

Communication narrative on the content of young leading

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ABSTRACT

This article discusses the comedy narrative of Islamic da'wah brought by Habib Ja'far Al Hadar and the Indonesian Funny Council as figures who are well known among young people through social media platforms. The writing method used in the research of this article is a qualitative ethnographic research method and a case study, where content from the Youtube channel of Indonesian Funny Council with Habib Ja'far is the main source in this research.

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1. Introduction

Calls or invitations to others so that they are able to follow or study Islamic teachings voluntarily and without coercion is one of the goals of activities in preaching. If we look at the meaning of da'wah according to Wiyono & Muhid (2020) that da'wah is a technical term, apart from being a way to strengthen the faith of people who have become Muslims, basically da'wah is also understood as an effort to encourage others to Islam. In this case, of course, the pattern of communication carried out by the preachers is very important so that the call for preaching can be well received by the audience (Faturokhmah, 2021).

In delivering da'wah, of course, every narration that will be delivered by a preacher in spreading understanding to the community, in this case the preachers must of course use narratives according to their audience so that they can be conveyed properly (Islam, 2019). Likewise, what is built in this research is the narration carried out by a Habib in conveying da'wah messages.

Apart from that there is an element of comedy or in this case the communicant becomes interested in paying attention to the communicator or humor has an entertaining function for us as humans, besides that comedy can also make the audience (Hawali & Cyrielle, 2020). which means 'to make happy'. The main actor in a comedy show is usually described as a bearer of happy ideas. Comedy is a genre in drama that is entertaining for the audience. Therefore, the techniques used in comedy are very closely related to the world. communication, or it can be said that comedy is a part of communication itself (ABDUL SALAM, MULIATY AMIN, 2020).

Apart from that, the narrative of da'wah communication as used by religious leaders is very diverse, one of which is the pattern of da'wah communication through the digital platform used by Habib Ja'far. The owner's full name is Habib Husein Ja'far Al Hadar, Born in Bondowoso Java, he is known as a book writer and young Islamic intellectual (Pribadi & Nasution, 2021). On December 22, 2018 HabibHusein collaborated with IrfanAmalee in 2011 and received an award as one of the 500 most influential Muslim figures in the world according to the Royal Institute for Islamic Studies Aman Jordan, they both discussed the theme of tolerance in Indonesia and the world (Faisal & Rifai, 2020).

Habib who has Madurese blood is certainly a descendant of the Prophet Muhammad SalallahuAlaihiWassalam, looks unlike most other habib figures, Habib Ja'far who looks eccentric to be interesting to discuss (Tahir et al., 2020). Habib ja'far initially only worked behind the scenes, but the challenge of preaching in the digital era like today is indeed important to learn, this is what Habib Ja'far does, it is seen that he often collaborates with several influencers and appears in digital media such as Youtube, Facebook, Twitter and mass media. Because he collaborates with many different people, HabibHuseinJa'far always adapts to his interlocutor, one of which is by way of comedy so that it is not monotonous.

In his preaching, as has been written above, Habib Ja'far has collaborated a lot, including academics, musicians and stand-up comedians. One of Habib Husein Ja'far's well-known content is on the Youtube channel of Indonesian Funny Council with the comedians Tretan Muslim and CokiPardede. The special content created by the Indonesian Funny Council with HabibHuseinJa'far is a program called "The Lost Youth". Where Tretan Muslim is the host, CokiPardede is the representation of lost youth and HabibJa'far answers the questions that arise from the comments of netizens and CokiPardede. In this case, the author takes the first episode of several lost youth content shows to analyze the pattern of da'wah communication. byHabibHuseinJa'far Al Hadar.

2. Theoretical Framework

Mass communication is communication that is carried out through modern mass media, which includes newspapers that have a wide circulation, radio and television broadcasts aimed at the public, and films shown in cinema buildings (Fadillah & Zhenglin, 2020). According to Berger in (Santoso, 2016) the book of mass communication DEFINES EXPLICITLY THAT: "Mass communication involves the use of print or electronic media, such as newspapers, magazines, films, radio, or television, to communicate to large numbers of people who are located in various places – often scattered all over the country or world. The people reached may be in groups of varying sizes or may be lone individuals. A number of different elements make up mass communication media; images, spoken language, printed language, sound effects, music, color, lighting and a variety of other techniques are used to communicate messages and obtain particular effects. Although I have separated mass media from the process of mass communication in the discussion above, some people tie them together and talk about "mass media of communication"(Jung, 2019).

The two are closely linked, though I will continue to separate them, reserving the term mass media for the instruments by which mass communication is achieved (Donohue et al., 2018). Comedy Narrative according to the Big Indonesian Dictionary, narrative is a narration of a story/event or a description of an event/event. if according to experts, narrative is a form of conversation or writing that aims to convey or tell a series of events or human experiences based on developments from time to time (Genç & Saritas, 2020).

Meanwhile, comedy itself, according to comedian Pandji Pragiwaksono (31/05/2020) on his personal Youtube channel, said that comedy is a show that takes slices of life and is designed to make people laugh. Apart from that, according to Kallio & Masoodian (2019) humor can function for: first, to carry out all desires and all goals of ideas or messages; second, humor can make people realize that they are not always right; third, humor can teach people to see problems from various angles; fourth, humor can be entertaining; fifth, humor can launch the mind; sixth, humor can make people tolerate something; seventh, humor can make people understand complicated matters. Humor can be used to interact, ask questions, tell, answer, order, forbid, ask, and exclaim, because the language of humor is rooted in human life (Bidgoli, 2020).

3. Method

The author uses a qualitative ethnographic research method, where the author will examine the communication patterns used by the research subjects, in order to support this research the author also uses a case study method in order to deepen the research results. The main data source in this study is the Indonesian Funny Council Youtube Channel, especially on the content of "Lost Youth", other supporting data, namely articles or digital content containing Habib Husein Ja'far. The data collection techniques use dare: Observation (observation).

According to Mudjiyanto (2018), observation is a process that is preceded by observation and then systematic, logical, objective, and rational recording of various phenomena in actual situations, as well as artificial situations. The types of observations made were non-participant, and observations made by the author on the object of research were carried out indirectly and recorded systematically, in order to determine the process of communication patterns used by the object of research (Leonardo & Junaidi, 2020). Selection of informants The selection of informants in this study was carried out purposively, which means not randomly, the number of informants was approximately 10 people. In the study, it was deemed important to use informants as supporters of the validation of the observations, in this case a kind of testimony from the audience of Habib Husein Ja'far's content in the "Lost Youth" content of the Indonesian Funny Council.

4. Results and Discussion

Indonesian Funny Council (MLI) itself is currently a company/agency in the comedy industry, where they provide talent services, speech script writing, comedy consultants, as well as comedy show organizers. In the digital world, the Indonesian Funny Council is also active on several social media platforms, one of which is YouTube. As of January 15, 2020, the number of followers on the Indonesian Funny Council's YouTube channel is 1.65 million subscribers. This YouTube channel, of course, contains comedy content and can arguably quite controversial with their mascot figures, namely Coki Pardede and Tretan Muslim.

The author's interest in the selection of the character Habib Husein Ja'far who is able to convey the values of Islamic teachings wrapped in comedy and delivered in a way that is not monotonous, as well as utilizing an interesting da'wah field, namely the Youtube channel of Indonesian Funny Council which contains comedy content and has a base millennial audience. This seems to attract people's attention. As can be seen in the image above, the show uploaded on August 16, 2020 has had more than 1.3 million viewers and 61 thousand likes, 661 dislikes, and 7000 more comments as of 28 December 2020.

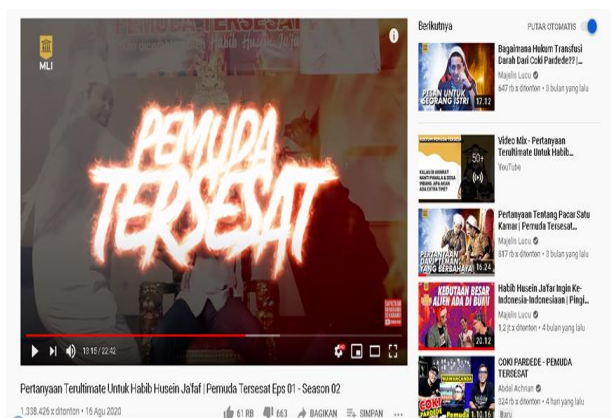


Fig. 1. Channel of PemudaTersesat

Islamic da'wah narratives wrapped in comedy by collaborating with comedians seem to be able to attract a large number of fans, it can be seen from the average audience for lost youth content season 2 with a total of 1,684,080 million viewers on the Youtube channel of Majelis Lucu Indonesia.

5. Conclusion

The narration of the da'wah comedy presented by Habib Ja'far with the Indonesian Funny Council shows that the delivery of knowledge in the field of religion can be packaged in a fun way. This can be seen from the positive comments in every video upload of lost youths. Like one of the comments uploaded by the @Ridwan Yusuf account "Alhamdulillah, since the broadcast of YOUNG LEFT, I remember praying. Thank you to all mighty Habib ja'far, the protector Lvl 3 SUPER HELMET". The number of positive comments accompanied by comedy shows the message

from the da'wah comedy narration brought by Habib Ja'far with the Indonesian Funny Council to the audience.

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