Digital *Da'wah* Indonesia *Ulema* in the Discourse of Theology

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Abstract

Digital *da'wah* ("issuing a summons," "invitation," or "call" in Arabic), can potentially significantly impact society by increasing accessibility to Islamic teachings, fostering communities, and empowering individuals. *Da'wah* methods are often subjected to change considering the time, place and context. There are no limits to the way of doing *Da'wah,* however, at all times one should keep his intention free from evil. Increased accessibility by shifting from face-to-face to digital preaching allows for a more comprehensive reach of Islamic teachings. This article examines how digital *da'wah* and theological discussions conducted by Habib Husein Ja'far Al Hadar to Indonesian society have been received. Public interest in the preaching model delivered by Habib Husein Ja'far Al Hadar has raised a lot of debate and enthusiasm from various religious circles. The research method used in this study is descriptive qualitative one with a literature study undertaken. The results showed that some of the prophetic *da'wah* contained in the *Al-Quran* include *Qaulan Sadidan, Qaulan Baliighan, Qaulan Masyuuran, Qaulan Layyinan, Qaulan Kariiman,* and *Qaulan Ma'ruufan. Da'wah* in the digital era has a profound significance as it allows religious messages to spread widely and quickly. However, despite its great benefits, anonymity and lack of supervision in the digital world can trigger the spread of extremist views or promote radical groups. Meanwhile, the *da'wah* model utilised by Habib Ja'far as a cleric aims to remind people about religious values, goodness, and correct behaviour. This reminder helps maintain religious awareness in everyday life.

Keywords: *Da'wah*, digital, *Ulema* discourse, Theology

Introduction

Digital *da'wah* refers to using digital media and technology to spread religious messages and values (Idris, 2022; Sunaryanto & Syamsuri, 2022). Islamic preachers undertake such activities to reach a wider audience and make their messages more accessible and relevant

to especially the younger generation (Octaviani, 2021). Digital *da'wah* can take many forms, including social media posts, videos, memes, and films (Nurrohman & Mujahidin, 2022; Toni, 2007). Digital media allows for more creative and innovative ways of spreading religious messages. It can effectively counter radical ideologies using digital media to spread their messages (Idris, 2022). Digital *da'wah* can also serve to promote interfaith tolerance and peace (Nurrohman & Mujahidin, 2022). To be effective, digital *da'wah* strategies must be actual and contextual, relevant to the characteristics of the target audience, and presented in a way that is visually appealing and easy to understand (Octaviani, 2021; Nurrohman & Mujahidin, 2022).

Digital *da'wah* has the potential to have a significant impact on society by increasing accessibility to Islamic teachings, fostering communities, and empowering individuals. Increased accessibility by shifting from face-to-face sermons to digital sermons allows for a more comprehensive reach of Islamic teachings (Ningrum & Astutik, 2023; Dalimunthe et al., 2023). Anyone can access online religious content, lectures, and sermons anywhere using digital platforms that allow people to learn about Islam, its principles, and its practices (Hasim, 2023). Digital preaching can help foster a sense of community among Muslims (Dalimunthe et al., 2023). Online platforms and social media groups provide a space for individuals to connect, share experiences, and support each other in their religious journeys (Adnan, 2020; Nasution et al., 2023a). In addition, digital media training was found to positively and significantly influence economic development and da'wah in the community. This indicates that digital da'wah can contribute to the spread of Islamic teachings in Indonesian society (Mentari et al., 2023).

Habib Husein Ja'far Al Hadar is a young and energetic preacher from Indonesia who is gaining popularity for his moderate views and use of social media to spread his message (Muhajir & Saat, 2022). Habib Husein has used various online platforms, such as YouTube and podcasts, to reach young people and promote moderate Muslim practices (Sary et al., 2021). He is a rising cleric and a competitor to other religious figures who promote radical and populist views (Suryana & Taufek, 2021). Habib Husein's preaching style and content have been analyzed in academic articles, such as using YouTube to commodify his preaching content (Zaman & Assarwani, 2021). His YouTube channel under the name Jeda Nulis has 1.32 million subscribers, and his content is said to have millions of views (Fikri, 2023).

Habib Husein Ja'far Al Hadar raises many "odd" themes and questions related to the daily lives of young people in his lectures (Prajanto & Kertamukti, 2023). In addition, Habib Husein Ja'far Al Hadar is known for promoting interfaith dialogue and understanding among different religious communities in Indonesia. His theological preaching on Islamic teachings includes topics related to Aqidah, Islamic philosophy, and other aspects of Islamic theology (Sary, 2021). Habib Husein Ja'far Al Hadar's central message is that Islam promotes peace, compassion, and tolerance. His role as a preacher prioritising theological studies in his discussions is essential to examine.

Seeing this, the author tries to see the influence of digital *da'wah* on theological discussions conducted by Habib Husein Ja'far Al Hadar on society. Public interest in the da'wah model delivered by Habib Husein Ja'far Al Hadar raised a lot of debate and enthusiasm from various religious groups. The studies and *da'wah* presented by Habib Husein Ja'far Al Hadar give an exciting impression to be studied from a theological perspective.

Literature Review

Previous research on digital theology has focused on the intersection of digital humanities and religion (Phillips et al., 2019). Meanwhile, another study aims to investigate how digitalization affects contemporary methods of theological inquiry. The author contends that digital resources are necessary to participate in significant theological inquiry (Asamoah-GyaduGod,

2021). Another study contends that theological contemplation is required with regard to living in a digital culture. *Theological Contemplation*, according to the author, can help us comprehend how to navigate digital worlds ethically and meaningfully (Cloete, 2015).

A *Theological Reflection* analyses data on digital ecclesiology critically from an African viewpoint. According to the authors, digital spaces should supplement (rather than replace) conventional forms of ecclesiology (Boaheng & Kumasi, 2022). Investigating the digital environment among various religions and how technology affects religious literacy, human interactions, and interfaith engagement is critical. Digital spaces are vital locations for theological debate, and digital materials constitute an essential component of theological inquiry. They also emphasize the importance of religious contemplation on how to utilize digital worlds ethically and meaningfully.

Previous research has found that digital proselytization considerably impacts people's attitudes, viewpoints, and behaviours. It is regarded as an effective medium for transmitting audio-visual *da'wah* content capable of influencing individual views and actions (Hopizal & Fahrurrazi, 2020). Another primary subject, according to several research, is the role of female clergy in the digital era. According to research, the rise of women in the public arena has had a favourable impact on *da'wah* and societal roles. Their presence is thought to improve the efficacy of *da'wah* efforts (Uyuni et al., 2023). Furthermore, training programs for young Islamic Da'i to optimize digital media and technology for *da'wah* aims are accessible (Sai'dah et al., 2022). Furthermore, the digital age has resulted in a shift in Islamic da'wah and communication. According to experts, *da'wah* must adapt to today's digitalization dynamics to remain relevant and suit the requirements of the Muslim community (Saleh et al., 2022).

The digital da'wah of Indonesian Ulama in theological discourse is a recent issue that deals with numerous aspects of *da'wah* and Islamic scholarship in Indonesia. Previous research has addressed the debate surrounding the rhetoric of standardization and certification of Da'i in Indonesia (Hasanah & Tawang, 2022). The article's purpose was to standardize and certify Da'i to increase the quality of *da'wah* in Indonesia. According to a different study, the Indonesian Ulema Council has established *Da'wah Bilhikmah* recommendations for dealing with social media hoaxes (Nashrillah & Marzuki, 2021). This guideline is founded on sociological theory, which claims that humans acquire religion due to soul vibrations and religious feelings resulting from them.

The emergence of digital media and societal transformation has altered Indonesia's theological vision of religion (Putra, 2022). In modern Indonesia, debates over the validity of the Quran and theology continue. Meanwhile, in the age of disruption, the Umma App is an example of digital *da'wah* and the younger generation (Hopizal & Fahrurrazi, 2020). This article seeks to comprehend and go deeper into the *da'wah* process carried out by youthful people by disseminating religious da'wah information. Politics shape the environment of Islamic *da'wah* in Indonesia (Rosidi, 2021). Dai employs da'wah as a political strategy in Indonesia (Nasution et al., 2023b).

Furthermore, Indonesian Muslim youth utilize Instagram to preach (Nisa, 2018). Ulama had the most significant influence on the growth of *da'wah* in Indonesia before the digital era—furthermore, the use of social media platforms such as Facebook for *da'wah* goals. Previous research has shown how organizations such as Nahdlatul Ulama and Muhammadiyah use social media for *da'wah* in Indonesia (Suherdiana & Muhaemin, 2018). Overall, it demonstrates that *da'wah* in Indonesia is evolving in tandem with the rise of digital media and social transformation. The role of *ulama* and governmental impact on *da'wah* are also significant issues in Indonesian theological discourse (Ode et al., 2023).

Methodology

Descriptive qualitative research combined with literature study approaches yields data that describes the "who, what, and where of an event or a person's experience" from a subjective standpoint (Doyle et al., 2020). Descriptive qualitative research refers to descriptive studies, such as those that study the characteristics and qualities of a phenomenon (Kim et al., 2017). Data can be generated from any qualitative source, including personal notes, papers, or web media. Descriptive research uses a literature study to characterize a phenomenon and its characteristics (Nassaji, 2015). This study describes how Indonesian Ulama Habib Husein Ja'far Al Hadar's Digital *Da'wah* has shaped the theological discourse on social media. The secondary data literature study research stages included determining research objectives, finding data, evaluating data relevance, assessing data trustworthiness, analyzing data, and preparing and presenting findings (Snyder, 2019). Sources used included websites, books, academic journals and other valuable publications.

Results

Qur'anic Literature on *Da'wah* Digital

Da'wah is communicating and delivering religious messages to invite, educate, and influence individuals or groups to comprehend, accept, and practice certain religious doctrines. *Da'wah* uses a variety of approaches, both oral and written, as well as social media and modern technologies. The primary goal of *da'wah* is to promote religious comprehension, moral and ethical development, and spiritual awareness to live a more meaningful life in conformity with the religious ideals practiced. At this level, da'wah is a way of communicating messages to individuals to enlighten them. On the other hand, *Da'wah* should not be regarded as something anyone can undertake because the Qur'an has supplied a noticeable degree of da'wah itself. The description of da'wah in the Qur'an is prophetic, with the preacher's delivery style following the past prophets (Rubino et al., 2023). The importance of communication in transmitting messages through modern media has been studied separately in the Qur'an. The assertion that the Quran is a book of advice for humanity to organize life on Earth demonstrates that all Quranic verses are communication messages. The Quran's contents must thus be correctly presented to people as a guidebook. Communication is the endeavour to transmit this, and it certainly has ethics. The following are some examples of prophetic *da'wah* found in the Qur'an:

Table 1. Prophetic communication and its application (Source: Data processed by the author, 2023)

No	Prophetic Value	Qur'anic Evidence	Implementation Efforts
1.	*Qaulan Sadiidan*	(QS. An-Nisaa' [4]: 9 and QS. Al-Ahzab [33]: 70)	1. Preach in a language that is easy to understand. 2. Message orientation refers to the truth.
2.	*Qaulan Baliighan*	(QS. An-Nisaa' [4]: 63)	1. Preach well and correctly. 2. Message orientation must be appropriate and targeted.
3.	*Qaulan Masyuuran*	(QS. Al-Israa' [17]: 28)	1. Preach neutrally. 2. Messages should be rational and argumentative.
4.	*Qaulan Layyinan*	(QS. Thaahaa (20): 44)	1. Using the right diction. 2. Using gentle manners in preaching.
5.	*Qaulan Kariiman*	(QS. Al-Israa' [17]: 23)	1. Identifying people with different economic backgrounds, education, etc..
6.	*Qaulan Ma'ruufan*	(QS. An-Nisaa' [4]: 5)	1. Preach according to ethics. 2. Not provocative. 3. Message orientation contains the common good.

The prophetic *da'wah* that the author describes above contains intact and complementary values so that *da'wah* messages can be well received by the people. First, the editorial *baliighan* is an editorial that is often affixed by the word *mubiin*. The word *al-balâgh* affixed with the adjective *al-mubîn (al-balâgh al-mubîn)* is mentioned in the Quran seven times in different surahs. The combination of these two words is found in Q.S. al-Mâ'idah verse 92, Q.S. al-Nahl verses 35 and 82, Q.S. al-Nûr verse 54, Q.S. al-'Ankabût verse 18, Q.S. Yâsîn verse 17 and Q.S. al-Taghâbun verse 12 (Abdel-Baqi, 1988).

According to Ibn 'Shûr, the word *al-balâgh* is suffixed with the word *al-mubîn* to convince the communicants by presenting strong arguments ('Shûr, 1984). *Al-Balâgh al-mubîn* consists of two words whose status is *al-shifah* and *al-maushûf* (adjective and the adjective). In this context, the word *al-mubîn* is an adjective while the word *al-balâgh* is the signified. The word *al-balâgh* is translated into Indonesian as "delivery" and the word *al-mubîn* is translated as "bright or clear". The combination of these two words is interpreted in the interpretation of al-Mishbah as "delivery with light" (Shihab, 2004).

Then, the editorial *qaulan ma'ruufan* is contained several times in the Qur'an. For example, Q.S. al-Ahzab verse 32 explains that the meaning of the word *Qaulan ma'rufan* is the ethics of communicating in a dialogue. Basically, the context of this verse is the ethics recommended by the prophet Muhammad to all wives in dialogue (Katsir, 1999). Furthermore, in Tafsir al-Mishbah it is explained that the ethics in question is not to reduce or add to the message that must be conveyed (Shihab, 2004) The meaning of *Qaulan ma'rufa* in question is good speech, appropriate, again firm. In other words, when a woman speaks to another man, she should not use a soft tone of voice. That is, a woman should not speak to another man with words like she speaks to her own husband (Maraghi, 1910).

Then there is *qaulan sadiidan*, this editorial shows the ethics of communicating well and honestly (Ainissyifa et al., 2022). This ethic is what is currently fading where some preachers only present messages that they think are important so that the content of their lectures is only like a conspiracy and has no rational basis. If this ethic is internalised, it can be ensured that the organisation of the message to be disseminated to the community contains normative values according to Islamic teachings.

On the other hand, there is an editorial *qaulan masyuran* referring to *da'wah* without partiality (Meidayanti, 2020). Today, there are numerous *da'wah* communicators who are not neutral in delivering messages so that certain tendencies appear in delivering messages. This ethic must be internalised because the ethics in preaching are only calling to the truth so that society can be enlightened by it.

Furthermore, the editorial *qaulan layyinan* refers to a subtle, polite and gentle way of preaching. This prophetic is illustrated in the story of Prophet Moses when he was about to go to Fir'aun. Allah called on Prophet Moses to come to Pharaoh with polite communication ethics even though Pharaoh had done wrong. This ethic shows that no matter how hard and tyrannical the communicator is, the way of preaching must remain gentle and orientated towards humanist values (Al-Qarni, 2008; As-Suyuthi & Al-Mahally, 2015).

Finally, the editorial *qaulan kariiman* in the Qur'an refers to the dimension of the preacher with the ethics of delivering messages according to the background of the communicant. The use of appropriate language is the key to the success of the Apostles in preaching so that Islamic values grow in society (Afifi & Nuryana Kurniawan, 2021). Overall, the prophetic values of *da'wah* that the author describes above are recommendations for the entire community to spread qur'ani-based messages. Its implementation is able to bring up the ideal religious moderation discourse in order to create a balanced social level (Nurdin, 2021).

All the messengers sent by Allah have conveyed the call of Allah clearly and clearly, nothing is missing. If it were the case that the guidance of a person or a people depended only on the will of God, with no effort on the part of that person or people, what would be the need for the Lord God to send His messengers repeatedly and successively? And why was the messenger told to convey it as clearly as possible? If not, man uses the reason and endeavor that God has given him.

Digital *Da'wah* and Religious Tolerance

Da'wah in the digital age has a profound significance as it allows religious messages to spread widely and quickly, reaching a wider audience globally. Through digital platforms, *da'wah* can reach individuals from different backgrounds and locations and provide the possibility of direct interaction and exchange of views. Digital technology also allows *da'wah* to be creative and interactive, using a variety of formats such as video, podcasts, and social media. As such, in the digital age, *da'wah* can overcome geographical boundaries and build a more inclusive and diverse understanding of religion. However, the need for caution in conveying accurate and responsible information amidst the variety of information spread online remains an essential aspect of digital da'wah.

At this level, *da'wah* in the digital era is relevant in changing times. Through digital platforms, religious messages can reach and influence people quickly and widely without being limited by geographical boundaries (Estuningtyas et al., 2023). Digital technology allows *da'wah* to adapt to diverse communication preferences, such as videos, podcasts, writing, and other engaging visual content. In addition, digital *da'wah* allows direct interaction between the *da'wah* giver and the Ummah through comments, direct messages, or online discussion forums. The importance of *da'wah* in the digital age is also seen in its ability to create a broader and more globally diverse network of communities. Individuals from different cultural, linguistic, and religious backgrounds can connect and share religious understanding through online platforms. This helps to build a more inclusive understanding, defuse interfaith conflicts, and promote intercultural dialogue.

However, despite its great benefits, *da'wah* in the digital age also brings challenges. The rapid and diverse fluctuation of information in cyberspace makes it critical to sort and filter accurate information by religious values. In addition, the anonymity and lack of supervision in the digital world can trigger the spread of extremist views or radical groups. Therefore, *da'wah* in the digital era must be carried out with responsibility, integrity and deep understanding to continue providing positive benefits to the broader community.

Presumably, a series of problems in preaching can be degraded by Habib Husein Ja'far al-Hadar (Habib Ja'far), who delivers messages with the prophetic ethics of preaching. Habib Ja'far's young figure is increasingly idolised by the public because of his polite, argumentative, non-fanatical and humorous presentation that feels close and comfortable, especially for millennials (Hasim, 2023). This makes Habib Ja'far popular with Indonesian netizens because it reflects *wasatiyyah* Islam.

Because digital platforms allow for more extensive and faster distribution of knowledge and the capacity to communicate with varied people, Habib Ja'far's version of *da'wah* in the digital era plays a vital role in developing Islamic moderation. Habib Ja'far's digital *da'wah* has aided religious moderation in several ways. First, Accurate and Critical Comprehension: Preachers can convey messages encouraging an accurate, in-depth, balanced comprehension of Islamic doctrines through digital *da'wah*. They can assist people in comprehending the context and nuances of the teachings, thus avoiding possibly extreme interpretations or misinterpretations (Rumata et al., 2021).

Second, interreligious and intercultural conversation is made more accessible by digital platforms, which allow for more open and inclusive dialogue between different religions and cultures. This aids in the development of mutual understanding, the reduction of negative stereotypes, and the resolution of interfaith problems. Tolerance and regard for differences can be promoted through digital preaching (Sihombing, 2021). Third, it can promote messages of virtue and tolerance: In religious teachings, digital preaching can focus on lessons of virtue, ethics, and tolerance. This promotes reasonable behaviour and mutual respect and creates an inclusive and peaceful environment (Al-Mujtahid et al., 2022).

Fourth, Constructive knowledge: In an age of enormous and diversified knowledge, digital *da'wah* can be a reliable source of religious information. Digital *da'wah* assists people in making better and more reasonable decisions by offering accurate and contextualized information (Saumantri, 2022). Fifth, a Positive Cyberspace Presence: Through its online presence, digital *da'wah* can provide a positive alternative to online extremist or radical narratives. This neutralizes adverse effects and gives the Ummah more positive options (Agung & Maulana, 2021). Overall, *da'wah* in the internet era can alter perceptions and attitudes toward religious moderation through inspirational, inclusive, and goodness-focused communications. Not to mention, the execution of prophetic *da'wah* decides the *da'wah* message to be spread. Habib Ja'far has successfully applied all these features, and his content and instruction are still frequently socialized.

Da'wah Model *Ulema* Indonesia Habib Hussein Ja'far Al Hadar

In the digital age, *da'wah* is crucial in creating interfaith harmony. Digital platforms provide ample opportunities to spread inclusive and tolerant messages. *Da'wah* content, such as videos, articles and podcasts, can be used to educate people about the universal values shared by various religions. Through an approach that respects differences and celebrates similarities, digital-era *da'wah* encourages the growth of a common understanding that supports religious harmony (Ridwan, 2022). *Da'wah* in the digital era also provides a platform for interfaith dialogue that is more accessible and open. Online forums, discussion groups, and social media platforms allow individuals from different backgrounds to interact, exchange views, and understand more about each other's beliefs. Through this kind of dialogue, digital-era *da'wah* helps to reduce misconceptions and break down negative stereotypes that often arise due to a lack of accurate information.

Moreover, digital-age *da'wah* models can embrace an approach that prioritises respect and empathy for other religious beliefs. By presenting inspirational stories, real-life stories, and content that prioritises human values, digital-era *da'wah* helps raise awareness of the importance of understanding each other, maintaining peace, and working together to build a more harmonious world for all religions and humanity (Sutrisno, 2020). At this level, the digital era *da'wah* model is one of the implementations of contemporary *da'wah* that all levels of society can reach. At this level, the author has analysed Habib Ja'far's digital-era *da'wah* models and classified them into several themes, namely:

Table 2. Habib Ja'far Al Hadar Da'wah Model (Source: Data processed by the author, 2023)

No	Classification	Theme
1	Educative	1. Educational podcasts
		2. Content Webinars and Seminars
		3. Conscientization with religious leaders
		4. Harmonization campaign
2	Daily	1. Daily vlogs
		2. Question and answer
		3. Collaborate with influencers
		4. Short videos on various platforms
3	Textual	1. Posts on social media
		2. Educational books
		3. Website

The models the author describes above are models of *da'wah* that have been transformed and analysed. This kind of model has almost covered the entire existing *da'wah* model. Through the above models, many relevances arise, some of which are: First, Content Relevance on social media. Habib Ja'far often presents *da'wah* content that is relevant to everyday life, social problems, and contemporary issues. This condition makes religious messages easier to understand and relevant to the people because the content relates religious teachings to modern life. Then, Easy to Understand Language is vital. One of Habib Ja'far's skills is using language easily understood by various levels of society. This helps convey religious messages in a simple and familiar way to devotees from different backgrounds.

Furthermore, Openness and Tolerance. Habib Ja'far often prioritises openness and tolerance in his *da'wah* communication. This approach helps build bridges between communities and promotes better understanding between religions and social groups. Also, Habib Ja'far actively utilizes social media and digital technology to deliver religious messages. This allows religious messages to reach a wider audience and younger generations more familiar with digital platforms. In addition, Habib Ja'far often encourages social awareness. The *da'wah* model carried out by Habib Ja'far often invites people to care about social and humanitarian issues. This has a positive impact on society in general and reflects human values in religious teachings. Through his *da'wah*, Habib Ja'far often puts forward messages of community empowerment, especially in the context of economy and education. This helps encourage people to improve their quality of life by correctly understanding religion. Habib Ja'far's relaxed and friendly communication style creates a comfortable environment for devotees to interact and ask questions. This facilitates the active involvement of the Ummah in the *da'wah* process and the exchange of ideas—lastly, Reminder of Religious Values. The *da'wah* model carried out by Habib Ja'far also aims to remind the congregation of religious values, goodness, and correct behavior. This reminder helps maintain religious awareness in daily life. It is important to remember that appreciation of the *da'wah* model conducted by Habib Ja'far may vary depending on each individual's viewpoint and outlook. However, many people appreciate his da'wah approach, which can help broaden religious understanding and build social harmony.

Discussion

Da'wah significantly connects and influences communities in the context of religious development in the digital era. *Da'wah* can reach a larger and more diversified audience through digital channels such as social media, podcasts, and websites, allowing for the dissemination of relevant Islamic messages more creatively and engagingly. Preachers can employ multimedia content to increase religious comprehension, answer inquiries, and create active discussion groups. These speeds up the process of developing a more holistic knowledge of religion that satisfies the demands of modern society, becoming increasingly connected through technology.

Digital *da'wah* also contributes to greater comprehension. Multimedia resources like video lectures, podcasts, and internet articles allow for more complete religious information to be delivered. This broader understanding of religion can assist individuals in connecting religious teachings to current conditions and challenges. Furthermore, *da'wah* encourages active participation in religious development communication in the digital age. Comments, private messages, and online forums allow people to communicate, discuss, and ask questions. This fosters a discussion environment that nurtures greater understanding and allows opportunities to address questions. Thus, in the digital age, *da'wah* is more than just the spreading of religious messages; it also plays a strategic role in fostering profound understanding and active participation in religious development communication.

The relationship between development communication and religious moderation *da'wah* is called the correlation. Religious moderation emphasizes the complexity of spiritual reality and

the significance of tolerance for diversity in interpretation and practice (Hasanah et al., 2023). The relationship between communication and moderation can be used to develop an antidote to diverse disputes (Subchi et al., 2022). Islam, as the majority faith, must be able to take a medium posture, which entails balancing at this level (Hakim et al., 2023).

At this level, *da'wah* in the digital era is a crucial component of the Indonesian nation's development of proportionate heterogeneity. This is because the aspired-to-oneness of the Indonesian nation can be realized as a contextualization of the slogan "It is different, [yet] it is one" - "*Bhinneka Tunggal Ika*" (Alfaini, 2021). To avoid social segregation based on religious features, heterogeneity must be balanced sustainably. Religious topics are problematic today because of extreme fanaticism that is out of control. Because Islam, taught by the prophet Muhammad, is a religion that accommodates the interests of the entire universe (rahmatan li al-Alaamin), Habib Ja'far's *da'wah* model should be used as a theological reference for Muslims.

The author discovers a novelty in this paper: In the digital era, *da'wah* relies on connecting and communicating amongst religions through conventional prophetic ideals. The author emphasizes the significance of adapting the traditional *da'wah* approach to the digital milieu at this level. *Da'wah* is more than just delivering messages; it is also about developing close relationships with individuals and providing deep significance in a technologically connected society.

Conclusion

Based on the preceding, it is possible to infer that digital era *da'wah* exemplifies the capacity to connect heavenly messages through technology in theological discourse. Despite adaptation issues and worries over shallow material, the digital age presents the way for religious messaging through social media, films, and podcasts, allowing a bigger audience. Digital *da'wah* provides more involved communication, enhancing religious understanding through online dialogues while emphasizing the necessity of sustaining spiritual ideals using new technology. Meanwhile, Habib Ja'far's da'wah model as a priest attempt to remind people of religious ideals, kindness, and proper behaviour. Habib Ja'far's calm and cheerful communication style fosters an environment where individuals may connect and ask questions. Habib Ja'far frequently delivers *da'wah* content that is educational, contextual, and relevant to daily life, societal issues, and current events. These reminders help Muslims in Indonesia keep Islamic consciousness in their daily lives.

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