Communication of *da'wah* diversity in digital screens on the Leonardo's Youtube channel

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ABSTRACT

Background: This study examines the content of Leonardo's YouTube channel titled "Journey of Religion: Habib Ja'far," which focuses on presenting Islamic perspectives on diversity in Indonesia. The Islamic message is effectively conveyed through innovative means. **Purpose:** The objective of this study was to conduct an analysis of the messages pertaining to religious moderation as given by Habib Ja'far in the video. **Methods:** The study employed a qualitative methodology to conduct the research. The data were gathered through the application of Pierre Levy's media theory, utilizing observation and analysis of literature and documentation. **Results:** The findings of this study indicate that social communication pertaining to religious tolerance is characterized by the integration of individuals through the utilization of new media platforms, such as the internet. Additionally, it was observed that Habib Ja'far's delivery of religious messages is easily comprehensible. Furthermore, the central themes of his *da'wah* revolve around the concepts of the heart and love. Lastly, the contents of his *da'wah* can be categorized into distinct groups. **Conclusion:** The cultivation of religious tolerance can be facilitated by genuine and uncomplicated social encounters, bolstered by the utilization of contemporary communication platforms. **Implications:** The findings of this study suggest that the concept of religious moderation can be effectively communicated to younger generations through virtual platforms.

Keywords: Communication messages; *da'wah* messages; diversity; religion; social media

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INTRODUCTION

Understanding the context of diversity within the framework of pluralism in Indonesia can be actualized through social interaction. Information and communication technology devices facilitate people to receive messages of diversity. Spreading religious messages for strengthening national pluralism can be easily accessed through mass media and non-mass media. In the digital age, mass media marks a new chapter in social interaction and communication. Complete openness of information affects how we build social integration. Social media is a communication platform used to spread messages of social communication that lead to the integration and disintegration of the nation. This is marked by the emergence of various national phenomena due to the influence of social media (Rustandi & Muchtar, 2020). Therefore, strengthening the spread of the message of religious moderation in virtual space is an alternative that can strengthen social cohesiveness amid the potential threat of division and social conflict (Rustandi, 2022).

Religious communication messages related to religious contexts begins to utilize digital platforms. In the process, the messages and values of religious teachings are transmitted visually and audio-visually. This situation has diverted religious leaders. Religious figures such as preachers, priests, monks, and pastors have begun to use digital technology to promote religion. In the beginning, religious teachings were communicated conventionally, and they started to appear in mass media, such as radio and television. Moreover, in the digital era, broadcasts on religious topics shifted to social media. One of the social media widely used for religious transmission is YouTube.

Data from Hootsuite and We Are Social noted that out of 219 million active internet users in Indonesia, 139 million access YouTube. In terms of gender, 53.1 percent are male, and 46.9 percent are female. The Association of Indonesian Internet Service Providers (APJII) released that around 61 percent of internet users in Indonesia frequently use YouTube for access to information and entertainment. In detail, they access YouTube to watch movies (16.2 percent), music (13.6 percent), sports (8.9 percent), culinary (7.7 percent), game tutorials (7.1 percent), entertainment (5.6 percent), religious lectures (5.3 percent), news (4.7 percent), famous artist vlogs (3.5 percent), and education (2.5 percent).

One of the trends in presenting religious communication messages on the YouTube channel is in the talk show format, also known as a podcast. Podcasts present *da'wah* in a more casual, dynamic, creative, easy to understand, flowing, and intimate way. One religious content in podcasts that attracts the younger generation's attention is Leonardo's YouTube channel, initiated by Onadio Leornado, Onad. 'Journey of Religion' is a religious content on Onad's YouTube channel, which is presented as a podcast. Onad is a public figure and musician and is currently venturing into YouTube. He is also interested in the views of religious leaders in his perspective on religious tolerance,

religious life, and religious rituals in Indonesia. Onad creates content on his YouTube channel to explore more deeply the views of several religious leaders in Indonesia regarding diversity in religion. His interest led to a content offering entitled Journey of Religion, presented in a sharing session - a discussion and question-and-answer session presented in a relaxed and creative way.

The Leornado's YouTube channel features several video talk shows featuring several religious leaders in Indonesia, such as Habib Ja'far (Muslim), Pastor Yerry Pattinasarany (Christian), Monk Zhuan Xiu (Buddhist), Father Reynaldo Antoni (Catholic) and Ida Mas Segara (Hindu).). Journey of Religion on The Leornardo's Youtube channel lasts 30-60 minutes. This research is focused on presenting the message of diversity in the diversity of the Indonesian people conveyed by Habib Husein Ja'far Al Hadar in Journey of Religion. Analysis of *da'wah* messages is more directed at exploring how to use digital media as a religious channel in virtual space. Thus, the transmission of Islamic messages is done quickly and easily accessible.

The internet is the closest medium and makes it possible for millennials to find this religiosity. A study on the followers of the Instagram account @hanan_attaki in 2019 suggested that *da'wah* messages affected 69 percent of the level of religiosity of their followers (Rappedeo, 2019). Research that focuses on religious language in social media by analyzing Popular Islamic social media

accounts on YouTube, Instagram, and Facebook. This study concludes that religious language on social media is packaged essentially and popularly by presenting *da'wah* messages from normative sources and contemporary facts (Kurniasih & Raya, 2022). Another research was conducted by exploring the tabligh language of the millennial generation on social media. It was concluded that there are three logics of *da'wah* communication design - which are expressive, conventional, and rhetorical logic - to spread out the message of *rahmatan lil alamin* (Rustandi, 2022). That way, conveying *da'wah* to millennial is a strategic step in the present and future. Moreover, this visual communication-based *da'wah* model is carried out by spreaidng the values and attitudes of religious moderation to the millennial generation. It is a strategy of *da'wah* to deliver that Islam is friendly, moderate, wise, and tolerant.

This study discusses the concept of *da'wah* according to Islam and the role of social media in preaching. The emergence of social media has produced new interactivity so that messages conveyed can be received quickly and spread (Rusmana et al., 2023). Fundamentally, *da'wah* includes content (essence) and method (method). The sources of religious normativity must convey the content (material), but contextualization is also required. Moreover, the delivery method must always align with and in harmony with the times. *Da'wah* must also be carried out in wise and prudent ways, not confrontational, discriminatory, and provocative. It is accepted that social media

is suitable for preaching. However, preaching through social media should pay attention to ethics and norms (Hidayat, 2020).

Wibowo examines the responses of students attending the An-Nawawi Berjan Purworejo Islamic Boarding School to the *da'wah* messages on Instagram, Facebook, Twitter, and YouTube content. The result suggested that the use of social media in *da'wah* for students and graduates is positively responded. It can successfully convey messages to all audiences, such as children, adolescents, adults, even the elderly because the content presented contains Islamic educational values, which is based on *Ahlusunnah wal Jama'ah* so that it can be used as a guide, motivation, and information for living everyday life (Wibowo, 2019).

Some of the social media used by preachers in carryin *da'wah* activities, such as Facebook, are more widely used, and social media Facebook is considered easier to use and more accessible to members of society compared to other social media. Facebook social media can immediately carry out live *da'wah* activities by *da'i*, and the public can immediately watch *da'wah* activities anywhere as long as there is an internet connection. During the Covid-19 pandemic, many problems of *da'wah* could not work as they should; social media could undoubtedly be used as an alternative medium in conveying *da'wah* to the public. *Da'wah* interpreters must be able to use social media so that *da'wah* is in harmony with technological advances (Ghazali, 2017).

Communication as a social process continues to develop following the development and progress of science and technology (Geber & Ho, Shirley, SOuC, 2023). Communication activities must be connected to developing communication media facilities and technological sophistication. The development of the internet as a means of communication is intended to facilitate the process of social interaction. The change from a young-faced interaction pattern to a media-based one marks a change in the structure of human interaction and the realization of a virtual public space (He, J., Han. et al., 2019). This step is a new opportunity in media so that humans communicate through new media channels.

New media is a media development. There are two views in new media theory; the first is the view of social interaction, which distinguishes media based on its proximity to face-to-face interactions (Gruber et al., 2022). In contrast, the second approach is the view of social integration, a habit when the media is positioned as, every day, something formal and has more excellent value than the use of the media itself or human effort in its application in the use of media to create social order. (Murthy, 2019; Feroza, C. S., & Misnawati, 2020).

The media are not only an instrument of information or a way to achieve self-interest, but unite us and give us a sense of belonging (Moekahar, Fatmawati Amalia, 2021). Online media is technology-based, flexible and interactive, functioning publicly and privately by using the internet (Mondry., 2008). It is defined as a communication product mediated

by technology, and it exists with digital computers (Creeber & Martin, 2009).

The internet is a new media. It is considered the most essential information tool to develop in the future. It can encode, store, manipulate, and receive messages. It is a medium with all its characteristics. The technology, applications, and breadth of the internet are all distinct. As a communication medium, it has a vital role in delivering messages from the communicator/message distributor to those who receive the messages. The essence of the internet as a communication tool is transactional, meaning that there is frequent contact between people on it and that people respond to each other in these exchanges. In addition, there is participation between individuals by considering the advantages/losses in each interaction. The internet is also considered to have a large capacity as a new medium.

Social media is an accompanying part of new media for transmitting several messages produced by communicators to a broad audience; in this case, the communicant is identified in how someone communicates in social media. Social media is a "medium" on the internet that allows users to represent themselves and interact, work together, share, communicate with other users, and form social bonds virtually (Endert & Mohr, 2022). Social media is a digital platform widely used by the millennial generation (Dodd & Campbell, 2014).

Social media is a space on the internet that helps users interact, communicate, share, and collaborate with fellow users, which will then form social bonds in cyberspace. Jenkins said that one of the characteristics that distinguish social media from conventional media is that consumers or their users are not only involved as objects exposed to communication messages but can also participate in creating messages, commenting, archiving, or recirculating them, as well as in *da'wah* activities on social media (Jones, 2013).

Da'wah activities on social media as an alternative to conventional *da'wah* are essential to the *da'wah* rules, namely *khatib al-nas bi-lisani qawmihi*. In this rule, *da'wah* is adjusted to the language tendencies of the people who are the object of the *da'wah*. In these terms, the 'language of the people' can be understood as social media and other technological developments used by today's society as a communication medium. From this concept, in the current technological era, a preacher must adapt to the changes in people's lifestyles so that it is grounded to the perspectives of *da'wah* to "understand" the current conditions and culture of society (Fakhruroji, 2017).

In order to achieve *amar ma'ruf nahi munkar*, *da'wah* is designed as a message sent via social media and packaged in a creative, flexible, collaborative*, and revolutionary way* (Maesaroh, 2016). *Da'wah* in the digitalization era is an alternative to *tabligh* practices that lead to transcendence, humanization, and liberation (QS. 03: 110) so that the transmission of *da'wah* messages displays efforts to package religious communication messages that are diverse, tolerant, wise, and harmonious.

Abdurrahman Wahid menghimbau agar para Da'I berusaha mengubah paradigma dakwah dari yang lebih eksklusif menjadi inklusif, sehingga mampu membangun masyarakat yang lebih harmonis (Husnan & Zuhriyah, 2023).

One of the YouTube content that upholds religious messages from a religious perspective is Journey of Religion on The Leonardo's channel Habib Husein Ja'far Al Hadar. Habib Ja'far is one of the young preachers who actively broadcasts *da'wah* in Indonesia. He has scientific capability and credibility as a young preacher who employs the social media YouTube to preach. This research seeks to reveal social interaction and integration in the context of religion conveyed through social media. Furthermore, the review was carried out from the contents of *da'wah* messages on social media. It is expected to facilitate the development of a digital *da'wah* model that disseminates messages of diversity in virtual space, especially for the younger generation.

RESEARCH METHOD

The research was conducted using a constructivist paradigm. This research refers to the constructivist paradigm that each individual has diverse and unique experiences. This paradigm views the world as requiring mutual respect for differences in views. The constructivist paradigm views truth as a relative social reality. A social fact observed by someone cannot be generalized to everyone. The researcher uses a constructivist paradigm because it is structured based on observations

in explaining the analysis carried out on Leonardo's YouTube channel on the topic Journey of Religion: Habib Husein Ja'far Al Hadard and a qualitative approach.

This research employs a qualitative approach. It is a type of research that produces various discoveries that cannot be achieved with statistical procedures or other quantification methods (Bogdan, 1982). This approach aims to gain a general understanding from the researcher's perspective regarding the analysis carried out on Leonardo's YouTube channel on the topic Journey of Religion: Habib Husein Ja'far Al Hadar. Research that uses a qualitative approach is expected to produce in-depth descriptions of writing, speech, and behavior that can be observed from individuals, groups, communities, and organizations studied from a complete and comprehensive perspective.

According to Kirk & Miller (1986), qualitative research is a social scientific tradition that is primarily based on human observation, both in terms of field and terminology. This type of research is content analysis, where analysis is carried out on The Leonardo's YouTube channel on the topic Journey of Religion: Habib Husein Ja'far Al Hadar. Content analysis is research that takes the form of an in-depth discussion of the content of written or printed information in the mass media. The pioneer of content analysis was Harold D. Lasswell, who pioneered the symbol coding technique, namely recording symbols or messages systematically and then interpreting them. The researcher's analysis is looking for a clear explanation of the content of

communication, which consists of the content of the form in which it is communicated by the process of sending communication codes in the form of signs, symbols or specific criteria (Arafat, 2018).

Content analysis is an approach to scientific study that aims to describe the properties of content and draw conclusions from it. This content analysis is available in qualitative analysis in analyzing forms of communication, whether newspapers, radio news, television advertisements, or all other documentary materials. Content analysis views communications from various audiences, including readers, listeners, and the media. Content analysis is a technique for identifying messages from various communicators. Content analysis can not only be used to see the overall picture of a communication. Content analysis can also be used to conclude the causes of a message. In content analysis, the focus here is not on the message's description but on answering why the message "content" appears in a specific form. Content analysis is intended to describe in detail the aspects and characteristics of a message. This method is ideal for assessing the substance of Habib Ja'far's preaching message on the Journey of Religion on Leonardo's channel. Researchers use this method to examine the substance of the video.

RESULTS AND DISCUSSION

Based on observations, three critical findings were obtained, namely: first, the

Source: Youtube/The Leonado's Youtube Channel, 2021
Figure 1 Screenshot from Video Footage of Journey Of Religion: Habib Ja'far

delivery of *da'wah* messages was conveyed in an easy way to understand; the two concepts of heart and love are the contents of the missionary message; and third, the categorization of *da'wah* messages includes aqidah, sharia, morals, and motivation. Figure 1 below displays Journey of Religion content excerpts from Habib Ja'far on Leonardo's Youtube channel.

Habib Ja'far in packing *da'wah* messages and conveying them to the communicant (mad'u) in relaxed, easy-to-understand language and choosing words that are by young people's reasoning and emotional abilities. So it is easy to digest and can be applied to listeners' lives (*mad'u*). His characteristics in preaching are dressed neatly by wearing a watch, checkered shirt and chino pants, and his relaxed style when answering and explaining. Then Habib Ja'far explained the daily examples that Muslims must carry out as a reflection of morality. In addition, the closest examples are also presented in the packaging and delivery

of *da'wah* messages, such as life in society related to sharia, faith, and religious tolerance to contemporary religious contexts. Likewise, regarding Habib Ja'far's personal life side, which is commented on in the video.

Every video that Onad makes in his playlist on Journey of Religion on The Leonardo's Youtube channel opens with Onad's words at the opening of the video, which reveal that:

> "We were born with the same conditions, naked and ignorant about this world. However, when we die, we will go home in different clothes. When we live, should the choice of clothing distinguish us" (Quotes from Onad's Words from Every Opening of the Journey of Religion Video content).

The video content is 1 hour 5 minutes 27 seconds in length with 2,854,004 views, by starting to load/posted via The The Leonardo's Youtube channel account on July 28, 2021, with 890,000 subscribers. In response as a form of reciprocity from the audience, in the comments column for this video content, there were 7926 comments with 0 users not liking and 88,000 users liking the video content presentation Journey of Religion: Habib Ja'far.

With a video duration of 65 minutes and 27 seconds, the content presented in the video Journey of Religion: Habib Ja'far takes place in a light talk show/question-and-answer format with easy-to-understand discussions by sharing perspectives conveyed by Habib Ja'far and Onad regarding the phenomenon of religion in Islam. In this video, Habib Ja'far preaches Islamic teachings facilitated by Onad as the interviewer and channel owner. Onad also revealed in the

opening part of this video about Habib Ja'far, the figure of an Indonesian preacher and writer with a style and appearance different from other habib. In the opening part of the video, Onad's admiration for Habib Ja'far is expressed, including his exciting sermon, high tolerance, and open mind.

The purpose of *da'wah* determines the message of Islamic *da'wah*. This comprehensive and comprehensive message will place the *da'i* in the position of having to sort out *da›wah* materials to fit the current scenario and conditions. There must also be priorities that must be communicated (Purnama, 2019). The characteristics of *da'wah* messages are divided into seven: original from Allah SWT, accessible, complete, equal, universal, logical, and lead to goodness.

Da'i is an actor in determining the success of his message to the target of *da›wah*. This success is a guide to the previous conditions in a *da›i* in preaching the teachings of Islam. In carrying out *tabligh*, a preacher should prepare the message he will convey because he is also a communicator who will deliver *da'wah* messages to awaken the *mad'u* (communicant). As a communicator, he conveys good messages that do not only apply to the communicator but, more importantly, to himself.

Following are some excerpts of Habib Husein Ja'far's communication messages in Journey of Religion on Leonardo's YouTube channel:

> "There is a story of a very old man asking his wife to make coffee, in the end, his son just let me go…" (00.19.51 - 00.25.00)

"Look, if you are sick, everything will be tasteless on your tongue, as good as ice cream can be tasteless…", (00.53.55 – 00.56.20)

"Muslims practice Islam well, even said Muhammad Abduh, an Islamic reformer. "I saw Islam in Paris, even though I did not see any Muslims there. I see Muslims in Egypt, but I do not see Islam there …" (00.46.19 - 00.49.13)

"It is just like there are atheists inviting theists to debate …" (00.25.30 – 00.33.09)

"That is why there was a Muslim spiritual Sufi named Rabi'ah Adawiyah, her name, she said, she brought water and a torch, what for? Torches to burn heaven because there are no more people to worship because they want heaven and to sprinkle hell there are no more people to worship because they are afraid of hell…" (00.19.51 - 00.25.00)

Habib Ja'far often used parables to explain the questions he was asked. Through simplifying a problem, he uses approaches through stories or stories, both Muslim figures and stories that can be learned from. The packaging of *da'wah* messages is done contextually. Habib Ja'far is always interspersed with jokes, recreational communication messages, and simple but swooping statements that make listeners think deeply. These methods are carried out to build humanist awareness in listeners. Habib Ja'far underlies the message of diversity communication by building emancipatory awareness as a human being. Habib Ja'far departed from social reality, further strengthening the basis of theological and philosophical arguments. His relaxed, friendly, and polite demeanor is the main attraction of a

communicator based not only on his capabilities and credibility but also on performative aspects that can influence the audience to think, feel, and even act according to what he conveys.

The *da'wah* message Habib Ja'far conveys through visualization on YouTube content has the effect of exposure to a message that arouses the audience rationally, emotionally, motivationally, and behaviorally. In this case, planning and organizing *da'wah* messages that are packaged through the use of specific languages and symbols both textually, symbolically, graphically, and immunologically aims to attract the attention of the audience.

Thus, persuasive communication that is carried out strengthens the audience's impression in mindset, empathy, motivation, and action. At this point, the impression of *da'wah* messages expresses creative and recreational religious communication structures in *da'wah* activities on social media. The packaging of *da'wah* messages is carried out verbally and non-verbally by emphasizing certain symbols, texts, images, and graphics.

Conceptually, the three *da'wah* messages, essential content in digitizing *da'wah* carried out on this account, show a social interaction process in virtual space. In this case, the *da'wah* message presented on the channel seeks to build closeness with the audience. This virtual interaction structure is carried out through features on YouTube social media, such as the like, comment, view, and subscribe features. Pierre Levy views digital spaces such as social media platforms as interactional spaces that are
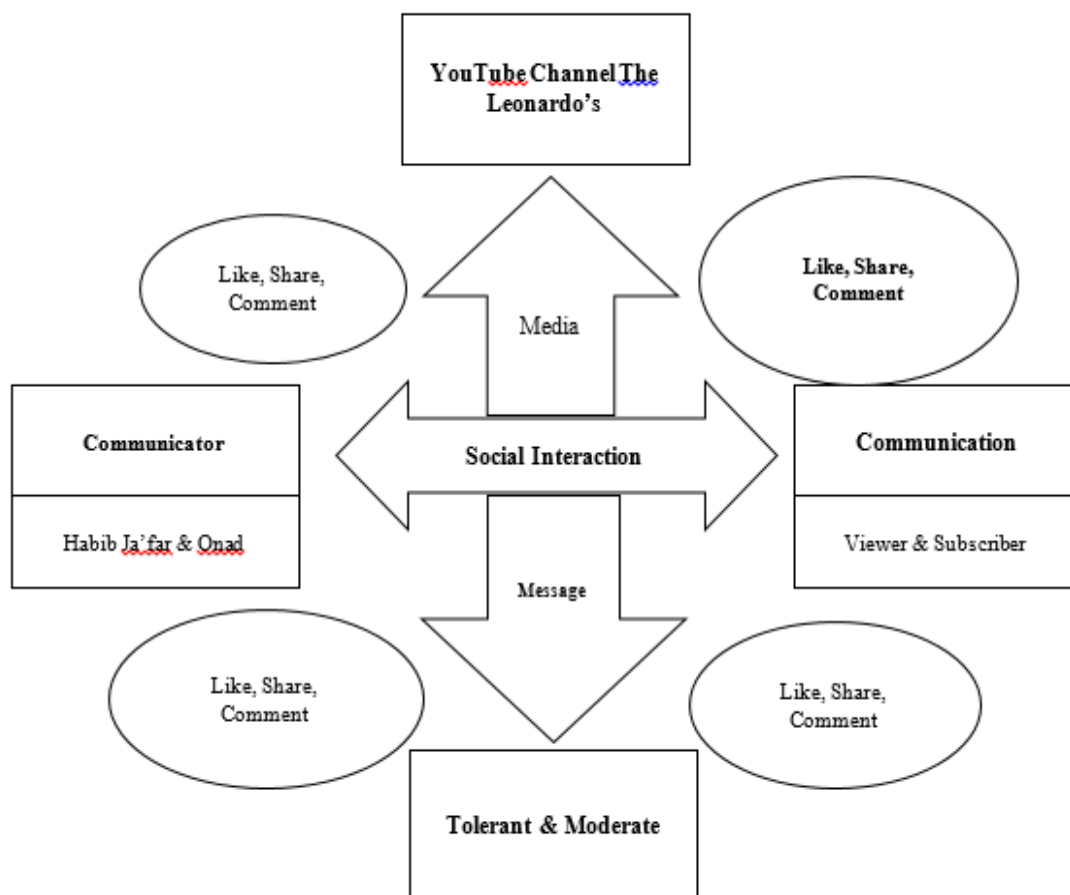
Source: Author's Observations, 2023
Figure 2 Social Interaction in the Diversity Da'wah Communication Process

dynamic, flexible, and open (Solomon, 2011). This interaction was built to convey diverse messages that emphasize human values.

If we use Pierre Levy's approach, the humanization of diverse messages as a virtual communication model carried out on Leonardo's YouTube channel can be a process of building social interaction. Habib Ja'far and Onad are the two leading figures who represent the message of diversity. Both have different religious backgrounds and beliefs but appear and are visualized in the same camera frame. What both of them conveyed persuades the audience

(the object of *da'wah*) about the importance of developing a moderate and tolerant attitude. In this case, social media is a digital space that is flexible and integrative, both private and public (Mondry, 2008). This social interaction process can be depicted in the Figure 2.

Figure 2 above shows the social interaction process in building communication for preaching diversity on Leonardo's YouTube channel. Social interactions occur virtually on the YouTube social media platform. The interaction process occurs digitally through features characteristic of social media, such as

the like, share, and comment features. So, the social interaction between the communicator *(da'i)* and the communicant *(madh'u)* is related to the message of moderation and religious tolerance. This message of diversity is conveyed through humanist communication patterns by prioritizing the values of brotherhood, harmony, and human peace.

Habib Ja'far conveyed that the contents of his *da'wah* messages are always based on a rational and emotional approach "because of that, I am always oriented to only managing my heart" (Duration 00.13.00 – 00.19.40) and "That is why I make a book 'God is in your Heart'" (Duration 00.25.30 – 00.33.09) in preaching Habib Ja'far methodically by touching the heart with love for each of his mad'u to direct invites to Islamic teachings and values by heart and love is not coercion. The following are excerpts from Habib Husein Ja'far's statement.

> "That person's heart is managed so that it influences his choices……" (time duration in video 00.13.00 – 00.19.40)

> "Therefore, God's proof is at its peak in the heart…" (time duration in video 00.25.30 – 00.33.09)

> "So one day the mind only sees the symptoms of God, His creation, but what feels God's presence is the heart…" (time duration in video 00.25.30 – 00.33.09).

> "God wants you to go to heaven, but if you are sick, his heart is full of sin…" (time duration in video 00.53.55 – 00.56.20).
> "Universal Islam is Islam that is *rahmatan lil alamin*; it loves whoever it is, there are 4 concepts…" (time duration in video 00.42.47 – 00.46.12)

Social media is a space for religious practice that presents religious messages through packaging language according to the characteristics and target audience. In this case, the domination of religious language packaging is carried out by paying attention to the characteristics of the millennial generation as digital natives who are used to accessing and sharing information through social media platforms. Therefore, the research found that the typology of religious language packaged as *da'wah* messages in Islamic Millennial accounts consisted of two typologies, namely, *da'wah* language that displays a normative-doctrinal side, which is based on the Al-Qur'an and Al-Hadith; and existing *da'wah* language, based on scientific and technological studies. In practice, these two typologies of *da'wah* language are contained in various posts, both in the category of *da'wah* messages related to *akidah, ibadah*, morals, *muamalah*, history, and science and knowledge.

The construction of religious language in social media displays an imagological process that links text-image-graphic video. The language of religion in social media is seen as a simulacrum that displays symbolic interactions among its users (Nasrullah, R., & Rustandi, 2016). This can be seen from the variations in the packaging of religious messages that follow the flow of social media logic, such as memes, animation, videography, graphic design, etc. *Religious language* can be defined as the divine word contained in the text of the holy book (Al-Qur'an and Hadith), as well as

Table 1 Categorization of the Contents of Habib Ja'far's Da'wah Messages

No	Duration	Contents of Habib Ja'far's Da'wah Message	Interpretation of the Contents of Habib Ja'far's Da'wah Message
1	00.08.53 - 00.13.03	Sharia regarding Music	In this duration, Habib Ja'far describes his fiqh in the music itself with several examples and phenomena in society, including the good and bad of music.
2	00.13.00 - 00.19.40	Sharia regarding the obligation of women to wear the headscarf	In this duration, Habib Ja'far explains the importance of women maintaining their honor by wearing a headscarf as a form of their obligation.
3	00.19.51 - 00.25.00	Aqidah Concerning the Conception of God's Love for all creatures,	Habib Ja'far explains Allah's power in creating humans and other creatures during this duration.
4	00.25.30 - 00.33.09	Aqidah regarding the connection between Religion and Science	In this duration, Habib Ja'far explains the relationship between science and religion, both of which support each other, not bring them down.
5	00.33.29 - 00.35.30	Morals invite to doing good in all things	In the duration of this video, Habib Ja'far invites you to open your mind to learn to free yourself from shackled thought patterns and avoid hatred..
6	00.38.23 - 00.42.46	Morals regarding Peace, Nationalism.	In the duration of this video, Habib Ja'far calls for avoiding any conflicts from religion to divisions that are detrimental to the nation and state.
7	00.42.47 - 00.46.12	morals by teaching to do good for religious tolerance.	In this video, Habib Ja'far explains the importance of brotherhood in the Islamic concept and reveals the concept of love in the Qur'an.
8	00.46.19 - 00.49.13	Motivation to be active in learning.	In the duration of this video, Habib Ja'far explains the context of Islam and Muslims, which are far from the meaning of Islam itself.
9	00.56.26 - 00.56.50	Motivation to do good.	In the duration of this video, Habib Ja'far explains about unregistered marriage and encourages publication because marriage is happiness.

Source: The The Leonardo's Youtube Channel, 2023

religious language as an expression or behavior of a person or group (M. Hidayat, 2018). The packaging of religious language in virtual space must pay attention to the segmentation of social media users dominated by the younger generation. In this case, a da'i or preacher must be skilled at designing a religious language that can attract the audience's attention.

The language of religion is seen as a convergence of engineering texts, images, and symbols that display specific meanings regarding the concept of religious teachings. With *tabligh* activities in virtual space, religious language displays the divine word, which originates from the Qur›an and al-Hadith and leads to the construction of messages with the characteristics of virtual mediums. Tabligh in virtual space is carried out to reflect the face of Islam, which carries the mission of monotheism, *akhlakul karimah,* and *rahmatan*

lil alamin.

Table 1 below shows some topics discussed in the video content Journey of Religion: Habib Ja'far on Leonardo's YouTube channel.

Table 1 shows the contents of Habib Ja'far's *da'wah* message regarding the message of diversity. Structurally, the communication message is conveyed rationally and emotionally by considering the normative aspects and actuality of the message's source. In this case, the normativity of communication messages refers to the primary sources of Islamic *da'wah*, namely the Qur'an and al-Hadith. In contrast, the actuality of communication messages refers to social realities that develop as a metaphor in describing a condition.

Categorically, Habib Ja'far's *da'wah* messages can be grouped as follows: First, there are messages containing aqidah as much as two topics of discussion, including the connection between religion and science and the love of Allah SWT for His creatures. Second, there are messages containing sharia as many as three topics of discussion, including the issue of polygamy, the obligation of women to wear headscarves, and music. Third. It contains messages containing morals which are the standard for a Muslim in *muamalah* in his daily life, as many as four with topics of discussion including religious tolerance, doing good, and nationality. Then fourthly, it contains a message containing encouragement/motivation aimed at his mad'u in order to foster better attitudes and behavior.

The construction of diverse communication messages contained in Habib Ja'far's *da'wah* messages aims to create an inclusive balance between religious communities. This is marked by strengthening religious values and attitudes in a critical, open, and tolerant manner. This relates to the plurality and multiculturality of Indonesian society based on social, cultural, political, and religious differences.

Cultivating mindset, mentality, and social skills through religious attitudes and values that disseminate messages of diversity, inclusiveness, and tolerance is an alternative to strengthening appreciation and respect for various religious views. This is important to do as an effort to build a counter-narrative of negative information in the name of religion to provoke religious harmony. The YouTube channel, as a popular social media in Indonesia, is an open means for disseminating religious information and content that is critical, open, and moderate.

Rational and emotional approaches are used as communication patterns for *da'wah* messages that encourage the realization of social integration between communicators and communicants. In this case, Pierre Levy views social integration as an approach that is a depiction of media not in the form of information, interaction, or distribution but in the form of rituals or how humans use media as a way of creating society by presenting us with several forms of society and giving us a sense of mutual belonging (Solomon, 2011).

Media is ritualized because it becomes a habit (Feroza & Misnawati, 2020). In this case,

Leonardo's YouTube channel builds habituation in social integration with its users. This integration process is built through features on the YouTube social media platform. As the object of *da'wah*, the audience is persuaded by the content of the *da'wah* message conveyed through Habib Ja'far and Onad's conversation. The content of the *da'wah* message is conveyed using a rational and emotional approach so that it becomes attractive to users, which impacts cognitive, affective, and psychomotor aspects.

Table 1, regarding the categorization of *da'wah* messages conveyed by Habib Ja'far on the channel, shows the construction of moderate and tolerant religious discourse. Diversity in religion is characterized by efforts to interpret the reality of religious humans from various points of view. This is done by touching the rationality and emotionality of the audience so that they have a plural and multicultural understanding. Habib Ja'far and Onad attempt to construct a religious discourse that leads to social harmony. Apart from that, both try to persuade the audience to become devout and inclusive religious people.

The role of multicultural *da'wah* is considered very important in guarding the lives of millennial Muslims. Diversity requires a complementary approach, namely reporting on multiculturalism to guard the plurality of diversity in the millennial era (Farisi et al., 2021).

The application of a systematic and transformative intercultural approach can create more inclusive and respectful pedagogical practices. Cultivating long-term intercultural understanding can give birth to more constructive discourse (Elias & Mansouri, 2023).

The construction of *da'wah* discourse, built through a rational and emotional approach, is delivered persuasively and participatively. In this case, Habib Ja'far and Onad made the YouTube social media platform a space for social integration to strengthen the inclusive awareness of religious communities in Indonesia. YouTube social media is a space to create the reality of a plural and multicultural Indonesian society. Media becomes a space for producing and constructing religious discourse, which is presented from multiple perspectives. Thus strengthening the values of moderation and tolerance as the core of the *da'wah* message in the diverse communication process in the digital space.

CONCLUSION

New media successfully creates a social network, information, and entertainment for sharing video content so that there is a cycle within the flow of communication elements. Leonardo's YouTube channel is suitable for exploring more deeply the perspectives of religious leaders upon arguing against society through the media. This is a process of feeling Onadio Leornardo's anxiety, as he is affectionately known in the interview, by creating content through a question-and-answer session in the talk show, which was recorded, edited, and published on the Journey of Religion playlist on the channel.

One of the young religious figures in Islamic teachings is Habib Ja'far, a millennial with a youthful and easy-going demeanor. The positive response to this video presentation's content won viewers' praise and admiration. Habib Ja'far models the delivery of his *da'wah* in the video content in a relaxed way with casual humor. The conception of new media theory emphasizes the social interaction of humans using social media as an intermediary between content creators and their viewers on Leonardo's YouTube channel, forwarded as a reciprocity. Feedback in the form of responses and likes from the audience becomes a continuous cycle. In addition, aspects of social integration present various perspectives of diversity, from religious tolerance to knowledge insights.

In addition, Habib Ja'far conveyed the message casually to make the audience easy to understand. In his humorous and straightforward delivery, being able to explain firmly both from sources of Islamic teachings, be it the Qur'an, hadith, interpretations, and others, is a characteristic of Habib Ja'far when preaching. Learning from stories and parables is his strategy to transmit religious values that are difficult to understand. The three concepts of heart and love are Habib Ja'far's *da'wah* message, as expressed in this video and some other statements in the leading mass media. As well as in the content of this video, he is a big admirer of Mahatma Gandhi's figure, which influences his thoughts upon answering questions about life. Moreover, the *da'wah* messages by Habib Ja'far are divided into 12 topics of the *da'wah* messages *(maddah).*

This research implies efforts to understand religion that are built on the foundations of religious moderation and tolerance. The delivery of diverse messages on social media is made through humanist communication patterns by prioritizing the values of brotherhood, harmony, and human peace. Apart from that, the construction of *da'wah* discourse, built through a rational and emotional approach, is delivered persuasively and participatively. As a space for social integration, YouTube can strengthen inclusive awareness of religious communities in Indonesia. It is a space to create the reality of a plural and multicultural Indonesian society.

This research recommends the importance of filling virtual spaces with diverse communication messages to strengthen social cohesiveness and harmony. In it, a moderate and tolerant religious message can be presented to display an inclusive religious spirit, especially in the diverse Indonesian society. Therefore, the study and conceptualization of moderate and tolerant religious messages are seen as opening the horizons of understanding for Muslims to realize the spirit of rahmatan lil alamin.

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