

**DAKWAH TRANSFORMASIONAL BERDASARKAN SPIRITUALITAS  
KENABIAN : ANALISA WACANA DAKWAH HABIB UMAR BIN HAFIDZ  
DI JAKARTA**

Sugito, Sarbini Anim, Badrah Uyuni  
Universitas Islam As-Syafiiyah, Indonesia  
masgito9@gmail.com

**Abstrak**

Masyarakat Muslim perkotaan kontemporer mengalami fragmentasi spiritual, tekanan psikologis, dan kecemasan eksistensial sebagai konsekuensi modernisasi, percepatan digital, dan gaya hidup perkotaan. Studi ini bertujuan untuk menganalisis konstruksi wacana, pesan dominan, dan nilai-nilai transformasional yang tertanam dalam dakwah Habib Umar bin Hafidz di Jakarta bersama Majelis Rasulullah SAW. Penelitian ini menggunakan pendekatan kualitatif dengan menggunakan Analisis Konten yang terintegrasi dengan Analisis Wacana Kritis (CDA). Data primer diperoleh dari rekaman siaran YouTube “Rihlah Jakarta 2025”. Data dianalisis melalui pengkodean tematik, interpretasi wacana, dan analisis ideologis untuk mengidentifikasi pola komunikasi spiritual dan konstruksi makna religius. Temuan penelitian mengungkapkan bahwa tema-tema dominan dakwah meliputi cinta kepada Nabi Muhammad SAW, penguatan tauhid, penyucian spiritual, moralitas kenabian, dan persaudaraan Islam. Studi ini lebih lanjut menunjukkan bahwa Habib Umar menggunakan model dakwah humanistik, persuasif, dan non-konfrontatif yang dicirikan oleh spiritualitas emosional, narasi penuh kasih sayang, dan wacana keagamaan yang reflektif. Studi ini mengusulkan konsep “dakwah transformasional berdasarkan spiritualitas kenabian” sebagai kerangka alternatif untuk memahami dakwah perkotaan kontemporer. Temuan ini berkontribusi pada studi komunikasi Islam dengan menunjukkan bahwa spiritualitas kenabian berfungsi tidak hanya sebagai wacana teologis tetapi juga sebagai penyembuhan emosional, konstruksi identitas, dan transformasi sosial dalam komunitas Muslim perkotaan modern.

**Kata kunci:** dakwah transformasional; spiritualitas kenabian; Habib Umar bin Hafidz; analisis wacana kritis; religiusitas perkotaan

***TRANSFORMATIONAL DA'WAH BASED ON PROPHETIC SPIRITUALITY : A  
DISCOURSE ANALYSIS OF HABIB UMAR BIN HAFIDZ'S PREACHING  
IN JAKARTA***

***Abstract***

*Contemporary urban Muslim communities experience spiritual fragmentation, psychological pressure, and existential anxiety as consequences of modernization, digital acceleration, and urban lifestyles. This study aims to analyze the construction of discourse, dominant messages, and transformational values embedded in the preaching of Habib Umar bin Hafidz in Jakarta together with Majelis Rasulullah SAW. The research employs a qualitative approach using Content Analysis integrated with Critical Discourse Analysis (CDA). Primary data were obtained from recordings of the YouTube broadcast “Rihlah Jakarta 2025.” The data were analyzed through thematic coding, discourse interpretation, and ideological analysis to identify patterns of spiritual communication and the construction of religious meaning. The findings reveal that the dominant themes of the preaching include love for Prophet Muhammad, strengthening of tauhid, spiritual purification, prophetic morality, and Islamic brotherhood. The study further shows that Habib Umar employs a humanistic, persuasive, and non-confrontational preaching model characterized by emotional spirituality, compassionate*

*narratives, and reflective religious discourse. This study proposes the concept of “transformational da’wah based on prophetic spirituality” as an alternative framework for understanding contemporary urban da’wah. The findings contribute to the study of Islamic communication by demonstrating that prophetic spirituality functions not only as theological discourse but also as emotional healing, identity construction, and social transformation within modern urban Muslim communities.*

**Keywords:** *transformational da’wah; prophetic spirituality; Habib Umar bin Hafidz; critical discourse analysis; urban religiosity*

## INTRODUCTION

*Dakwah* in contemporary Muslim societies is no longer limited to conventional religious preaching within mosques or traditional religious gatherings. In the context of globalization, digital transformation, and rapid urbanization, *dakwah* has evolved into a complex communicative process that negotiates religious values, modern lifestyles, and shifting socio-cultural realities (Santoso, 2024). Urban Muslim communities, particularly in metropolitan cities such as Jakarta, experience significant spiritual and psychological challenges caused by fast-paced lifestyles, social fragmentation, work pressure, consumerism, and existential anxiety. These conditions create what many scholars describe as a crisis of meaning and spiritual alienation within modern urban life (Anshori, 2018; Idrus, n.d.).

The phenomenon of urban religiosity in Indonesia demonstrates that modernization does not necessarily weaken religious commitment. On the contrary, many urban Muslims actively seek spiritual fulfillment through Islamic gatherings, religious communities, digital sermons, and contemporary forms of Sufism. This phenomenon is frequently associated with the emergence of *urban sufism*, a socio-religious movement characterized by the adaptation of spiritual Islamic practices into modern urban settings without rejecting modernity itself (Idrus, n.d.). In this context, *dakwah* functions not merely as doctrinal transmission but also as spiritual therapy, emotional healing, and identity formation for urban Muslims who seek inner peace amidst metropolitan pressures (Muhamad, 2020).

The increasingly competitive digital public sphere further intensifies the challenges faced by contemporary Islamic preaching. Religious discourse today competes with entertainment industries, secular ideologies, algorithmic social media cultures, and fragmented patterns of information consumption (Fabriar, 2024). Consequently, contemporary preachers are required not only to possess strong religious authority but also to develop persuasive, adaptive, and emotionally engaging communication strategies capable of reaching heterogeneous audiences (Hanum, 2025). *Dakwah* in urban society therefore requires approaches that are contextual, humanistic, and capable of addressing both spiritual and psychological needs of contemporary Muslims (Mastur, 2025).

Within this socio-religious landscape, Majelis Rasulullah SAW emerged as one of the most influential urban Islamic movements in Indonesia. Founded by Habib Munzir Al-Musawa, the majelis successfully attracted thousands of urban Muslims, particularly young people and middle-class communities in Jakarta, through spiritual gatherings centered on *shalawat*, remembrance (*dhikr*), moral education, and emotional attachment to the Prophet Muhammad SAW (Harfan, 2017). Unlike confrontational or politically oriented preaching models, Majelis Rasulullah developed a *dakwah* approach characterized by compassion, spirituality, emotional warmth, and collective religious experience. This model of preaching

has become highly appealing among urban Muslims seeking spiritual tranquility amidst social complexity and modern anxieties (Surya, 2016).

One of the most significant contemporary Islamic scholars associated with this spiritual dakwah tradition is Habib Umar bin Hafidz. As a globally recognized scholar from Tarim, Hadramaut, Yemen, Habib Umar is widely known for promoting Islamic spirituality, prophetic ethics, love for the Prophet Muhammad SAW, and humanistic preaching approaches. His dakwah activities in Indonesia, particularly during the 2025 Jakarta spiritual tour together with Majelis Rasulullah SAW, attracted massive public attention and demonstrated the continuing relevance of spiritual-centered Islamic discourse within contemporary urban society. His preaching consistently emphasizes *mahabbah* (love for the Prophet), *tazkiyah al-nafs* (spiritual purification), moral refinement, and social solidarity as central foundations of Islamic life.

Previous studies concerning contemporary dakwah have generally focused on digital preaching, social media optimization, Islamic communication strategies, and urban religious movements. Studies by Fitriansyah (2023) and Setyawan (2024), for instance, examined digital da'wah and social media ideology within contemporary Islamic communication. Other scholars explored urban Sufism and spiritual communities within metropolitan societies (Anshori, 2018; Idrus, n.d.). Meanwhile, research concerning Majelis Rasulullah mostly emphasized organizational communication, youth religiosity, and social influence (Harfan, 2017; Nurhayati, 2022). However, limited scholarly attention has been given to the discursive construction of prophetic spirituality within Habib Umar bin Hafidz's preaching, particularly through the integration of Content Analysis and Critical Discourse Analysis (CDA) approaches.

This study therefore aims to analyze the messages, discourse construction, and transformational values embedded within the dakwah of Habib Umar bin Hafidz during his Jakarta preaching sessions together with Majelis Rasulullah SAW. Using Content Analysis combined with Critical Discourse Analysis, this study investigates how spiritual narratives, emotional persuasion, and prophetic ethics are constructed and communicated to contemporary urban Muslim audiences. More specifically, this research examines how themes such as *mahabbah*, *tauhid*, *tazkiyah al-nafs*, morality, and *ukhawah Islamiyah* are articulated as transformative religious discourses within urban dakwah settings.

The novelty of this study lies in its conceptualization of "transformational dakwah based on prophetic spirituality" as a contemporary dakwah model capable of addressing spiritual alienation in modern urban societies. Unlike previous studies that predominantly emphasized organizational, sociological, or digital aspects of dakwah, this research highlights the role of spiritual discourse and prophetic ethics in constructing transformative religious consciousness among urban Muslim communities. This study also contributes theoretically to the development of Islamic communication studies by demonstrating how religious discourse operates not only as theological instruction but also as a mechanism of emotional healing, identity construction, and social transformation within contemporary urban contexts.

## METHODS

### Research Design

This study employed a qualitative research design using an integrative approach between Content Analysis and Critical Discourse Analysis (CDA). The qualitative approach was selected because the study aimed to explore the construction of meaning, religious narratives, symbolic expressions, and transformational values embedded within the dakwah of Habib Umar bin Hafidz during his Jakarta preaching sessions. Qualitative research is particularly relevant for examining religious discourse because it allows deeper interpretation of symbolic language, emotional persuasion, and contextual meaning within communication practices (Creswell & Creswell, 2018).

Content Analysis was utilized to identify dominant themes, recurring messages, and patterns of religious communication found in the sermons, while Critical Discourse Analysis (CDA) was employed to examine ideological constructions, power relations, and discursive strategies embedded within the dakwah narratives (Fairclough, 2013). Through the integration of these two approaches, the study analyzed not only the explicit content of the preaching messages but also the underlying social, spiritual, and ideological meanings produced through discourse.

### Data Sources

The primary data of this study consisted of audiovisual recordings of Habib Umar bin Hafidz's preaching activities during the "Rihlah Jakarta 2025" program organized together with Majelis Rasulullah SAW and Nabawi TV. The data were obtained from publicly accessible YouTube broadcasts conducted between 17–20 October 2025. Six major preaching sessions were selected as research materials because they represented the central dakwah themes delivered throughout the event series.

The selected sermons included:

1. *Tabligh Akbar Majelis Rasulullah SAW Indonesia*
2. *Dars Fajr Kajian Subuh Session 1*
3. *Heart to Heart with Artists*
4. *Dars Fajr Kajian Subuh Session 2*
5. *Dars Fajr Kajian Subuh Session 3*
6. *National Gathering of Ulama, Habaib, Government Officials, and National Figures*

Table 1. Primary Research Data

No Sermon/Event	Date	Main Topic	Platform
1 Tabligh Akbar Majelis Rasulullah	17 Oct 2025	Love for the Prophet and National Prayer	YouTube
2 Dars Fajr Session 1	19 Oct 2025	Hope in Allah's Mercy	YouTube
3 Heart to Heart Session	19 Oct 2025	Spiritual Healing and Urban Problems	YouTube
4 Dars Fajr Session 2	20 Oct 2025	Tazkiyah al-Nafs	YouTube

No Sermon/Event	Date	Main Topic	Platform
5 Dars Fajr Session 3	20 Oct 2025	Moral Purification	YouTube
6 National Silaturahmi Ulama	20 Oct 2025	Contemporary Muslim Issues	YouTube

These sermons were selected purposively because they contained comprehensive discussions concerning spirituality, prophetic ethics, moral transformation, urban religiosity, and social solidarity.

Secondary data were obtained from books, journal articles, conference papers, and previous studies related to dakwah communication, urban sufism, Islamic spirituality, and discourse analysis. These secondary sources were used to strengthen the theoretical framework and contextual interpretation of the findings.

### **Data Collection Techniques**

Data collection was conducted through documentation and transcription techniques. All selected sermon recordings were repeatedly observed and transcribed into textual form to facilitate thematic coding and discourse interpretation. The transcription process focused on verbal expressions, symbolic religious narratives, emotional statements, and persuasive rhetorical constructions delivered by Habib Umar bin Hafidz.

The researchers also conducted intensive reading and note-taking procedures to identify recurring concepts, keywords, emotional appeals, and religious metaphors within the sermons. Relevant excerpts were categorized based on thematic similarity to facilitate analytical interpretation.

### **Data Analysis**

The data analysis process was conducted in several stages. First, the researchers performed data reduction by selecting sermon segments relevant to the research objectives. Irrelevant conversational elements and repetitive ceremonial expressions were excluded to maintain analytical focus.

Second, thematic coding was applied to identify dominant dakwah themes within the sermons. The coding process generated several central categories, including:

1. *Mahabbah* (love for the Prophet Muhammad SAW),
2. *Tauhid* (theological consciousness),
3. *Tazkiyah al-nafs* (spiritual purification),
4. Morality and prophetic ethics,
5. *Ukhuwah Islamiyah* (Islamic brotherhood), and
6. Spiritual transformation.

Third, Critical Discourse Analysis was employed to interpret how religious authority, emotional persuasion, and spiritual narratives were constructed discursively. This stage focused on examining rhetorical strategies, symbolic representations, ideological framing, and communicative patterns within the preaching discourse. The analysis also explored how dakwah narratives functioned as mechanisms for constructing collective religious identity and transformative spirituality within urban Muslim communities.

Finally, interpretative synthesis was conducted by integrating thematic findings with broader theoretical discussions concerning urban sufism, Islamic communication, and transformational dakwah.

### **Validity and Trustworthiness**

To ensure the credibility and trustworthiness of the findings, this study applied several validation strategies. First, data triangulation was conducted by comparing multiple sermon sessions and supporting literature to identify consistency of themes and discourse patterns. Second, interpretive consistency was maintained through repeated reading and re-analysis of sermon transcripts to minimize subjective bias. Third, theoretical triangulation was implemented by integrating perspectives from Islamic communication studies, urban spirituality, and Critical Discourse Analysis.

Additionally, the study maintained reflexive awareness throughout the analytical process by considering the socio-religious context surrounding contemporary urban dakwah in Indonesia. This reflexive approach was important to ensure balanced interpretation and contextual sensitivity in understanding the spiritual discourse of Habib Umar bin Hafidz.

## **RESULTS AND DISCUSSION**

The findings of this study demonstrate that the dakwah delivered by Habib Umar bin Hafidz during the Jakarta 2025 preaching sessions was constructed around several interconnected spiritual themes. Based on thematic coding and discourse analysis, five dominant themes consistently appeared throughout the sermons: (1) *mahabbah* toward the Prophet Muhammad SAW, (2) strengthening of *tauhid*, (3) *tazkiyah al-nafs* (spiritual purification), (4) moral transformation through prophetic ethics, and (5) *ukhwah Islamiyah* as collective spiritual solidarity. Habib Umar Bin Hafidz said in his lecture the following sentences:

*"And we testify that our lord the Great Prophet Muhammad is the servant of Allah and the messenger of Allah. and the lover of Allah chosen by Allah subhanahu wa taala who is close to Allah. The creature who knows Allah the Khaliq best. And he is the human being who fears Allah the most. And the person who hopes the most in Allah and who laughs the most at Allah. Bestow your blessings and greetings, O Allah, on your chosen servant of the Great Prophet Muhammad." (Nabawi TV, 2025)*

*"And the greatest thing for us to love is Allah's angels, the prophets and apostles. And among the greatest of them all is the lover of Allah, the servant of Allah, the Prophet Muhammad. So it is not permissible, it is not justified for us to love anyone from Allah's creatures more than the Prophet Muhammad. Even if it is our own father, our own mother, our own family's children, even if it is ourselves, we cannot love more than the Prophet Muhammad. Why? Because Allah does not love anything like His love for the Prophet Muhammad. And Allah does not like his creatures to love any of his creatures. Allah exceeds love for the Prophet Muhammad. Allah Taala explained it clearly in the Koran and ordered the Prophet Muhammad to convey it to us." (Nabawi TV, 2025)*

Among these themes, *mahabbah* toward the Prophet Muhammad SAW emerged as the central discursive foundation integrating the entire structure of dakwah messages. Love for the Prophet was not merely framed as emotional expression but positioned as an ontological and spiritual basis for Muslim identity formation. The discourse repeatedly emphasized that

spiritual closeness to the Prophet functions as a pathway toward divine love, moral refinement, and social harmony.

Habib Umar Bin Hafidz firmly emphasized to the congregation to love Rasulullah SAW:

*"So remain firm in glorifying Allah and His Messenger. And with sincere love for Allah and His Messenger and also love for the family of the Prophet Muhammad and the companions of the Prophet and also for the guardians and scholars of this people in particular, love them and to love the believers in general. This is the right path and it is a very profitable advantage. If we neglect this, the essence of faith will be lost from our hands. Our faith will be in vain." (Nabawi Tv, 2025)*

This statement reflects a discursive strategy that constructs prophetic love as the highest spiritual orientation within Muslim consciousness. Through Critical Discourse Analysis, the message can be interpreted as an effort to reconstruct religious identity around emotional attachment to prophetic ethics rather than merely formal religious obligations.

The discourse of *mababbah* also functioned symbolically as a mechanism of spiritual intimacy in urban society. In the context of metropolitan alienation, emotional attachment to the Prophet became a source of psychological comfort and existential meaning for urban Muslims experiencing spiritual emptiness. This finding supports previous discussions concerning *urban sufism*, which argue that modern urban religiosity increasingly emphasizes emotional spirituality, collective remembrance, and inner healing (Idrus, n.d.).

### **Tauhid as Spiritual Consciousness**

Another dominant theme identified in the sermons was the strengthening of *tauhid* as a foundation of spiritual consciousness. However, unlike doctrinal theological lectures that focus heavily on abstract dogmatic explanations, Habib Umar constructed *tauhid* through reflective and experiential narratives connected to everyday human struggles. The messages of monotheism conveyed in Habib Umar bin Hafidz's lectures include the following:

*"May Allah strengthen us with the essence of faith. And Allah will increase us with faith every moment and every breath. May Allah increase the strength of faith in all of our hearts. And the time will come for our return to Allah in the time of perfect love for Allah." (Nabawi Tv, 2025)*

*"May Allah Almighty, the most merciful Allah Taala, reveal this special introduction to all of us until we know it. Whoever hopes who knows Allah Taala, whoever knows Allah, will automatically, like it or not, hope and will fear Allah and will submit his trust to Allah." (Nabawi Tv, 2025)*

The sermons emphasized dependence upon Allah, spiritual humility, sincerity, and awareness of human weakness before divine power. Tauhid was framed not only as theological belief but also as a transformative spiritual awareness capable of shaping emotional resilience and ethical behavior.

This construction demonstrates that the dakwah discourse operated beyond mere theological instruction. Instead, it functioned as spiritual guidance addressing contemporary psychological anxieties within urban society. Such an approach aligns with the concept of transformational dakwah, which positions religion as a source of emotional empowerment and social healing rather than solely normative instruction.

From the perspective of Islamic communication, this discourse reflects persuasive religious communication based on emotional engagement and existential relevance. The use

of reflective language, supplication, and spiritual narratives enabled audiences to internalize theological concepts in deeply personal ways.

### ***Tazkiyah al-Nafs* and Urban Spiritual Healing**

One of the strongest findings of this study concerns the discourse of *tazkiyah al-nafs* (spiritual purification). Habib Umar consistently emphasized the importance of cleansing the heart from arrogance, hatred, excessive materialism, and spiritual negligence. The sermons frequently addressed emotional exhaustion, moral anxiety, and spiritual emptiness experienced by modern individuals.

During the "Heart to Heart" session attended by urban public figures and artists, spiritual purification was discussed as a response to the psychological burdens of contemporary life. The dakwah discourse framed the heart (*qalb*) as the center of human transformation, suggesting that societal reform must begin from inner spiritual reform.

At the "Heart to Heart" event, Habib Umar explained various problems:

*"In fact, those who wallow in abundance, pleasure, lust, and lust indulge in all of it. Therefore, those who don't find peace and tranquility actually experience increasing stress and mental burdens. They do whatever they please, perform whatever they please, seek whatever pleasures they please, but their hearts remain unsatisfied, unsettled, and constantly stressed and stuffy. To fill the emptiness, they seek peace by listening to various musical instruments or participating in games to relieve their anxiety. But still, these efforts fail to fill the void. Some even resort to even more extreme measures, using alcohol or drugs to the point of losing their sense of self to fill the void and forget their anxieties, but their lives remain unsettled.*

*They escape their stress and their anguish by using games and other things mentioned above, but they still can't heal what's inside them. Perhaps they can forget their sadness for a moment. But once the effects wear off, they return to even more devastating stress.*

*These are the laws and regulations that Allah Subhanahu wa Taala has established. And Allah Taala is the creator of the universe, the creator of humans. Allah Taala has arranged the reaction that will occur." (Navami Tv, 2025 )*

This finding indicates that Habib Umar's dakwah functions similarly to what contemporary scholars describe as "spiritual therapy" within urban religious movements. Rather than emphasizing fear-based preaching, the sermons employed compassionate narratives, emotional empathy, and spiritual reassurance. This communicative model appears highly effective for urban Muslim audiences who are often overwhelmed by modern pressures and fragmented social relations.

The discourse of *tazkiyah* also reflects the influence of classical Sufi traditions adapted into contemporary urban settings. Spiritual purification was presented not as ascetic withdrawal from society but as ethical self-discipline integrated into modern social life. Consequently, spirituality was reconstructed as both inward contemplation and outward ethical responsibility.

### **Humanistic and Non-Confrontational Dakwah**

Another important finding concerns the communicative style employed in the preaching sessions. The analysis demonstrates that Habib Umar consistently utilized a humanistic, persuasive, and non-confrontational dakwah approach. The sermons avoided harsh condemnation, political hostility, and divisive rhetoric. Instead, the discourse emphasized compassion, mercy, humility, and collective spiritual growth.

This communicative strategy can be identified through the dominant use of inclusive pronouns, emotional supplications, moral storytelling, and gentle advice. The sermons positioned the preacher not as a superior moral authority judging the audience, but rather as a compassionate spiritual guide accompanying the audience toward moral improvement.

From a rhetorical perspective, the dakwah effectively integrated:

1. *Ethos* through scholarly authority and prophetic lineage,
2. *Pathos* through emotional storytelling and spiritual appeals, and
3. *Logos* through Qur'anic and prophetic argumentation.

This combination strengthened the persuasive power of the sermons while maintaining emotional accessibility for diverse audiences.

The findings support the argument that contemporary dakwah in plural urban societies requires adaptive and empathetic communication approaches. In highly heterogeneous social environments such as Jakarta, confrontational religious discourse tends to generate polarization, whereas compassionate preaching creates stronger emotional resonance and broader public acceptance.

### **Ukhuwah and Collective Religious Identity**

The findings also reveal that the dakwah strongly emphasized *ukhuwah Islamiyah* as a form of collective spiritual solidarity. Religious gatherings were constructed not only as educational forums but also as spaces for emotional bonding, communal remembrance, and identity formation.

The repeated collective recitation of *shalawat*, prayers, and prophetic narratives created a strong sense of emotional unity among participants. Through discourse analysis, these ritual expressions can be interpreted as symbolic mechanisms for constructing collective religious belonging within fragmented urban environments.

This collective spirituality is particularly significant in metropolitan societies where individuals frequently experience social isolation and weakened communal relations. The majelis functioned as an alternative spiritual community that provided emotional support, moral belonging, and shared religious identity.

The discourse of brotherhood also reinforced inclusive religious values. Habib Umar repeatedly emphasized compassion toward fellow Muslims, respect for scholars, and social harmony as manifestations of genuine faith. Such messages positioned dakwah as a unifying rather than divisive social force.

At the National Gathering, Habib Umar Bin Hafidz emphasized the importance of Islamic brotherhood. He stated the following:

*"This community needs to strengthen within itself the elements of mutual love, security, and fulfillment of promises. There should be a good intention to share with others. And we also need to bring to life the other beautiful things taught in the Prophet Muhammad's method. We also need to protect the rights of fellow citizens and neighbors, even those of different religions." (Navawi Tv, 2025 )*

When asked about how Muslims face external challenges of thought, he emphasized the importance of Islamic brotherhood:

*"What you need most is cooperation between you. Help each other, support each other, help each other with sincerity and sincerity. Also provide good explanations for the thoughts that are thrown among Muslims to disrupt them in society." (Nabawi Tv, 2025)*

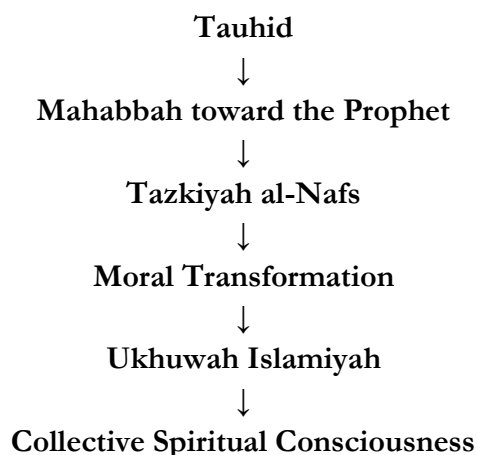
From the description above, we can categorize the main themes of the preaching messages contained in Habib Umar Bin Hafidz's preaching content, as in the following table:  
 Table 2. Dominant Themes of Dakwah Messages

<b>Theme</b>	<b>Discursive Orientation</b>	<b>Transformational Function</b>
Mahabbah	Prophetic love	Spiritual attachment
Tauhid	Divine consciousness	Emotional resilience
Tazkiyah al-Nafs	Inner purification	Psychological healing
Akhlak	Prophetic ethics	Moral transformation
Ukhuwah Islamiyah	Collective solidarity	Social cohesion

### **Prophetic Spirituality as Transformational Dakwah**

The overall findings indicate that the dakwah model practiced by Habib Umar bin Hafidz can be conceptualized as *transformational dakwah based on prophetic spirituality*. This model integrates theology, spirituality, ethics, and social solidarity into a comprehensive communicative framework capable of addressing the existential needs of contemporary urban Muslims.

The transformational structure identified in this study can be summarized as follows:



This model demonstrates that transformational dakwah does not merely aim to transfer religious knowledge but seeks to reconstruct emotional consciousness, ethical orientation, and collective social identity. Dakwah therefore operates simultaneously as spiritual education, emotional healing, and social transformation.

Theoretically, this study contributes to Islamic communication studies by proposing prophetic spirituality as an analytical framework for understanding contemporary urban dakwah movements. Unlike ideological or confrontational preaching models, prophetic spirituality emphasizes compassion, ethical refinement, emotional attachment, and spiritual inclusivity as foundations for religious transformation in modern society.

### **CONCLUSION**

This study demonstrates that the dakwah of Habib Umar bin Hafidz in Jakarta represents a model of transformational dakwah rooted in prophetic spirituality and adaptive

urban Islamic communication. Using Content Analysis integrated with Critical Discourse Analysis, the study reveals that the dominant themes of the sermons include mahabbah toward Prophet Muhammad SAW, strengthening of tauhid, tazkiyah al-nafs, moral refinement, and ukhuwah Islamiyah. These themes are presented not only as theological teachings but also as emotionally engaging and spiritually transformative discourses addressing the existential anxieties of contemporary urban Muslim communities.

The findings further show that Habib Umar employs a humanistic, persuasive, and non-confrontational communication model characterized by emotional spirituality, compassionate narratives, and reflective religious language. Rather than emphasizing rigid formalism or ideological confrontation, the dakwah prioritizes compassion, spiritual purification, collective remembrance, and prophetic ethics as foundations for religious transformation. This approach enables the dakwah to remain relevant and accepted within plural urban societies such as Jakarta.

The study identifies a gradual transformational process beginning from tauhid, followed by prophetic love, spiritual purification, moral transformation, and the formation of collective religious solidarity. Thus, dakwah functions not only as transmission of religious knowledge but also as emotional healing, identity construction, and social integration for urban Muslims.

This study proposes the concept of “transformational dakwah based on prophetic spirituality” as an alternative framework for understanding contemporary dakwah movements that emphasize spirituality, compassion, and ethical transformation in modern Muslim societies.

## REFERENCES

- Abdillah. (2026). Mengatasi kesenjangan epistemik dakwah melalui pendekatan sosiologi: Model intervensi transformasional berbasis analisis struktur–agen dalam konteks fragmentasi sosial kontemporer. *DIRASAH: Jurnal Kajian Islam*, 3(1), 25–53.
- Anshori. (2018). *Peran tasawuf perkotaan (urban sufism) dalam mengatasi problema psikologis (Studi kasus pada kaum eksekutif di Bandarlampung)*. UIN Raden Intan Lampung.
- Creswell, J. W., & Creswell, J. D. (2018). *Research design: Qualitative, quantitative, and mixed methods approaches* (5th ed.). Sage Publications.
- Fabriar. (2024). *Dakwah di era digital: Potret aktivitas dakwah nawaning*. Penerbit NEM.
- Fadhila. (2025). Mengatasi reduksi dakwah digital sebagai content production: Pendekatan transformatif berbasis integrasi nilai spiritual, budaya algoritmik, dan transformasi sosial. *Jurnal Intelek Insan Cendikia*, 2(11), 18002–18014.
- Fahri. (2025). Dakwah sebagai proses transformasi sosial perspektif KH. Hasyim Asy'ari. *ISME: Journal of Islamic Studies and Multidisciplinary Research*, 3(1), 51–57.
- Fairclough, N. (2013). *Critical discourse analysis: The critical study of language* (2nd ed.). Routledge.
- Fitriansyah. (2023). Mediating algorithm mediating da'wa: The new preacher and optimization of social media for da'wa in the case of Habib Ja'far. *Jurnal Penelitian*, 1–12.
- Hanum. (2025). Transformasi dakwah komunitas Muslimah: Komunikasi dialogis-adaptif pada masyarakat multikultural. *Pawarta: Journal of Communication and Da'wah*, 3(1), 41–54.

- Harfan. (2017). *Strategi komunikasi dalam gerakan dakwah Majelis Rasulullah: Studi kasus dalam pengajian Jaslatul Itsnan di Kec. Ciawigebang Kab Kuningan*. UIN Sunan Gunung Djati Bandung.
- Ibrahim. (2024). Dakwah transformasional: Merespon tren sekulerisme di kalangan Gen Z. *Wasilatuna: Jurnal Komunikasi dan Penyiaran Islam*, 7(1), 89–99.
- Idrus. (n.d.). *Sufi kota mencari Tuhan: Dulu tasawuf bermukim di tempat sunyi, kini menjadi alternatif baru spiritualitas kaum menengah-atas perkotaan*. Tempo Publishing.
- Karimullah. (2023). The influence of humanist da'wah in social transformation and social change in Muslim societies. *Syar: Jurnal Komunikasi dan Penyiaran Islam*, 3(2), 51–70.
- Khairiyah, N., Uyuni, B., & Syukur, Y. (2025). Digital Da'wah as Soft Power: A Conceptual Review of Islamic Communication in Contemporary Global Politics. *ISTIFHAM: Journal Of Islamic Studies*, 242-253.
- Mastur. (2025). *Dakwah perkotaan dan kemajemukan agama*. Publica Indonesia Utama.
- Muhamad. (2020). *Tasawuf kontemporer*. Penerbit Amzah.
- Muhsinah. (2024). Analisis peran dakwah sebagai alat transformasi sosial: Tantangan dan strategi komunikasi dalam konteks masyarakat modern. *Jurnal Komunikasi dan Media*, 1(1), 160–175.
- Nurhayati. (2022). Peranan majelis dzikir dan shalawat dalam pendidikan akhlak remaja di Majelis Rasulullah Jakarta Selatan. In *Prosiding Seminar Nasional Penelitian LPPM UMJ* (Vol. 1).
- Muhsinah. (2024). Analisis peran dakwah sebagai alat transformasi sosial: Tantangan dan strategi komunikasi dalam konteks masyarakat modern. *Jurnal Komunikasi dan Media*, 1(1), 160–175.
- Santoso, B. R. (2024). *Strategi dakwah di era digital: Menakar peluang, tantangan dan solusinya*. Penerbit Abdi Fama.
- Setyawan. (2024). Analysis of digital da'wah ideology on social media: A case study of preaching actors on YouTube. *Ilmu Dakwah: Academic Journal for Homiletic Studies*, 18(2), 283–302.
- Surya. (2016). Metode dakwah dan identitas sosial alumni Darul Musthafa Tarim Hadromaut Yaman pada Majelis Rasulullah di DKI Jakarta. *Jurnal Studi Al-Qur'an*, 12(2), 158–170.
- Thalib. (2024). Urban sufisme dan urban salafi pada era digital. *Jurnal Alwatziqhoebillah: Kajian Islam, Pendidikan, Ekonomi, Humaniora*, 10(2), 557–567.
- Uyuni, B., & Adnan, M. (2024). Philosophical Foundations in Training Traditional Religious Educators: Bridging Past and Present. *Futurity Philosophy*, 3(2), 40-65.
- “LIVE DARS FAJR - Rihlah Habib Umar Bin Hafidz, Masjid Istiqlal #1 Jakarta 2025.” Accessed March 25, 2026. <https://www.youtube.com/watch?v=b678VrIPpbM&t=4589s>.
- “LIVE DARS FAJR - Rihlah Habib Umar Bin Hafidz, Masjid Istiqlal #2 Jakarta 2025.” Accessed March 25, 2026. <https://www.youtube.com/watch?v=89Bcu1De5hc&t=5593s>.
- “LIVE DARS FAJR - Rihlah Habib Umar Bin Hafidz, Masjid Istiqlal #3 Jakarta 2025.” Accessed March 25, 2026. [https://www.youtube.com/watch?v=5d\\_7eV7hg5o](https://www.youtube.com/watch?v=5d_7eV7hg5o).

“LIVE HEART TO HEART Habib Umar Bin Hafidz Bersama Para Artist.” Accessed March 25, 2026. <https://www.youtube.com/watch?v=VfHwUovafzw&t=560s>.

“LIVE SILATURAHMI NASIONAL Bersama Habib Umar Bin Hafidz Rihlah Jakarta 2025.” Accessed March 25, 2026. <https://www.youtube.com/watch?v=Wa9Cgc7oOlQ>.

“TABLIGH AKBAR Majelis Rasulullah SAW,” n.d.