Using Habib Jafar Podcast as Islamic Information Media

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ABSTRACT.

This study aims to determine how to use Habib Jafar podcasts as a medium of Islamic information among a society. By using qualitative research methods with descriptive types, researchers conducted interviews with informants related to the research. The results show that the existing technology makes it easier for people to find information, especially religious information. Currently, people use podcasts, especially the Habib Jafar podcast as a medium for seeking Islamic information Just like other media, the use of podcasts brings positive and negative impacts for its users. but society must still be able to sort out the information that will be absorbed from the use of podcasts.

Keywords: Islamic information, podcast, society.

INTRODUCTION

The development of information and communication technology produces new media in the process of interaction and communication which is then utilized by humans in various fields. These developments encourage significant changes in the process of interaction and communication as well as information dissemination. The increasingly rapid technological growth in communication relations in society has certainly passed through various eras known as the four communication eras, namely the written era, the era of print media, the era of telecommunications media and the era of interactive communication media. The era of interactive communication media has brought us to the introduction of the world of the internet with a variety of interesting programs provided (Syafrina dan Alfarisi, 2021).

One of the industries affected by the development of technology and information is the broadcasting industry. Broadcast media has a strategic role in people's lives, namely disseminating information to the public simultaneously and simultaneously. Despite the decline in listeners, a research in early 2016 by the Reuters Institute entitled "Media, Journalism, and Technology Prediction" stated that the internet has the potential to revive audio formats. This research is reinforced by data from Nielsen (2016) which states that radio penetration in Indonesia in the third quarter of 2016 was 38%. This shows that at that time the radio was still listened to by about 20 million people. What is quite interesting is

that according to predictions, 2020 will actually be the beginning of the "new golden age of audio". PEW Research Center data shows that in 2006 only 11% of people listened to podcasts, but in 2019 that number has increased significantly to 51%. This indicates that people have used podcasts as an alternative media in enjoying audio content. The presence of this podcast is expected to also complement the shortcomings found in broadcast radio (Zellatifanny, 2020).

Podcast is an acronym for Pod and Broadcasting which refers to the Apple iPod device as the first podcast distribution platform, while Broadcasting means broadcasting or broadcasting. In simple terms, podcast is defined as a technology used to distribute, receive, and listen to content on-demand (on demand) produced by professional and amateur radio (Silaban, Amirollah dan Rafianti, 2020).

Fadilah Efi (2017) suggests that the potential of podcasts lies in its advantages; is automatically accessible, easy and control is in the hands of the consumer, portable and always available. The success of audio podcasts lies, among other things, in light and attractive packaging with a clear 'value' offer to potential viewers (Norhayati dan Jayanti, 2020).

Toyib, Humaisyi, & Muzakki (2013) in Imarshan (2021) explain that podcasts have four main characters which are special characteristics when compared to other audio media, namely episodic, downloaded, streaming, and segmented. Podcasts also have a wide variety of different topics, giving listeners a wide choice of topics to listen to. Nowadays, not only as an entertainment medium, people use podcasts to get the information they need. The information can be news, knowledge sharing, as well as Islamic information such as lectures. With podcasts, the information can be accessed at any time using a smart device and can be repeated at leisure.

So, Podcasts can be one of the media choices for doing Da'wah. Da'wah is an activity of communicating the teachings of Allah contained in the Qur'an and as-Sunnah, so that humans take it as a way of life, thus changing the human person for the better and perfect. The realization of da'wah is not only an effort to increase religious understanding and perspective on life, but also the practice of Islamic teachings in various aspects of life. In principle, da'wah is a communication process in order to develop Islamic teachings, by inviting people to fully understand Islam (Muslem, 2021).

The process of da'wah activities is carried out in various ways and media to convey religious messages to others so that those who are invited to accept the teachings of Islam and carry it out in individual and community life well. Thus, da'wah activities should develop following the times. Various kinds of methods need to be formulated so that da'wah can run optimally. Podcasts can be used as a medium of choice for preaching in the modern era with technological sophistication. Because it is able to convey the message of da'wah to the audience in a very broad scope and easy to access everywhere.

Based on data from Kementerian Komunikasi dan Informatika in 2021, it shows that Indonesia's active internet users in 2021 are 202.6 million users, growing by 11% compared to 2020 (Muslem, 2021). Based on a survey conducted by Dailysocial in collaboration with the JakPat Mobile Survey Platform in 2018, it was concluded that out of 2,023 smartphone users, 67.97% of respondents were familiar with podcasts. In addition, 65% of respondents are interested in podcast content where 62.69% is due to the flexibility of access (Imarshan, 2021). This increase in the number of active internet users is a great opportunity as a means to utilize podcasts as a medium of da'wah. The large use of podcasts provides a great opportunity for young preachers to work with millennials through interesting da'wah, podcasts that have various advantages are very likely to be used. As did Habib Jafar.

Habib Husein Jafar is a Da'i Islam Cinta and at the same time a content creator who always preaches through social media. Currently, Habib Husein Jafar is a young habib who is close to young people. Habib Husein Jafar has various writings such as, "Anakku Dibunuh Israel", "Islam Mahzab Fadlullah", and "Tuhan Ada di Hatimu". In addition, Habib Husein Jafar is currently developing his YouTube channel called "Jeda Nulis". Husein Jafar is here full of love, peace, manners, not explosive and by using a relaxed language typical of young people (suara.com).

Based on this background, this study aims to see how the Habib Jafar Podcast is used as a medium of Islamic information.

LITERATURE REVIEW
New Media

Ron Rice defines new media as communication technology that involves computers in it (both mainframes, PCs and notebooks) that facilitate users to interact between fellow users or with the information they want (Syafrina and Nurfajri, 2021). According to Dennis McQuail (2011), new media is an information and communication technology with a social context that is related to bringing together three elements: technological tools and artifacts, activities, practices and uses and social arrangements and organizations that form around these tools and practices (Tosepu, 2011). 2018). New media is a place where communication message channels are decentralized; distribution of messages via satellite increased use of cable and computer networks; increasing audience involvement in the communication process; the increasing frequency of interactive (two-sided) communication; as well as increasing degrees of flexibility to define form and content through digitization of messages (Paramita dan Erdiansyah, 2016).

New media are a variety of communication technology devices that share the same characteristics, namely, apart from enabling the digitization process, there is wide availability for personal use as a means of communication. The new

media, which is symbolized by the existence of the internet, has several characteristics, namely: first, the internet is not only concerned with the production and distribution of messages, but also equates to processing, exchanging, and storing. Second, the new media are public and private communication institutions, and are properly regulated. Third, their performance is not as regular as the mass media (Tosepu, 2018).

Furthermore, McQuail identifies new media into several categories, namely (Tosepu, 2018):

- Interpersonal communication media
  including telephone and e-mail. in general, content is private and easy to delete. In addition, the relationships created and strengthened are more important than the information conveyed.

- Interactive game media
  This media is based on computers and video games, as well as visual reality equipment. The main innovation lies in interactivity and may be dominated by "process" and "use" satisfaction.

- Information search media
  This medium has broad categories, but the internet is the most important example, considered a "library" and source of data of unprecedented size, actuality and accessibility. Search engine positioning has become very important as a tool for the users.

- Collective participation media
  this category is specifically for using the internet as a means of sharing and exchanging information, ideas and experiences, as well as developing active (computer-mediated) personal relationships. Social networking sites fall into this category. This includes broadcast media substitution. The main reference is the use of media to receive or download content which in the past was usually broadcast or disseminated by other similar methods.

New media open up opportunities to expand the volume of information that allows individuals to select the information received. Ward (1995) suggests that new media seem without mediation because they can be used directly without going through old or traditional media organizations. Furthermore, McQuail (2000) explains that most new media allow interactive two-way communication while also enabling the collection and transmission of information (Kurnia, 2005).

OLD MODEL

Limited supply — Homogeneous content — Passive mass audience — Undifferentiated reception/effect

NEW MODEL

Many different — Diverse channels and — Fragmented and active — varied and
Sources   channels and contents   users/audience   unpredictable
*   reception/effect*

sumber : Kurnia, 2005

McQuail (2002) as quoted from Kurnia (2005) made changes to the communication media model. If in the old model, the sources of information are very limited, then in the new media model, the sources of information are very numerous. Furthermore, in terms of media content, in the old media the content and channels of the media which were initially homogeneous become highly variable in the new media. From the audience side, when the old media had a passive and mass audience, it turned into a fragmented and active audience. Changes also occur in the response and effects of the media. The responses and effects of the previously undifferentiated old media turn out to be highly variable and unpredictable (Kurnia, 2005).

Podcast

Podcast is the process of distributing audio files over the internet using an RSS subscription. The term podcast itself comes from Playable On Demand and broadcast. The meaning of podcasts can be in the method of delivery and also in the content. Audio products in the form of files are uploaded on the internet, which can then be downloaded for offline listening. In addition they can also subscribe, so they are always up to date with the latest developments from audio file creators. These files can be downloaded to mobile devices such as MP3 players, smartphones or played on a computer. By subscribing through an RSS subscription, it forms a relationship between listeners or audiences and even a community that likes the audio content of the podcast creator. This is one form of social media that creates participation, openness, conversation, community, and connectedness (Rusdi, 2012).

Reporting from Apple.com, podcasts are episodes of programs available on the Internet. Podcasts are usually original audio or video recordings, but can also be recordings of television broadcasts or radio programs, lectures, shows, or other events. Podcasts typically offer each episode in the same file format, such as audio or video, so subscribers can always enjoy the program the same way. Some podcasts, such as language courses, include several file formats, such as videos

and documents, to make teaching more effective. For podcast listeners, podcasts are a way to enjoy great content from around the world for free. For podcast publishers, podcasts are a very effective way to reach a large audience.

Currently, there are quite a few types of podcast content that are developing. Starting from news, interviews, and features or documentaries. But not limited to that type only. Currently, podcasters are doing various creativity, such as in the form of a voiced blog, where the blog owner can tell stories in audio form that he puts on his blog. The blog can tell about his experiences, culinary, traveling and more (Rusdi, 2012).

The use of podcasts, especially in Indonesia itself, has begun to develop and is in demand by the public, because podcasts are basically broadcasting media that contain information. Generally, podcasts are known as sound recordings that can be listened to at any time, but nowadays there are also visual podcasts.

Uses and Gratification Theory

The theory put forward by Jay G. Blumlerm, Michael Gurevitch and Elihu Katz states that media users have an active role in choosing media and using media to satisfy their needs (Syafrina and Nurfajri, 2021). Uses and Graffitiations research departs from the view that communication (especially mass media) does not have the power to influence audiences. The essence of the Uses and Gratifications theory is that audiences basically use mass media based on certain motives. The media is considered trying to fulfill the motives of the audience. If this motive is fulfilled, then the audience's needs will be fulfilled. In the end, media that is able to meet the needs of the audience is called effective media. Thus, the Uses and Gratifications theory has changed the focus of research from the use of communication and media perspectives, to the usefulness of communication from the audience perspective (Sianipar, 2015).

Media users are an active part in the ongoing and goal-oriented communication process in the media they use. Thus, the focus of this theory is not what the media do to the public, but rather what people do to the media (Mokalu, Mewengkang & Tangkudung, 2016).

The uses and gratifications approach has five basic assumptions, namely (Richard & Turner, 2008) :

1. The audience is considered active and the use of mass media is assumed to have a purpose.
2. In the process of mass communication, more initiatives related to satisfying needs and media selection lie with members of the audience.
3. The mass media compete with other sources to satisfy their needs.
4. The purpose of using mass media can be deduced from the data provided by members of the audience.

5. Assessment of the cultural meaning of the mass media should be suspended before examining the audience orientation.

Griffin (2018) says that there is a typology (classification group) that describes the relationship between the audience and the media according to the uses and gratification theory, namely: passing time (as an effort to fill spare time), companionship (to get new friends or partners), escape (to have alone time and escape from the pressure of a problem), enjoyment (to get something pleasant), social interaction (to create relationships with other people), relaxation (as a place to relax, make oneself more relaxed), information (to digging for information or keeping the audience up-to-date), excitement (to get other sensations that are fun) (Karunia H, dkk, 2021).

RESEARCH METHODS

This study uses a descriptive qualitative approach with the aim of observing the phenomena that occur in people who use Podcasts as a medium of Islamic information. Qualitative research is a process of research and understanding based on this approach, the researcher makes a complex picture, examines words, detailed reports from respondents, and conducts studies in natural situations (Creswell, 1998). Qualitative methods are useful for finding hypotheses in certain cases or limited samples (Sugiyono, 2015). Nawawi and Matrini (1996) explain that the descriptive method is a problem solving technique by describing the current state of the object of research, based on visible facts. The descriptive method focuses its attention on fact finding with the actual situation. Researchers used in-depth interview techniques to three informants who were considered to have the data needed in the study. The selected informants meet the research category, namely using Podcast media as Islamic information media. Interviews or interviews are conversations between researchers and informants to obtain information (Krisyantono, 2012). In this study, the qualitative descriptive method was chosen by the researchers because to reveal or describe facts, circumstances, phenomena and circumstances that occurred when the research was running based on real data (Syafrina dan Alfarisi, 2021).

RESULTS AND DISCUSSION
Habib Husein Jafar's Profile

Habib Husein Ja'far Al-Hadar is one of the preachers who discusses religion with a light approach. The man who is familiarly called Habib Ja'far is known as a millennial lecturer with the delivery of da'wah material that is easily understood by young people. By carrying out the Lost Youth community, Habib Ja'far targeted young people as the target of his da'wah. Not only youth themes are often brought up, Habib Ja'far's style of delivery is also said to be very contemporary. In fact, unlike most preachers who often wear the typical clothes of

a preacher, Habib Ja'far often looks relaxed in a t-shirt or sweater. So, this one has many fans and steals the public's attention.

Habib Husein Jafar is Director of the Jakarta Academy of Islamic Culture & Activist at the Islamic Love Movement. Currently, he is also pursuing a career as a writer who has been actively writing since he was in college. As a writer, Habib Husein Jafar has written various works such as, "Anakku Dibunuh Israel", "Islam Mahzab Fadlullah", and "Tuhan Ada di Hatimu". He is also currently a content creator who developed his YouTube channel called "Jeda Nulis". He was present full of love, peace, manners, not explosive and by using the relaxed language typical of young people.

Habib Husein Jafar studied at the Islamic boarding school at Bangil Islamic Boarding School, East Java. He is also a Bachelor of Islamic Philosophy at Syarif Hidayatullah State Islamic University Jakarta majoring in Islamic Faith and Philosophy. He is currently pursuing a master's program in Tafsir Qu'ran at the same university.

Research Result

Researchers conducted three informants who used the Habib Jafar Podcast as a medium of Islamic information. The key informant is SJP, a 31-year-old man who has been using the Habib Jafar Podcast as a medium for Islamic information for approximately two years. Meanwhile, additional informants JH and FBL have only used the Habib Jafar Podcast for approximately one year.

When the researcher asked the sources for the definition of Podcast, SJP answered:

"I know, Ms., I know. It's a new form of radio. It's like online radio, right. But as far as I know, you can download it."

In line with SJP, informant JH answered:

"Yes, Ms., that can be downloaded, yes."

Meanwhile, FBL informants answered:

"You know, it's like a radio, but you can download it."

Next, the researcher asked about the frequency of using Podcasts by each resource person, the SJP informant answered:

"I really like it, Ms. I. I use Podcasts almost every day. The problem is that simple. In fact, I rarely listen to conventional radio. I'm the type who doesn't like listening to advertisements, Ms. with the theme that I want to hear at that time. So, it's better that way."

Meanwhile, JH's informant answered:

"Quite a lot, Ms. Especially when I'm bored, I just want to listen to podcasts. Or if I'm on a trip, Ms."

In line with JH, the FBL informant answered:

"Often, Ms., often. Podcasts are very important for me so I don't miss any news or information."

Furthermore, when the researcher asked what information they were looking for when using Podcasts, the SJP informant answered:

"I usually look for entertainment, Ms. But I also like listening to lectures on podcasts. The problem is that since the pandemic, I rarely participate in studies. So to upgrade my religious knowledge, I'm looking for online lectures, Ms. It seems we need it not only for worldly learning, Ms."

Meanwhile, JH's informant answered:

"A variety of things, Ms. Just according to the mood. Sometimes I look for something funny, sometimes I listen to share life experiences, that's where I learn. Then sometimes I also listen to your studies."

Meanwhile, FBL informants answered:

"I'm looking for knowledge, Ms., hehehe. Because for me, podcasts can be listened to while we do other things. But there's a lot of knowledge, Ms., we can take knowledge".

Furthermore, when the researcher asked what platform the informant used to listen to the Podcast, the SJP informant answered:

"I even listen to Podcasts on Youtube, Ms. hehe. Because it's nice to have pictures. Now, Podcasts are also uploaded on Youtube. So even though it's a Podcast, it's in audio-visual form, not just audio".

Meanwhile, JH's informant answered:

"Spotify, Ms. It's good to download too."

In line with JH's informant, FBL answered:

"I'm on Spotify Ms. It's practically the case."

Furthermore, when the researcher asked whether to use Podcasts as a medium of Islamic information, the SJP informant answered:

"Yes, Ms. I use it. I use it a lot. That was because yesterday there was a pandemic, then my wife was a little afraid if I had to come to the study. So, I didn't study religion at all for a while. Until finally, when I was looking for a spectacle It's on Youtube, Ms. Why is there a religious podcast here. I'm trying to listen to it. Eh, it's been going on until now".

Furthermore, JH's informant answered:

"Yes, Ms. I sometimes listen to lectures on podcasts. At first, I just tried it, sis. I know it's fun to listen to lectures using podcasts. Then the schedule can be arranged, Ms. When do I want to hear the lecture. If you come It's recitation, right, sometimes it clashes with the schedule. So yes, enjoy it on Spotify."

Meanwhile, the FBL informant answered:

"Yes, Ms. I listen to lectures on podcasts. But I'm often offline, Ms. So I downloaded it first."

Next, the researcher asked about Habib Jafar to the informants. SJP informants answered:

"Yes, Ms, you know. I even knew him before he was famous. It's been about two years, I listened to his lectures. So, when he entered the realm of podcasts, initially it was Youtube, when the podcasts I was very happy."

Meanwhile, JH's informant answered:

"Yes, Ms. In fact, she is the one who made me enjoy studying religion. Before, I rarely listened to Ms. lectures."

In addition, FBL informants answered:

"You know, Ms. It's cool because of the way of preaching. I listened to his lecture, Ms".

Next, the writer asked why he chose to listen to the Habib Jafar Podcast as a medium of Islamic information, the SJP informant answered:

"Because he doesn't make Islam complicated, Ms. I think all of his approaches and analogies make me laugh and understand. The way he is delivered is also not patronizing. Now, he also collaborates a lot with young people or artists, Ms. He answered too."

Meanwhile, JH's informant answered:

"It's different, sis, he's the same as Habib or another Ustad. Just stick with it. It's just because he uses a millennial approach. So we understand and relate more."

On the other hand, FBL informants answered:

"Just like I said, it's cool how he preaches. What's that? It doesn't make us look "stupid" for questioning everything. In fact, we want to learn more."

Furthermore, when the author asked what was interesting about the Habib Jafar Islamic Podcast, the SJP informant answered:

"Very interesting, Ms., interesting. I remember Habib Jafar's story about the Madurese. I forgot the episode was on Youtube Podcast or not. But Habib Jafar said, he said only Madurese dared to sell gasoline in front of a big gas station. Then time Habib Jafar asked, why are they selling there, the Madurese said it was because he believed that sustenance would not go anywhere, someone would arrange it. Then the Madurese also said that he could educate his children because of selling retail gasoline. That was the most memorable for me. I really remember what he said, and it seemed to make me even more convinced that indeed our sustenance had already been arranged."

Furthermore, JH's informant answered:

"There is one word from him that I remember, sis. At that time, it was on Arif Muhammad's podcast if I remember correctly. So it was about Valentine. Someone commented on Habib Jafar's Ig, what is the ruling on giving chocolate on Valentine's Day. Then the answer is alms. Since then I'm always interested in listening to her podcast, sis. That's not what it is, the term is, hard-line Islam that likes to badmouth you. But take it easy."

On the other hand, FBL informants answered:

"At that time he was once asked why he wasn't like Habib (in general). Then he said he said, if preaching in the mosque, there are already many who preach there. What is needed in a place other than the mosque. In the mosque, the average person is good, but willing getting better. So why doesn't he just go to people who are not good".

Furthermore, when the author asked what the advantages of the Habib Jafar Podcast were, the SJP informant answered:

"His lectures were relaxed, Ms. Then I also like him because he always teaches kindness and is the most anti-taking in other people. So he seems to want to show that Islam is good. Not because it is the most correct, but the best. So I really like it, Ms. according to that. In today's era, the lectures are generally not correct, Ms. I like to be annoyed when I hear that someone is angry like that."

Meanwhile, JH's informant answered:

"Slang, Ms., sometimes while joking too, so you don't need to be serious. Maybe that's what made Habib Jafar famous, Ms., there are lots of collabs with artists, right."

On the other hand, FBL informants answered:

"He's lectures are not stiff, Ms. And many of his statements make sense. So when I listen to it, it's like, oh, yes, it makes sense."

Furthermore, when the informant asked about the weaknesses of the Habib Jafar podcast, the SJP informant answered:

"There is almost no lack of it, Ms., I really fit with him anyway, it's fun."

Meanwhile, JH's informant answered:

"Sometimes I like to be confused about what the comparison is, miss. But so far, I think it's the most fun to listen to him."

Meanwhile, FBL informants answered:

"Sometimes you say maybe because you follow the trend, sis. That's all."

Next, the writer asked whether there were advantages to Podcats as a medium of Islamic information, the SJP informant answered:

"Of course there are. There are so many Ms. We can listen to lectures anytime, anywhere, without babe bu, we can directly listen to lectures.

Meanwhile, informant JH answered:

"Wow, it's really useful, Ms., making it easier and helping employees like me, who want to learn Islam but have limited time."

Meanwhile, the FBL informant answered:

"Back to the practical, sis."

Meanwhile, when the writer asked what the shortcomings of Podcast as an Islamic information medium were, the SJP informant answered:

"Questions and answers, Ms. If we come directly, we can ask questions, okay. If it's on the Podcast, it's difficult."

In line with SJP's informant, JH's informant answered:

"I can't communicate directly, sis."
Meanwhile, the FBL informant answered:

"Sometimes because you only hear voices, you end up getting bored, sis.
It's like dry monotone."

Discussion

The meaning contained in the use of podcasts is that one of them is to find information about many things, which is certainly very helpful for people who may want to find information to meet their needs. The use of this podcast is also expected to be useful as a delivery of messages that can be accepted by everyone.

This podcast has been widely used by the public to listen to news, knowledge, and share religious knowledge that is repeatable. Podcasts are also usually more relaxed in delivering their messages.

In this case, Podcast users are parties who are active in the communication process, trying to find the best information or shows in an effort to meet their needs. This is in accordance with the Uses and Gratifications theory. In Uses and Gratifications theory, the audience is active in determining which media should be chosen to satisfy their needs. In addition, if it is associated with the Uses and Gratification Theory. then the use of this podcast can be useful for the community and also produce satisfaction, when you have found the information you need. In the context of society as well, Podcasts can be useful as a place to convey information. Podcasts can also be listened to anywhere which makes this podcast not only useful for the community, but also can provide satisfaction and can be used anywhere.

In interviews conducted by the author, the informants explained that the informants had indeed used podcasts as a tool to obtain information, especially Islamic information. In general, the three informants used the Habib Jafar Podcast as a medium of Islamic information because they felt that the Habib Jafar Podcast suited the needs of the informants. As Habib who uses a youth approach, the Habib Jafar Podcast is very helpful for informants in obtaining Islamic information. Many of the impressions made by him include spreading kindness and avoiding hatred, a relaxed and not rigid demeanor, and inserting comedy in every da'wah that is carried out.

Of course, the informant also said that there were positive and negative effects in using this podcast. The negative impact that is felt is the form of podcasts that rely heavily on voice, making the informants a little bored with Islamic information in the Habib Jafar Podcast. Meanwhile, the positive impact that is felt is that podcasts are useful for making more understanding of the community, especially useful for learning and also adding insight.

CONCLUSION

Podcast media is a sound or video recording. Podcasts usually contain information ranging from education, economics, sports, and so on. Podcasts at this time have begun to be widely used by the public as a source of information or knowledge, ranging from discussions about education, government, general science, and so on. Podcasts can also be used anywhere which makes it very easy for students to get information and from the results that the author has researched, it can also be seen that people use podcasts. The author uses the Uses and Gratification Theory, because this theory fits perfectly with this research, because podcasts are not only useful but also provide satisfaction to their listeners.

Advances in technology make da'wah not only done directly, but also through various new media. The results of the study show that the Habib Jafar Podcast can be one of the media in seeking or obtaining Islamic information. The informants liked Habib Jafar's successful da'wah method using a youth approach. The use of Habib Jafar's podcast also has positive and negative things, but the public must still be able to sort out the information that will be absorbed from using podcasts. Therefore, the author sees that the use of podcasts is indeed useful for the community, but must remain wise in sorting out the information that will be absorbed from the use of the podcast. The positive impact of using the Habib Jafar Podcast as a medium of Islamic information is that a lot of new knowledge can be obtained. In addition, Habib Jafar focuses on sharing goodness, not in speaking hatred. On the other hand, the negative impact of using the Habib Jafar Podcast is the form of Podcast which mostly relies on voice, making informants a little saturated with Islamic information in the Habib Jafar Podcast.

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