



Media Literacy and Differences in Scholars' Views on *Nasab* Ba'alawi: Understanding the Historical Context

Ajrun 'Azhim Al As'hal¹, Maydani Nur Majidah¹, Ramadhanita Mustika Sari¹

¹Islamic State University of Sunan Kalijaga Yogyakarta, Indonesia

Abstract. This research aims to explain the different points of view of several scholars about the history of *Nasab* Ba'alawi, which is circulating on social media, especially on Tiktok, and discuss that the media has a significant role in disseminating information, especially about *Nasab* Ba'alawi. The research method used is qualitative with virtual ethnography. The informants in this study are *Kyai* Baha in the @Gopar account, Prof. Quraish Shihab in the @Renanda account, and *Kyai* Yahya in the @NU Online account on TikTok. This research was conducted on November 06-November 13, 2024. The data collection technique uses participatory observation, digital document analysis, and digital footprint analysis. The analysis techniques used are content analysis in accounts and digital network analysis. The results of Media literacy helps Muslims approach differing views objectively, avoid fanaticism, and foster unity in diversity by critically assessing information amidst overwhelming media flows. Scholars like *Kyai* Baha, Prof. Quraish Shihab, and *Kyai* Yahya stress respecting the descendants of the Prophet Muhammad without causing societal divisions. They highlight that the virtue of *Nasab* Ba'alawi lies in social and moral contributions, with noble morals being the primary basis for respect rather than lineage.

Keywords: *Media literacy; Nasab Ba'alawi; Scholar; History*

INTRODUCTION

Media literacy shapes people's understanding of religious issues (Humaizi et al., 2024). One of them is the debate about *Nasab* Ba'alawi. Good media literacy makes people more critical and wise in receiving information widely spread in the mass media and social media (Cho et al., 2024). Differences of opinion among scholars about the *Nasab* Ba'alawi create diverse social dynamics among Muslims, especially in areas with historical ties to the Ba'alawi Family. This difference occurs because the views of scholars are influenced by different historical sources, perspectives, and social contexts (Faradhi, 2024). The scholar's view in *Nasab* Ba'alawi will show a difference because of the historical interpretation of religious figures. The scholar who prioritizes a contextual approach will invite the public to understand history in a broader frame (Dias & Hanafi, 2024). The difference in views of scholars regarding *Nasab* Ba'alawi can be a source of diversity of understanding that enriches people's insights if it is based on a good understanding of media literacy.

Several studies on literacy in society, such as those conducted by Aulia et al., (2024), research the society developing in Indonesia today, which plays a vital role in increasing literacy for the community. In line with the research, Susanti, (2024), entitled *Strengthening Digital Media Literacy in Fighting the Spread of News Hoax to Children and Adolescents*, explained that the digital era requires good media literacy skills to know how to distinguish valid news from hoax news, especially among children and adolescents. There are also several studies on the *Habib* polemic, especially *Nasab* Ba'alawi, such as Kurdi et al., (2024), which explain that there are still many polemics in society about the lack of understanding of *Habib* and the descendants of the Prophet Muhammad. The public usually only participates or only knows in laymanship. Muhajir & Alatas, (2023) entitled *The Debate on The Ba'alawi Lineage in Indonesia: Highlighting Weakness in The Genealogical Record*. This research reveals that the debate about the Ba'alawi lineage in Indonesia is unprecedented, but the Ba'alawi will still be respected and loved by the Islamic community.

Nasab Ba'alawi is a descendant of the Prophet Muhammad through Ahmad Al-Muhajir, who migrated from Basra, Iraq, to Hadramaut, Yemen, in the year 320 Hijri (Muhajir & Alatas, 2023). In order to maintain the purity of their offspring, they perform endogamous marriages so that their descendants remain of Arab descent and are not mixed with descendants from other non-Arab nations (Rania & Fernanda Desky, 2024) *Nasab* Ba'alawi, who lives in Indonesia, is usually known as *Habaib* or *Habib*, which means "the beloved" (Muhajir & Alatas, 2023). The polemic about the emergence of doubts about Ba'alawi's destiny as a descendant of the Prophet Muhammad SAW began with a study conducted by Imaduddin Utsman in October 2022. The study found an old record that the descendants of the Prophet Muhammad do not have a bloodline with Ba'alawi's ancestors. This situation has caused much debate among scholars about the origin of *Nasab* Ba'alawi. The difference in the views of scholars about the *Nasab* Ba'alawi also impacts people's thinking patterns. Therefore, media literacy is needed in dealing with the different views of scholars regarding the *Nasab* of Ba'alawi to help the public critically and objectively assess information and avoid misunderstandings (Masni et al., 2024).

The purpose of this study is to explain the different points of view of some scholars about the history of *Nasab* Ba'alawi, which is circulating on social media, especially on Tiktok and discuss that the media has a significant role in disseminating information, especially about *Nasab* Ba'alawi. The reason for this goal is that media literacy affects how people receive and interpret the different views of scholars about *Nasab* Ba'alawi, primarily through access to historical information and diverse views. Good media literacy allows individuals to critically evaluate information, weigh sources, and compare the opinions of scholars based on a broader historical context. The Indonesian people currently feel this situation is due to the polemic of scholars about the history of *Nasab* Ba'alawi. Solid media literacy can help the public understand that the difference is natural in the framework of a plural historical understanding and make the community more open in responding to the diversity of views of scholars.

This research must be carried out for at least two fundamental reasons. First, media literacy plays a vital role in society because it helps individuals understand, assess, and filter information wisely amid a rapid and massive flow of information. People in the digital era often face information that is only sometimes valid. Good media literacy will allow a person to distinguish between facts and opinions, understand the context of the news, and evaluate the accuracy of information. Second, the differences in the views of scholars about the historical differences in *Nasab* Ba'alawi that appeared on social media, especially on TikTok, caused unrest and pros and cons in the community. The differences in the views of scholars on *Nasab* are often related to various historical interpretations, which can be explained by adequate media literacy. Therefore, the public must understand the importance of media literacy in interpreting the different views of scholars regarding the *Nasab* of Ba'alawi in the historical context.

METHOD

This research uses a qualitative approach. Qualitative approach is an approach that aims to understand behavior, phenomena and social and cultural events through descriptive and narrative collection and analysis (Wulandari et al., 2024). Virtual ethnographic method. Virtual ethnography is a method used to see digital users' state or social events (cyberspace) (Achmad & Ida, 2018). Virtual ethnography aims to question the globally existing assumptions regarding the internet and then define the internet as a medium for communication. Researchers consider this method appropriate for comprehensive analysis (Prajarto, 2018). This method also allows researchers to select the essential things needed. The use of TikTok social media to disseminate information is faster than print media. The selection of research informants using. This research was conducted on November 06-November 13, 2024.

The informants from this study are *Kyai* Baha in the @Gopar account, Prof. Quraish Shihab in the @Renanda account, and *Kyai* Yahya in the @NU Online account on TikTok. The data collection technique uses participatory observation, digital document analysis, and digital footprint analysis. Researchers make participatory observation to observe users' behaviour patterns and interactions on TikTok social media. Researchers need to analyze digital documents and data in the form of posts, comments, images, videos, and metadata available on TikTok to add to and support user behaviour patterns. The analysis technique used is content analysis on accounts, accounts in discussing the history of Ba'alawi based on TikTok social media and using social network interaction analysis in finding out and sorting out the relationship between the background of the ulama and the level of popularity on Tiktok social media.

RESULT AND DISCUSSION

Views of Scholars on *Nasab* Ba'alawi in Indonesia

Nasab Ba'alawi, or Alawiyyin, is a group of people whose fate is connected to the Prophet Muhammad SAW through Ali bin Abi Talib and Fatimah Azzahra binti Muhammad SAW. In general, the name Ba'alawi refers to the descendants of Alwi bin Ubaidillah bin Ahmad Al Muhajir bin Isa bin Muhammad bin Ali al-Uraidi bin Ja'far bin Sadiq bin Muhammad al-Baqir bin Zainal Abidin bin Husein bin Ali bin Abi Talib (Hasib, 2018). The descendants of Ba'alawi claim to have

a direct relationship with the Prophet Muhammad SAW through Hussein, the grandson of Muhammad SAW. So, this *Nasab* or genealogy of Ba'alawi is generally the lineage of the Prophet Muhammad SAW through Ali bin Abi Talib and Fatimah Az-Zahra, who had children Hasan and Husein and then the lineage continued to Ahmad bin Isa al-Muhajir. The descendants of Ahmad bin Isa Al-Muhajir then migrated from Basrah, Iraq and then settled in Hadramaut, Yemen.

Ahmad Al-Muhajir's purpose in migrating was to avoid the endless and worsening defamation turmoil in Basrah, Iraq. He seeks a safe country far from the slander polemic to protect his family and descendants (Rosyid Abdul Majid et al., 2022). The descendants of Ahmad al-Muhajir then developed through his son Ubaidilah and continued to his grandson, Alawi bin Ubaidillah, who became the origin of the name Ba'alawi. The descendants of Ba'alawi are spread to various parts of the world and are famous for their deep scientific traditions and *da'wah*, including in Indonesia. The name Ba'alawi has different titles in each country. In Egypt, they call the descendants of Ba'alawi by Syarif, while in Indonesia, the descendants of Ba'alawi are called habaib or habib (Hasib, 2018). Around the 17th and 20th centuries AD, there began to be a migration of the habaib from Yemen to the Indian Subcontinent.

A significant milestone began with the relocation of the family of Sayyid Sheikh bin Abdullah al-Aydrus to Ahmadabad, India. The descendants of the Habaib family from Ahmadabad then lived and spread to various regions. They later settled in areas of the archipelago, including Aceh. In Tanah Rencong, for example, a habib al-Aydrus who is quite famous is Sayyid Zainal Abidin bin Abdullah alias Syarif Keumala (Kumparan, 2024). The descendants of Ba'alawi who entered Indonesia came as traders, scholars, and missionaries who later had a role in the spread of Islam by establishing Sufi educational institutions and orders such as the Alawiyah Order, which emphasized love for Allah and His Messenger. Many great scholars, Islamic figures, and Walisongo came from this *Nasab* Ba'alawi. In addition, the Ba'alawi also play a role in philanthropy in Indonesia, which makes the Ba'alawi very respected, especially in Indonesia itself. Respect for *Nasab* Ba'alawi is based on blood and spiritual closeness with the Prophet Muhammad SAW, who has given his prestige or authority in society.

Nasab or lineage is considered very important in the Ba'alawi Lineage. This descendant is strictly guarded through the genealogy recorded by *Nasab* experts. Polemics related to *Nasab* arise when the validity of the claims of descendants from several individuals or families is questioned. Some have questioned the authenticity of the documents and genealogical records used to support the claims, especially in the modern era when more and more people claim Ba'alawi's status without sufficient evidence. On the other hand, opposition began to arise regarding *Nasab* Ba'alawi as a descendant of the Prophet Muhammad SAW. This triggered pros and cons related to *Nasab* Ba'alawi, which has been a hot topic in society for a long time. This issue became even more heated when a scholar from Banten, K.H. Imaduddin Utsman al-Bantani, openly denied and firmly rejected *Nasab* Ba'alawi as a descendant of the Prophet Muhammad SAW. K.H Imaduddin expressed his opinion in the "Scientific Seminar on the History of Nusantara Ulama" which was held at the University of PGRI Banyuwangi (UNIBA) Campus on October 3, 2024, stating that:

"Ba'alawi in Indonesia is in the 9th Hijri and is no longer recorded in history, so it has been cut off and has not reached the Prophet Muhammad SAW. " (Youtube Pecinta Ulama)

Apart from this statement, KH Imaddudin also showed facts through his literature research based on books and data from *Nasab* manuscripts related to the *Nasab* Ba'alawi, which was only written by Ali Ash-Syakran around the 9th or 10th century Hijri. KH Imaddudin also denied the manuscript by Ali Ash-Syakran because the nasal he wrote was manipulated a lot, and even KH Imaddudin considered Ash-Syakran a fraud. al-kadzdzab) for having falsified the *Nasab* of the descendants of Ba'alawi only based on personal engineering. This can be seen from the many names in the series of *Nasab* that are not verified by records in the book of *Nasab* or reliable contemporary manuscripts (Liputan 6, 2024). In addition, in his research, KH. Imaduddin also mentioned that al-Muhajir was recorded as having no children, Ubaidillah or Abdullah, and never even migrated to Hadramaut, so Ubaidillah is considered a fictitious figure because no evidence of his existence is found in the book of *Nasab* and verified manuscripts (*mu'tabarah*) (Al-Bantani, 2022). Therefore, based on KH Imaduddin's research, the rebuttal related to the *Nasab* Ba'alawi is based on the fact that the *Nasab* has been cut off from al-Muhajir and does not have a child Ubaidillah or Abdullah, who is considered the father or origin of the Ba'alawi descendants.

Polemics and debates related to *Nasab* Ba'alawi continue to be a conversation among Indonesian people, especially on social media, especially TikTok. Based on the context of social media, especially TikTok, the pros and cons of *Nasab* Ba'alawi began to emerge from various arguments. In essence, the existence of TikTok has provided a comprehensive and free discussion space so that anyone can express or refute an opinion. However, on the other hand, freedom of opinion will also trigger divisions. In a discussion related to *Nasab*, this is sensitive, so sometimes the discussion will run more emotionally, mainly if what is being debated is not based on deep and wise knowledge because endless debates will undoubtedly have an impact on the unity of Muslims. Some issues that have become debated related to the issue of *Nasab* Ba'alawi include the validity of genealogy, the use of titles as syarif/sayyid/habaib, and social and political roles (Sadili, 2024). This is of particular concern to several Indonesian scholars who participated in highlighting and giving their views regarding Ba'alawi's claim as a descendant of the Prophet Muhammad SAW. Some of the opinions or views of Indonesian scholars in this study include *Kyai* Baha, Prof. Quraisy Syihab, and *Kyai* Yahya, which were obtained through TikTok media.

1. *Kyai* Baha or KH Ahmad Bahauddin Narsalim

Kyai Baha is a scholar from Central Java who is part of the fourth generation of Qur'an expert scholars from his father, KH Nursalim al-Hafizh. In this case, *Kyai* Baha highlighted problems related to *Nasab* Ba'alawi, which became a topic of discussion on social media. Based on *Kyai* Baha's statement obtained from the TikTok account, @Gopar stated that:

"In the past, most of these walisongo were the dzuriah of the Prophet Muhammad SAW from the Ba'shaybah dynasty. Yemen was referred to as the city of the dead or hadaromaut by the Arabs in ancient times. Hadaro has the meaning of coming, while maut has the meaning of death. In the past, the first time the prophet lived there was the dzuriyyah of the prophet Ahmad Al-Muhajir. Then the name of this deadly hadaro was thrown away

because there began to be many righteous people and habibs who were 'alim very fond of tafa'ulan and finally called Yemen. In addition, the death hadaro is referred to as Yemen because it is on the right side and leads to the Kaaba. So, the number of dzuriyyahs of the Prophet that is the most in Yemen includes rotibul haddad."



Figure 1. *Kyai Baha's Views Regarding Nasab Ba'alawi's*
Source: TikTok account @Gopar

Based on *Kyai Baha's* statement through the TikTok account @Gopar, he believes that this *Nasab* is not an event for bravado or pitting power (strength) in the community but as a means of self-control. In this case, *Kyai Baha* stated that this Ba'alawi came from the descendants of Ahmad al-Muhajir, who later settled in Hadaromaut or Yemen. This is in line with Jamil (2016), which states that in his view, it is based on Islamic teachings that respecting the descendants of the Prophet Muhammad SAW is part of the respect for the Prophet Muhammad SAW. Jamil, (2016) Considering that *Nasab* is important, it will help humans stay away from unpraiseworthy morals. In line with this, *Kyai Baha* stated: *"The previous prophets were also proud of their fate and followed the behaviour of their predecessors. So the troublesome thing is that he is proud of his destiny but does not want to imitate or practice the good things of his ancestors"*. This statement was conveyed in a public recitation of *Kyai Ahmad Mutamakkin's* haul in Kajen Village, Margoyoso, Pati, Central Java, on Thursday, July 27, 2023. So, the problem of *Nasab* Ba'alawi should not be debated further because the *Nasab* should be correlated with behavior.

2. Prof. Quraish Shihab

Quraish Shihab is a Muslim scholar famous for being a mufasir of the Qur'an in Indonesia. He has moderate views related to several aspects of Islam, including polemics of *Nasab* or descent. Quraish Shihab spoke out regarding the debate on Ba'alawi's destiny and also expressed his views obtained from the TikTok account @Renanda, stating that:

"The descendants of the prophet who came to Indonesia generally came from Hadramaut. Before arriving in Hadramaut, his grandfather was previously in Iraq and then migrated from Iraq not to make a living but to teach religion and unite the people. His children continued their mission until they reached a man named Al-Faqih Muqaddam. He is a

figure with good morals in preaching so that he does not use violence to convey Islamic religious knowledge".

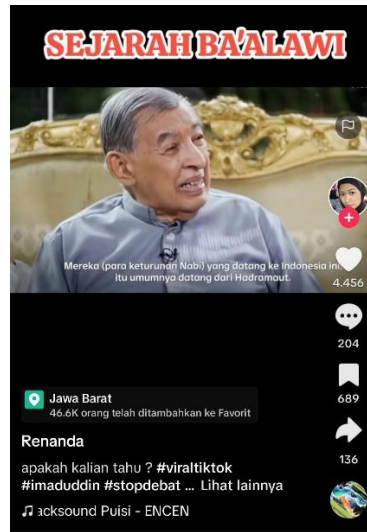


Figure 2. Quraish Shihab's Views on *Nasab* Ba'alawi

Source: TikTok account @Renanda

Quraish Shihab is of the view that these Ba'alawi people do intend to migrate to Hadramaut not to make a living but to spread Islam. The spread of Islam in Hadramaut is carried out with love and without violence; this is in line with the teachings of the Prophet, who emphasizes morality more than knowledge. In addition, Prof. Quraish Shihab stated that:

"It is permissible to disagree on this issue of Nasab, whether Person A is a descendant of the Prophet SAW or not. However, always remember what the Prophet SAW taught; there is no need to claim anything about Nasab. Prove this through your morals and knowledge," explained Quraish Shihab, as quoted from the Kupas Channel YouTube account on May 12, 2023. According to Quraish Shihab, the debate about the descendants of the Prophet Muhammad SAW leads to an attitude of insulting each other, cornering, condescending and other harmful things that are not the teachings of the Prophet Muhammad SAW.

In his view, a noble destiny like Ba'alawi is an honour but not a guarantee of salvation or privilege in the sight of Allah if good morals and piety do not accompany it. He invited Muslims to respect the Prophet's family without exaggeration and emphasized more aspects of one's practice and contribution in life. This aligns with Islamic teachings that judge a person based on his charity and piety, not solely by descent or social status (Tirto, 2024). Quraish Shihab emphasized the importance of respecting and honouring the descendants of the Prophet Muhammad SAW. In addition, he also emphasized that loving the family and descendants of the Prophet Muhammad SAW is a form of love for the Prophet, as exemplified in several verses of the Qur'an and hadith. However, Quraish Shihab also always emphasizes that a person's glory in the eyes of Allah SWT is not solely determined by lineage but by faith, piety, and good deeds. Therefore, instead of arguing and insulting each other endlessly, it is better to highlight morals, knowledge, and devotion to the Prophet Muhammad SAW.

3. *Kyai* Yahya or KH Yahya Cholil Staquf

Kyai Yahya is an Indonesian scholar who serves as the General Chairman of PBNU 2022-2027. *Kyai* Yahya's view has a vital role in society, especially among NU people themselves. This is because *Kyai* Yahya is known to have an approach that focuses on equality, brotherhood, and good morals by NU principles. *Kyai* Yahya also highlighted the statement of opposition from KH Imaduddin Utsman. In this case, it was obtained from the TikTok @NU Online account, explaining that:

*"The record sought will not be complete; most deny that there is a void in 700 years; after being examined, there is only a void of 100 years, then 50 years, but it still needs to be completed. This will not be possible because the tradition of recording Islam is new. Arabs cannot take notes. However, there is a history of word of mouth. If you want to take care of the fate of the Prophet Muhammad to the Prophet Ibrahim, record where the source comes from, it will be troublesome, especially until the prophet Adam. The first one is husnudzon already. The second is that the Nasab is not only a genealogy from men. In fact, the genealogy of Nasab from men also does not have to be a handle. I prefer *Kyai* Maimun Zubair, who views men and women as equal. So the Nutfah of prophecy has the same dignity. There is no difference. If men's destiny must be glorified, women must also be equally noble. Moreover, this is a common thing in religion, such as lailatul qadar, which is kept secret, and the time of mustajab, which is also secret. This is so that we can start everything without exception. So there is no need to feel the most, but the important thing is just to glorify each other."*



Figure 3. *Kyai* Yahya's views on Ba'alawi's Lineage

Source: TikTok account @NU Online

Kyai Yahya stated that doubts regarding Habaib's lineage would cause debate that was not considered good for the sustainability of religious people. However, in line with Islamic principles that judge human beings based on charity and piety, *Kyai* Yahya emphasized that the debate about *Nasab* should not be a source of division or prioritization of one group over another. For him, a person's value and honour are more seen from their contributions, morals, and deeds. Respecting

the noble destiny is important, but it should not be an excuse to create excessive fanaticism or exclusivity that divides the people. In this case, instead of arguing with each other regarding doubts about this *Nasab*, *Kyai* Yahya invited Muslims to think positively and *husnudzon* when related to the *Nasab* of the Prophet Muhammad SAW. This is in accordance with the principles of Nahdhatul Ulama, which emphasizes the importance of maintaining good relations between Muslims by prioritizing moderation and sticking to Islamic principles that emphasize justice, simplicity, and balance, where this is an interpretation of respect for the noble *Nasab* which must be accompanied by high moral and social responsibility, so as not to cause division and excessive fanaticism.

Media Literacy and Representation of *Nasab* Ba'alawi

Print and digital media play a significant role in disseminating various information and views (Zhang & Lu, 2024). Starting from historical research to the opinions of scholars about *Nasab* Ba'alawi. Responsible media usually present accurate information by referring to valid historical sources and views from various parties (Chan, 2024). However, not a few media do not pay attention to the accuracy of the data or do not verify the information submitted. This condition requires the public to have strong media literacy to understand this complex topic with a broader and more critical perspective. The main challenge in understanding *Nasab* Ba'alawi lies in the need for authentic and well-verified historical data. Most of the evidence comes from documents that may have undergone alterations or been lost over time. Media literacy is the ability to understand, analyze, and evaluate information conveyed through various media, including topics involving historical and religious discussions (Shieh & Nasongkhla, 2024).

The context of the different views of scholars about *Nasab* Ba'alawi in media literacy is very relevant to understanding the origin, development, and spread of *Nasab* Ba'alawi. This nasal is one of the nasals that is considered to have a direct relationship with the descendants of the Prophet Muhammad SAW. The need for media literacy is critical because people often receive information that needs to be verified (Shamsiya Abidovna, 2024). This information is mainly related to the history of *Nasab* Ba'alawi, which has spread to various social media platforms, especially TikTok. Therefore, understanding media literacy helps the public to sort out valid and unreliable information (Nurhaipah & Ramallah, 2024), especially regarding susceptible religious issues. Like one of the comments from the @Sarung Miorod account, which responded to a video from *Kyai* Baha on @Gopar who asked "*Baisyaban is not Ba'alawi Kyai, is it?*" and replied by @Gopar "*still a descendant of Ba'alawi*". The comment shows the interaction and ability of netizens to implement media literacy by asking questions and validating statements uploaded by the @Gopar account.



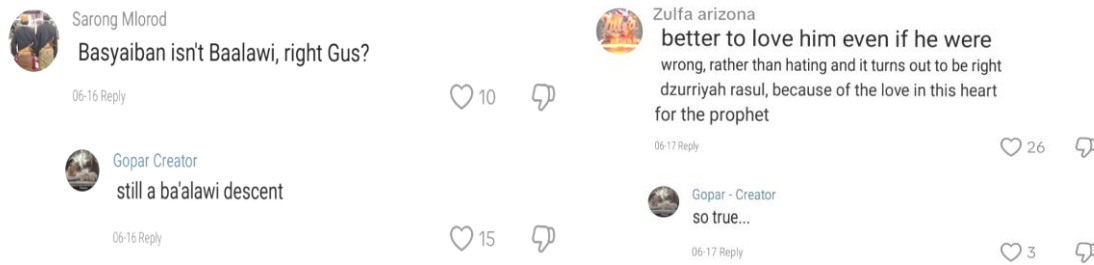


Figure 4 Interactions and Responses related to Ba'alawi

Source: TikTok account @Gopar

One of the @Zulfa Arizona accounts also commented, *"It is better to love her even if it is wrong than to hate and turn out to be true Dzurriyah, because the love in this heart is for the Prophet"*. The statement shows that media literacy can improve communication ethics on Tiktok social media (Febrimasya et al., 2024). The *Nasab* Ba'alawi historically refers to the descendants of Alawi bin Ubaidillah bin Ahmad al-Muhajir, who migrated from Hadramaut, Yemen, to various regions (Muhajir & Alatas, 2023). Alawi is a descendant of Imam Ali Zainal Abidin, the grandson of Sayyidina Ali and Fatimah Az-Zahra. As one of the descendants of the Prophet Muhammad SAW, this *Nasab* has an essential position in the development and history of Islam, especially in the Arab region and Southeast Asia (Maulidan et al., 2024). The long history of the journey and spread of *Nasab* Ba'alawi is an essential basis for scholars to see the validity and purity of this *Nasab*. However, the views of scholars differ on the validity and authenticity of several aspects of *Nasab*, which has caused various debates to this day.



Figure 5 Views of Muslims on the *Nasab* Ba'alawi Polemic

Source: TikTok @Renanda and @NU Online accounts

This situation certainly has implications for the views and alignment of the community in general, like a comment from the @lukmanefendi496 account, which explained that he was confused about whom to follow because of differences of opinion even though they were both NU people. In addition, many comments are cynical and pessimistic, such as *"Habib in Indo is not all of them but most... Crazy Respect"*, *"Listen it Dudin"*, up to *"Hopefully the PBNU officials will get enlightenment from Allah"*. These comments show that there is a polemic and uproar among Muslims on social media Tiktok. Some argue that *Nasab* Ba'alawi is a descendant of the Prophet Muhammad, while others disagree. This is based on the opinion of which scholar they take. Some scholars view *Nasab* Ba'alawi as a legitimate and authentic lineage of the Prophet Muhammad, while others question some of its historical evidence. This difference of view arises because of the

difference in tracing and verifying the genealogy of *Nasab* (Habib & Pardi, 2024). Some scholars prioritize the sanad and written history aspects of family genealogy, while others are more critical of historical evidence that is considered less intense.

This difference in approach shows that the understanding of *Nasab* Ba'alawi is not monolithic but depends on the views, methods, and sources used by each scholar. Media literacy is an essential means and role for Muslims to get information from reliable sources and look at the issue of differences of views from a more objective perspective. Because in today's digital era, people often get much information (information exploded) from media that could be more accurate (Azwar et al., 2024). This situation can certainly affect the perception of Muslims towards the *Nasab* Ba'alawi. A person who applies good media literacy can select and sort information based on credible sources so that they can understand the differences in the views of scholars in the correct context. Media literacy also helps prevent the public from invalid information about the difference in the *Nasab* of ba'alawi. Media and historical literacy are essential to understanding these differences, helping people identify accurate information and be objective toward existing discussions. Through media literacy, people can be wiser in responding to information and appreciate the diversity of views that are part of the treasures of Islamic science (Mere et al., 2024).

CONCLUSION

The different views of scholars regarding the history of *Nasab* Ba'alawi spread through social media, especially TikTok, also highlight the role of the media in disseminating information about *Nasab* Ba'alawi and its impact on public understanding. Scholars such as *Kyai* Baha, Prof. Quraish Shihab, and *Kyai* Yahya provide in-depth and diverse views regarding the validity of this lineage. They agree that it is essential to respect the descendants of the Prophet Muhammad but emphasize that this respect should not be a source of division in society. The views of the scholars studied show that the virtue of the *Nasab* Ba'alawi lies in social and moral contributions, not solely in lineage. Prof. Quraish Shihab and *Kyai* Yahya emphasize the importance of noble morals as the main foundation of respect for the descendants of the Prophet Muhammad. Overall, this study concludes that media literacy can help Muslims understand differences in views more objectively, avoid excessive fanaticism, and strengthen people's unity in diversity. In the context of media literacy, people are expected to be able to sort and understand information critically amid massive information flows. Media literacy is crucial to prevent people from hoaxes and unverified information. The different views of scholars displayed on social media can be productive discussion material based on a good understanding of literacy. In addition, Muslims need to be *husnudzon* and prioritize ethics in addressing these differences in views.

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