

ANALYSIS OF M. QURAIISH SHIHAB'S PREACHING MESSAGE "IN THE STUDY OF LIVER DISEASE" ON NAJWA SHIHAB'S YOUTUBE CHANNEL

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Abstract

This study examines the message of M. Quraish Shihab's da'wah in studying liver disease on Najwa Shihab's YouTube channel. The focus of the problem in this article's research is what messages are in the study and which messages are more dominant in the study of liver disease delivered by M. Quraish Shihab. This study aims to find out what messages are contained in the study of liver disease. This study uses the descriptive content analysis method by analyzing the dialogue text in the liver disease study video. The data collection technique in this study is observation, namely by observing the video of the study of liver disease by M. Quraish Shihab on Najwa Shihab's YouTube channel. As primary data, the researcher will transcribe the video of the study of liver disease, which is divided into three parts. For secondary data, the researcher will write the da'wah messages from M. Quraish Shihab in the Study of Liver Disease on Najwa Shihab's YouTube channel. The study of liver disease contains three categories of da'wah messages: morals, aqidah, and sharia. The video's results on the liver disease study delivered by M. Quraish Shihab contained 25 messages. The results of the moral preaching messages were 13, the faith preaching messages were 10, and the sharia preaching messages were 2, so in this study of heart disease, moral messages dominated.

Keywords: Preaching Message, Study of Liver Disease, M. Quraish Shihab, Youtube

Abstrak

Penelitian ini meneliti tentang pesan dakwah M. Quraish Shihab dalam kajian penyakit hati pada channel youtube Najwa Shihab. Fokus masalah pada penelitian artikel ini adalah pesan apa saja yang ada dalam kajian tersebut dan pesan mana yang lebih dominan dalam kajian penyakit hati yang disampaikan oleh M. Quraish Shihab. Tujuan penelitian ini ingin mengetahui pesan apa saja yang terkandung dalam kajian penyakit hati. Penelitian ini menggunakan metode *descriptive content analysis* dengan cara menganalisis teks dialog yang ada dalam video kajian penyakit hati. Teknik pengumpulan data dalam penelitian ini adalah dengan cara observasi yaitu dengan melakukan pengamatan pada video kajian penyakit hati M. Quraish Shihab dalam channel youtub Najwa Shihab. Sebagai data primer peneliti akan mentraskip video kajian penyakit hati yang terbagi menjadi tiga bagian, dan untuk data sekunder peneliti akan menulis pesan-pesan dakwah yang disampaikan oleh M. Quraish Shihab dalam Kajian Penyakit Hati pada channel youtube Najwa Shihab. Kajian penyakit hati mengandung tiga kategori pesan dakwah, yaitu: akhlak, aqidah, dan syariah. Adapun hasil dari penelitian pada video kajian penyakit hati yang disampaikan oleh M. Quraish Shihab terdapat 25 pesan. Hasil pesan dakwah akhlak sebanyak 13 pesan, pesan dakwah aqidah sebanyak 10 pesan dan pesan dakwah syari'ah sebanyak 2 pesan, jadi dalam kajian penyakit hati ini didominasi oleh pesan akhlak.

Kata Kunci: *Pesan Dakwah, Kajian Penyakit Hati, M. Quraish Shihab, Youtube*

Introduction

In this modern era, technology is very sophisticated. Now, preachers use technology as a medium for their preaching; even Prof. M. Quraish Shihab and Najwa Shihab convey preaching messages through technological means and media such as YouTube (Estuningtyas, 2021). YouTube is a platform that many people can access; with the YouTube platform, everyone can upload their videos, especially content creators (Larasati, 2021).

YouTube has become one of the media for preaching (Hamdan & Mahmuddin, 2021). Da'wah means calling, summoning, and inviting (Qadaruddin, 2019). As Muslims, we must convey that da'wah is not only carried out by a kyai or religious figures (Mujahidin, 2021). Therefore, we must be able to utilize technology to convey goodness and call to the truth. As Allah says in the Qur'an, Surah Al-Baqarah verse 221, which means: "And Allah invites to Paradise, and forgiveness by His permission, and Allah explains His signs (commandments) to mankind that they may take heed" (Qadaruddin, 2019).

In preaching, there are messages called preaching messages (Faizin, 2018). The preaching message is everything that is communicated by the source (in this case, the preacher) to the recipient (mad'u) (DEVI, 2023). The preaching message is the process of conveying a message from a preacher to his mad'u (Purnamasari & Thoriq, 2021). The preaching message can be delivered anywhere, even in any way, as long as it does not violate the rules of Islamic law (Dinillah & SF, 2019). The preaching message contains Aqidah, Sharia, and Morals (Kamaluddin, 2016). Aqidah is a teaching that regulates the relationship between humans and God, which includes faith and worship (Daus & Pd, 2022). Sharia is the laws set by Allah for His servants (Nurhayati, 2018). Morals are human behavior or conduct; morals can be divided into two, namely mahmudah morals, which means commendable morals, and the second is mazuma morals, which means reprehensible morals (Wulandari et al., 2020).

Various previous studies have been conducted to analyze the preaching messages delivered by preachers. The research conducted by Taufiq Hidayat and Ida Afidah aims to find out what messages are contained in the video of the Prophet's preaching study. The results of this study show that the study of the Prophet's preaching contains three categories of preaching messages, namely Akidah, Sharia, and Morals (Hidayat & Afidah, 2022). Another study was conducted by Muhammad Mu'iz, which aimed to find out the contents of the messages of Aqidah, Sharia, and Morals contained in

the study of the Prophet's Birthday and the Love of the Apostles. The results of this study are as follows: The message of the Aqidah preaching in the Maulid Nabi Cinta Rasul study video on Najwa Shihab's YouTube channel obtained 13 messages, with a percentage of 41%. The message of Sharia preaching in the video study of the Prophet's Birthday: Love of the Apostle on Najwa Shihab's YouTube channel received 3 messages with a percentage of 9%. Moreover, the message of Akhlak preaching in the video study of the Prophet's Birthday: Love of the Apostle on Najwa Shihab's YouTube channel received 16 messages with a percentage of 50% (Mu'iz, 2021).

Various themes are discussed in da'wah activities, including liver disease. Liver disease is a disease or disorder that exists in the human heart; a liver disease that is attached to humans will affect their behavior and actions (Naan & As-Shidqi, 2022). Liver disease is the most dangerous disease because liver disease can damage everything in humans (Hafiun, 2023). Liver disease includes, among others, envy, jealousy, incitement, greed and so on (Cholik et al., 2022). This liver disease is included in the group of reprehensible morals, and Allah SWT does not like it (Muhit, 2022).

Liver disease is one of the themes included in Najwa Shihab's YouTube channel. The study of liver disease is divided into 3 episodes or parts, each lasting 11 minutes. Therefore, the researcher wants to know the contents of M. Quraish Shihab's preaching message in studying liver disease. The researcher chose the title "Analysis of M. Quraish Shihab's Preaching Message "In the Study of Liver Disease" on Najwa Shihab's YouTube Channel."

Research Method

This qualitative research uses the descriptive content analysis method. Descriptive content analysis is an analysis that is intended to describe in detail a message or a particular text (LETTO, n.d.). The descriptive analysis method intended in this study is carried out by analyzing the dialogue text in the liver disease study video. The data collection technique in this study is by observation, namely by observing the liver disease study video of M. Quraish Shihab on

Najwa Shihab's YouTube channel. As primary data, the researcher will transcribe the liver disease study video, which is divided into three parts. For secondary data, the researcher will write the preaching messages conveyed by M. Quraish Shihab in the Liver Disease Study on Najwa Shihab's YouTube Channel.

To explain the course of the research to be carried out, the researcher prepared a framework of thought regarding the theoretical conception of the stages of his research. The theoretical framework is made in a simple scheme that briefly describes the process of solving the problems presented in the research. The framework of thought briefly describes the theory used and how to use the theory in answering research questions.

Two general parts of thinking are used in everyday thinking and scientific research. The first is deduction, a thinking process that uses general premises moving toward specific premises. From general to specific. Second, induction is a process that uses specific premises to move towards general premises. This study wants to discover the message of M. Quraish Shihab's preaching in studying liver disease on Najwa Shihab's YouTube channel. The following is a framework of thought or logical reasoning framework used to find out M. Quraish Shihab's preaching message in the study of liver disease:

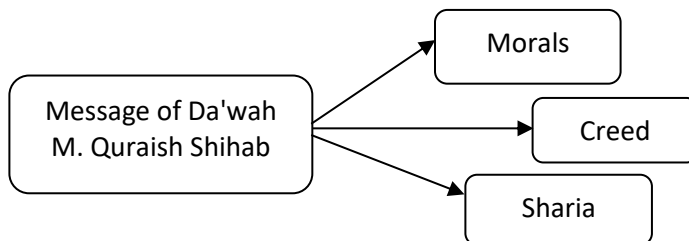


Figure 1. Analysis of M. Quraish Shihab's Preaching Message in the Study of Liver Disease on Najwa Shihab's YouTube Channel

Results and Discussion

The video of the study of liver disease is one of the themes of the da'wah content produced by the Najwa Shihab YouTube channel on May 18, 2018, M. This Najwa Shihab YouTube channel has several

categories, including Shihab and Shihab; this category discusses trendy topics related to Islamic teachings discussed by Abi Quraish Shihab and Mbak Najwa Shihab. Every discussion presented by Abi Quraish Shihab contains questions from netizens, and he immediately answers them in great detail, which is reinforced by the verses of the Al-Quran and As-Sunnah, as well as real examples around us. This study of liver disease is included in the Shihab and Shihab category and has three parts; the first is a video with a duration of 11 minutes, and the views on this video are 231,780 times. The main point taken in this first part is "Be careful with the heart" in the first discussion, Abi Quraish conveys the definition of the heart, which refers to the Al-Quran: "Heart can mean heart, can mean reason. So people who suffer from liver disease may have unhealthy minds or unhealthy hearts."

In the first part, there are several questions from Mbak Najwa and also from netizens and answered directly by Abi M. Quraish Shihab:



Pertanyaan pada durasi 00.26-01.30

Najwa Shihab: The fundamental question about the heart, when we talk about the heart, what does it refer to, Abi?

M. Quraish Shihab: If we refer to the Qur'an, the heart can mean the heart; it can mean the mind. So, a person who has a heart disease could have an unhealthy mind; it could also be an unhealthy heart. Health is a position where something is in a regular and reasonable place. If it is not normal, it could be that

the abnormality is because it is reduced; it could be that the abnormality is because it is excessive. It is the same with blood pressure; it is a standard size; if it is less than that, people have low blood pressure; if it is more than that, people have high blood pressure. Likewise, the heart has its place, and the mind has its place; it should not be excessive or reduced.

Questions at duration 01:41 - 02:51

Najwa Shihab: Does the Qur'an specifically mention what causes the heart to be filled with disease?

M. Quraish Shihab: The Qur'an speaks as well as the hadith speaks, that humans are created in a state of fitrah, their hearts are pure, but their environment can make them dirty, and their relationships make them dirty. On the other hand, their relationships make their hearts well-maintained and can even be filled with bright light. So, it depends on the input that enters the heart; if it is good, it becomes good. If it is terrible, it becomes destructive. The Prophet once described that the heart is immaculate and precise, but if someone sins, then a black drop drips on the clear glass. Repeatedly, he commits sins and does not immediately repent; then, the mirror will become rusty and cannot reflect or receive light. That is a person who is seriously hurt and mentally ill.

Question at duration 02:52 – 03:26

Najwa Shihab: So what are the types of heart diseases, Abi?

M. Quraish Shihab: The peak of heart disease is associating partners with Allah. There is arrogance, wanting to be praised, drowning in luxury. What is damaging is from one side if it is excessive. If we say, arrogance is an excessive attitude from what is reasonable. It is also called heart disease if it is reduced, such as being inferior and afraid of people, that is also a heart disease.

Najwa Shihab: So, the heart and mind functions must be balanced.

Question at duration 04:18 – 04:35

@Musdajaa: Is heart disease the same as human nature?

M. Quraish Shihab: Human nature No, humans are born in a state of purity; our environment makes us better or worse.

Question at duration 04:36 – 05:48

@tiarawati144: Mbak Nana, please ask Abi what causes us to get hurt so easily. It is a very effective alternative to overcoming heartache.

M. Quraish Shihab: Heartache and heart disease are two different things. Heartache can be born from excessive resentment, causing heartache seeing the treatment that causes resentment. We must realize that there is no use of resentment because resentment makes someone unable to think. Usually, there is no use of resentment because resentment makes someone lose friends; resentment prevents you from doing positive activities when you are finished remembering who gave birth to resentment in your heart.

Questions at duration 05:50 – 06:48

Wasul Falah: I want to ask Abi, can the liver disease mentioned in the Qur'an also bring about medical illness?

M. Quraish Shihab: It can be because the liver affects attitudes. The liver can lead someone to become vengeful so that they see everything in lousy form when they cannot think usually, and it can affect the physical. On the other hand, there is something we call psychosomatic. Psychosomatic is the source of the soul, but it gives birth to something in the human body and can affect ourselves and others.

Questions at duration 06:49- 08:49

Najwa Shihab: How do we realize that sometimes we don't know that we are suffering from heart disease? Are there any signs we can recognize from ourselves that something is wrong with our hearts?

M. Quraish Shihab: There are many; maybe the most prominent is the attitude of doubt or prejudice. We are not taught to think badly; we are taught to think well of God; we must not think badly of God. We should always seek justification for people's mistakes; if there is an excuse, find an excuse. There are people with mental illnesses who seek excuses for people's mistakes over people's truths. People who seek out people's mistakes are heart-sick

because their hearts are not clean. The heart should be steady; if in doubt, we must share the doubt; there is doubt that is accompanied by positive steps, and there is doubt that is accompanied by great suspicion; this is bad. If you are in doubt, look for the reason, and if you have evil thoughts, do not complain and do not find fault with others. If you look for other people's mistakes, you might measure them against yourself; that's a mental illness.

Questions at duration 08:50 - 09:42

Najwa Shihab: If our life is restless, is that included in its characteristics?

M. Quraish Shihab: Well, why should we be restless? God heals sickness, so ask God. Poor, God can provide wealth, so work with hope; no need to be restless. The Prophet SAW said, "Whoever finds himself in a healthy state and has food for his life until tomorrow, then he has become a person who is mentally healthy" Restless people, how will my life be next year? There is no need to be restless, work, and try while being optimistic. Pessimism is a form of mental illness. Do not be pessimistic; God still exists.

Questions at 09:47 – 10:45

Najwa Shihab: How should we behave towards people who don't like us, and how do we eliminate hatred even though we have tried to eliminate it?

M. Quraish Shihab: People who don't like you, the message of the Qur'an is to follow up that badness with goodness. Some people do good and bad to you, so do good to them. Don't do evil because if you do, you are like pouring gasoline on a fire. However, if you do good to a blazing fire, doing good makes you like pouring water on a blazing fire. So do good; he will become at least outwardly your friend and be reluctant to curse you.

In the 2nd part of "Medicine for Liver Diseases," which lasted 11.00 minutes with 114,738 viewers, there were several questions from Mbak Najwa and also from Netizens, which were answered directly by Abi M. Quraish Shihab:



Question at duration 00:05 – 01:08

Najwa Shihab: Have you ever wondered that Allah is the one who can turn hearts? Only Allah can open and close our hearts associated with heart disease. Does that mean Allah can also heal our hearts?

M. Quraish Shihab: Oh yes, of course, Allah has given us a way; if you want to cleanse your heart, this is the way. What is the way? Read the Qur'an, hang out with good people, do positive activities, and avoid this. Avoid that. That is why the Prophet teaches a prayer. "O Allah, you who turn hearts, strengthen my heart in carrying out the teachings of your religion" We must ask for God's help; we cannot do anything without Allah's help".

Question at duration 01:27 – 02:45

Sina Umami: If someone likes to show off their worship to others, will the worship they do get a reward?

M. Quraish Shihab: Of course not; Allah says in a Qudsi hadith, "I am the best partner; if someone associates me with something else, then I leave my share entirely to the other." In the Qur'an, Allah also says which means "we direct to the good works that they do, but because of showing off because of associating partners with Allah, we make those works useless before us" (QS. Al-Furqan [25]:23). There is also this, someone can show off to others, that he is giving alms, but it can be tolerated if it is done to invite others to give alms.

Questions at 05:45 – 06:15

Alisa Rahmi: Are there any practices to be aware of heart disease?

M. Quraish Shihab: Pray, get closer to Allah, associate with pious people, find friends who can advise, and avoid the wrong places.

Question at duration 06:17 – 07:00

@muvika_gendhis: How do we keep our hearts 'upright' amid a society that loves to gossip, criticize, and so on? I'm afraid I could get carried away if I continuously interact with those people.

M. Quraish Shihab: Don't interact with them; if necessary, isolate yourself. For example, if there is an epidemic in a place, do we need to go to that place? No, find a comfortable place. Also, if you feel that the environment where you live is wrong, then leave that place; Allah's earth is vast, and find a place that can keep you from getting trapped.

Question at duration 07:07 – 08:16

Faizin: Is there a most effective medicine for heart disease, brother?

M. Quraish Shihab: The medicine is to follow Allah's guidance; that is the only medicine. The Qur'an states, "On the Day of Resurrection, wealth is useless, children are useless, the only ones who are helpful are those who come to God with a safe heart, safe from disease, safe from arrogance, showing off, low self-esteem, and so on. And certain ones are safe from those who associate others with God.

Question at duration 08:83 – 09:40

M. Quraish Shihab: Brother, once Lukmanul Hakim was asked to bring the best body parts of a goat, he brought his heart and tongue. Another time he was asked to bring the worst, he also brought his heart and tongue; why is that? His heart and tongue are the center of a person's goodness that can encourage him to do positive or harmful activities. A tongue that praises speaks well and encourages people to do good; a clean heart encourages friendship and positive activities, and vice versa. Because let us guard our hearts and guard our tongues.

In the 3rd part, "Heart of Darkness, Lost Pahala," which lasts 9.45 minutes with 80,688 views, there are several questions from Mbak Najwa and also from Netizens, which are answered directly by Abi M. Quraish Shihab:



Question at 00:07 – 00:44

Najwa Shihab: I have mentioned earlier that heart disease is arrogance, showing off, and stinginess, which is also a heart disease. Excessive work to protect his wealth?

M. Quraish Shihab: Corruption is also a heart disease; he should feel enough, but because his heart is sick, he wants more, never feels enough, and feels less. Even though he has had wealth for 7 generations, he still wants to keep taking it. Because his heart is sick, and he is not satisfied with what they have.

Question at duration 00:45 – 01:47

Najwa Shihab: Is envy and jealousy a disease of the heart, Abi? Moreover, it seems that it is the most common now, Abi, envy towards someone.

M. Quraish Shihab: Yes, that is also a disease of the heart. Jealous people object to God's grace, meaning this: they disagree with God's policy of giving someone, so they want what someone has that God has given them; God will not give them anymore, let it be taken away, right? Envy. If he feels that what other people have is good, he should pray, "O Allah, also grant me what you have given him," not envy people even though it is God's grace.

Questions at duration 01:48 – 02:50

Najwa Shihab: Ujub or liking to brag, is that also a heart disease?

M. Quraish Shihab: Someone can feel God's grace to him. Feeling that grace exceeds God's grace to others is natural, but when he feels that excess, he must return it to God; nawa, this is God's grace. So even if he mentions to others that I am this, I am that, and always associates it with this is God's grace, I convey it not because I am arrogant, but I convey it as a form of gratitude to God. For example, the Prophet said, "I am the best son of Adam, but I say this not to brag but to be grateful for what has been bestowed upon him" Someone asked the prophet, "O prophet, I want to look good, I want my clothes to be good, is that called arrogance? it is not arrogance, it is a form of gratitude that God has bestowed upon him, as long as you do not belittle people with the advantages that you have. What is forbidden is feeling tremendous and insulting others.

Questions at duration 04:17 – 05:53

Najwa Shihab: Riya' or likes to show off; what's the difference with ujub?

M. Quraish Shihab: More or less the same.

Najwa Shihab: But often riya' is associated with acts of worship, as if he is the most pious, knows religion, so he shows off; what is riya'?

M. Quraish Shihab: Yes, that's right, he wants people to see that he is excellent. That's why sincerity is said to be the opposite of riya', an attitude that remains consistent whether people see him or not, know him or not, consistent. It's the same for him, praised or criticized, but if you want to be praised, doing something so that you are not criticized that's not good. For example, some people respect their parents, but the purpose of that respect is to be seen by others because they fear criticism, which is terrible. Respect for parents must come from the heart as a form of respect for them.

Questions at 06:00 – 07:43

Najwa Shihab: There is an expression that the most challenging thing for humans to do is to be sincere. Is that right, Abi?

M. Quraish Shihab: Because sincerity is very secret, described by the Prophet, *riya'* is like a black ant walking on a slippery rock under the night; on a slippery rock, it is not visible because of the night. So it could be that one person has done something sincerely, but because of the temptation of evil, he is not sincere. Abi gave an example: "A beggar came to ask for help, went inside to get money, I wanted to give him a silver coin, but it crossed his mind "it's not good, later people will think I'm stingy" I only gave him two thousand, his sincerity changed. He gave two thousand, but his sincerity was different "that's why sincerity is very difficult, we are not aware that we are not sincere.

Questions at duration 09:10 – 10:10

Najwa Shihab: How do we keep the intention by the demands of our religion, guarding the heart?

M. Quraish Shihab: The difficulty lies in guarding the heart, trying, and doing activities. Connecting ourselves to God will protect us because we always have a relationship with God. Well, that's why, in religion, it should start with *bismillah*; I started this job for the sake of Allah. If the relationship with Allah is broken, Satan enters, and lust enters, but on the one hand, we have to try our best; on the other hand, we have to say that God will not burden us beyond our capabilities.

From the conversation of the study of liver disease above, there are three categories of preaching messages, namely Moral Messages (Praiseworthy Behavior), *Aqidah* (Success or belief in Allah SWT), and *Sharia* (Islamic Law or Islamic guidance. The researcher will present it in point-by-point form to be more precise and detailed. The following is an excerpt from the study that includes preaching messages:

a. Moral Message

- 1) The Qur'an speaks as well as the hadith that humans are created in a state of nature; their hearts are pure, but their environment can make them dirty, and their relationships make them dirty. On the other hand, their relationships make

their hearts well-maintained and can even be filled with bright light.

- 2) No, humans are born in a state of purity; our environment makes us better or worse.
- 3) There is no use in holding grudges because holding grudges makes someone unable to think usually; there is no use in holding grudges because holding grudges makes someone lose friends; there is no use in holding grudges because holding grudges prevents you from making positive activities when you are finished remembering who created the grudge in your heart.
- 4) The heart should be firm; if in doubt, we should share the doubt; there is doubt that is accompanied by positive steps, and there is doubt that is accompanied by great suspicion; this is bad. If you are in doubt, find the reason; if you think badly, don't complain and find fault with people.
- 5) People are anxious about how my life will be next year. Don't be anxious; work and try while being optimistic. Pessimism is a form of mental illness. Don't be pessimistic; God still exists.
- 6) If someone does something terrible to you, be kind to them. Don't do something wrong because if you do something terrible, it's like pouring gasoline on a fire. However, if you do something good to a blazing fire, doing something good makes you like pouring water on a blazing fire. So be kind; he will become your friend outwardly and be reluctant to curse you.
- 7) For example, some people respect their parents, but that respect is intended to be seen by others because they fear criticism, which is terrible. Respect for parents must come from the heart as a form of respect for them.
- 8) Abi gave an example: "A beggar came to ask for help and went inside to get money. I wanted to give him a silver coin, but it crossed his mind. "It is not nice; people will think I'm stingy." I only gave him two thousand, and his sincerity changed. He gave two thousand, but his sincerity was different, "that's why

being sincere is very difficult; we are not aware that we are not sincere.

- 9) Keep trying and doing activities by connecting ourselves to God; we will be protected because we always have a relationship with God.
 - 10) Allah has given us the way; if you want to cleanse your heart, this is the way. What is the way? Read the Qur'an, hang out with good people, do positive activities, and avoid this. Avoid that.
 - 11) There is also this: Someone can show others that he is giving alms, but this can be tolerated if it is done by inviting others to give alms.
 - 12) If you feel your environment is terrible, leave that place; Allah's earth is vast, so look for a place to keep you from getting trapped.
 - 13) His heart and tongue are the center of a person's goodness, and they can encourage him to do positive or harmful activities. A tongue that praises and speaks well encourages people to do good; a clean heart encourages them to be friends and positive activity, and vice versa. Therefore, let us guard the heart and the tongue.
- b. Aqidah Message
- 1) The Prophet once described that the heart is immaculate and precise, but a black drop drips on the clear glass if someone sins. If he repeatedly commits sins and does not immediately repent, the mirror will rust and will not be able to reflect or receive light. That is a person who is seriously hurt and mentally ill.
 - 2) We are not taught to think badly of God; we are taught to think well of God; we must not think badly of God. We should seek justification for people's mistakes; if there is an excuse, find an excuse. There are people with mental illnesses who find excuses for people's mistakes over people's truths.
 - 3) God heals the sick, so ask God. Poor, the one who can give wealth is God, so work with full hope; no need to be anxious.

The Prophet said, "Whoever finds himself in a healthy state and has food for his life until tomorrow, then he has become a person with a healthy soul."

- 4) If he feels that what other people have is good, he should pray, "O Allah, grant me the same as you granted him," instead of being jealous of people even though it is God's gift.
- 5) So even if he mentions to others that I am like this, I am like that and always relate it that this is a gift from God. I convey it not because I am arrogant but as a form of gratitude to God.
- 6) Someone asked the prophet, "O prophet, I want to look good; I want my clothes to be excellent. Is that called arrogance? It is not arrogance; it is a form of gratitude that God has bestowed upon him, as long as you do not belittle people with the advantages you have. What is forbidden is feeling tremendous and belittling others.
- 7) If we break off our relationship with God, Satan enters, and lust enters, but on the one hand, we must try our best; on the other hand, we must say that God will not burden us beyond our capabilities.
- 8) There is a prayer taught by the Prophet: "O Allah, you who turn the hearts, make my heart firm in carrying out the teachings of your religion" We must ask for God's help; we cannot have anything happen without God's help".
- 9) Allah says in a hadith Qudsi, "I am the best partner; if someone associates me with something else, then I leave my share entirely to the other." In the Qur'an, Allah also says which means "we are directed towards good works what they did, but for the sake of showing off by associating partners with Allah, We made their deeds useless before Us" (QS. Al-Furqan [25]:23). There is also something like this, it could be that someone shows another person, that he gives alms, but it can be tolerated if it is done to invite others to give alms.
- 10) Pray, get closer to Allah, associate with pious people, find friends who can give advice, and avoid the wrong places.

c. Message of Sharia

- 1) That is why in religion, it should start with bismillah; I start this work for the sake of Allah.
- 2) Following all the guidance of Allah is the only cure. The Qur'an states, "On the Day of Resurrection, wealth is useless, children are useless, the only ones who are helpful are those who come to God with a safe heart, safe from disease, safe from arrogance, showing off, low self-esteem, and so on. And certain ones are safe from those who associate others with God.

In the video of the study of liver disease delivered by Abi M. Quraish Shihab, there are 13 messages of moral preaching, 10 of faith preaching, and 2 of Sharia preaching. So, moral messages dominate in this study of liver disease.

Conclusion

From the discussion of the study of liver disease above, there are three categories of preaching messages, namely Moral Messages (Praiseworthy Behavior), Aqidah (Success or belief in Allah SWT), and Sharia (Islamic Law or Islamic guidance. The study of liver disease delivered by Abi M. Quraish Shihab contains 13 moral preaching messages, 10 aqidah preaching messages, and 2 sharia preaching messages. So, in this study of liver disease, it is dominated by moral messages.

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