

***Fiqh Siyasah* Paradigm in Habib Ja'far's Critical View of Identity Politics with Islamic Religious Nuances**

Salwa Roikhatul Jannah^{1*}, Ajwada Amalia Salsabila², Rifky Ammar Anshori³, Arfinsyah Rifqi Dinata⁴, Hilda Naila Salsabila⁵, Hasrat Putri Yasmine⁶, Laela Nur Oktafiani⁷, Siti Laelatul Magfiroh⁸

Universitas Islam Negeri K.H Abdurrahman Wahid Pekalongan, Indonesia

*Corresponding Author: salwarj027@gmail.com

Abstract

The politicisation of religion has become a socio-religious problem that has the potential to damage the image of religion in the public sphere. This study aims to identify the basis of Habib Ja'far's critical thinking towards the phenomenon of Islamic-based identity politics. This qualitative research in the form of media observation uses content analysis to examine Habib Ja'far's sermons on the ACLC KPK YouTube channel. The results of the study reveal the dimensions of maqasid sharia values in the basis of Habib Ja'far's criticism. This can be seen in his call for rational thinking (*hifz al-'aql*), avoiding group fanaticism, and maintaining social integration (*hifz al-watan*). This study contributes to the importance of the *maqasid sharia* paradigm as the basis of *fiqh siyasah* (Islamic politics) in responding to the problem of religiously-tinged politicisation.

Keywords: Habib Ja'far, Identity Politics, *Maqasid Sharia*

Abstrak

*Politisasi agama menjadi problem sosial keagamaan yang dapat berpotensi buruk bagi citra agama di ruang publik. Penelitian ini bertujuan untuk mengidentifikasi landasan konstruksi pemikiran kritik Habib Ja'far terhadap fenomena politik identitas bernuansa Islam. Penelitian kualitatif dalam bentuk observasi media ini menggunakan pendekatan analisis isi terhadap konten dakwah Habib Ja'far di kanal YouTube ACLC KPK. Hasil penelitian menemukan dimensi nilai-nilai maqasid syariah dalam landasan kritik Habib Ja'far. Hal ini dapat dilihat pada ajakannya untuk berpikir rasional (*hifz al-'aql*), dan menghindari fanatisme kelompok, serta menjaga integrasi kehidupan sosial (*hifz al-watan*). Penelitian ini berkontribusi pada pentingnya paradigma maqasid syariah sebagai basis fikih siyasah (politik Islam) dalam merespons problem politisasi bernuansa agama.*

Kata Kunci: Habib Ja'far, Politik Identitas, *Maqasid Syari'ah*.

INTRODUCTION

In recent years, identity politics has become increasingly prominent in Indonesian public discourse, marked by the mobilization of religious and ethnic symbols to gain political support, which often triggers social polarization (Tumanggor & Azhar, 2025). The presence of religious figures on digital platforms, especially YouTube, means that Islamic narratives are not only about rituals or morals, but also a means of political influence and collective identity formation. As part of this phenomenon, dialogue and lecture content that links Islamic values to public issues has gained widespread attention and is prone to being understood as political support for identity (Zuhri, 2021). On the other hand, there are also public education initiatives that facilitate religious figures to speak directly to young audiences and professionals, thereby enabling narratives to spread more quickly and massively. Public reactions to such content vary; some welcome it as a form of value purification, but many are concerned about the potential for polarization. Academic research and content analysis are now increasingly examining how popular preachers frame identity issues in digital religious discourse, in an effort to understand the socio-political implications.

In the author's view, Habib Ja'far's perspective on the practice of identity politics is in line with Islamic principles that prioritize justice, welfare, and avoidance of group fanaticism, so that religion should not be used as a tool in the competition for power. The phenomenon he raises seems relevant to the results of the study Yunus dkk. (2023) which shows that the politicization of religious identity during elections encourages voters to vote based on group sentiment, rather than on the quality of the candidates' ideas or ethics (Yunus et al., 2023). This view is reinforced by (Susanto, 2024) which states that the practice of religious identity politics causes social polarization and narrows the meaning of diversity in the public sphere. The author argues that Habib Ja'far's criticism of the use of Islamic symbols as political tools is a moral warning that religion should not be used as a means of legitimization, but rather as a source of social ethics. In addition, the study (Shobirin, 2024) also shows that the younger generation views Islamic identity politics with skepticism because it is considered to weaken social cohesion and reduce the quality of democracy. Thus, the author believes that Habib Ja'far's views are very important as an ethical basis for restoring the role of Islam as a unifying value, rather than a divisive one, in the political context in Indonesia.

Studies on political ethics in religious societies show that religious moral values often form the basis for legitimizing political behavior (Rahman, 2019). Research (Lestari, 2020) emphasizes that the integrity of political actors is greatly influenced by the socio-religious norms that exist within the community. Another finding from Indonesian (Santoso 2020) shows that religious communities tend to judge political leadership based on the alignment between words, actions, and spiritual values. Meanwhile, research in (Muhid & Muhid, 2022b) Emphasize that public figures play an important role in shaping political ethical standards through personal example. The three journals show that political ethics cannot be separated from the religious context that shapes citizens' mindsets. Thus,

ethical discourse in politics always moves in line with the moral sensibilities of society, which are influenced by religious teachings and figures.

Various recent studies highlighting identity politics in religious societies reinforce the findings in the previous paragraph. Research (Nugroho & Al-Hamdi, 2022) shows that religion-based identity politics often arises in Indonesian electoral contests and influences public perceptions of candidate integrity, especially when religious figures are involved as moral references for voters. These findings are consistent with research (Rahimi, 2023) in the *Journal of Contemporary Islamic Politics*, which reveals that Muslim communities tend to trust public figures who use moderate Islamic narratives, as they are considered more ethical and less manipulative. When linked to Habib Ja'far's explanation on the ACLC KPK YouTube channel, religious political practices are considered acceptable as long as they are based on Islamic ethics that reject provocation, polarization, and exploitation of identity. Thus, these studies support the view that the involvement of Islamic values in politics can actually strengthen public integrity if managed ethically by religious figures.

The focus of this research is to describe the basis of Habib Husein Ja'far's critical thinking towards the phenomenon of Islamic-based identity politics. This study attempts to analyze his understanding of moral values such as honesty, justice, and rejection of the manipulation of religion that often arises in the political arena. The main focus is on how Habib Ja'far's advice and views, both through offline preaching and digital content, can bring a new dimension to political communication patterns that are more polite and avoid conflict and identity polarization. This approach is taken because the phenomenon of identity politics remains a serious challenge to the quality of democracy in Indonesia, as highlighted by many previous researchers. (Yunus et al., 2023).

This study is expected to add to the understanding of Habib Ja'far's digital da'wah in discussing the relationship between religion, politics, and identity using a friendly and educational method. The content of this podcast helps the public to better understand politics by helping them recognize the difference between positive and harmful identity politics, as well as emphasizing the importance of ethics in politics ahead of regional elections (Dahlan, 2021). This view is supported by research on the relationship between religion and politics by (Rasha, 2018). This means that politics and religion are actually two different things. Politics governs how a country runs, such as rules, leadership, and community life. Meanwhile, religion governs human relationships with God and moral values in life. Although different, both are equally important in community life because politics maintains order, and religion provides guidelines for values and teachings of goodness. Therefore, both have their own important roles in social life. Combining these views makes this research useful for preachers, university students, and society. In general, this research helps maintain a healthy democratic system by encouraging critical thinking and moral awareness in politics without sacrificing the various identities that exist in Indonesia.

Unlike previous studies that emphasized changes in religious authority in digital preaching, transformations in communication patterns in the digital space, and the role of digital preachers in influencing the political preferences of the younger generation, this

study specifically focuses its analysis on how Islamic values are framed by a popular non-political dai' on YouTube as a means of shaping religious identity and political orientation. Social media as an effective means of preaching, this study fills a gap by examining the role of digital preaching not only as a medium for conveying messages, but also as a mechanism for forming collective identities that have implications for the dynamics of identity politics. Therefore, this study is important in order to contribute theoretically to the relationship between religion, digital media, and the construction of political identity in the context of contemporary preaching.

RESEARCH METHODS

This study uses a qualitative approach with a descriptive-analytical research type. This approach was chosen to deeply examine Habib Husein Ja'far's critical thinking construction on the phenomenon of Islamic-based identity politics in the context of digital da'wah. The research object focused on the content of Habib Ja'far's da'wah broadcast through the ACLC KPK YouTube account, particularly videos containing discussions on the relationship between religion, politics, and identity.

Data analysis in this study was conducted using content analysis techniques. Data validity was maintained by applying source triangulation, which is comparing the findings obtained from Habib Ja'far's preaching content with theoretical studies and relevant previous research results. Data validity was also strengthened through the researcher's diligence in conducting observations and the use of credible and up-to-date academic sources. With this approach, the research results are expected to have a sufficient level of reliability in explaining the construction of Habib Ja'far's critical thinking on the phenomenon of Islamic-based identity politics from the perspective of *fiqh siyasah*.

RESULTS AND DISCUSSION

Islamic Political Ethics and Identity Politics

Islamic political ethics in the Indonesian context should be understood as a set of moral principles that reject the exploitation of group identities and place religion as a source of unifying values in a democratic space. The concept of *maqasid sharia* provides a normative basis that Islamic political identity should be directed towards the protection of public interests, social justice, respect for diversity, and the prevention of harm (Qodir & Jubba, 2020). In electoral contests, religious identity politics often become distorted when Islamic symbols are mobilized to build majority sentiment, creating an emotional boundary between "us versus them" and shifting political orientation from idea-based to group-based legitimacy (Yunus et al., 2023). In fact, Islam demands a political process based on public morals such as honesty, trustworthiness, and public interest, not on claims of superiority of certain identities. This dynamic is further complicated by the fact that Islamic teachings, whether in the form of texts, lectures, or digital narratives, have a dual potential: they can serve as the basis for the formation of a healthy political ethical consciousness, or they can

give rise to exclusive claims of moral absolutes if interpreted literally without consideration of the social context.

From the perspective of contemporary Islamic political ethics, the use of religion in the political arena should be directed towards strengthening public moral values, not towards symbolic exploitation for short-term electoral interests. Identity politics that emphasizes religious symbols without an ethical foundation risks reducing religion to a tool for legitimizing power, while closing the space for rational criticism of political practices themselves. This condition reinforces social polarization between “us” and “them” groups, which ultimately weakens democratic civility (Hafizhah et al., 2023). Therefore, criticism of religious identity politics as expressed by Habib Ja'far can be understood as an effort to restore religion to its ethical function, namely as a source of values that guide political behavior in a fair, moderate, and inclusive manner.

This dynamic has become increasingly complex in the digital age, when religious discourse is widely disseminated through social media and shapes public political awareness. Recent research shows that digital media not only functions as a means of preaching, but also as a space for the production of religious meaning that influences how individuals interpret their identity and political involvement. Rahman (2024) emphasizes that intensifying religious messages on social media can encourage the internalization of symbolic and emotional religious identities, especially when not accompanied by a reflective ethical framework. This condition increases the risk of religious politicization, as religious identities are more easily reduced to tools of political mobilization rather than sources of public moral values.

Recent studies ahead of the 2024 elections also confirm that the politicization of Islamic identity narrows the meaning of diversity in the public sphere, hinders intergroup dialogue, and weakens national cohesion in a pluralistic society, especially when religious symbols are used as the sole standard for assessing the validity of a person's political choices (Susanto, 2024). Moderate Islam then offers the principle of *rahmatan lil 'alamin* as an ethical framework that rejects provocation, promotes reconciliation, and encourages inclusive, polite, and educational political communication, so that Islam is present as a public moral guideline, not a tool for dividing support for power. Thus, this theoretical framework emphasizes that the involvement of Islam in politics is ethical and constructive as long as it is rooted in *maqāṣid syariah* and moderation. While the use of religious symbols becomes dangerous when operating without an ethical framework, as it only reinforces in-group fanaticism, closes the space for rational evaluation of candidates, and has the potential to reduce Indonesian democracy to a competition of identity labels, rather than the quality of ideas and moral integrity.

Digital Da'wah and Public Identity

Digital da'wah essentially marks a major change in the way religious messages are conveyed in the modern era. Social media such as YouTube, Instagram, and TikTok have become new spaces for preachers to build closeness with their audience through fast, interactive, and easily accessible communication. In research (Muhid & Muhid, 2022a),

Digital media is described as a space that gives rise to hybrid religious identities, namely identities formed from the convergence of religious values with popular culture and the digital interaction patterns of modern society. This concept is relevant because it shows that public identities in the digital space are no longer singular, but rather constantly changing in accordance with the characteristics of the platform and patterns of religious content consumption.

In addition to influencing how people understand religion, digital preaching also changes how preachers build their authority and public image. In the digital context, preachers are not only seen in terms of their religious competence, but also in terms of how they present themselves, manage their digital persona, and maintain the consistency of their narrative. (Ulyan, 2023) stating that digital media has shifted religious authority from formal institutions to authorities based on popularity and quality of content presentation. This means that the public identity of preachers now depends heavily on their ability to combine religious substance with digital communication strategies that suit the needs of the contemporary generation. In this context, digital preaching in the age of algorithms requires a more reflective and ethical approach to communication. Nuriana dan Salwa (2024) Through his narrative study, he emphasizes that effective digital da'wah must prioritize the principles of moderation, inclusivity, and dialogue, as well as awareness of the logic of social media algorithms. Algorithms not only determine the reach of da'wah messages, but also shape audience preferences and patterns of religious interaction in the digital public sphere. Therefore, da'wah that is oriented towards communication ethics and social responsibility plays an important role in shaping a public religious identity that is open, tolerant, and not trapped in identity exclusivism (Nuriana & Salwa, 2024).

In addition to shaping individual identities, digital preaching also produces collective religious identities. When audiences follow certain preachers, watch content regularly, and interact in the comments, a virtual community with similar values and orientations is formed. The phenomenon of identity hybridity described (Muhid & Muhid, 2022b) shows that people's religious identity is now shaped not only by formal institutions such as mosques or Islamic boarding schools, but also by social media algorithms and the digital content they consume. This pattern explains why digital preachers such as Habib Ja'far have such a broad influence in shaping how audiences interpret religion.

Furthermore, digital da'wah not only influences religious understanding, but also the audience's position on social and political issues. When da'wah content touches on themes of moderation, tolerance, or criticism of identity politics, the message helps shape the audience's public identity. (Ummah, 2020) found that digital preaching plays a major role in shaping the religious awareness of the millennial generation while also influencing how they respond to social discourse in the public sphere. This is relevant in the context of research on Habib Ja'far, whose preaching style not only conveys Islamic teachings but also builds a moderate, humorous, and inclusive religious image that is accepted by groups across identities.

More importantly, digital preaching allows preachers to build a layered public identity, namely moral, social, and cultural identities. Moral identity is related to the

Islamic values that are raised, social identity emerges through the impression formed in the eyes of the audience, while cultural identity emerges from the style of delivery, humor, and the use of everyday language. All these layers work together to shape how the audience perceives a preacher and responds to the message being conveyed. This is why digital preachers can be so easily accepted, especially when their preaching style is considered close to youth culture.

Thus, the conceptual framework of "Digital Da'wah and Public Identity" emphasizes that digital space is not merely a medium for spreading da'wah, but also a major arena for identity formation. The public identity of preachers is shaped through communication style, message consistency, and the digital image they build; while the identity of the audience is shaped through content consumption, online interaction, and the values they internalize from digital da'wah. This framework is an important basis for understanding how Habib Ja'far builds influence in the digital public sphere through an inclusive and adaptive approach to da'wah that meets the needs of the younger generation.

Habib Ja'far's Criticism of the Politicisation of Islam in the Digital Space

The politicization of religion in the digital space has become one of the most problematic issues in contemporary Indonesian politics. Social media platforms such as Instagram, TikTok, YouTube, and X (Twitter) have become fertile ground for the production and distribution of religious content packaged in a political manner. According to research (Yunus et al., 2023), The politicization of religion in digital media often appears through narratives that pit religious identity against political choice, creating a "us vs. them" dichotomy among the public. This phenomenon becomes even more dangerous when religious content is twisted to build emotional sentiment that can direct political preferences without critical thinking.

On the other hand, social media also accelerates the spread of disinformation and religious hate speech. Study (Haryanto, 2021) shows that the digitization of identity politics has encouraged the proliferation of hoaxes based on verses, excerpts from sermons, and moral framing that are deliberately spread to discredit certain groups or figures. This pattern of disinformation usually works through the echo chamber technique, where users are only exposed to information that is in line with their group, thereby reinforcing social polarization. This phenomenon shows that the issue of the politicization of religion lies not only in the religious content itself, but in the way social media algorithms reinforce user bias.

According to digital media and religious engagement analysis, experts note that online religious communication must be critically evaluated in terms of both opportunities and ethical challenges; the absence of a structured ethical framework can lead to the misuse of religious narratives for political polarization. Studies on digital da'wah highlight issues such as privacy concerns, disinformation, and strategic exploitation of algorithmic visibility, suggesting that a robust ethical framework is needed to prevent digital platforms from reinforcing divisive religious politics. This supports Habib Ja'far's condemnation of the politicization of Islam in the digital space as a serious ethical issue (Faqih, 2025).

It is in this context that Habib Ja'far's criticism of the politicization of religion in the digital space takes on strong ethical relevance. He believes that the main problem lies not in the existence of religious identity, but in the practice of politicization that uses religion as a tool to bring down, discriminate against, and build blind fanaticism towards others. Such politicization of religion, according to Habib Ja'far, has shifted the function of religion from a source of moral values to an instrument of political legitimacy laden with emotional manipulation. This criticism emphasizes the need for a clear separation between the expression of normal religious identity and the political use of religion that damages public reason and democratic ethics (Mukrimin, 2023).

In addition, the politicization of religion in the digital space often exploits religious figures who have a significant influence on social media. Many digital religious leaders are consciously or unconsciously exploited by political groups to shape public opinion through religious messages linked to specific political agendas (Thohari, 2020) found that the involvement of religious figures in digital political discourse strengthens the legitimacy of political messages because the public tends to view religious leaders as credible moral authorities. Thus, religious figures often serve as a "bridge" that makes religious-based political messages more acceptable to the public.

Furthermore, the politicization of religion also gives rise to a culture of fear appeal, which is an attempt to scare the public using religious symbols in order to sway them towards certain political choices. Content such as threats that "it is forbidden to vote for certain candidates" or "religion will be threatened if political opponents win" are messages that are often widely circulated ahead of elections. Practices such as these are explained (Susanto, 2024) as a form of emotional manipulation that exploits the public's ignorance of religious issues. In this context, voters are not encouraged to look at the candidates' vision and mission, but are instead pushed to make decisions based on fear and identity pressure.

In addition, digital media allows for the politicization of religion through the removal of context from religious texts to suit certain interests. Many excerpts from sermons by religious scholars, verses, and hadiths are used only partially to support the political narrative of certain groups. This type of content is easily viral because it is presented in a concise and emotional manner, so that the public often accepts information without verification. This worsens the quality of digital literacy among the public and creates a political space that is increasingly shallow and full of prejudice.

From a broader perspective, the politicization of religion in digital media has a direct impact on social relations within society. The polarization that arises is not limited to groups supporting political candidates, but also extends to family relationships, work environments, and religious communities. People become more suspicious, sensitive, and defensive in responding to differences in political views. As a result, the digital space loses its function as a place for rational discussion and turns into an arena for emotional identity battles.

By observing these phenomena, it can be concluded that the politicization of religion in the digital age is not only a political problem, but also a social and moral problem. Social media is not only a space for the distribution of political discourse, but also a space for the

reconstruction of religious identity that can be directed towards certain political interests. Therefore, analysis of the issue of the politicization of religion in digital media is important in understanding the context of Habib Ja'far's criticism of the misuse of religion in politics. He sees that religion should be a unifying value, not a tool used to divide society for the sake of power.

Habib Ja'far's ethical response to identity politics begins with the acknowledgment that religious, ethnic, or racial identity is "a natural part of a person's identity." He emphasizes that the existence of identity itself is not a problem, as long as it is not politicized to "debase, discriminate against, or build blind fanaticism against opponents." This perspective is consistent with (Rambe & Seva, 2022) which states that the concept of the state as a foundation rejects political divisions based on religious or cultural identity. Politics related to specific identities often become the main cause of political conflict. This tension is more evident between stronger and weaker groups, or when the majority group dominates the minority. In Indonesia, for example, there is an understanding of liberal democracy that gives a special place to Pancasila, but on the other hand, there is a perception that religion can be a threat, especially for religions with fewer followers.

Meanwhile, identity politics is a way for ethnic, tribal, or religious groups to achieve their goals, whether to fight against or assert their identity, while politics itself is a competition to create rules that influence the values of society (Romadhon, 2022). Although there are pros and cons, it is necessary to look at this objectively. Based on this understanding, Habib Ja'far clearly distinguishes between legitimate and illegitimate identity politics. It is legitimate if candidates simply state openly that they are "a child of the region" or "a Muslim/Catholic," but it becomes a problem if it is used to exclude others or to vote solely on the basis of identity rather than ideas. To clarify, Habib Ja'far provides an analogy that identity is like the number zero, which can be multiplied, but without the number one, which is ideas or integrity, it becomes nothing. He adds that choosing based on ideas will prevent people from gambling and bearing the sin if the candidate is corrupt.

Habib Husein Ja'far is known as a contemporary preacher who has successfully transformed traditional preaching into the digital realm in a way that is relevant and adaptive to the character of the younger generation. He utilizes various social media platforms such as TikTok, Instagram, and YouTube as the main medium for his preaching, not just as "additional channels." In a study of his preaching content on TikTok, the communication style used is assertive and inviting, using inductive narratives that encourage viewers to think and reflect rather than simply delivering dogmatic commands, so that religious messages feel relevant to the daily lives of millennials and Gen Z. (Rahmawati & Kurniawan, 2023). In addition, Habib Ja'far applies a communicative, inclusive, and humanistic style of preaching that is far from the rigid impression of a "formal" lecture (Habibi & Mulkan, 2023). This style makes his preaching feel familiar and invites dialogue, rather than being a mere monologue; as a result, his preaching feels more friendly, easy to accept, and tends to build a community rather than just passive followers.

Furthermore, Habib Ja'far made his preaching contextual and moderate by linking religious teachings to contemporary social issues such as tolerance, social justice, diversity,

and everyday life, so that his preaching was relevant in a pluralistic society. (Warliah et al., 2024). On his YouTube channel, for example, he discusses aspects of faith, morals, and Sharia law in a gentle, rational format, sometimes interspersed with humor, so that his audience feels more open to accepting and reflecting on his messages. Through a combination of contextual content, a personal communication style, and a widely accessible digital medium, Habib Ja'far's approach serves as a model for relevant da'wah that bridges religious tradition and modern reality.

The Basis of the *Fiqh Siyarah* Paradigm in Habib Ja'far's Critique of the Phenomenon of Identity Politics

Maqāṣid sharia increasingly recognized in political thought as a philosophical foundation that transcends narrow identity politics by emphasizing universal goals such as justice, welfare, and pluralistic inclusion, which are essential for political legitimacy and ethical governance. Rane's study highlights that Islamic political movements that adopt maqāṣid objectives have directed political participation towards democratic values and broader social goals, providing a basis for critiquing identity politics from within Islamic ethics.

Habib Husein Ja'far's criticism of identity politics stems from Islamic values that place religion as a blessing for all humanity. In various studies, his preaching is described as representing moderate Islam that rejects all forms of social polarization. Habib Ja'far's preaching emphasizes universal messages such as love, compassion, and respect for diversity. These values form the normative basis used to reject identity politics practices that tend to be exclusive and discriminatory. Through this framework, his criticism is not merely a political response, but an articulation of Islamic ethics that demands the maintenance of social unity.

In contemporary studies, *Maqāṣid Sharia* is also understood as an evaluative framework that is relevant in responding to socio-political challenges in the digital age. Sanusi (2025) emphasizes that maqāṣid, particularly the protection of reason, religion, and public interest, can be used to assess religious practices and public discourse that have developed as a result of digitalization. This approach encourages rational, ethical, and socially oriented political engagement. In the context of criticism of identity politics, the maqāṣid framework clarifies that the exploitation of religion for the sake of power is contrary to the objectives of sharia because it has the potential to cause social damage and weaken social cohesion (Taofeeq Olamilekan Sanusi, 2025).

Habib Ja'far consistently emphasizes the values of religious tolerance and moderation in his public dialogues, including on digital platforms such as YouTube. This tolerance does not stop at the normative level, but is manifested as criticism of the use of religious identity as a political tool to justify hostility. From an Islamic perspective, actions that divide the community through identity sentiments are seen as a form of fasad (social damage) that contradicts the objectives of sharia law. Therefore, Habib Ja'far's criticism essentially places the value of tolerance as an instrument to prevent political polarization.

Habib Ja'far's da'wah communication moves on a humanistic-rational spectrum, which makes dialogue and mature thinking the ethical foundation. The value of rationality in his preaching is applied to encourage the public to assess political issues objectively, rather than based on fear or identity-based hatred. Content analysis in the study shows that Ja'far often analyzes religious issues with an inclusive approach, so that his criticism of identity politics is not merely rhetorical, but is built on Islamic logic that rejects injustice and emotional manipulation.

From the perspective of *fiqh siyasah* (Islamic politics), Habib Ja'far's criticism can be understood through *maqasid al-syari'ah*. Ja'far's narrative of da'wah is in line with efforts to maintain the public interest, such as the protection of religion, reason, and social stability. Identity politics that incite hostility are seen as threatening social harmony and therefore contrary to the principle of *jalb al-maṣlahah wa dar' al-mafṣadah*, which means bringing about benefit and rejecting harm (Setiawan & Supriyanto, 2024). Thus, his rejection of identity politics is based on the fundamental principle of Sharia law, which demands the achievement of social peace.

Habib Ja'far's presence in digital media is not only as a preacher, but also as an actor who spreads the discourse of religious moderation to reduce identity-based extremism. The study found that Habib Ja'far strategically uses humor, dialogue, and cultural narratives to neutralize political identity tensions. This preaching strategy reflects the adaptive values of Islam and is relevant to the needs of a digital society that is often exposed to hate speech.

The existence of the *fiqh siyasah* paradigm for digital preachers such as Habib Ja'far is important in calling on Muslims to maintain the unity of state life through the delivery of humanistic preaching material on social and political dynamics and social and political change. Digital media often becomes a space for the emergence of identity narratives that clash with political choices, and the digital space often becomes a place of conflict between religion and community. (Yunus et al., 2023) This is because in the world of digital preaching, the method of delivering religious messages greatly influences the public's perspective, especially when digital platforms are often filled with exclusive and provocative narratives that can cause division. With a moderate, interactive, and humorous approach, Habib Ja'far offers a type of da'wah that rejects the politicization of religion and encourages the formation of a healthy discussion space regarding the relationship between religious values and national life (Maksum & Rochim, 2024). This method of preaching makes listeners more open to accepting the peaceful and inclusive message of Islam, so that digital preaching acts as a reinforcer of social cohesion amid rising political tensions over identity.

This analysis is reinforced by various recent studies that confirm the important role of digital da'wah in shaping people's attitudes toward religion, especially amid rising issues of political identity. Digital da'wah can create a more open and mixed religious identity, as religious content on social media is now more dynamic and connected to popular culture and social discourse. The results of this study reinforce that Habib Ja'far's approach, which is adaptable, friendly, and relevant to current social issues, is an effective

model of da'wah for today's digital society. The authority of preachers in the digital age is greatly influenced by the quality of communication and consistency of values conveyed, not just by institutional legitimacy. This further reinforces that a moderate style of preaching, such as that practiced by Habib Ja'far, is not only successful but also needed by society to prevent the misuse of religious identity in the digital world. This is further strengthened by the phenomenon of the younger generation increasingly rejecting intolerant or radical views and preferring a moderate approach to religion that instills values of tolerance, equality, and social ethics. These results further emphasize that inclusive, humorous, and educational preaching in the digital world is not just an option, but has become a key strategy in keeping the digital public sphere positive and free from the influence of divisive identity politics narratives. Thus, this analysis shows that Habib Ja'far's approach is not only theologically appropriate but also aligns with the current socio-political need to build a peaceful democracy that values diversity.

This study is also expected to contribute to academic research on the relationship between Islam and the state, particularly in the realm of political communication based on *fiqh siyasah* in the digital age. Thus, the results of this study are not only theoretical analysis, but also practical recommendations so that the ethics of *fiqh siyasah* can continue to be developed as guidelines for Muslims in building a peaceful, inclusive democracy that remains based on religious values that are *rahmatan lil 'alamin*.

CONCLUSION

This study finds the dimension of *maqāṣid sharia* values in Habib Husein Ja'far's critical thinking regarding the phenomenon of Islamic-based identity politics. This conclusion can be identified in the value of *hifz al-'aql* in Habib Ja'far's call to Muslims to think rationally in politics, and the value of *hifz al-watan* in Habib Ja'far's call to Muslims to maintain unity in a pluralistic society (*hifz al-watan*).

The contribution of this study confirms the importance of the paradigm of *maqāṣid sharia* as the basis for *fiqh siyasah* (Islamic politics) for Muslims in addressing socio-political issues amid modernity and the globalization of public media. However, this study has not identified the effectiveness of Habib Ja'far's *fiqh siyasah* preaching at the level of implementation in the political behavior of the Muslim community in Indonesia. This is important to examine in future research.

REFERENCES

- Abdurrahman. (2007). *Kompilasi Hukum Islam di Indonesia*. Akademi Pressindo.
- Alfitri, Imanullah, R., & Rachman, A. (2024). Unregistered Polygamy Validation: Isbat Nikah, Polygamy Permit, and Due Process of Law in Indonesian Religious Courts. *Ulumuna*, 28(1), 313–344. <https://doi.org/https://dx.doi.org/10.2139/ssrn.4955037>
- Asriati. (2012). Pembaruan Hukum Islam Dalam Terapan dan Perundang-undangan di Indonesia. *Jurnal Hukum Diktum*, 10(1), 23–39.
- Fauzi, M. I. (2021). Penanganan Perkara Permohonan Itsbat Nikah Poligami Secara Siri

- Berdasarkan Surat Edaran Mahkamah Agung Nomor 3 Tahun 2018. *Mutawasith: Jurnal Hukum Islam*, 4(2), 75–88. <https://doi.org/https://doi.org/10.47971/mjhi.v4i2.339>
- Febrianty, Y., Yunita, M., Royani, E., Rivera, K. M., & Putri, V. S. (2025). Answering the Challenges of Polygamy: Justice and Legal Protection in Islamic and Indonesian Law. *Jurnal Ilmiah MIZANI*, 12(01), 15–32. <https://doi.org/http://dx.doi.org/10.29300/mzn.v12i1.6930>
- Fikri. (2016). *Dinamika Hukum Perdata Islam di Indonesia*. TrustMedia Publishing.
- Hakim, A. H. (1976). *Mabadi Awwaliyah (Juz 1)*. Bulan Bintang.
- Harwis, Killian, N., & Husna. (2024). Wife's Permission as a Polygamy Requirement in The Perspective of Islamic Law and Positive Law. *2nd International Conference Khairun University (IConKU 2024)*, 1(1), 85–91.
- Herlina, Bakry, M., & Haddade, A. W. (2025). Ijtihad Proses Upaya Menjawab Problematika Hukum Islam. *Gudang Jurnal Multidisiplin Ilmu*, 3, 99–106.
- Instruksi Presiden Nomor 1 Tahun 1991 Tentang Penyebarluasan Kompilasi Hukum Islam.
- Istirahat, I. (2023). Rekonstruksi Peran Hakim dalam Mewujudkan Keadilan Substantif di Pengadilan Indonesia. *Yudhistira: Jurnal Yurisprudensi, Hukum Dan Peradilan*, 1(2), 44–51. <https://doi.org/10.59966/yudhistira.v1i2.1704>
- Lubian, A., & Suyaman, P. (2023). Pengabulan Izin Poligami Dengan Alasan Sudah Terlanjur Nikah Siri. *Jurnal Ilmiah Wahana Pendidikan*, 9(18), 102–115. <https://doi.org/https://doi.org/10.5281/zenodo.8310578>
- Lubis, S. (2019). The Concept Of Masalah Mursalah According To Ash-Syatibi In Islamic Law. *1st International Halal Conference & Exhibition 2019*, 334–340.
- Mahmudi, E. (2022). Pengabulan Izin Poligami Dikarenakan Telah Menikah Sirri (Studi Kasus Terhadap Putusan Pengadilan Agama Pariaman). *Jurnal Ilmiah Al-Hadi*, 7(2), 106–118.
- Makfiyati, N., Syafe'i, Z., & Hidayat, A. (2024). *The Relationship Between Isbat Marriage Polygamy Sirri and Supreme Court Circular Letter (SEMA) Number 3 of 2018*. 4(6), 2044–2054. <https://doi.org/https://doi.org/10.38035/jlph>.
- Mansari, Fatahillah, Z., & Sahara, S. (2023). Pengesampingan Syarat Alternatif Pologami sebagai Dasar Mengabulkan Permohonan. *Jurnal Yudisial*, 16(3), 361–379. <https://doi.org/10.29123/jy/v16i3.659>
- Muchlis, M. (2025). Perlindungan Hukum melalui Itsbat Nikah pada Poligami Siri: Tinjauan atas Putusan PA No. 43/Pdt.G/2021/PA.Batg. *Indonesian Journal of Humanities and Social Sciences*, 6(3), 521–532.
- Mustofa, I. (2013). Ijtihad Kontemporer sebagai Upaya Pembaruan Hukum Keluarga di Indonesia. *Jurnal Al-Manahij*, 7(2).
- Nugraha, G. (2025). *Panduan Pernikahan Sesuai Syariat*. Persis Pers.
- Oe, M. D. (2013). Isbat Nikah dalam Hukum Islam dan Perundang-undangan di Indonesia. *Pranata Hukum*, 8(2), 137–147.
- Putusan Pengadilan Agama Tasikmalaya Nomor 534/Pdt.G/2025/PA.Tmk.
- Rodliyah, N., Murdiana, E., & Andreas, R. (2024). Judicial Ijtihad in Religious Courts for Achieving Substantive Justice in Indonesia. *Journal of Law and Regulation Governance*, 2(12), 373–380. <https://doi.org/https://doi.org/10.57185/jlarg.v2i12>

- Rofiq, M. K. (2022). *Hukum Acara Pengadilan Agama*. CV. Rafi Sarana Perkasa.
- Siddiq, A., & Asmuni. (2025). The Transformation of Judicial Ijtihad in the Indonesian Judiciary in Response to the Escalation of Law: A Maqasid ash-Sharia Perspective. *Al-Mazaahib: Jurnal Perbandingan Hukum*, 13(2). <https://doi.org/https://doi.org/10.14421/al-mazaahib.v13i2.3945>
- Siregar, R. S. (2018). *Hukum Perdata Islam di Indonesia*. Dinas Perpustakaan dan Arsip Provinsi Sumatera Utara.
- Soraya, W., Ali, B., & Husnul, M. (2025). Legal Protection of Women and Children in the Practice of Nikah Sirri (Unregistered Marriage). *Al Rasikh: Jurnal Hukum Islam*, 14(02), 271–286. <https://doi.org/https://doi.org/10.38073/rasikh.3323> Legal
- Syafa, N. S., & Musyafa'ah, N. L. (2024). Isbat Nikah Pernikahan Poligami secara Siri dalam Putusan Nomor 3401/Pdt.G/2022/PA.Sby. *Ma'mal: Jurnal Laboratorium Syariah Dan Hukum*, 5(1), 50–72.
- Tari, L., & Nasution, I. (2023). Analisis Putusan Pengadilan Agama Kandungan Nomor 51/PDT.G/2021/PA.KDG Tentang Isbat Nikah Poligami Perspektif Sema Nomor 3 Tahun 2018 dan Maqasid Syari'ah. *Unes Law Review*, 6(2), 5057–5067. <https://doi.org/https://doi.org/10.31933/unesrev.v6i2>
- Undang-Undang Nomor 1 Tahun 1974.
- Warits, A., Azzukhrufi, J. R., Tahirulla, N. A., & Zamawi, B. (2026). Reconceptualization of the Role of Religious Courts in Resolving Sharia Economic Disputes Following the Legal Reform of the Judicial System. *JKIH: Jurnal Kajian Ilmu Hukum*, 5(1), 12–24. <https://doi.org/https://doi.org/10.55583/jkih.v5i1.1663>