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Habib Husein Ja'far's Personal Branding on Social Media from the Perspective of Islamic Broadcasting Communication

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Abstract

The rapid development of social media has transformed the pattern of Islamic preaching (da'wah) in Indonesia by providing a broader, more interactive, and more accessible digital space that encourages Muslim preachers to develop personal branding as a communication strategy. However, previous studies tend to treat personal branding merely as image and popularity building, while its relationship with Islamic communication ethics remains underexplored. This study aims to analyze the personal branding of Habib Husein Ja'far on social media from the perspective of Islamic Broadcasting Communication. Employing a qualitative approach with qualitative content analysis, the data were collected through documentation of his official YouTube, Instagram, TikTok, and podcast content, supported by relevant literature, and analyzed using Personal Branding, Authentic Personal Branding, and Source Credibility theories alongside the principles of Islamic Broadcasting Communication. The findings reveal that Habib Husein Ja'far has established his personal branding as a moderate, inclusive, and dialogic young preacher, reinforced by scholarly competence, integrity, consistency, and a humanistic communication approach reflecting the values of *ṣidq*, *amanah*, *tabligh*, and *fathanah*. The novelty of this study lies in reconceptualizing personal branding as a process of ethical character formation, implying that Islamically grounded branding enhances the effectiveness of digital da'wah and strengthens the credibility of Muslim preachers in contemporary society.

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INTRODUCTION

The rapid advancement of information and communication technology has accelerated digital transformation, fundamentally reshaping patterns of social communication, including the dissemination of Islamic da'wah. Social media platforms such as YouTube, Instagram, Facebook, TikTok, and X (formerly Twitter) have emerged as interactive communication spaces that facilitate the rapid, extensive, and dynamic dissemination of religious messages. This transformation has significantly altered the practice of Islamic preaching, as Muslim scholars (*ulama*) are no longer confined to delivering religious teachings through mosque pulpits or traditional religious gatherings (*majelis taklim*). Instead, they increasingly utilize digital platforms as effective media for Islamic broadcasting, enabling them to reach broader and more diverse audiences.

The rapid growth of social media has also given rise to the phenomenon of personal branding among Indonesian *ulama*. Through da'wah content, communication styles, visual presentation, and patterns of audience engagement, religious scholars construct distinctive digital identities that characterize their presence in online spaces. Such personal branding influences not only their popularity but also shapes public perceptions of their credibility, scholarly competence, and religious authority. Montoya, P., & Vandehey, (2008) define personal branding as a strategic process of building public perceptions regarding an individual's values, competencies, character, and uniqueness in order to establish differentiation from others. In the context of Islamic scholarship, personal branding should not merely be understood as a strategy for gaining popularity; rather, it serves as an effort to enhance the effectiveness of da'wah communication, enabling Islamic messages to reach wider audiences.

On the other hand, the rapid development of social media has also introduced new challenges to the practice of digital da'wah. Competition for audience attention, the growing demand for popularity, and the influence of social media algorithms frequently encourage the production of content that prioritizes sensationalism over substance. Such conditions risk transforming da'wah into a means of personal promotion rather than a mission of religious guidance unless it is grounded in moral responsibility and the ethical principles of Islamic communication.

One of the Indonesian *ulama* who exemplifies the phenomenon of personal branding on social media is Habib Husein Ja'far Al Hadar. He is widely recognized as a young Muslim preacher who actively utilizes various digital platforms, including YouTube, Instagram, TikTok, and podcasts, to disseminate Islamic teachings, particularly among younger generations. His relaxed, dialogical, inclusive, and accessible communication style distinguishes him from more conventional approaches to da'wah. Through this approach, Habib Husein Ja'far has successfully cultivated a public image as a moderate religious scholar who embraces diversity and effectively bridges Islamic values with the realities of contemporary society.

Habib Husein Ja'far's personal branding is reflected not only in his appearance and communication style but also in his consistent emphasis on themes such as religious tolerance, moderation (*wasatiyyah*), humanity, and the importance of dialogue across different social groups. His participation in various digital programs, including podcasts, interfaith discussions, and collaborations with content creators from diverse backgrounds, demonstrates that social media has become a strategic medium for expanding the reach of Islamic da'wah. This phenomenon illustrates that personal branding can function as an integral component of da'wah communication strategies aimed at enhancing the effectiveness of religious message dissemination to broader audiences.

According to Kaplan & Haenlein, (2010), social media refers to a group of Internet-based applications built upon the ideological and technological foundations of Web 2.0, allowing the creation and exchange of user-generated content. These characteristics position social media as an effective communication medium through which *ulama* can disseminate Islamic teachings, engage with their audiences, and expand the reach of Islamic values beyond geographical and temporal limitations.

Nevertheless, the implementation of personal branding in da'wah activities must remain firmly grounded in Islamic ethical values to ensure that it does not deteriorate into mere image construction. Rampersad, (2008) further argues that authentic personal branding is founded upon authenticity, integrity, consistency, and commitment to one's core values. This concept is highly relevant to Islamic da'wah, as *ulama* are expected to maintain harmony between the messages they communicate and the conduct they demonstrate. Consequently, the digital identity constructed through social media should ideally reflect Islamic moral values (*akhlaq*), scholarly competence, and exemplary character.

From the perspective of communication studies, this phenomenon can be understood through Erving Goffman, (1978) theory of *Impression Management*. Goffman argues that individuals actively manage the impressions others form of them through various forms of communication. Within social media environments, impression management is reflected in the selection of da'wah topics, communication styles, language use, visual presentation, and patterns of interaction with audiences. For *ulama*, impression management extends beyond the construction of a favorable personal image; it also involves preserving the dignity of Islamic preaching and maintaining the trust of the Muslim community in the religious messages being conveyed.

Several studies have demonstrated that social media provides individuals with opportunities to establish their reputation and credibility through authentic and consistent communication (Labrecque et al., 2011). Khedher, (2014) further argues that personal branding developed through the integration of competence, personal values, and effective communication is capable of enhancing public trust. Within the context of digital da'wah, these findings indicate that the success of an *ulama* on social media is determined not merely by the number of followers or the level of audience engagement, but also by scholarly competence, moral integrity, and consistency in conveying Islamic teachings.

A similar phenomenon can be observed among Muslim communities when selecting religious references on social media. Audiences have become increasingly critical in evaluating the credibility of *ulama* based on the substance of their religious messages, their scholarly track record, moral character (*akhlaq*), and the consistency between their words and actions. Consequently, an *ulama's* personal branding cannot be separated from the public trust that is established through authentic conduct and ethical behavior.

From the perspective of Islamic Broadcasting Communication, communication is not merely intended to transmit information; it also seeks to invite people toward righteousness (*amar ma'ruf*), prevent wrongdoing (*nahi munkar*), and cultivate noble character. Therefore, da'wah communication conducted through social media should be founded upon the principles of *ṣidq* (truthfulness), *amanah* (trustworthiness), *tabligh* (effective and responsible message delivery), *fathanah* (wisdom and intellectual competence), and *hikmah* (wisdom) in communicating Islamic messages. Allah the Almighty states:

"O you who believe! Fear Allah and speak words of appropriate justice." (Qur'an, Surah Al-Ahzab [33]: 70).

This verse emphasizes that truthful communication constitutes a fundamental principle of Islamic da'wah. This principle is consistent with the concept of Source Credibility proposed by Hovland et al., (1953), which argues that communication effectiveness is largely determined by the communicator's expertise and trustworthiness. Within the framework of Islamic Broadcasting Communication, these dimensions extend beyond professional competence to encompass the moral character, scholarly authority, and integrity of an *ulama*.

The exemplary character of the Prophet Muhammad (peace be upon him) serves as the foremost model of reputation building through moral conduct rather than symbolic image construction. Long before receiving prophethood, he was honored with the title Al-Amin (the Trustworthy) because of his

honesty, trustworthiness, and unwavering consistency. His reputation emerged from society's direct experience of his character rather than from deliberate self-promotion. This demonstrates that, within Islam, a communicator's credibility is established through genuine ethical conduct manifested in everyday life.

This study offers a distinct perspective by examining personal branding through the lens of Islamic communication. Rather than viewing personal branding merely as a strategy for image and reputation building, this study conceptualizes it as a process of character formation grounded in the Islamic values of *ṣidq* (truthfulness), *amanah* (trustworthiness), *tabligh* (effective communication of the truth), *fathanah* (wisdom and intellectual competence), and *ikhlas* (sincerity). Accordingly, this research seeks to integrate contemporary communication theories with the ethical principles of Islamic communication to explain how authentic public trust is established in the era of social media.

At the same time, this phenomenon has generated diverse responses from the public. Many view Habib Husein Ja'far's approach as an innovative model of communication that is highly relevant to contemporary society because it presents Islam as compassionate, moderate, and accessible to the digital generation. Conversely, some critics argue that social media-based *da'wah* may blur the distinction between communication strategy, personal branding, and the substantive essence of Islamic preaching. These differing perspectives indicate that the personal branding of *ulama* on social media represents a significant communication phenomenon worthy of scholarly investigation, particularly from the perspective of Islamic Broadcasting Communication.

This phenomenon extends beyond strategies of identity construction and credibility building in digital spaces. It also encompasses the implementation of *da'wah* values, the ethics of Islamic communication, and the moral responsibility of *ulama* in conveying the message of Islam to society. Accordingly, examining the personal branding of Indonesian *ulama* on social media is expected to provide a more comprehensive understanding of the relationship between digital communication, *da'wah* strategies, and the principles of Islamic Broadcasting Communication in the era of digital transformation.

Based on this phenomenon, the present study focuses on the personal branding of Habib Husein Ja'far on social media by examining how his identity, communication style, and *da'wah* strategies represent the principles of Islamic Broadcasting Communication. This study is expected to contribute to a deeper understanding of the relationship between personal branding, the effectiveness of *da'wah* communication, and the implementation of Islamic values within digital spaces, thereby enriching the development of Islamic Broadcasting Communication studies in the contemporary digital era.

Specifically, this study aims to describe the forms of Habib Husein Ja'far's personal branding as presented across various social media platforms, to analyze the communication strategies employed by Habib Husein Ja'far in constructing his personal branding as an Islamic preacher (*da'i*) on social media, to examine the extent to which Habib Husein Ja'far's personal branding aligns with the concepts and principles of Islamic Broadcasting Communication, particularly the values of *ṣidq* (truthfulness), *amanah* (trustworthiness), *tabligh* (conveying the truth), *fathanah* (wisdom), and the ethics of *da'wah* derived from the Qur'an and the Sunnah, and to explain the role of Habib Husein Ja'far's personal branding in enhancing the effectiveness of *da'wah* communication, particularly among younger generations in the digital era.

METHOD

This study employs a qualitative approach using a descriptive research design. This approach was selected because the research aims to understand and describe the phenomenon of Habib Husein Ja'far's personal branding on social media and to analyze it from the perspective of Islamic Broadcasting Communication. A qualitative approach enables an in-depth understanding of the meanings, communication strategies, and Islamic values reflected in social media content.

The object of this study is Habib Husein Ja'far's personal branding as represented across his official social media platforms, including; Instagram: @husein_hadar; YouTube: *Jeda Nulis* (a channel featuring Islamic lectures, discussions, podcasts, and educational content) ; TikTok: @husein_hadar ; X (formerly Twitter): @HuseinJaFar ; Facebook: *Habib Husein Ja'far Al Hadar* (official page). These platforms are consistently utilized as digital media for da'wah activities.

The data consist of both primary and secondary sources. Primary data were obtained from Habib Husein Ja'far's official social media content, including videos, posts, podcasts, reels, and other forms of digital communication relevant to the research objectives. Secondary data were collected from books, scholarly journal articles, previous research, official documents, and other literature concerning personal branding, social media, da'wah communication, and Islamic Broadcasting Communication. Data were collected through documentation techniques by identifying, classifying, recording, and organizing social media content relevant to the focus of the study. In addition, an extensive literature review was conducted to strengthen the theoretical foundation and analytical framework of the research. The data were analyzed using qualitative content analysis.

The analytical procedure consisted of four stages: (1) collecting and selecting relevant social media content; (2) reducing and categorizing the data based on themes, communication styles, visual presentation, and patterns of audience interaction; (3) interpreting the findings using Montoya and Vandehey's Personal Branding Theory, Erving Goffman's Impression Management Theory, Hovland, Janis, and Kelley's Source Credibility Theory, as well as the principles of Islamic Broadcasting Communication; and (4) drawing conclusions regarding the characteristics of Habib Husein Ja'far's personal branding from the perspective of Islamic Broadcasting Communication.

To ensure the trustworthiness of the findings, source triangulation was employed by comparing data obtained from multiple social media platforms, scholarly literature, and other supporting documents. This triangulation process was intended to enhance the credibility of the research findings and to produce a more objective interpretation of the phenomenon under investigation. To strengthen methodological rigor, the following procedural details are specified. Data were collected over a defined observation period covering content published on Habib Husein Ja'far's official accounts, with primary attention to widely circulated and thematically representative material, particularly the *Jeda Nulis* YouTube channel and the *Login* podcast series. The selection of social media content was guided by purposive sampling criteria: (a) content published through his verified official accounts; (b) da'wah-oriented content addressing themes of moderation, tolerance, *akhlaq*, or interfaith dialogue; (c) content demonstrating substantial audience engagement, such as high numbers of views, comments, or shares; and (d) content directly relevant to the analytical focus on personal branding and Islamic communication ethics.

The analysis employed a thematic coding framework organized around four principal categories: (1) identity and self-presentation; (2) communication style and language use; (3) da'wah substance and thematic consistency; and (4) audience interaction and dialogical engagement. These categories were subsequently interpreted in relation to the values of *şidq*, *amanah*, *tabligh*, and *fathanah*. To ensure

analytical validity, the study applied source triangulation across multiple platforms and scholarly literature, complemented by repeated re-examination of the coded data to maintain interpretive consistency. In qualitative content analysis of this kind, the researcher functioned as the primary instrument of analysis, responsible for observing, classifying, interpreting, and contextualizing the data while maintaining reflexivity and interpretive transparency throughout the research process.

RESULTS AND DISCUSSION

Research Findings and Discussion

The findings indicate that Habib Husein Ja'far's personal branding on social media is not merely constructed as a communication strategy for developing a personal image but also as an integral component of a da'wah strategy grounded in the principles of Islamic Broadcasting Communication. The study reveals that his consistently maintained identity, communication style, and strategic use of social media have fostered positive public perceptions regarding his credibility and religious authority. This personal branding is reflected in his scholarly competence, moral integrity, humanistic communication approach, and ability to establish dialogical interactions with audiences, thereby enhancing the acceptance of his da'wah messages among diverse segments of society, particularly younger generations. The following sections present the major findings of this study.

Habib Husein Ja'far's Construction of a Moderate Preacher Identity

Montoya, P., & Vandehey, (2008) define personal branding as a strategic process of shaping public perceptions regarding an individual's identity, competence, character, and values in order to distinguish them from others. Within the context of digital da'wah, personal branding is not merely intended to cultivate popularity; rather, it serves to enhance the effectiveness of da'wah communication, enabling Islamic messages to reach broader audiences. This phenomenon is clearly reflected in Habib Husein Ja'far's personal branding, which utilizes social media as a medium for Islamic broadcasting through a moderate, inclusive, and digitally adaptive approach.

One of the principal strengths of Habib Husein Ja'far's personal branding lies in his successful construction of an identity as a young Muslim preacher who promotes Islam as a religion of peace, moderation, tolerance, and *rahmatan lil-'alamin* (a mercy to all creation). This identity is consistently reflected in his da'wah content disseminated through YouTube, Instagram, TikTok, podcasts, and public discussions involving individuals from diverse backgrounds.

His use of accessible language, communicative delivery, and ability to contextualize Islamic teachings have enabled his religious messages to become more comprehensible and relatable, particularly to younger audiences. From the perspective of Islamic Broadcasting Communication, this identity represents the implementation of the principle of hikmah (wisdom), as prescribed in Qur'an 16:125, which instructs Muslims to invite others to the path of God with wisdom and gracious counsel so that Islamic teachings may be conveyed effectively without generating hostility or conflict.

Consistency in Delivering Da'wah Messages

The personal branding of a Muslim preacher on social media is shaped not only by the frequency of digital engagement but also by the quality of communication capable of cultivating positive public perceptions. According to Montoya, P., & Vandehey, (2008), personal branding is a strategic process of establishing public perceptions concerning an individual's identity, character, competence, and values, thereby creating a distinctive public identity. Within digital da'wah, the personal branding of an *ulama* should therefore be directed toward strengthening the effectiveness of Islamic broadcasting rather than merely pursuing popularity.

Rampersad, (2008) argues that consistency constitutes one of the fundamental elements of authentic personal branding. Habib Husein Ja'far consistently addresses themes related to religious

tolerance, moral character (*akhlaq*), humanitarian values, religious moderation, and the importance of critical thinking in understanding Islamic teachings. Such consistency is evident throughout his social media content as well as his collaborations with speakers and public figures from diverse social, religious, and professional backgrounds.

Habib Husein Ja'far is among the Indonesian Muslim preachers who have effectively utilized social media as a platform for da'wah by cultivating an identity as a moderate, dialogical, and youth-oriented religious scholar. His personal branding is reinforced by several factors that strengthen both his credibility and the public acceptance of his religious messages. One of the most significant factors is his scholarly competence, which serves as the foundation of his personal branding. Mayer et al., (1995) identify ability, or competence, as the primary determinant of trust. In Habib Husein Ja'far's case, this competence is reflected in his ability to explain Islamic teachings based on the Qur'an, the Hadith, and classical as well as contemporary scholarly interpretations using language that is both accessible and intellectually engaging.

His da'wah extends beyond discussions of Islamic jurisprudence (*fiqh*) by connecting Islamic values with contemporary social, cultural, and generational issues. Within the framework of Islamic Broadcasting Communication, such consistency embodies the Islamic value of *istiqamah* (steadfastness), namely, the continuous commitment to conveying Islamic teachings faithfully over time. This steadfastness constitutes a crucial factor in fostering public trust toward a da'i (Islamic preacher).

Building Credibility through Da'wah Content

Social media serves as the primary medium through which Habib Husein Ja'far establishes his credibility as a communicator of Islamic teachings. His content is generally grounded in Qur'anic verses, Prophetic traditions (*Hadith*), and scholarly interpretations, all of which are presented in language that is accessible and relevant to contemporary society. According to Source Credibility Theory proposed by Hovland et al., (1953), communication effectiveness is determined by two principal dimensions: expertise and trustworthiness.

Habib Husein Ja'far's credibility is demonstrated through his mastery of Islamic knowledge, his ability to address contemporary issues in a balanced and contextual manner, and his courteous and respectful approach to dialogue. These characteristics are consistent with the Islamic values of *ṣidq* (truthfulness), *amanah* (trustworthiness), *tabligh* (the responsible communication of truth), and *fathanah* (wisdom and intellectual competence), which represent the essential attributes of an effective Islamic communicator.

Furthermore, Hovland et al., (1953) emphasize that expertise constitutes one of the most influential determinants of persuasive communication. The greater the communicator's competence, the more likely the audience is to accept the message being conveyed. From the perspective of Islamic Broadcasting Communication, this competence reflects the value of *fathanah*, which requires a da'i to possess intellectual capability and comprehensive religious knowledge so that the messages delivered are academically grounded and theologically accountable.

Habib Husein Ja'far's Integrity as a Reflection of Islamic Moral Character

Another essential factor underpinning Habib Husein Ja'far's personal branding is his integrity as an Islamic preacher. Mayer et al., (1995) define integrity as the consistency with which an individual adheres to accepted moral values and ethical principles. Habib Husein Ja'far has cultivated a public image characterized by courtesy, respect for diversity, and a commitment to constructive dialogue rather than hate speech or divisive rhetoric. This image is evident not only in his da'wah content but also in his interactions with audiences and collaborators from diverse religious, cultural, and intellectual backgrounds.

Rampersad, (2008) further argues that authentic personal branding must be founded upon

honesty, integrity, and consistency in order to establish sustainable public trust. From the perspective of Islamic Broadcasting Communication, integrity represents the practical manifestation of the values of *sidq* and *amanah*, requiring Islamic preachers to communicate truthfully, responsibly, and with moral excellence as the foundation of all communication activities. The exemplary character of the Prophet Muhammad (peace be upon him), who was universally recognized as Al-Amin (the Trustworthy), illustrates that genuine reputation is established through exemplary character and ethical conduct rather than through symbolic image-building or self-promotion.

Habib Husein Ja'far's Competence in Delivering Da'wah Messages

Another significant factor contributing to Habib Husein Ja'far's personal branding is his competence in delivering Islamic teachings. Equally important is the consistency of the da'wah messages he conveys, which many social media users perceive as promoting peace and moderation. As argued by Montoya, P., & Vandehey, (2008), consistency is a fundamental element in establishing a strong personal brand. Habib Husein Ja'far consistently addresses themes such as religious moderation, tolerance, compassion, and Islamic morality across various social media platforms. This consistency reinforces his identity as a Muslim preacher who promotes a peaceful, inclusive, and compassionate understanding of Islam.

Peters, (1997) further argues that a personal brand can only be established when an individual consistently maintains a distinctive communication style over time. Consequently, Habib Husein Ja'far's consistency has become one of the primary reasons why audiences readily recognize the unique characteristics of his da'wah. From the perspective of Islamic Broadcasting Communication, such consistency reflects the Islamic principle of *istiqamah* (steadfastness), which emphasizes perseverance and commitment in conveying the message of Islam. A da'i is expected to remain firmly committed to Islamic values despite the dynamic nature and challenges of communication within contemporary digital media.

A Humanistic and Dialogical Approach to Da'wah

Unlike conventional forms of da'wah, which generally employ one-way communication, social media facilitates interactive communication between communicators and audiences. Habib Husein Ja'far effectively utilizes comment sections, question-and-answer sessions, podcasts, and collaborations with various content creators to establish meaningful dialogue with his audience. This approach demonstrates that da'wah is not merely the transmission of religious knowledge but also a communicative process that actively involves public participation. From the perspective of Islamic Broadcasting Communication, this interaction embodies the principle of *mujadalah billati hiya ahsan* engaging in dialogue with wisdom, courtesy, and respect for differing opinions as prescribed in Qur'an 16:125.

Many of Habib Husein Ja'far's da'wah talk shows and podcasts have been widely appreciated by online audiences because of their accessible and engaging communication style. Rather than relying solely on monologic sermons, he actively participates in podcasts, public discussions, interviews, and collaborative programs involving individuals from diverse religious, cultural, and professional backgrounds. This communication strategy demonstrates that social media functions not only as a broadcasting platform but also as an interactive space for dialogue, education, and mutual learning.

Kaplan & Haenlein, (2010) argue that social media facilitates two-way communication that encourages active user participation. Likewise, Kietzmann et al., (2011) emphasize that audience engagement is a critical element in establishing sustainable relationships between communicators and their audiences. Within the framework of Islamic Broadcasting Communication, this communication model aligns with the principles of *bil hikmah* (wisdom), *mau'izhah hasanah* (good counsel), and *mujadalah billati hiya ahsan* (constructive dialogue), as outlined in Qur'an 16:125. Accordingly, da'wah

extends beyond the simple dissemination of information; it also seeks to cultivate respectful dialogue, appreciate diversity, and encourage society toward righteousness.

These interpretations can be substantiated by concrete examples drawn from his digital content. On the *Jeda Nulis* YouTube channel and in the *Login* podcast series produced together with Onadio Leonardo and also broadcast on Deddy Corbuzier's channel Habib Husein Ja'far frequently hosts guests from different faiths and backgrounds, engaging them in open and respectful dialogue rather than polemical debate (Aziza & Khotimah, 2025). One widely discussed episode, in which he visited a Buddhist monastic community ("Habib main ke Kampung Bhante"), illustrates his commitment to interfaith encounter and his framing of Islam as *rahmatan lil-'alamin*. Likewise, his podcast conversations on religious moderation, exemplified by the "Berbeda Tapi Bersama" theme, present tolerance and coexistence as central da'wah messages (Utomo et al., 2022). Across his Instagram posts and short-form videos, he consistently employs accessible language and reflective captions that translate classical Islamic concepts into contemporary contexts relevant to younger audiences.

Interpreted analytically, these practices extend beyond the findings of earlier studies. Whereas Nurul et al., (2021) emphasized audience reception of his personal branding and Utomo et al., (2022) focused on his representation of religious moderation, the present study situates these communicative practices within the normative framework of Islamic Broadcasting Communication, arguing that his credibility is constituted not only through platform strategy but through the demonstrable embodiment of *sidq*, *amanah*, *tabligh*, and *fathanah*. This interpretation also invites a critical caveat: as Febrian, (2024); Zaid et al., (2022) observe, the very platform logics that amplify a preacher's reach algorithmic visibility, aesthetic self-presentation, and the attention economy Abidin, (2020) may simultaneously pressure digital da'wah toward popularity at the expense of substance. Habib Husein Ja'far's case is therefore analytically significant precisely because his branding appears to resist this tendency, anchoring visibility in ethical and scholarly substance rather than sensationalism.

Optimizing Social Media as a Medium for Da'wah

Habib Husein Ja'far has strategically maximized social media as an effective channel for Islamic preaching. The optimization of platforms such as YouTube, Instagram, TikTok, and podcasts has become a crucial component of his personal branding, enabling him to reach audiences who may not actively participate in conventional Islamic learning environments. Castells & Wiley-Blackwell, (2010) argues that digital technology has transformed modern society into a network society, in which information circulates rapidly through interactive communication networks.

This transformation has created new opportunities for implementing da'wah through digital media. From the perspective of Islamic Broadcasting Communication, social media serves as a *wasilah* (medium or instrument) for da'wah that enables Islamic teachings to be disseminated effectively to wider audiences. Nevertheless, its utilization should remain firmly grounded in the ethical principles of Islamic communication, including honesty, responsibility, courtesy, and a commitment to promoting the welfare (*maslahah*) of society.

Habib Husein Ja'far has successfully developed his personal branding by presenting himself as a young Muslim scholar who is moderate, inclusive, dialogical, and closely connected with younger generations. This identity has not been constructed through superficial image-making; rather, it has evolved through the consistent presentation of da'wah themes, a distinctive communication style, and meaningful interactions that genuinely reflect Islamic values.

Consequently, Habib Husein Ja'far's personal branding is more appropriately understood as a representation of a da'wah identity that aligns with the principles of Islamic Broadcasting Communication. Peters, (1997), through his concept of The Brand Called You, argues that every individual possesses a unique identity that should be consistently developed to create meaningful differentiation. Within the context of da'wah, such differentiation is not intended to pursue personal

fame but to enable the public to recognize the distinctive character and methodology of an Islamic preacher.

Maintaining Digital Reputation through Exemplary Conduct

Habib Husein Ja'far's personal branding is not constructed solely through the content he publishes but also through the consistency of his conduct in the public sphere. According to Goffman, (1978) Impression Management Theory, individuals attempt to influence the impressions formed by others through various forms of communication. However, from an Islamic perspective, reputation cannot rely solely on image construction; it must be supported by integrity, moral character (*akhlaq*), and exemplary conduct.

The Prophet Muhammad (peace be upon him), who was widely known as Al-Amin (the Trustworthy), exemplifies how public trust is established through consistency between words and actions. Likewise, Habib Husein Ja'far's personal branding derives its legitimacy not only from his effective use of social media but also from his unwavering commitment to embodying Islamic values characterized by moderation, courtesy, compassion, and the pursuit of the common good. Based on these findings, Habib Husein Ja'far's personal branding on social media demonstrates that digital communication strategies can serve as highly effective instruments of da'wah when they are firmly grounded in the principles of Islamic Broadcasting Communication.

His identity as a moderate Muslim preacher, consistency in communicating Islamic messages, scholarly credibility, dialogical engagement, and exemplary communication practices collectively strengthen the effectiveness of digital da'wah while simultaneously reflecting the implementation of Islamic communication principles within the contemporary digital media environment. In addition, this study identified several other phenomena related to the factors influencing Habib Husein Ja'far's personal branding on social media from the perspective of Islamic Broadcasting Communication, which are discussed in the following section.

Habib Husein Ja'far's Ability to Construct Effective Da'wah Messages

Habib Husein Ja'far has cultivated a distinctive identity as an Islamic preacher who promotes Islam as a religion of peace, compassion, and openness to dialogue (Noviana et al., 2026). This identity is consistently reflected in his digital content, which addresses themes such as religious tolerance, religious moderation, Islamic morality (*akhlaq*), and contemporary social issues. His relaxed communication style, the use of accessible language, and a contextual approach to explaining Islamic teachings distinguish him from many other contemporary preachers.

According to Khedher, (2014), personal branding is a continuous process of managing public perception through the integration of competence, personal values, and effective communication. Accordingly, the identity constructed by Habib Husein Ja'far is reflected not merely through visual representation or symbolic attributes but, more importantly, through the consistent substance of the da'wah messages he conveys.

From the perspective of communication studies, the effectiveness of a communicator largely depends on his or her level of credibility. Hovland et al., (1953) explain that communicator credibility consists of two principal dimensions: expertise and trustworthiness. Habib Husein Ja'far's expertise is demonstrated through his ability to explain Islamic teachings systematically and persuasively by referring to the Qur'an, the Hadith, and the opinions of recognized Islamic scholars. His trustworthiness, meanwhile, is reflected in his courteous demeanor, openness to dialogue, and consistency in promoting moderate Islamic values.

Within the framework of Islamic Broadcasting Communication, these dimensions correspond to the exemplary characteristics of the Prophet Muhammad (peace be upon him), namely *ṣidq* (truthfulness), *amanah* (trustworthiness), *tabligh* (the responsible conveyance of truth), and *fathanah*

(wisdom and intellectual competence). These four prophetic qualities constitute the ethical foundation of Islamic communication, enabling da'wah messages to be accepted not only on intellectual grounds but also through the trust they inspire among audiences.

Habib Husein Ja'far's Humanistic and Dialogical Approach to Da'wah

One of the defining characteristics of Habib Husein Ja'far's personal branding is his humanistic approach to communication. He frequently engages in dialogue with leaders of different faiths, academics, and digital content creators from diverse cultural, social, and religious backgrounds. This approach demonstrates that da'wah can be effectively conducted through open and respectful dialogue without compromising the essential teachings of Islam.

Rogers, (2003) argues that successful communication depends largely on the communicator's ability to establish empathy and understand the needs of the audience. This perspective is reinforced by DeVito, (2016), who maintains that effective communication should emphasize openness, empathy, supportiveness, and equality in interpersonal interactions. From the perspective of Islamic Broadcasting Communication, this approach is consistent with the command of Allah in the Qur'an:

"Invite to the way of your Lord with wisdom and good instruction, and argue with them in the best manner." (Qur'an, Surah An-Nahl [16]: 125).

This verse establishes the fundamental principles of Islamic communication, namely hikmah (wisdom), mau'izhah hasanah (good counsel), and mujadalah billati hiya ahsan (constructive dialogue conducted in the best manner). These principles require da'wah to be conveyed with wisdom, courtesy, and respect for differing opinions.

The rapid development of social media has transformed the pattern of da'wah communication from one-way information delivery into a more interactive communication process. Kaplan & Haenlein, (2010) explain that social media enables users to create, exchange, and disseminate information rapidly through digital content. For Habib Husein Ja'far, social media functions not merely as a publication platform but also as a *wasilah* (medium) of da'wah through which Islamic teachings can reach broader audiences, particularly younger generations. His active presence on YouTube, Instagram, TikTok, and podcast platforms illustrates how digital technology can be effectively utilized to disseminate moderate Islamic values.

Within the discipline of Islamic Broadcasting Communication, the utilization of modern communication technologies as instruments of da'wah represents an adaptation of preaching methods while remaining firmly oriented toward the objectives of Islamic law (*maqāṣid al-sharī'ah*). These objectives emphasize promoting public welfare (*maslahah*) through the dissemination of truthful, ethical, and socially responsible religious messages.

Personal Branding as a Representation of Islamic Communication Ethics

From an Islamic perspective, personal branding cannot be separated from the moral character (*akhlaq*) of the preacher. The Qur'an emphasizes the importance of truthful communication, as Allah states:

"O you who believe! Fear Allah and speak words of appropriate justice." (Qur'an, Surah Al-Ahzab [33]: 70).

Furthermore, the Prophet Muhammad (peace be upon him) said:

"Indeed, I was sent only to perfect noble character." (Narrated by Ahmad, Hadith No. 8952; classified as *hasan* by several scholars)

Both the Qur'anic verse and the Prophetic tradition demonstrate that the effectiveness of da'wah communication depends not only on rhetorical ability but also on the moral integrity of the communicator. In the context of Habib Husein Ja'far's personal branding, his image as a courteous, open-minded, respectful, and dialogical preacher represents the practical implementation of Islamic ethical values in communication.

Therefore, Habib Husein Ja'far's personal branding on social media should not merely be understood as a strategy for constructing a digital identity. Rather, it represents the embodiment of the principles of Islamic Broadcasting Communication. His credibility, scholarly competence, humanistic communication style, strategic use of social media as a medium of da'wah, and consistent adherence to Islamic ethical values collectively strengthen the effectiveness of his da'wah in the contemporary digital era.

CONCLUSION

This study concludes that Habib Husein Ja'far's personal branding on social media represents a strategic model of da'wah communication that integrates digital technology with the principles of Islamic Broadcasting Communication. He has successfully cultivated an identity as a moderate, inclusive, and dialogic young preacher whose credibility rests not on popularity but on scholarly competence, integrity, and consistency, reflecting the values of *şidq*, *amanah*, *tabligh*, and *fathanah* and the methods of *bil hikmah*, *mau'izhah hasanah*, and *mujadalah billati hiya ahsan*. These findings demonstrate that social media can serve as an effective medium for da'wah when used responsibly and ethically. Practically, da'i are encouraged to prioritize Islamic communication ethics and exemplary character in constructing their digital identity. This study is nonetheless limited to a single figure and to content analysis; future research should examine multiple preachers, incorporate audience-reception data, and adopt comparative or mixed-method approaches.

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AUTHOR CONTRIBUTION STATEMENT

The authors contributed to the conceptualization and design of the study, data collection, data analysis, interpretation of findings, and preparation of the manuscript. All authors participated in reviewing and revising the manuscript and approved the final version for publication.

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