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EXPLORING JALALUDDIN RUMI'S PHILOSOPHY OF LOVE THROUGH YOUTUBE CONTENT 'NGAJI FILSAFAT' ON MJS CHANNEL

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Abstract

Currently, the YouTube platform has become the primary source of information and entertainment for many people. The YouTube platform offers a variety of engaging educational content, including content related to the study of philosophy. *'Ngaji Filsafat'* is a segment that has been around for 10 years on the MJS Channel and has consistently presented philosophy discussions in a light and engaging manner. Episode 144, which explores the philosophy of love by Jalaluddin Rumi, became the most popular episode with 1.6 million viewers. This article aims to uncover how delivering content through this platform can influence the audience's perception and understanding of Rumi's philosophy of love. This research utilizes a qualitative approach, with data collection methods involving observation and document analysis. The collected data will be analyzed descriptively and analytically using the Miles and Huberman analysis model. The study indicates that delivering the concepts of Jalaluddin Rumi's philosophy of love through the *'ngaji filsafat'* content can enhance and deepen the viewers insights on the MJS Channel YouTube platform.

Keywords: *Ngaji Filsafat, Philosophy of Love, Jalaluddin Rumi.*

Abstrak

Saat ini platform YouTube telah menjadi sumber utama informasi serta hiburan untuk banyak orang. Platform YouTube menawarkan banyak konten edukatif nan menarik, termasuk konten seputar kajian filsafat. *'ngaji filsafat'* salah satu segmen yang telah berusia 10 tahun kepunyaan kanal MJS Channel selalu berhasil menyajikan kajian filsafat dengan penyampaian yang ringan dan menarik. Episode ke 144 dengan tema filsafat cinta Jalaluddin Rumi menjadi episode terpopuler dengan *viewers* sebanyak 1,6 juta. Artikel ini mencoba mengungkap bagaimana penyampaian materi melalui platform ini dapat memengaruhi persepsi dan pemahaman penonton mengenai filsafat cinta Rumi. Penelitian ini menggunakan pendekatan kualitatif, adapun metode pengumpulan data akan didapat melalui observasi serta pengkajian dokumen. Data yang telah terkumpulkan akan dianalisis secara deskriptif-analitis menggunakan model analisis miles dan Huberman. Penelitian menunjukkan bahwa penyampaian konsep filsafat cinta Jalaluddin Rumi melalui konten *'ngaji filsafat'* dapat menambah serta memperdalam wawasan para penonton di kanal YouTube MJS Channel.

Kata kunci: *Ngaji Filsafat, Filsafat Cinta, Jalaluddin Rumi.*

Introduction

Jalaluddin Rumi, a poet, Sufi, and philosopher from Persia in the 13th century, was also a significant figure in the Sufi order. He had a renowned work called "Mathnawi." This work contains spiritual poems that explore themes such as love, beauty, and the search for meaning in life.¹ Rumi's works are widely known for depicting love as a transformative force that connects humans with God and fellow humans. Rumi's philosophy of love presents a profound and universal view of love, portraying it to unite with God and realize our true existence. Love holds a rather expansive dimension; in the Islamic context, love can be one of the paths to draw closer to God.

Meanwhile, in this digital era, platforms like YouTube have become the primary source of information and entertainment for many people.² Many YouTube channels offer educational content, such as effective learning methods, cooking techniques, mathematics, natural sciences, and even philosophy.³ One popular YouTube channel is the MJS Channel, featuring prominent content like Philosophical Studies, focusing on preaching, discussions, and understanding philosophical concepts in the Indonesian language. This channel provides an opportunity for many people to learn philosophy, especially in a more accessible and approachable manner.

However, despite the availability of philosophical content on love by Jalaluddin Rumi on platforms like YouTube, such as the "Ngaji Filsafat" series on the MJS Channel, there has yet to be a specific study that explores how this content can facilitate a deeper understanding of Rumi's philosophy of love. Therefore, this research aims to fill this gap by investigating how the YouTube content of "Ngaji Filsafat" can assist in understanding and exploring Rumi's philosophy of love in an interactive and easily accessible manner. This research is based on two main factors: Jalaluddin Rumi's philosophy of love and the "Ngaji Filsafat" YouTube content. The objective of this research is to explore the relationship between these two factors and how YouTube content can serve as an effective tool for comprehending Rumi's philosophy of love.

By studying YouTube content of Philosophy Study related to Rumi's philosophy of love, this research aims to uncover how the delivery of material through this platform can influence the audience's perception and understanding of Rumi's philosophy of love. Furthermore, this study also has the potential to provide insights into the capabilities of digital platforms in disseminating and

¹ Şefik Can, *Fundamentals of Rumi's Thought: A Mevlevi Sufi Perspective* (New Jersey: Light, 2004), 20.

² Devy Handayani, "Pemanfaatan Media Youtube Pada Saat Pandemi Covid 19 untuk Media Pembelajaran Bahasa Inggris Dalam Meningkatkan Vocabulary dan Pemahaman Siswa," *JUPENDIK: Jurnal Pendidikan* 4, no. 2 (2020): 14.

³ Anna Fadilatul Mahmudah dkk., "Pemanfaatan Media Youtube dalam Pembelajaran IPA Materi Tata Surya di SD/MI," *Jurnal Limas PGMI* 04, no. 01 (Juni 2023): 22.

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popularizing classical thoughts and philosophies through contemporary methods that are preferred by the current generation.

Methods

This research employs a qualitative approach. Qualitative research involves techniques that yield outcomes that cannot be achieved through quantitative or statistical measurement techniques.⁴ The use of a qualitative approach aims to discover in-depth descriptions. Qualitative research has detailed features that are elaborated upon and typically employs analysis techniques based on an inductive approach.⁵

The data collection method will be obtained through observation and document review. The collected data will be analyzed descriptively and analytically using the Miles and Huberman model of analysis.⁶ The analysis phase will begin with data condensation, followed by data display, and conclude with drawing conclusions. The analysis phase will begin with data reduction, followed by data display, and conclude with drawing conclusions.⁷

Social Media YouTube and MJS Channel

The increasingly complex technological advancements in the current era are one of the achievements of the advancing human intellect. These intellectual activities have successfully catalyzed progress across various fields of knowledge, especially in the realm of social media. Social media is a digital platform that facilitates users to communicate and socialize with each other, be it through text, photos, or even videos. The rapid development of social media has enabled people to stay connected across the globe and foster social communication among friends, family, and the public at large.⁸ Social media has invited anyone who wants to participate in providing contributions and feedback openly, commenting, and sharing information in a fast and unlimited time.

If examined based on its definition, the word media originates from the Latin median, which is a typical form of the word medium and has the meaning of “intermediate tool”. More specifically, Wilbur Schramm defines media as physical tools that can be used to describe the content of a

⁴ Eko Murdiyanto, *Penelitian Kualitatif (Teori dan Aplikasi disertai contoh proposal)* (Yogyakarta: LP2M UPN “Veteran” Yogyakarta, 2020), 19.

⁵ Farida Nugrahani, *Metode Penelitian Kualitatif dalam Penelitian Pendidikan Bahasa* (Jakarta: STIKIM Repository, 2020), 54.

⁶ Salim dan Syahrums, *Metode Penelitian Kualitatif* (Bandung: Citapustaka Media, 2012), 127.

⁷ Zuchri Abdussamad, *Metode Penelitian Kualitatif* (Makassar: Syakir Media Press, 2021), 150.

⁸ Suci Ramadhani Febriani dan Ayu Desrani, “Pemetaan Tren Belajar Agama Melalui Media Sosial,” *Jurnal Perspektif* 14, no. 2 (Desember 2021): 313.

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message or teaching, such as books, movies, videos, slides, and so on.⁹ Social media has seen rapid growth in the 21st century. This fact can be marked by the increasingly advanced information technology developments with a variety of platform choices offered. At first, social media emerged based on trust, but around the year 2000 until the next few years, social media was born with a warm and enthusiastic reception from internet users.¹⁰

Social media offers a variety of platform choices for people to select the content they need. YouTube is an internet-based social media platform with video content. On this platform, individuals can share various information by creating channels, and from each channel, users can upload videos in various categories. Generally, videos on YouTube consist of music videos, movies, and user-generated content. One of Google's services, it provides users with the facility to upload videos that can be accessed by other users worldwide for free.¹¹ Youtube is one of the pioneering platforms for collective creative activities and is a part of the mainstream media through the internet.¹² With the presence of this media, vloggers can channel their various aspirations in ongoing events through the reports they are currently delivering.

YouTube is a video-sharing website that was pioneered by three former PayPal employees, namely Chad Hurley, Steve Chen, and Jawed Karim, in February 2005. This website provides an opportunity for all users to upload, watch, and share videos. This company is headquartered in San Bruno, California, and utilizes Adobe Flash Video and HTML5 technology to display a wide range of user-generated video content, including movie clips, TV clips, music videos, short original videos, and even educational videos on its website.¹³ YouTube content enthusiasts have reached over 100,000 videos viewed every day, while the audience who have visited YouTube amounts to 20 million each month, and these YouTube enthusiasts have an average age of 12-17 years old.¹⁴ In addition, this YouTube site can also be a source of income for YouTubers and content creators if the uploaded videos meet the criteria set by YouTube, such as the requirement for a certain number of likes, shares, and subscribers. Therefore, YouTube content has become the most popular social

⁹ Samsul Munir Amin, *Ilmu Dakwah* (Jakarta: Amzah, 2009), 113.

¹⁰ Ramadhani Febriani dan Desrani, "Pemetaan Tren Belajar Agama Melalui Media Sosial," 314.

¹¹ Fadlun, "Desain Dakwah Islam Pada Masyarakat Industri 4.0 Dakwah Melalui Konten Video Ceramah di Channel Youtube," *Jurnal an-Nida* 13, no. 2 (Desember 2021): 111.

¹² Muhammad Qothafi, "Hate Speech Dalam Konten Dakwah Gus Nur di Youtube Munjiyat Channel" (Universitas Islam Negeri Walisongo, 2022), 27.

¹³ Adinda Mellyaningsih, "Motif Subscriber Menonton Channel Youtube Raditya Dika," *Jurnal komunikasi* 4, no. 1 (2016): 4.

¹⁴ Fadilatul Mahmudah dkk., "Pemanfaatan Media Youtube dalam Pembelajaran IPA Materi Tata Surya di SD/MI," 25.

media platform in society in the 4.0 industry because it not only serves as a channel for various aspirations but also can be a source of profit for many people.

The rapid advancement of technology today can also be utilized as one of the ways to support the success of Islamic propagation, as propagation requires a means of communication. The dissemination of Islamic teachings through media is considered highly important, given that media can be easily accessed by people from all walks of life to seek various information. YouTube, in particular, is often used as a platform for Islamic propagation, with the delivery of Islamic studies in the form of lectures and sermons, and YouTube users can access it easily.¹⁵ So that Islamic preaching communication can be conveyed well and spread to all corners, among children, teenagers, adults, and the elderly. In addition, there are also many Islamic study committees that provide live streaming services via social media such as YouTube to facilitate people who cannot attend the study directly, so they can also enjoy the beauty of seeking religious knowledge.

One of the phenomena in Islamic propagation activities that has been gaining popularity on various social media platforms, especially YouTube, in recent years is the Philosophy Study Program. This program is one of the video content uploads on the MJS Channel YouTube channel. MJS Channel is the official channel managed by the Mosque Jenderal Sudirman Yogyakarta and joined the YouTube platform since May 18, 2016. The study was conducted at the Sudirman General Mosque, Colombo Gejayan, Sleman, Yogyakarta every day from 20.00-22.00 WIB (Western Indonesia Time). The difference between the philosophy study program held live and the one uploaded on the MJS Channel YouTube channel is that the MJS Channel only displays PowerPoint slides related to religious material accompanied by audio from the source.

Dr. Fahrudin Faiz, M.Ag is the main speaker at the Philosophy Study session. When asked for a statement by the Kumparan Online Media, he explained that the Philosophy Study session is oriented towards seeking knowledge and enlivening the Mosque. According to him, this is in line with the example set by Prophet Muhammad SAW, where the Mosque is not only a place of worship but also a center for cultural and intellectual development. It is hoped that the glory of Islam in the seventh century can be repeated in the present day.¹⁶

¹⁵ Fadlun, "Desain Dakwah Islam Pada Masyarakat Industri 4.0 Dakwah Melalui Konten Video Ceramah di Channel Youtube," 109.

¹⁶ Achmad Abdul Arifin dan Muhammad Nur Kholish Abdurrazaq, "Hubungan Menonton Tayangan Video Ngaji Filsafat akun Youtube MJS Channel dengan Respons Kebijakan Viewers," *Albadharah: Jurnal Ilmu Dakwah* 21, no. 2 (t.t.): 67.

The Philosophy of Love in Jalaluddin Rumi's Thought

Jalaluddin Rumi was a famous scientist, poet, and Sufi of the 13th century.¹⁷ Jalaluddin Rumi, commonly known as Rumi, is widely regarded as one of the most inventive thinkers of all time. With his original ideas, he managed to transcend the boundaries of time, history, geography, socio-economic status, and religious beliefs. Since 800 years after his death, he has become even more famous than before, with many stories of his life, his teachings, and his works continuing to gain popularity and inspire many people. Even to this day, his works are widely studied in the West. In fact, from a young age, he had a great ability and interest in religious life, especially in various Sufi disciplines and doctrines.

Jalaluddin Rumi has the full name of Jamaluddin Muhammad bin Muhammad al-Balkhi al-Qunawi.¹⁸ He was born on 06 Rabi'ul-Awwal 604 H/30 September 1207 M at Balkh, which belongs to the kingdom of Khawarizm in Northern Persia, and today the territory has become Afghanistan.¹⁹ Jalaluddin Rumi is also commonly referred to as Maulana (our teacher) or Maulawi by his students and friends.²⁰ The nickname "Rumi" was acquired since he spent much of his time in Konya, which was formerly known as the region of Rum (Rome), which is in Turkey. At the age of 18, Rumi married a girl named Jauhar Khatun and was blessed with two children. Jalaluddin Rumi passed away on the 5th of Jumadil Akhir, 672 H/17th of December 1273.²¹ His father's name was Bahauddin Walad Muhammad Husain, better known as Baha' Walad, and his mother's name was Mu'minah Khatun. From his father's lineage, he has a lineage that traces back to Sayyidina Abu Bakar, while from his mother's lineage, he is connected to Sayyidina Ali bin Abi Thalib.²²

Rumi's father was an honorable khatib, faqih, and Sufi who was famous for his spiritual connection with Sheikh Ahmad al-Ghazali so he received the title of "Sultan al-Ulama". Baha' Walad was also a faithful follower of the Sunnis who upheld the traditional values of Islam and was one of the followers of the Assy'ariya stream. Rumi was educated directly by his father, his father's teaching and interpretation of the Qur'an and Hadith influenced his thinking and lifestyle, so that since his youth he had mastered many fields of science such as Arabic grammar, poetry, Quran,

¹⁷ Nisa'atun Nafisah dan Imam Muslimin, "Menelisik Filsafat Cinta (Sebuah Kajian Eksploratif Pemikiran Jalaluddin Rumi)," *Journal of Islamic Education and Social Science* 10 (2023): 39.

¹⁸ Abu al-Wafa' al-Ghanimi al-Taftazani, *Sufi dari Zaman ke Zaman* (Bandung: Pustaka, 1985), 228.

¹⁹ William C. Chittick, *Jalan Cinta Sang Sufi "Ajaran-Ajaran Spiritual Jalaluddin Rumi,"* trans. oleh M. Sadat Ismail dan Achmad Nidjam (Yogyakarta: Qalam, 2001), 1.

²⁰ Annemarie Schimmel, *Dimensi Mistik dalam Islam* (Jakarta: Pustaka Firdaus, 1986), 321.

²¹ Cihan Okuyucu, *Rumi: Biography and Message*, trans. oleh Eka Oktaviani (Yogyakarta: Basabasi, 2018), 71.

²² Syamsun Ni'am, *Cinta Ilahi: Perspektif Rabi'ah al-Adawiyah dan Jalaluddin Rumi* (Surabaya: Risalah Gusti, 2001), 31.

Fiqh, Ushul Fiqh, Tafsir, Hadith, History, Theology, Philosophy, Mathematics, even astronomy.²³ After the death of his father, Rumi was guided by Burhanuddin Muhaqqiq al-Tirmidzi, who was his father's favorite disciple. And after Burhanuddin's passing, Rumi met Syamsuddin al-Tabrizi. It was with Tabriz that Rumi began to become a passionate lover, allowing him to create great and phenomenal works about poems and poetry with the spiritual influence that was bestowed upon him.²⁴ From that moment on, Jalaluddin Rumi continued to produce various works until the end of his life.

As has been elucidated through his life's story, Jalaluddin Rumi was an Islamic mystic who delved into religious teachings by embracing a life of Sufism. Divine Love is a distinctive theme that serves as the focal point of Rumi's discussions regarding the relationship between a servant and their Lord. For Rumi, Love is a dimension of spiritual experience, not just in a theoretical sense; it can fully govern the inner state and thoughts of a Sufi. Rumi often emphasizes that love is indescribable. It cannot be understood through words but can only be grasped through experience. It is an experience beyond thought, but one that is more real than the world and everything contained within it.²⁵ Love is the principle of the creation of the universe along with all of its life. Love is a strong desire to attain something, to manifest oneself. According to Rumi, true love can lead anyone to recognize the hidden essence of life within the outward forms of existence. He believes that love is the most important means of self-transcendence.²⁶

Love needs an intermediary because of the limitations of human reason regarding the dimension of God. Rumi sees reason from two perspectives. In the first place, the mind, as the differentiator between man and animal, man can control the lower impulses of his appetite with the use of reason, while the mind if it is at a higher level, can lead to the way of God. However, to the ultimate goal of a journey, one can only focus on the legs of love and self-reliance. For this reason, according to Rumi, often falls into the abyss of void if unable to control, whereas love is a sacrifice and surrender. There is nothing more beautiful than a surrender to the beloved.²⁷ Rumi has poured out a lot of the privilege of his love through various metaphorical expression, as in the following poem:

²³ Schimmel, *Dimensi Mistik dalam Islam*, 17–18.

²⁴ Assya Octafany, "Konsep Mahabbah Jalaluddin Rumi," *Jurnal Refleksi* 21, no. 2 (Juni 2020): 219.

²⁵ C. Chittick, *Jalan Cinta Sang Sufi "Ajaran-Ajaran Spiritual Jalaluddin Rumi,"* 291.

²⁶ Nafisah dan Muslimin, "Menelisik Filsafat Cinta (Sebuah Kajian Eksploratif Pemikiran Jalaluddin Rumi)," 41.

²⁷ Octafany, "Konsep Mahabbah Jalaluddin Rumi," 225.

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*Love is a bond of love; it is the nature of God.
The love of his servants is only a shadow.
His love for them is everything. Then what does their love for Him mean?
Even fear has no hair in the face of love; in the religion of love, everything is sacrificed.
Love is the nature of God, and fear is the kind of servant who suffers from lust and possessions.
If I must continue my testimony about Love, even though a hundred resurrections have passed, it is still not complete.
Because the day of resurrection has its limits, where is the limit when speaking of the nature of God?
Know that the branches of Love are in eternity without a beginning, and its roots are deeply embedded in endless eternity, not supported by the throne of God, the earth, or even a stem.
When I abandon sleep and food, I will transform into something like the eternity of Love: Living, Eternally Self-existent.²⁸*

For Rumi, the source of all love is God. God is the spring of love, just as He becomes the eternal source.²⁹ Rumi proposed the concept of his love to be able to reach perfection. He made it a path to purify oneself, thus leading humans to God. All the experiences of love expressed in words, expressions, concepts, and even thoughts of love make the magnificent experience even more real than the universe and can radiate a tremendous power.³⁰ According to Rumi, love has stages of development as follows: First, adoration of everything, namely humans, women, money, children, positions, and wealth. Second, adoration of God. Third, mystical love. In this third stage, God is perceived in its entirety both personally and spiritually. He believes that love has the meaning of “universal compassion”, which is a sense of unity with the universe.³¹

Rumi divides human love into two types: true love (*isyq haqiqi*) and imitation love (*isyq majazî*).³² Imitation love is love for something other than God that is fake, temporary, and will only bring disappointment to its lovers, while true love is love for God alone, which is genuine, eternal, and brings happiness to anyone who embraces it. Rumi places God as the active and willing power who has shaped the world according to His own will. For him, love is a characteristic of God. His love is complete and perfect, making it an imitation for lovers. For Rumi, God manifests Himself wherever He is, because He is active and All-Knowing. He is not a prime cause, an unmoving creator hidden behind everything. Instead, He is the source of all love. Jalaluddin Rumi has successfully conceptualized his idea of love which advocates for universal human values. Because God is the True Love that can be present anywhere, even within fellow human beings. Therefore,

²⁸ C. Chittick, *Jalan Cinta Sang Sufi “Ajaran-Ajaran Spiritual Jalaluddin Rumi,”* 294.

²⁹ Ibid., 293.

³⁰ Selfik Can, *Fundamentals of Rumi's Thought A Menlevi Sufi Perspective* (New Jersey: By The Light, 2005), 147.

³¹ Muhammad Farhan Kusunandi dan Radea Yuli A. Hambali, “Filsafat Cinta Jalaluddin Rumi dalam Upaya Mencegah Paham Radikalisme di Indonesia,” *Gunung Djati Conference Series* 19 (t.t.): 713–14.

³² C. Chittick, *Jalan Cinta Sang Sufi “Ajaran-Ajaran Spiritual Jalaluddin Rumi,”* 302.

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lovers who have pursued the True Beloved will also love one another. They will love each other in return.

Another interesting aspect of Rumi's studies is his view that God is the only one who possesses true beauty, and all other forms of beauty in the universe are but reflections of His beauty. Therefore, when humans wholeheartedly pour their love into various forms of beauty other than Him, they are, in reality, only loving the face of God, but they are mistaken in directing their feelings of love.³³ In his view, Rumi believes that the errors that occur in humans are not due to their love for this world, but rather the inability of their feelings to perceive that the entire universe is a reflection of the beauty of the True Owner of Love, which means that everything we truly love will ultimately lead to God.

Utilization of 'Ngaji Filsafat' Content

The current digital era has offered numerous conveniences for everyone, not limited to a particular group but encompassing people from all walks of life to experience its benefits.³⁴ Whatever one seeks can easily be found through the internet or social media platforms such as Instagram, Facebook, Twitter, or YouTube. For instance, if someone wishes to understand Islamic materials, all they need to do is type in the appropriate keywords in the search bar. One of the trending YouTube channels for captivating preaching is the MJS Channel. The MJS Channel is an official YouTube channel operated directly by the Sudirman General Mosque Media Center in Yogyakarta.

Since 1394 H, the General Sudirman Mosque (MJS) has been actively organizing various activities with a focus on spiritual, intellectual, and cultural aspects. These three pillars have become the center of a movement to enrich and advance the mosque, transforming it into more than just a place of worship, but also a venue for learning, religious studies, and the enhancement of literacy.³⁵ The Sudirman General Mosque actively and consistently disseminates and promotes its routine programs through various platforms. The Sudirman General Mosque has its website located at the domain www.mjscolombo.com, where various information such as profiles, articles, and routine mosque activities are available. There is also a Twitter account @MJS_Jogja that provides

³³ Nafisah dan Muslimin, "Menelisik Filsafat Cinta (Sebuah Kajian Eksploratif Pemikiran Jalaluddin Rumi)," 45.

³⁴ Adi Wibowo, "Penggunaan Media Sosial sebagai Trend Media Dakwah Pendidikan Islam di Era Digital," *Jurnal Islam Nusantara* 3, no. 2 (2019): 345.

³⁵ Ambiro Puji Asmaroini, Ardhana Januar Mahardhani, dan Muhammad Afif Mahrus, "The Role of Mosque for Internalizing Pancasila through Ngaji Filsafat in MJS Yogyakarta," *Al-Adabiya: Jurnal Kebudayaan dan Keagamaan* 15, no. 02 (21 Desember 2020): 275, doi:10.37680/adabiya.v15i02.510.

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information about the mosque's routine activities. An Instagram account is also maintained with the username @masjidjendralsudirman, which has a following of 29,766. The Instagram account plays a significant role in spreading information about mosque activities.³⁶

As for the YouTube channel, it has become the primary platform for sharing mosque activities. The YouTube channel was created specifically with a commitment to serve as a means of preaching and distributing information related to studies and recitations held at the Sudirman General Mosque in Yogyakarta.³⁷ It first joined YouTube on May 19, 2016, and currently has a total of 286,000 subscribers. The total number of uploaded videos on the channel is 927 videos, with a combined total view count of 34,874,954.³⁸

Compared to other YouTube channels of different mosques, MJS Channel stands out with its numerous engaging and consistently executed religious preaching segments. MJS Channel possesses other advantages as well, such as creating video playlists according to the preaching segments, making it easier for viewers to access relevant videos. Viewers no longer need to spend time scrolling through randomly themed videos, as everything is categorized based on the preaching segments. Masjid Jendral Sudirman conducts a variety of preaching segments; every Tuesday night, there is a regular recitation session with various study themes, including the recitation of the Nashaihlul Ibad book, the combination of Javanese culture and Islam, the study of the Risalatul Mu'awanah book, and discussions about the Prophetic biography (*sirah nabawiyah*).³⁹

On Friday nights, there is a regular study session with various themes; studying the book "Mauizhatul Mu'minin," studying the book "al-Adzkar," as well as other study themes relevant to life. During the month of Ramadan, there is a special session titled "Lesehan Ramadan" which discusses topics related to Ramadan. Lastly, there is a flagship program currently gaining a lot of interest from millennial audiences, namely the '*ngaji filsafat*' segment on Wednesday nights, consistently presented by Dr. Fahrudin Faiz, who is also a lecturer at the Sunan Kalijaga State Islamic University (UIN) in Yogyakarta.⁴⁰

The '*ngaji filsafat*' segment is scheduled for two hours on Wednesday night from 8:00 to 10:00. The first episode held on Sunday, April 21, 2013. To begin a philosophical study (*ngaji filsafat*),

³⁶ "Ngaji Filsafat Official (@ngajifilsafatofficial) • Foto dan video Instagram," 2023, https://www.instagram.com/p/CuRox3_vRIIt/.

³⁷ Masjid Jendral Sudirman, "MJS Channel - YouTube," 2023, <https://www.youtube.com/>.

³⁸ Ibid.

³⁹ Ibid.

⁴⁰ Ibid.

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the first theme raised was an introduction to philosophy, aimed at harmonizing the perceptions of the listeners. Currently, the total episode has been uploaded to the YouTube channel of 394 videos with a variety of interesting themes. Theme selection is determined by Dr. Fahrudin Faiz himself, usually, one theme contains the perspective of 3-4 different figures. For example, the theme for July 2023 is Philosophy of Childhood Education. Starting with the views of some famous figures, like Maria Montessori, an educator, scientist, and doctor from Italy. Continued with the view of Gurudev Rabindranath Tagore, a figure from Kolkata, India. The next one is the thoughts of the Muslim figure, Al-Ustadz Sheikh Abdullah Nashih Ulwan, who was born in Qodhi Askar, Halab, Syria. And finally, it will end with the idea of Ki Hadjar Dewantara, founder of Taman Siswa School.⁴¹

‘Ngaji Filsafat’ 144: The Philosophy of Love - Jalaluddin Rumi on MJS Channel

‘Ngaji Filsafat’ on the 144th episode held on Wednesday, February 22, 2017, raised the theme of philosophical love, the perspective used is Jalaludin Rumi's perspective. It has been viewed as many as 1.599.454 times, making Episode 144 the most popular episode on the MJS channel. The discussion on the philosophy of love was opened by Dr. Fahrudin Faiz with the general view of the thought of Jalaluddin Rumi, it was done so that both the listeners who have known Rumi and newly known can have a coherent thought.

Beyond the 'physical' is the opening of the discussion, where 'physical' signifies the visible form of something. For Rumi, the physical is merely an existence and cannot represent the essence of something. Just like humans, their bodies are part of the physical realm. Many people focus on their physical aspect, doing everything for the sake of a perfect appearance, even though the essence of humans lies in their spiritual side. Apart from urging us not to be deceived by the physical, Rumi also urges us to transcend forms to attain meaning. There are many physical things considered as causes but are veiled when humans assume that they will enter heaven due to their religious deeds, whereas they will enter heaven if it is God's will.

Furthermore, for Rumi, humans are a microcosm or a 'Small World' that can absorb the macrocosm or the 'Great World.' Therefore, it is not surprising that there is a hadith, "Whoever knows oneself, knows one's Lord." The macrocosm or the universe is a manifestation of the

⁴¹ “Ngaji Filsafat Official (@ngajifilsafatofficial) • Foto dan video Instagram.”

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attributes of God. A person who can understand oneself and the miniature universe within oneself can then understand their Lord.

Furthermore, for Rumi, intellect is not the pinnacle, but rather just a transit. Humans should not only stop at intellect but should be able to transcend it. No matter how great the intellect is, it can only process what has been seen or heard. The Sufi whirling dervish is also discussed, this dance is not just an ordinary dance, it contains a broad spiritual meaning in which several key teachings of Rumi are found. The reception of guidance is visualized with the right hand pointing upwards, not stopping there, when one successfully receives guidance, it must be spread to humanity, in this dance, it is symbolized by the left hand pointing downwards.

Switching to the core concept, which is the concept of love. Fahrurddin Faiz presents the concept of love through Rumi's perspective, where love carries the meaning of a universal feeling, accessible to all humans regardless of their religion, from culture. No one considers love as something ignoble. Love can serve as a remedy for all sorrows, weaknesses, and arrogance. Someone who claims to be a lover will no longer have any motive except for the beloved. All that remains is the priority to please the beloved, even to the extent of sacrificing oneself. This kind of love can train the soul of its owner to steer clear of arrogance, as a lover no longer thinks of oneself.

The more someone feels love, the deeper they immerse themselves in the spiritual goals of life. Through the divine purposes of creation, humans find the true meaning of their existence in the world, and that is what brings boundless inner happiness. The hallmark of true love is sincere devotion, devoid of preferences for pleasure or pain; all that remains is the vanishing of the ego. When one has truly loved Allah, there will no longer be a question of "how can I," but rather only a question of how Allah's approval can be attained?

Any form of expression born from love is always of positive value, as love only chooses to reveal what is best. When someone asked Rumi about what love is, he refused to define it. 'Do not ask about its meaning, if you become like me, then you will know.' Rumi invites us to experience a realm of emotion that can never be defined without undergoing it. Fahrurddin Faiz quotes Rumi's verses discussing love, stating that no intellect can define love; it can only be understood when directly experienced.

*Even though I've unraveled and explained love at length,
Yet when love comes to me, I become ashamed of my description.
Though my tongue has been able to elucidate it clearly,*

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*But without words, love shines even brighter;
While the pen rushes to write it down.
Words shatter into pieces when it comes to love;
In describing love, reason lies helpless;
Like a donkey lying in the humble mud;
Love itself is the one that explains love and the story of love.⁴²*

To explain the concept of 'unity' in love, Fahrudin Faiz quoted a phenomenal story from the Masnavi about Layla and Majnun. At one point, when Majnun was separated from Layla, he fell ill, causing his body temperature to rise. the doctor suggested surgery to remove some of his blood. But Majnun refused, for him hurting his body was as much as harming Layla since Layla had become united with every inch of his being. This illustrates the point when someone has truly immersed themselves in love, they can no longer distinguish themselves from the one they love; everything has fused into unity. Love possesses energy and power, capable of transforming anger into kindness, pain into health, and sorrow into joy.

Furthermore, to reach the level of true love for God, we must take the world as a burden. We cannot get closer to God if we are still burdened with the world. There are only two choices, inviting those around us to come closer to God or abandoning everything. We must be able to free ourselves from the world, but it does not mean we cannot think about the world at all. Just as a spruce takes only enough water but can produce pearls, so should man in taking the world. In the end, what Rumi taught about love is about feeling, which cannot be defined unless it has been felt.

Fahrudin Faiz succeeded in presenting the love philosophy material in an interesting and easy-to-understand way. Some viewers who felt helped and enlightened by the love philosophy material of Jalaluddin Rumi left an impression in the comment column "Subhanallah, *mantull*, the revelation, enlightenment & interpretation is very interesting, very useful to increase the insight/science of Bathin Spiritual." Write an account @ahmadhusnandar915, there is an account from @muhammadalijayakurnia7334 "Truly, I agree with his enlightening statement. Love brings feeling, the feeling of enjoyment, enjoyment of receiving illahhiyah. In conveying every material, Fahrudin Faiz always exhibits the general thinking of the characters being studied, so that both those who already know and newly learned about the thought of the character can have a complete understanding.

⁴² Habiburrahman El Shirazy, *Ketika Cinta Bertasbih* 2, vol. 2 (Jakarta: Republika, 2007), 69.

The Relevance of 'Ngaji Filsafat' Content to The Modern Era

Philosophy, as a discipline that seeks to understand the fundamental concepts of life, morality, knowledge, and existence, is often regarded as something abstract and distant from daily life. However, social media has opened the door for the ⁴³public to understand philosophy more easily and familiarly. Significant changes in various aspects of human life have been brought about by the advances of the modern world. Technology, science, and the view of life have undergone rapid changes. However, during this progress, one thing remains relevant and can give a deep insight into the challenges of the time, which is to study philosophy. Although philosophy is often considered an ancient discipline, philosophical thinking has invaluable relevance in the face of complexity and change in the modern era.⁴⁴

Philosophy teaches us to meditate on the essence of life, the purpose of existence, and the moral principles. In a fast and disturbing modern era, studying philosophy can give you a deep insight into the meaning of life. This understanding helps humans not only survive in a world full of complexity but also guides them in making ethical decisions in various situations.

The modern era is marked by incredible technological advancements. However, not all the consequences of technology are immediately beneficial. Studying philosophy can help humans critically examine the social, ethical, and moral implications of technological developments. Philosophical thinking encourages reflection on the impact of technology on society, the environment, and human values. Globalization and social changes in the modern era often led to identity crises and questions about the meaning of life.⁴⁵ Studying philosophy can help individuals understand themselves, contemplate the values they hold, and seek deeper meaning in their lives. Philosophy assists humans in comprehending their relationship with the surrounding world, helping to address the emptiness that often arises in an ever-changing world.

Philosophy not only raises questions but also teaches critical and analytical thinking methods. In the complex modern era, having the ability to think interdisciplinarily is highly valuable. Studying philosophy can provide a foundation for understanding various aspects of science, art, politics, and religion, which ultimately can open opportunities for innovative solutions to the

⁴³ Adenan Adenan dan Andi Mahendra, "Kontradiksi Filsafat Islam di Era Modern," *Jurnal Pendidikan dan Konseling (JPDK)* 5, no. 1 (2023): 3375.

⁴⁴ Kahari Kahari, Maryadi Maryadi, dan Endang Fauziyati, "Peranan Pendidikan Tasawuf Santri pada Kehidupan Modern dalam Perspektif Filsafat Idealisme," *Journal Of Social Research* 1, no. 9 (2 September 2022): 1023, doi:10.55324/josr.v1i9.220.

⁴⁵ Firdaus Wajdi, "Berfilsafat di Era Teknologi," *Jurnal Studi Al-Qur'an* 8, no. 1 (2012): 51.

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challenges of the modern era, which brings complex ethical dilemmas, such as environmental issues, human rights, and scientific advancements. Studying philosophy provides a basis for contemplating ethical principles and universal values in the face of changing times. By considering philosophical perspectives, we can seek more just and sustainable solutions to global challenges.

Studying philosophy remains relevant in the modern era. A deep understanding of the meaning of life, critical analysis of technological advancements, the ability to navigate identity crises, interdisciplinary thinking skills, and profound ethical reflection are some ways in which philosophy can assist us in addressing the challenges of our time. By cultivating philosophical thinking, humans can discover the direction and perspective necessary to lead a meaningful life amidst the complexity of the modern world.

Conclusion

Based on the analysis presented in this article, it can be concluded that in the 'Ngaji Filsafat' content managed by the MJS Channel team with the theme 'The Philosophy of Love in Jalaluddin Rumi,' they have successfully presented the material in a very light and engaging manner, leading the audience to delve into the philosophy of love in Jalaluddin Rumi with a deep understanding. In the content, Dr. Fahrudin Faiz presents this theme using Islamic philosophy, incorporating opinions from prominent philosophers, and drawing analogies from famous stories from the past, such as the story of Layla Majnun.

The philosophy of love by Jalaluddin Rumi, which has been carefully packaged in the content, is expected to serve as a reference for modern society amidst the issues caused by the narrowing of the meaning of love itself. Furthermore, the article's study on 'Exploring Jalaluddin Rumi's Philosophy of Love through the YouTube Content of Ngaji Filsafat MJS Channel' has certainly examined a highly specific theme, meaning that only a few small aspects are discussed in this article's study. As a prominent Sufi with a substantial body of work, this article can still be further explored, and there is a need for research and development in this theme. The author hopes for further research to be able to study channels as well as other channels of philosophy in addition to 'Philosophy' and can conduct review and analysis using different methods and perspectives, so that it can be possible to develop more varied and specific studies, especially in the development of communications technology increasingly contemporary as the present era.

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