

## YOUTUBE AS A MEDIUM FOR DISTRIBUTING THE PHILOSOPHY OF SCIENCE: THE PEAK OF GOODNESS IS IN LOVE

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### Abstract

*Through his YouTube account, the uploaded content is very interesting to listen to and has an implicit message in the YouTube channel "Cahaya Cinta Untuk Indonesia". which aims to be studied to understand various aspects of life. In this content, Habib Husein Ja'far collaborated with Dr. Fahhrudin Faiz entitled "The Peak of Goodness is in Love", where they both discuss philosophical studies, namely where humans are not perfect creatures, there are always shortcomings, always not reaching the most correct point, especially in studying philosophy, their egos must rise because they feel they can think philosophically, the key is knowledge and love without both, life will be chaotic, you could say people are illogical and many more. In this study, the researcher used a qualitative research approach with a descriptive research type with technical transcript analysis. The purpose of this study is to Effectiveness Evaluation Assessing the effectiveness of communication media (YouTube) in disseminating philosophical thoughts, Impact Identification Identifying the positive or negative impact of content on audience behavior and thinking.*

*Keywords: Communication, Philosophy, Youtube.*

### Abstrak

*Melalui akun youtubenya konten-konten yang diunggah sangat menarik untuk didengarkan dan mempunyai pesan yang tersirat dalam channel youtube "Cahaya Cinta Untuk Indonesia". yang bertujuan dipelajari untuk memahami berbagai aspek kehidupan. Dalam konten ini Habib Husein Ja'far beliau berkolaborasi dengan Dr. Fahhrudin Faiz yang berjudul "Puncak Kebaikan ada di Cinta", Dimana mereka berdua membahas tentang ngaji filsafat yakni Dimana Manusia bukanlah makhluk yang sempurna selalu ada kurangnya, selalu tidak sampai pada titik yang paling benar terutama dalam belajar filsafat pasti egonya naik karena merasa sudah bisa berfikir filosofis, kuncinya adalah ilmu dan cinta tanpa keduanya hidup akan kacau bisa bilang orang tidak logis dan masih banyak lagi. Dalam penelitian ini peneliti menggunakan pendekatan penelitian kualitatif dengan jenis penelitian deskriptif dengan teknis analisis transkrip. Tujuan penelitian ini untuk Evaluasi Efektivitas Menilai efektivitas medium komunikasi (YouTube) dalam menyebarkan pemikiran filosofis, Identifikasi Dampak Mengidentifikasi dampak positif atau negatif dari konten terhadap perilaku dan pemikiran audiens.*

*Kata Kunci: Komunikasi, Filsafat, Youtube.*



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## INTRODUCTION

Da'wah is an invitation to do good that aims to bring about improvements in various aspects of life. Da'wah is progressive in nature, conveying ideas aimed at creating better conditions in accordance with its primary purpose. As an activity, da'wah is dynamic, growing and developing with changes in space and time. Da'wah is also a significant practice of transforming religious values, which directly influences the formation of societal perceptions of various aspects of life.<sup>1</sup> In its implementation, da'wah must adapt to current developments so that the message conveyed is well received by the audience. It is undeniable that the mosque is one of the main centers for delivering da'wah. However, with advances in technology and mass media, various platforms such as YouTube, Instagram, TikTok, Facebook, and others are now available that can be used as alternative means of spreading da'wah. The use of these modern media is an effective means to support da'wah delivery in the digital era, considering that da'wah that relies solely on mosques tends to be less effective today. Furthermore, da'wah is not limited to religious lectures alone, but can also be conveyed through various forms of knowledge that contain da'wah values.<sup>2</sup>

Information technology has advanced rapidly with the advent of the internet. The majority of the global population utilizes internet-enabled social media, making it an integral part of daily life. Social media facilitates access to a variety of information, including the dissemination of Islamic content to the public. One platform that is widely popular is YouTube.<sup>3</sup> YouTube has become a popular video-sharing site, serving as a platform for sharing videos online. This platform facilitates users in uploading videos that can be accessed by other users worldwide. Furthermore, YouTube is known as the largest video database in cyberspace, providing a variety of information in moving video format. As a digital medium, YouTube has proven to be one of the most effective tools for spreading Islamic teachings. This platform serves not only as a means of information but also as a strategic medium for supporting widespread da'wah activities.<sup>4</sup>

The use of YouTube for Islamic preaching represents a strategic opportunity to facilitate the dissemination of Islamic messages. This medium offers significant benefits by supporting the effectiveness of the widespread distribution of Islamic preaching. Through YouTube, preachers have the opportunity to present Islamic preaching material in an engaging and high-quality format,

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<sup>1</sup> Pia Khoirotun Nisa and Arief Subhan, *Komunikasi Efektif Gaya Ceramah Ustadz Abdul Somad ( UAS ) Versus Adi Hidayat ( UAH )*, no. 204 (2024): 317–26, <https://doi.org/10.32509/wacana.v23i2.4290>.

<sup>2</sup> M Rizhal Husain, *Retorika Fahrudin Faiz Dalaime Ngaji Filsafat Youtube Mjs Channel*, UINSI Samarinda, 2022.

<sup>3</sup> Priscilla Perdana Putri et al., *Strategi Pesan Promosi , Motivasi Diri , Dan Pengambilan Keputusan*, no. 204 (2024): 428–38, <https://doi.org/10.32509/wacana.v23i2.4113>.

<sup>4</sup> Imam Mualif, “Representasi Dakwah Dalam Video Ngaji Filsafat: Analisis Semiotik Pada Video Ngaji Filsafat Di Akun Youtube MJS Channel,” preprint, UIN Sunan Gunung Djati Bandung, 2022.

thereby capturing the interest of their audience. One strategy employed is to provide compelling titles to uploaded content, which aims to increase the appeal and reach of the message.<sup>5</sup>

YouTube is widely used by preachers to convey their preaching, packaged as well as possible without losing the elements and values of the preaching itself. Habib Husein Ja'far is one person who uses YouTube to convey his preaching message. Through his YouTube account, the content uploaded is very interesting to listen to and has an implicit message on the YouTube channel "Cahaya Cinta Untuk Indonesia". In this content, he collaborated with Dr. Fahrudin Faiz, entitled "Puncak Kebaikan ada di Cinta," where they both discuss the philosophical study that is currently loved by young and old. For someone who hears the word "philosophy" tends to produce a subjectivity of complex, elite and sky-high understanding. However, for someone who has studied Fahrudin Faiz's philosophy, it will be understood easily. Because of the delivery of the character of his soft voice and scientific ethics, Fahrudin Faiz's explanations are easily absorbed. Fahrudin Faiz is able to convey a topic that is difficult to be an enjoyable study.

Fahrudin Faiz is one of the figures who has succeeded in introducing philosophy in a simple and easily understood way for the general public. This is important considering that philosophy is often considered a complex, elitist discipline, and in some extreme views, even considered contrary to religious teachings or "haram." This stereotype is often associated with the assumption that philosophy can lead someone to lose faith in God. Such a view, regarding Philosophy, is essentially the mother of all sciences. As a discipline, philosophy explores various problems to their roots, thus producing a deep understanding of various branches of knowledge. In this context, Fahrudin Faiz, as a person who studies philosophy, successfully introduces philosophy with a comprehensive approach. He integrates philosophical perspectives with Islamic disciplines, thus providing a holistic and relevant perspective for society.<sup>6</sup>

In their channel posts, they use gentle language, making their messages easily understood by their audience. One of their featured content, titled "The Peak of Goodness Is in Love," is presented in short video format but has successfully captured the interest of a large audience. This is evident in the number of likes and subscribers, which demonstrate the content's high appreciation. The video discusses the hierarchy of life values, emphasizing love as the highest value, closely related to universal goodness.<sup>7</sup>

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<sup>5</sup> Haryadi Mujiyanto, "Pemanfaatan Youtube Sebagai Media Ajar Dalam Meningkatkan Minat Dan Motivasi Belajar," *Jurnal Komunikasi Universitas Garut: Hasil Pemikiran Dan Penelitian* 5, no. 1 (2019): 135–59.

<sup>6</sup> Amin Sahri, *Analisis Retorika Dakwah Fahrudin Faiz Di Akun YouTube MJS Channel*, Skripsi (Fakultas Dakwah dan Komunikasi UIN Sunan Kalijaga, 2020).

<sup>7</sup> Muhammad Renaldi, *Pesan-Pesan Dakwah Dr. Fahrudin Faiz Di Channnel Youtube "Ngaji Filsafat,"* Dakwah dan Ilmu Komunikasi, 2021.

Habib Husein Ja'far, also known as Habib Ja'far, is a renowned preacher from the Generation Z era to the present. Habib Ja'far, whose full name is Habib Husein Ja'far, is a preacher, writer, and Islamic content creator. Habib Ja'far is a Madurese man and is also a descendant of the Prophet Muhammad SAW. He is known for his preaching rhetoric that is close to young people or so-called millennials.<sup>8</sup>

In his content, he collaborated with Dr. Fahrudin Faiz, a lecturer at UIN Sunan Kalijaga Yogyakarta, and now he serves as Deputy Dean 1 at the Faculty of Ushuluddin (Islamic Theology). Since 2013 until now, Fahrudin Faiz is indeed an expert in Islamic Philosophy, he studied for his undergraduate, master's, and doctoral degrees at the State Islamic University of Sunan Kalijaga Yogyakarta and is active as a Philosophy Lecturer at UIN Sunan Kalijaga. One of the courses taught is Thematic Islamic Philosophy, Logic, to Hermeneutics of the Qur'an and Hadith at the Faculty of Ushuluddin. Apart from being a lecturer, Fahrudin is also active in writing and his famous books are "Philosophers Are Also Humans", Isyraqi's book: "Epistemology of Sufism: Persian Philosophical Traditions in Sufism Studies". And there are many more of Fahrudin's written works published in scientific journals.<sup>9</sup>

What makes the author interested in raising this title is because Dr. Fahrudin Faiz and Habib Husein Ja'far convey it with high language from philosophy so that it is easy to understand with his gentle character and simple language so that it can be understood by the listener. This is where the author is motivated to raise the title "Communication as a Medium for Conveying the Philosophy of Science: The Peak of Goodness is in Love in the Cahaya Untuk Indonesia Youtube Channel".

## RESEARCH METHODS

In this study, the researcher used a descriptive qualitative research method. Qualitative research methods refer to words and the values contained within them. One model applied to examine content is content analysis. This analysis emphasizes speech and other forms of discourse regarding how meaning is given to reality through language, as it is considered to regulate and produce the social world. The discourse analyzed comes from data sources obtained without direct research.<sup>10</sup> Meanwhile, this research uses transcript analysis techniques from videos uploaded to the Cahaya Untuk Indonesia channel, which are usually used to collect data through interviews in a media and then analyzed where the data is made in the form of interview transcripts, then the

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<sup>8</sup> Madhonie Zhalbella, *Metode Dakwah Habib Husein Ja'far Al Hadar Di YouTube Jeda Nulis (Analisis Semiotika Ferdinand de Saussure)*, Skripsi (Fakultas Ushuluddin, Adab, dan Dakwah Institut Agama Islam Negeri Ponorogo, 2023).

<sup>9</sup> Alexander, "Biodata Dan Profil Fahrudin Faiz, Filsuf Muslim Yang Menginspirasi," 2024, <https://inversi.id/biodata-dan-profil-fahrudin-faiz/>.

<sup>10</sup> Nursapia Harahap, *Penelitian Kualitatif*, Wal ashri publishing, 2020.

interviews are interpreted.<sup>11</sup>The data referred to is data that is already available or data obtained through indirect research.

## RESULTS AND DISCUSSION

Basically, the beginning of philosophical thought is knowledge, this is about knowledge starting with curiosity, certainty starting with a sense of Doubt and philosophy are closely related, both are often the starting point of thought. Science is part of the knowledge studied to understand various aspects of life. In many cases, individuals have a drive to know something that interests them. The philosophy of love can be applied in everyday life, for example by making good habits (such as prayer and alms) a beloved routine. Awareness to see beauty in every thing also helps foster a sense of love. In this study, the researcher aims to find several important sentences related to the philosophy of science. Communication as a Medium for Conveying the Philosophy of Science: The Peak of Goodness is in Love on the Cahaya Untuk Indonesia YouTube Channel according to the essence.

Of course, we are already familiar with Habib Ja'far, who is a millennial preacher or called a preacher. Habib Ja'far's work is widely known by the public, not only as a content creator, Habib Ja'far is also a book writer, one of his works is entitled "God is in your heart". Habib Ja'far is a preacher, writer and also an Islamic preaching content creator. Habib Ja'far is a man of Madurese blood and also has a lineage of the Prophet Muhammad SAW who is known for his preaching rhetoric that is close to young people or called millennials. In each of his content, he comes with peace, love, politeness, not explosive and uses language that is easy to understand and typical of young people.<sup>12</sup>

In the podcast on the Cahaya Untuk Indonesia Youtube channel, he is paired with a lecturer in Philosophy at UIN Sunan Kalijogo Jogjakarta, namely Dr. Fahrudin Faiz. In addition to being a lecturer and vice dean at the Faculty of Ushuluddin and Islamic Thought, UIN Sunan Kalijaga Yogyakarta, the recipient of the Short-Course on Research-Management, NTU Singapore (2006) and the Short-Course on Islamic-Philosophy, ICIS (International Center for Islamic Studies), Qom, Iran (2007) is also a fairly active writer. Some of his works include: Hermeneutics of the Qur'an: Between Text-Context and Contextualization, He is also still active in giving religious lectures, especially on the theme of philosophy throughout the archipelago.<sup>13</sup>

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<sup>11</sup> Marinu Waruwu, "Pendekatan Penelitian Pendidikan: Metode Penelitian Kualitatif, Metode Penelitian Kuantitatif Dan Metode Penelitian Kombinasi (Mixed Method)," *Jurnal Pendidikan Tambusai* 7, no. 1 (2023): 2896–910.

<sup>12</sup> Zhalbella, *Metode Dakwah Habib Husein Ja'far Al Hadar Di YouTube Jeda Nulis (Analisis Semiotika Ferdinand de Saussure)*.

<sup>13</sup> Alexander, "Biodata Dan Profil Fahrudin Faiz, Filsuf Muslim Yang Menginspirasi."

From the various kinds of delivered certainly contain lessons and wisdom that we can apply in life because with simple, straightforward, rational delivery, and a tendency to think broadly, Fakhrudin Faiz presents himself as a teacher and preacher where his explanations are acceptable in society and can be easily understood by those who listen to him. Even with this delivery can be reported from several comments found on Habib Jafar's YouTube channel. People feel fun listening to explanations about ngaji philosophy even discussions that previously included social sciences and religion can provide added value about life that is truly packaged in very modern content in accordance with the progress of the times.<sup>14</sup>

In the discussion, the researcher found several messages of life and Islamic teachings conveyed by Fakhrudin Faiz. The key to understanding the philosophy of science is the combination of knowledge and love. Without knowledge, philosophy can become disoriented; without love, philosophy can increase ego. From this explanation, it can be seen that the highest hierarchical value in philosophy is that the pinnacle of goodness lies in love. The philosophy conveyed in the content emphasizes that human life can be lived at four levels of value:

1. Forced This action is done without any desire, usually because circumstances force someone to do it. Example: someone does something because there is no other choice.
2. Obligations These actions are carried out on the basis of responsibility, for example social or religious obligations such as praying or respecting others.
3. Needs This action involves more personal desires or benefits to be gained. For example: someone prays to feel calm.
4. Love This act is selfless, sincere, and involves the erosion of ego. Love is at its highest level because it is not based on external motivation or self-interest.<sup>15</sup>

The philosophy of science begins with a deep curiosity, where individuals seek the truth to its roots. Understanding philosophy requires knowledge and love to avoid being trapped by the ego that tends to emerge when someone feels they already understand something. Love involves passion (a deep feeling) that cannot be manipulated. One way to cultivate love is to get used to loving something (*tresno jalaran songko kulino*). One cannot love another if one does not love oneself. This is emphasized by the concept that healthy love includes care, responsibility, and respect.

Of course, the application of philosophy begins with a profound curiosity, where individuals seek the truth at its root. Understanding philosophy requires knowledge and love to

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<sup>14</sup> Hamidah Tri Andiyani and Intan Musdalifah, "Aktualisasi Dakwah Tiktokers Ustadz Agam Fachrul Melalui Media Sosial," *Journal of Islamic Communication Studies* 1, no. 1 (2023): 99–117.

<sup>15</sup> Rin Puspita Tutiasri et al., "Pemanfaatan Youtube Sebagai Media Pembelajaran Bagi Mahasiswa Di Tengah Pandemi Covid-19," *Jurnal Komunikasi, Masyarakat Dan Keamanan* 2, no. 2 (2020).

avoid the ego that tends to emerge when someone feels they already understand a lot. Several obstacles stand in the way of achieving love, including:

1. Ego: The biggest barrier, because often people are too focused on themselves.
2. History: Global situations or times that influence perceptions of love, such as social or economic pressures.
3. Society: Norms, traditions, or customs that often limit the expression of love.
4. Nature: External factors such as illness or disasters that can hinder love.

With the advancement of technology, Islamic preaching needs to adapt to remain relevant. YouTube allows for the dissemination of Islamic preaching in a more interactive and engaging way for the younger generation. Fahrudin Faiz has his own unique style in delivering his material. Although he has a soft voice, he is able to present philosophical material very well. Each of his lectures usually lasts for over an hour. Each week, he presents a different theme, examining scientific disciplines, figures from the West, Indonesia, and others. Everything is examined with a broad perspective by Fahrudin Faiz. Similar is the case with Habib Husein Jafar and Dr. Fahrudin Faiz, where they spread Islamic preaching through social media posts on the theme of philosophy. Habib Jafar's YouTube channel, "Cahaya Untuk Indonesia," was launched on December 12, 2020, which is still relatively new. However, in its development over the past five years, the channel has already had 442 subscribers with 381 videos uploaded and watched 38,536,870 times. The channel not only contains monotonous preaching but also various topics such as religious moderation, life tips and much more.<sup>16</sup>

Humans are not perfect creatures, there are always shortcomings, they always do not reach the most correct point, especially in studying philosophy, their egos will definitely rise because they feel they can think philosophically, the key is knowledge and love, without both, life will be chaotic, you can say people are illogical and many more. In his channel discussing the Philosophy of Science entitled "The Peak of Goodness and Truth is in Love" the following is the transcript in the form of video recording text of Habib Husein Jafar and Dr. Fahrudin Faiz the peak of goodness and truth is in love which contains a lot of knowledge about the lessons of hierarchy or the highest value of life, truth is in love, the following is an explanation of studying philosophy.

"Yes, I don't really know what the theme of the Koran is like, it's varied, various, but in my opinion, the hierarchy of values, the highest value of our lives is related to love, I always explain that we always carry out what is right and good in this life, there are four levels of

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<sup>16</sup> Habib Jafar, "Cahaya Cinta Untuk Indonesia," 2021, <https://www.youtube.com/@CAHAYAUNTUKINDONESIA>.

hierarchy, the first is forced, the second is obligation, the third is need and the highest is love."

This statement explains a view of life values structured in a hierarchy. According to him, there are four levels in living life: Forced: Actions taken without desire, simply because of circumstances. Obligation: Actions taken because there is a responsibility that must be fulfilled. Need: Actions taken to fulfill life's necessities. Love: The highest level, where actions are carried out with love and sincerity, not simply as an obligation or necessity. This depiction shows that love is the most noble and meaningful motivation in life.

*"There are many good and righteous people in this life, but the peak of goodness and righteousness is in love, there is* Goodness is only forced, actually he doesn't want to but it has to be, it's forced. There are obligations, I have an obligation to pray, I have an obligation to respect people, if I can't do that, it's okay, there are needs, usually if there is a need there is an ulterior motive, so I pray to calm my heart, well, the peak is love. Love is when someone doesn't just think about ulterior motives, not only fulfilling obligations, but has eroded his ego, only thinking about the loved one, usually in the hierarchy of values, his position is the highest, if the relationship is already love, he is above him no longer exists, if the level of goodness is already love, looking for more than that is no longer there. That's why when I raise various philosophical themes, I find the peak in love.

This statement explains the view of goodness and righteousness in life, grouped into several levels. Although many people do good deeds, the pinnacle of all good deeds is love. The pinnacle of all this is love, where one does good without any thought of self-interest or obligation, but purely for the benefit of the one they love. Love erodes ego and creates deeper relationships, making it the highest value in the moral hierarchy. Thus, when discussing various philosophical themes, love is considered the pinnacle of all values and goodness.

*"Love is the only relationship that cannot be faked because number one love is the relationship"* with passion, the feeling in fish cannot be without loving someone and can fake feelings so that love exists, that's why there is passion, well, this passion has several tips to be able to grow passion related to love, in Javanese there is a term kulino, tresno jalaran songko kulino, the first is if you want to love something or someone, you have to get used to it."

This statement emphasizes that love is the only authentic relationship and cannot be faked, because it involves deep feelings, or passion. This passion arises from love and cannot be faked. To cultivate passion in love, there are several tips that can be adopted, one of which is the principle of "kulino, tresno jalaran songko kulino" in Javanese culture, which means that to love something or someone, we need to get used to it. This means that by frequently interacting and experiencing something, the feeling of love will grow naturally.

"Yes, like charity, especially prayer, then good activities, just do it routinely, over time you will fall in love, usually when you fall in love, usually when you give charity, if you don't give charity, there is something odd that doesn't feel good, we have been consistent in praying since the book of Isa, praying without interruption, leaving prayer or missing prayer, it feels odd, it means that feelings have appeared."

This statement explains that regularly performing good deeds, such as giving alms and praying, can foster a love for those activities. Over time, when someone develops a love for good deeds, they will feel uncomfortable if they don't do them, for example, feeling "odd" if they miss prayer. This demonstrates that love and emotional attachment to good deeds can be formed through habit and consistency in doing good deeds.

*"The first is to get used to it, the second is to realize it, so you become aware that there is nothing that... There is no beauty in anything, there is a beautiful side, there is a special angle, both of these are ways to grow love, like the usta-ustad advises to pray, usually they show the beauty so that people fall in love with prayer."*

This statement emphasizes two steps to growing love:

By getting used to doing something, such as praying, we can develop a love for that activity. Being aware of it: Recognizing that everything, even the seemingly ordinary, has a beautiful and special side. Both help people appreciate and love certain activities, such as prayer, by seeing its beauty and benefits, thus making them more motivated to do it.

*"One And thirdly, the two previous ways out are the inner way, where we cleanse ourselves, we purify ourselves so that in Sufi language it means defeating the ego, purifying the heart, various kinds of tazkiyatunnafs. If our soul is clean and clear, including in Sufism, from the diseases of the heart, what will emerge is love for anything."*

This statement explains that in addition to familiarizing ourselves with and recognizing beauty, the third step to cultivating love is to cleanse and purify ourselves. In the context of Sufism, this means overcoming ego and heart disease, known as tazkiyatunnafs. When our souls are pure, love will naturally emerge, not only for God, but also for others and everything around us. In other words, peace and purity of heart are the keys to experiencing genuine love.

"Many, not only perhaps the one who is difficult to realize it, if in religious language the reason is because there are too many hijabs (barriers) from love, usually number one is ego, this is the most daring, his own ego, number two History, History is the global situation, the situation of the times is a lot for example today the situation of people are always competing maybe through social media through various things, this is difficult because the calculation of economic profit and loss is the language of History. Third Society, Society is related to customs, laws, traditions, this sometimes gives birth to many love stories, the barrier is culture. Then the last nature, sometimes situations like epidemics, people who are sick are told to do anything, it's not nice, the important thing is that I get better first. Of the four that I mentioned earlier, the most difficult is ego, so it makes it difficult for people to see the path of love."

This statement explains that there are several barriers (hijabs) that make it difficult for someone to feel love:

Ego: The biggest barrier that arises from within oneself, causing people to focus on personal interests. History: Global situations and contemporary contexts, such as competition and economic considerations, can influence one's views on love. Indigenous communities, laws, and traditions can limit the expression of love, often creating restrictive norms. Nature: Conditions such as epidemics or diseases that disrupt social interactions and cause a focus on self-healing. Among all these barriers, ego is considered the most severe, because it directly affects one's ability to feel and express love.

*"Whether you agree or not, it depends on our definition of love. If you are in love, it means someone who is in love and falls in love, loses himself, so that he doesn't exist as himself and so on. Don't do it because love, besides passion, still has care, still has responsibility, still has respect. Don't let the person who is in love fall to the level of not respecting himself because love is noble. Sometimes we ourselves are the ones who destroy that love by doing things that damage the good name of love."*

This statement highlights that views on love can vary, depending on the definition used. If a love slave (bucin) is understood as someone who falls in love to the point of self-sacrifice and loss of identity, that can be problematic. Love should involve care, a sense of caring for one's partner, responsibility, and respect. True love should not be self-destructive or diminish one's self-esteem. When someone neglects these aspects for the sake of love, they can undermine the true meaning of love itself.

*"If there is a partner who submits to us, that is not caring, including love in religion, it is the same, don't let our love for religion be irresponsible, it will actually tarnish the name of love and religion, sometimes we do that unconsciously."*

This statement emphasizes that if a partner completely submits and loses themselves to us, it is not a healthy form of care or love. In the context of love for religion, we must also be responsible. Irresponsible love for religion can tarnish the true meaning of love and tarnish the image of religion itself. Often, this action is done unconsciously, so it is important to maintain integrity and responsibility in love, both for our partner and for our religion.

*"There is an interesting term, there is a contemporary Muslim philosopher, his name is Muhammad Argon. He has a term that many people today love their religion, even though it is love of religion but their own thoughts about religion, what is sacred is not deen (religion) but afkar addiniyah (religious thinking), he has a term among the diseases of Muslims today, namely addisul afkar addiniyah (sacralization of religious thinking) he sacralizes his own thoughts as if his thoughts are not wrong."*

This statement refers to the thoughts of Muhammad Argon, a contemporary Muslim philosopher, who highlighted that many people today value their own religious thoughts (afkar addiniyah) more than religion itself (dinn). They sanctify personal views on religion, considering them infallible and absolute. This creates problems within the Muslim community, where people become trapped in thoughts that can ignore the true essence and values of religion. This attitude can be a disease within the community, as it hinders a broader and deeper understanding of religious teachings.

"Humans are not perfect creatures, there are always shortcomings, they always do not reach the most correct point and Rasulullah once said that we are the best, yaumuhu khoiri min

amsihi (today is better than yesterday). We must continue to progress, while those who sanctify themselves mean stopping.

This statement emphasizes that humans are imperfect and always have shortcomings. We will never attain absolute truth. The Prophet Muhammad (peace be upon him) stated that we should strive to improve every day: "Today is better than yesterday." This means we must continue to develop and progress. Meanwhile, people who sacredize their views or themselves tend to stop the process of learning and improvement, feeling that they are already good enough or right, thus preventing progress.

*"If self-love is a part of love for the outside of oneself, it is impossible for someone to love"* Those outside of themselves but do not love themselves, then the one who is bucin, it is impossible for someone who is not happy to make others happy because the nature of love has the four aspects mentioned above. If the language of autoristic philosophy is that only you are happy, I am not."

This statement explains that self-love is the foundation for loving others. A person cannot truly love another person if they do not first love themselves. For example, someone who is overly obsessed (bucin) cannot provide true happiness to their partner if they themselves are not happy. Philosophically, there is the concept of autochthonism, where a selfish or self-centered person cannot bring happiness to others. True love encompasses four aspects: self, partner, others, and the environment.

"Love is the natural instinct to love things close to us, to love something that is beneficial to us is human, including love for the homeland and the nation because it is our place, our vessel, even the Prophet Muhammad loved Mecca even though he received many facilities and happiness in Medina. The awareness that the homeland has given us so much, if we don't love it means there are views that have been inserted, egos that want to win alone. Those we love have given us so much, services to us, Imam Ghazali's theory is like that, what makes us love the key is how we manage and respond to feelings of love, including for the homeland. "

This statement states that love is part of human nature, including love for things close and beneficial, such as one's homeland. Love for one's nation and place of origin is human, and the Prophet Muhammad (peace be upon him) demonstrated great love for Mecca, even though he also

experienced happiness in Medina. Awareness of one's homeland's contributions to us is crucial; if we fail to love it, it could be due to the influence of selfish desires for personal gain. According to Imam Ghazali, how we manage and respond to this feeling of love, including love for one's homeland, is key to understanding and experiencing love itself.

"That's why our task now is how to keep love alive, that's why there's a term, don't fall in love but stand tall because of love, combining love and reason, firstly love is not always based on rational principles because the beginning of grace from Allah we can't control it, but then how to control love requires reason, so whether I continue this love or not. That's why there's a philosophy that says love protects me from hurting you, including myself, if my presence makes you hurt then I will step aside, in the Qur'an there's also *Laillahaila anta inni kuntu minaddolim*, sometimes this self wrongs itself even in the name of love."

This statement explains the importance of living love wisely. The concept of "standing in love" emphasizes that we must stand firm in love, not simply fall into emotional traps. Love isn't just emotional; it also requires reason to navigate and decide how to proceed with the relationship.

There's a philosophy that says love should protect us from harming others, even ourselves. If our presence causes suffering, sometimes we need to take a step back. In this context, verses in the Quran indicate that we can sometimes be unjust to ourselves, even in the name of love. This emphasizes the importance of awareness and self-control in practicing love.



## CONCLUSION

In its delivery, da'wah must be adapted to current developments so that the message is well received by the audience. Although the mosque remains the primary venue for da'wah activities, technological advances have presented mass media as an effective alternative, one of which is YouTube. This platform has been utilized by many da'wah (preachers) to deliver da'wah in an attractive manner without losing the essence and values of da'wah itself. Habib Husein Ja'far is one such da'wah who uses YouTube as a medium to spread his da'wah messages. Through his YouTube channel, Cahaya Cinta untuk Indonesia, he presents engaging content full of profound messages. One of the most prominent content is his collaboration with Dr. Fahrudin Faiz in a video entitled "Puncak Kebaikan Ada di Cinta" (The Peak of Goodness Is in Love). In the discussion, they discussed the theme of philosophical recitation, including the view that humans are not perfect creatures, always have shortcomings, and rarely reach absolute truth. They also emphasized that in studying philosophy, ego often increases when someone feels capable of thinking philosophically. The key to facing this challenge, they believe, is a combination of knowledge and love, because without both, life can become unbalanced, give rise to illogical views, and various other challenges.

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