as a freedom that can harm the rights of others.

One of the negative impacts of social media is the rise of hate speech (Lestari & HS, 2020). Social media has an essential role in disseminating and constructing the meaning of existing events (Fitri et al., 2021). Media is a tool that is used as a means to connect sources and recipients. Media is usually used to forward messages to audiences because of limited space and time. Remote places or many audiences require preachers to convey their da'wah through social media (Fiardi, 2021). The media makes it easier for preachers and their lovers to communicate.

In the modern era, preachers from the habaib circle must convey their preaching more concretely. Advances in technology encourage preachers to deliver their da'wah through virtual media. Dakwah virtually is an easy and practical means. Religious issues, from mild to complex, are easily understood through virtual (Muhid, 2018). The da'wah strategy carried out by the habaib from time-to-time experienced development and progress. The existence of social media makes it easier for all habaib to convey da'wah without being hindered by place and time.

Habaib preaching on social media is done in various ways. Many create content on YouTube, Facebook, TikTok, and other online media to preach. This makes it easier for all groups to hear, assess and respond. Today's society uses more mobile phones, tablets and computers to absorb religious knowledge. By attending, they can gain invaluable benefits. In any situation and condition, they quickly take advantage of these conveniences. The offers presented by the media cover all matters related to religion, and several solutions exist.

Dakwah is a communication based on the belief that invites Allah to please Him (Slamet & Laila, 2019). The da'wah raised by the habaib essentially aims to remind humans according to their nature. Universally da'wah aims to treat humanistic, naturalistic, and religious transcendence values (Uin et al., 2019). To return humans to nature, various means are needed. They take multiple ways to know and teach Islam. Social media is one of the tools used as da'wah.

Habaib is part of the central figure of society. The role of habaib in society as a protector of spiritual problems. They also act as facilitators to increase the value and dignity of the community's beliefs (Saepudin, 2018). Habaib, in carrying out their da'wah hopes that their words will be heard and followed. However, not all responses to habaib's da'wah were well received. Some people accept and reject. Accepted or rejected preaching of course, there are specific reasons. Usually, these attitudes are influenced by behaviour and ideology.

Habaib was a noble person on the side of the Prophet. In the social order they are like a gem; their blood is still connected with the Prophet. Everyone who

loves, of course, will be loved by the Prophet. Conversely, if someone denounced habaib, this would hurt the Prophet's heart. Habaib like people in general who, do not have masum nature. The conscience of being wrong and forgetting is a trait inherent in habaib as an ordinary human being. So that when someone sees a habaib making a mistake, it is better for that mistake to be avoided, not to stay away from the culprit. Because God's guidance can be given to anyone without any limitations of space and time. Not that the person who criticizes will always be better than the person who is being criticized. Moreover, those who are reproached are the descendants of the Prophet.

The principle of tolerance and respect is an ethic in a universal spirit (Sambas et al., 2019). Everyone has rights that must protecte. Degrading someone, especially from among the habaib is inappropriate and violates Islamic teachings. Because the Shari'a has forbidden to criticize and degrade the honor of others. In God's eyes, humans have the right to be respected (Hidayat et al., 2021). The existence of an attitude of disrespect and denunciation of habaib will undoubtedly result in individual and group conflicts. Even can inherit even the contest.

The main factor that makes people deliver hate speech on social media is that they don't know the ethics and rules in the media. The disappointment of reality starts from personal problems, politics and SARA to the occurrence of hate speech (Sa'idah et al., 2021). To prevent this behavior from occurring, continuous socialization is needed, from small groups to large groups (Febriansyah & Purwinarto, 2020). In addition, ethics in media also needs to be upheld in order to prevent violations and inappropriate actions because social media is a means of communication and information that is very easily accessed by every group (Hidayat et al., 2021).

Habaib is a title given by someone with a lineage up to the Prophet. The status and role of the habaib in society are critical. They get a very noble social status because they have blood ties with the Prophet. There have been many narrations that describe the glory of the habaib as ahl albayt Rasulullah. Even the Messenger of Allah in his hadith has given warning signs to people who are unhappy and hate their ahl bayt. With this unique honour, the habaibs are used as a support in matters of religion, social, and politics to family matters. Being loved and hated has become the consequence of preaching.

The existence of technological developments is a challenge for a habaib. Although in essence, these developments provide benefits as a means of preaching and obtaining information. However, the community's response to habaib's preaching has its pros and cons. By granting the right to freedom of opinion, everyone can express opinions directly or indirectly (on social media). Sometimes some people need to pay more attention to the ethics of expressing views on social media. As a result, some of them comment and argue freely to the point of demeaning, forgetting the rights and honours of others. To prevent these consequences, continuous socialization is needed from all parties, government academics and the wider community.

Researchers who want to develop research with the same theme can take studies of figures from the habaib circle—for example, the community's response to

the preaching of habib Luthfi Pekalongan or habib Taufiq Pasuruan. Of course, this will be interesting and add new scientific treasures to the academic world.

References

- Ali bin Sultan Muhammad al-Qari. (n.d.). *Mirqat Almafatih*. Dar al-Kutub al-Ilmiyah.
<https://archive.org/details/MirqatAlMafatihSharhMishkatAlMasabih05/MirqatAlMafatihSharhMishkatAlMasabih-01/mode/2up>
- Amrullah, Z., & Said, A. (2020). Orientasi Khodam Dalam Pendidikan Pesantren. *Journal Istighna*, 3(2), 234–250.
<https://doi.org/10.33853/istighna.v3i2.48>
- Febriansyah, F. I., & Purwinarto, H. S. (2020). Pertanggungjawaban Pidana Bagi Pelaku Ujaran Kebencian di Media Sosial. *Jurnal Penelitian Hukum De Jure*, 20(2), 177. <https://doi.org/10.30641/dejure.2020.v20.177-188>
- Fiardi, M. H. (2021). Peran Dakwahtainment Akun Channel Youtube Jeda Nulis terhadap Pemuda Tersesat oleh Habib Hussein Ja'far. *Jurnal Riset Mahasiswa Dakwah Dan Komunikasi*, 3(2), 76–85.
- Fitri, F., Fitri, A. N., & Fabriar, S. R. (2021). Analisis Wacana Kritis Pemberitaan Pembubaran FPI di Media Online. *IQTIDA: Journal of Da'wah and Communication*, 1(1). <https://doi.org/10.28918/iqtida.v1i1.3760>
- Habib, M., Shaleh, M., & Hasbi, Muhammad. (2021). Peran Kiai Dalam Menyelesaikan Konflik Keluarga. *El-Mujtama: Jurnal Pengabdian Masyarakat*, 1(2), 184–193. <https://doi.org/10.47467/elmujtama.v1i2.729>
- Habibi, M. (2018). OPTIMALISASI DAKWAH MELALUI MEDIA SOSIAL PADA ERA MILENIAL. *Al-Hikmah*, 12(1). <https://doi.org/10.24260/al-hikmah.v12i1.1085>
- Hidayat, B. D., Surono, A., & Hidayati, M. N. (2021). UJARAN KEBENCIAN PADA MEDIA SOSIAL PADA SAAT PANDEMI COVID-19 STUDI KASUS PUTUSAN No.72/PID.SUS/2020/PT.DPS. *Jurnal Magister Ilmu Hukum*, 6(2), 23. <https://doi.org/10.36722/jmih.v6i2.836>
- Kodir, A. A. (2021). WAKTU DAN TEMPAT KEMUNCULAN HADIS: Suatu Diskursus Kesarjanaan. *Diya Al-Afkar: Jurnal Studi Al-Quran Dan Al-Hadis*, 9(01), 25. <https://doi.org/10.24235/diyyaafkar.v9i01.8384>
- Kushardiyanti, D. (2021). TREN KONTEN DAKWAH DIGITAL OLEH CONTENT CREATOR MILENIAL MELALUI MEDIA SOSIAL TIKTOK DI ERA PANDEMI COVID-19. *ORASI: Jurnal Dakwah Dan Komunikasi*, 12(1). <https://doi.org/10.24235/orasi.v12i1.7936>
- Lestari, S. H., & HS, M. A. (2020). Kontekstualisasi Hadis 'Berkata Baik Atau Diam' Sebagai Larangan Hate Speech di Media Sosial: *Al-Bayan: Jurnal Ilmu Al-Qur'an Dan Hadist*, 3(2), 117–130. <https://doi.org/10.35132/albayan.v4i2.87>
- M. Albar Robbani Barot Isrofil, S. I. L. dan N. (2019). Peran Sosial Habib Dalam Komunitas Sosial (Studi Kasus Di Majelis Ilmu & Dzikir Ar-Raudhah

- Surakarta). ISSN 2502-3632 (Online) ISSN 2356-0304 (Paper) Jurnal Online Internasional & Nasional Vol. 7 No.1, Januari – Juni 2019M. Albar Robbani Barot Isrofil, Siany Indria Liestyasari Dan Nurhadi, 'Peran Sosial Habib Dalam Komunitas Sosial (Studi Kasus Di Majelis , 53(9), 1689–1699. www.journal.uta45jakarta.ac.id
- Muhammad bin Ismail bin Ibrahim al-Bukhari. (2007). *Al-Jami' al-Sahih*. Auqaf Su'udiyah. <https://ia600100.us.archive.org/7/items/FP34714/34714.pdf>
- Muhid, A. (2018). Dakwah Moderat Habib Muhammad Luthfi Bin Yahya Di Dunia Virtual Analisis Wacana Teks Media Teun A . Van Dijk. *Proceedings of Annual Conference for Muslim Scholars: Theme Strengtening The Moderate Vision of Indonesian Islam, Kopertais Wilayah IV Surabaya, Series 2, (2018), 2(April)*.
- Rasyid, M. D. (2020). Keadilan Sahabat dan Kemaksuman Imam (Perbedaan Sunni dan Syi'ah dalam Qawa'id al-Taahdis). *AL-DIN: Jurnal Dakwah Dan Sosial Keagamaan, 6(2)*.
- Sa'idah, F. L., Santi, D. E., & Suryanto, S. (2021). Faktor Produksi Ujaran Kebencian melalui Media Sosial. *Jurnal Psikologi Perseptual, 6(1), 1–15*. <https://doi.org/10.24176/perseptual.v6i1.5144>
- Saepudin, A. (2018). Habib Dan Pengembangan Keagamaan Masyarakat Perkotaan. *Hanifiya: Jurnal Studi Agama-Agama, 1(1), 1–19*. <https://journal.uinsgd.ac.id/index.php/hanifiya/article/view/4256>
- Sambas, S., Rahmawaty, I. S., & Dewi, R. (2019). Dakwah Islam Multikultural Pada Komunitas Sunda, Arab Alawi dan Arab Irsyadi. *Anida (Aktualisasi Nuansa Ilmu Dakwah), 19(1), 89–104*. <https://doi.org/10.15575/anida.v19i1.5067>
- Sinaga, J. (2020). Pasal pencemaran nama baik dalam perpektif hukum positif. *Intelektiva: Jurnal Ekonomi, Sosial Dan Humaniora, 02(02), 69–78*. <https://jurnalintelektiva.com/index.php/jurnal/article/view/286>
- Slamet, A., & Laila, A. F. (2019). Strategi Dakwah Nahdlatul Ulama dan Muhammadiyah di Kabupaten Jepara dalam Perspektif Pemanfaatan Media Massa. *An-Nida: Jurnal Komunikasi Islam, 10(1)*. <https://doi.org/10.34001/an.v10i1.748>
- Tafsiruddin, T. (2021). PENGARUH MEDIA SOSIAL TERHADAP POLA PIKIR MASYARAKAT. *Nathiqiyah, 4(2)*. <https://doi.org/10.46781/nathiqiyah.v4i2.369>
- Taufiq, F., & Alkholid, A. M. (2021). Peran Kementerian Agama dalam mempromosikan moderasi beragama di era digital. *Jurnal Ilmu Dakwah, 41(2), 134–147*. <https://doi.org/10.21580/jid.v41.2.9364>
- Tawau, D., Sabah, P., & Sabit, N. B. (2021). Analisis Metode Dakwah Ali Zaenal Abidin Al-Hamid. *Analisis Metode Dakwah Ali Zaenal Abidin Al-Hamid Di Tawau Provinsi Sabah Malaysia, 21(Nomor 1, 2021, 40-56), 40–56*. <https://doi.org/10.15575/anida.v21i1.12569>

- Uin, M., Kalijaga, S., Ja, H. H., Hadar, A., Nulis, J., Ja, H. H., Hadar, A., Ja, H. H., Hadar, A., Nulis, Y. J., Ja, H. H., Hadar, A., Ja, H. H., & Hadar, A. (2019). *DAKWAH DIGITAL HABIB HUSEIN JA ' FAR AL HADAR*. 20(2), 252–260.
- Yazid, A., Quthny, A., & Muzakki, A. (2021). *Urgensi Nasab dalam Islam dan Silsilah Nasab Habaib di Indonesia*. 7(2), 131–151.