



## Hanan Attaki's Humanist Preaching: Efforts to Ground Islamic Communication in the Midst of Social Life in the Digital Era

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### ABSTRACT

This study aims to describe in depth the humanist da'wah strategy implemented by Hannan Attaki in conveying Islamic messages in the digital era, as well as analyzing the effectiveness of his Islamic communication approach in grounding Islamic values in the digital society. The method used is qualitative content analysis with data collection techniques through Instametrica and documentation. The results of the study indicate that Hannan Attaki's da'wah strategy through digital media is effective in conveying Islamic values in a contextual, empathetic, and inclusive manner, especially to the young urban generation. This approach prioritizes reflective communication with a relaxed language style, storytelling techniques, and visualizations that are relevant to the audience's lives. His lectures not only build cognitive understanding of Islam, but also touch the emotional and psychosocial side of the audience, thereby encouraging spiritual transformation and behavioral change. By combining the principles of da'wah bil hikmah and a communicative psychosocial approach, Hannan Attaki's da'wah becomes a model of contemporary Islamic communication that is adaptive, friendly, and empowering.

**Keywords:** Humanistic Da'wah, Islamic Communication, Digital Da'wah, Humanization of Da'wah, Social Media

### INTRODUCTION

The digital era, characterized by rapid technological innovation and dynamic social change, has significantly transformed patterns of communication and religious expression. Islamic preaching (*da'wah*), which traditionally relied on face-to-face interactions and conventional religious forums, is now required to adapt to increasingly complex communication ecosystems shaped by social media and digital platforms. These platforms have shifted public interaction from physically bounded spaces to fast, instant, and visually mediated virtual environments. As a result, da'wah activities must respond to new audience characteristics, particularly those of Millennials and Generation Z, who are known for their critical thinking, expressiveness, and high levels of digital literacy.

This context, da'wah strategy becomes a crucial element in ensuring that Islamic messages remain relevant, meaningful, and effective in contemporary society. Conceptually, da'wah does not merely involve *tabligh* (message delivery), but also encompasses *tabiq* (practical application) and *tandhim* (organizational management) (Rahmatika & Khoirullina, 2021). This perspective emphasizes that da'wah requires systematic planning, strategic management, and contextual sensitivity to social realities. However, the rapid expansion of digital da'wah has also generated a fundamental problem: how to balance communicative attractiveness with the depth and authenticity of Islamic teachings. This issue is particularly relevant within the field of Islamic communication and broadcasting, where the mediation of religious messages through digital media raises theological, cultural, and ethical concerns.

Within this evolving landscape, Ustad Hanan Attaki represents a prominent phenomenon in contemporary Islamic communication. As a digital preacher, he actively utilizes platforms such as YouTube, Instagram, and TikTok to disseminate Islamic messages through a relaxed, emotionally engaging, and conversational style. His da'wah emphasizes empathy, everyday life experiences, and personal reflection rather than rigid normative or authoritative discourse. This humanist approach aims to humanize individuals holistically and respectfully (Asis Nota, 2024). while presenting Islam as a religion of compassion and mercy for all (*rahmatan lil 'alamin*) (Auliyafadlilah, 2024). The digital environment in which Hanan Attaki operates is therefore not merely a technological setting, but a social space where religious meaning is constructed, negotiated, and consumed by diverse audiences, particularly young Muslims.

Previous studies on digital da'wah have highlighted the growing role of social media in expanding the reach of Islamic messages and reshaping religious authority. Scholars argue that digital platforms enable da'i to function not only as transmitters of doctrine but also as communicators, counselors, and social mediators (Saggaf et al., 2021). Research on popular digital preachers indicates that humanist and emotional approaches are effective in building audience engagement and spiritual awareness among younger generations. Nevertheless, critical perspectives warn that an overemphasis on emotional intimacy may lead to the simplification of complex Islamic teachings and the commodification of religion (Hidayat, 2021). In contrast, other prominent preachers such as Ustaz Abdul Somad and Ustaz Adi Hidayat maintain a textually grounded and argumentative preaching style that prioritizes scholarly depth and scriptural rigor. These differing approaches reflect a broader paradigm shift in da'wah practices, from text-centered to context-oriented communication, and reveal ongoing tensions within Islamic media discourse.

Despite the growing body of literature on digital da'wah, existing studies have not sufficiently explored humanist da'wah strategies as a comprehensive communication model, particularly in relation to Ustad Hanan Attaki's digital practices. Most research tends to focus on content analysis or audience reception without critically examining the integration of humanist values, communication roles, and strategic management within digital da'wah. This gap indicates a need for deeper analytical attention to how humanist da'wah operates as a form of grounded Islamic communication that responds to contemporary social and psychological challenges.

Therefore, this study seeks to address this research gap by examining *Ustad Hanan Attaki's Humanist Da'wah Strategy: Efforts to Ground Islamic Communication in the Midst of Social Life in the Digital Era*. The objectives of this study are to analyze the da'wah communication approach employed by Hanan Attaki, to assess the effectiveness of his message delivery in fostering spiritual awareness, and to evaluate the extent to which this strategy responds to the challenges of Islamic da'wah in the digital information era.

The findings of this research are expected to contribute theoretically to the development of Islamic communication studies and practically to the formulation of more adaptive, ethical, and human-centered da'wah strategies in digital media environments. The digital era full of dynamics and rapid changes, Islamic preaching is required to be able to adapt to technological developments and the increasingly complex communication needs of the community. Social media and digital platforms have revolutionized the pattern of community interaction from what was originally physically based to fast, instant, and visualized virtual communication. This change in the social landscape requires preachers to transform their preaching methods to be more relevant and reach wider levels of society, especially the millennial and Z generations who have critical, expressive, and technology-literate characteristics. In this context, preaching strategy becomes a crucial element. Preaching, as stated by does not only mean *tabligh (delivery)*, but also *tatbiq (practice)* and *tandhim (management)*.

This concept shows that preaching is not just about conveying religious messages, but also demands mature strategic planning, systematic management, and alignment of messages with the social realities of the community. Ustad Hanan Attaki is a concrete example of a preacher who has responded to the challenges of the digital era through a humanist approach to preaching. He utilizes various social media platforms such as YouTube, Instagram, and TikTok to convey Islamic messages in a relaxed, touching, and communicative style. This approach is considered effective in attracting the attention of a younger generation familiar with the digital world. His preaching does not get caught up in normative or authoritative narratives, but instead seeks to raise spiritual awareness through empathy and everyday life experiences relevant to a young audience. This aligns with the concept of humanist preaching, which aims to humanize people holistically and with dignity (Asis Nota, 2024) and to present Islam as a religion of mercy for all (Auliyafadlilah, 2024). However, the humanist approach to digital preaching, such as that employed by Hanan Attaki, has also raised several criticisms and challenges. Some believe that preaching strategies that overemphasize emotional aspects and personal intimacy have the potential to reduce the depth of Islamic teachings to merely light content easily accepted by the public (Hidayat, 2021). On the other hand, other preachers, such as Ustaz Abdul Somad and Ustaz Adi Hidayat, maintain a preaching style based on textual and argumentative studies that emphasizes in-depth religious knowledge.

This comparison demonstrates a paradigm shift in preaching in the digital era, from a textual approach to a contextual one that demands a balance between communication appeal and the authenticity of the religious message. Therefore, a critical analysis of Hanan Attaki's preaching strategy requires not only highlighting his success in reaching young audiences

but also considering the theological and cultural implications of the transformation of preaching in the digital space. The humanist preaching strategy implemented by Hanan Attaki reflects a down-to-earth Islamic communication approach. In this approach, communication not only functions as a channel for conveying doctrine, but also as a bridge that builds emotional, spiritual, and social relationships between preachers and mad'u. (Saggaf et al., 2021) emphasizes the importance of grounding Islamic communication in the social life of Indonesia, which is predominantly Muslim, so that it can be a solution to various contemporary social problems. Furthermore, Ustad Hanan's approach shows that an ideal preacher should not only appear as a communicator, but also as a counselor and problem solver. As a communicator, a preacher is required to have rhetorical skills, an understanding of social psychology, and the ability to utilize digital media (Saggaf et al., 2021) and (H et al., 2025)

As a counselor, he can guide the community with empathy and a deep understanding of their psychosocial reality (Rahmawati, 2021). And as a problem solver, a preacher must be able to offer concrete solutions to the problems of people's lives amidst the complexity of the modern era. In the context of the development of industrialization and an increasingly innovative society, the younger generation tends to want to interpret reality scientifically and contextually. Despite the growing body of literature on digital da'wah, existing studies have not sufficiently explored humanist da'wah strategies as a comprehensive communication model, particularly in relation to Ustad Hanan Attaki's digital practices. Most research tends to focus on content analysis or audience reception without critically examining the integration of humanist values, communication roles, and strategic management within digital da'wah. This gap indicates a need for deeper analytical attention to how humanist da'wah operates as a form of grounded Islamic communication that responds to contemporary social and psychological challenges.

They reject stagnant stability and demand an inspiring, argumentative, and applicable approach to preaching. This is a challenge as well as an opportunity for Islamic preaching to be present with a more inclusive, adaptive face that touches the human side of the mad'u. Unfortunately, there are not many academic studies that deeply highlight the humanist da'wah strategy in the digital context, especially that carried out by Ustad Hanan Attaki. In fact, this phenomenon is very important to analyze so that it can be a reference in developing a more relevant and effective da'wah communication strategy. Therefore, this study aims to examine "Ustad Hanan Attaki's Humanist Da'wah Strategy: Efforts to Ground Islamic Communication in the Midst of Social Life in the Digital Era." The focus of this study includes the da'wah communication approach used, the effectiveness of message delivery in forming spiritual awareness, and the extent to which this strategy can answer the challenges of Islamic da'wah in the information era.

## **METHODS**

This study uses a qualitative content analysis approach, which is a popular method for studying text-based data or written materials. The success of this method is highly dependent on the researcher's sharp analytical skills and self-reflective and critical abilities (Abidin et

al., 2022). Qualitative content analysis can be carried out deductively or inductively, while still adhering to three main stages: preparation, organization, and reporting of study results. As a complement, this study also adopts the content analysis framework from (Noviati et al., 2024) which will be further described in the methodology section. In addition, to enrich the study of the structure of meaning and message representation, the critical discourse analysis model from (Peeters, 2024) is also used.

The main data in this study comes from 61 videos of Hanan Attaki's lectures published through the Instagram account @hanan\_attaki during the period January to December 2024. Supporting data was obtained from the Instametrica site, which presents statistics related to uploads, number of followers, and engagement rate from the Instagram account. In the context of media, content is considered as information. However, the definition of information itself is complex because it can be understood from various perspectives, both as objects, commodities, agencies, and sources. Therefore, the essence of information emphasizes more on its ability to reduce uncertainty, not just random data collection (Communities et al., 2022).

Furthermore, information theory can be applied to assess media content by measuring the level of informativeness, readability, diversity, and flow of information conveyed. (Rasyid et al., 2022) also refers to the traditional content analysis approach from (Pratiwi & Asyarotin, 2019) which includes several systematic steps: content selection, formation of analysis categories, determination of analysis units such as words, sentences, news, or images, matching content with categories, and disclosure of content distribution based on the frequency of occurrence of certain elements.

## RESULTS AND DISCUSSION

### Results

(Long Wang, 2025) describes a number of important components in content analysis that are needed to process a text to produce meaningful findings. This process can be explained (*Figure 1*) more systematically through a scheme or flowchart that represents the stages of analysis sequentially.

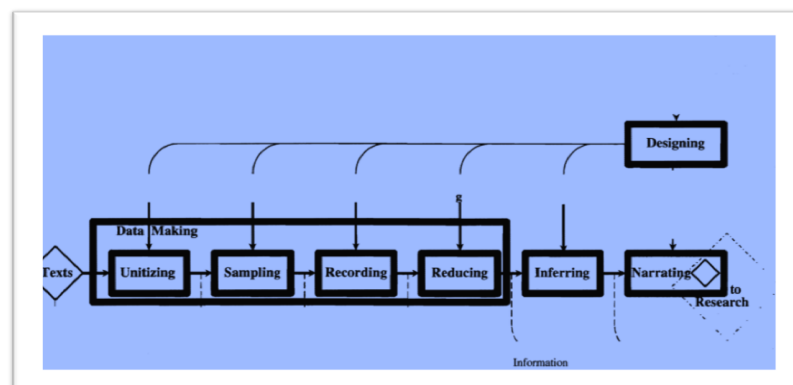


Figure 1: Components of content analysis (Krippendorff, 2004:86).

The first four components are referred to as the data construction stage, which is the process by which raw data is processed so that it can be analyzed measurably. Each element in this stage has its own role and function, which can be described as follows:

1. **Unitizing**  
Is a systematic method for identifying and distinguishing parts of text, whether in visual, audio, or other elements that can be observed in an analysis process. The data or information needed in this analysis is arranged in the form of a set of analysis units.
2. **Sampling**  
Provides flexibility for analysts to determine the boundaries of units that are relevant to the research objectives. Text can be analyzed at various levels, such as words, sentences, paragraphs, or even entire concepts, themes, issues, and certain frames according to the needs of the study.
3. **Coding**  
Coding functions as a link between text that has been divided into units of analysis and how readers understand the text, between the visuals displayed and the viewer's perception, or between the observed phenomena and their interpretation. Every written text has basically been recorded or coded so that it can be accessed again. Thus, the coding process aims to change raw text or images into a structured representation that is ready to be analyzed systematically.
4. **Reducing**  
Data plays a role in providing a concise and efficient representation for analysts, especially when the amount of data analyzed is very large. This component also functions to simplify information by eliminating repetition by measuring the frequency of occurrence of certain elements.
5. **Inferring**  
Is a method for concluding contextual phenomena from text, so that the analysis goes beyond just the existing data. This component functions as a link between the descriptive explanation of the text and the underlying meaning, reference, or cause.
6. **Narrating**  
Is a part that provides an explanation of the answers to questions in content analysis, so that it can be understood by all parties. This can also be interpreted as the importance of the findings and their contribution to the audience or reader.

Researchers used Instametrica, a free online software, to generate reports on Instagram accounts based on key metrics such as follower growth, engagement rate, and optimal hashtag usage. This tool can be used to identify audiences and strengthen marketing strategies, as well as understand how and where people interact with Instagram user profiles. To answer the research question related to the variety of content used to attract the most likes, views, and comments from the @hanan\_attaki account during the period January - December 2024, researchers collected all posts from the @hanan\_attaki Instagram account during that period, consisting of 61 posts to be analyzed.

## **Discussion**

### **The humanist preaching strategy implemented by Hanan Attaki in conveying Islamic messages in the digital era**

This study identified that Hannan Attaki's da'wah strategy strongly emphasizes a humanist approach in conveying Islamic messages in the digital era. This strategy does not only rely on the tabligh aspect as a message delivery alone (Sulthon, 2003:15), but also

reflects the *tatbiq* aspect, namely the practice of Islamic values in everyday life, and *tandhim*, namely systematic management in delivering da'wah through digital platforms such as Instagram and TikTok. As a da'i who appears in the digital space, Hanan Attaki positions himself as a communicator who understands the psychology of young audiences. This can be seen from the use of a relaxed, straightforward language style, and familiarity with slang terms, which demonstrates rhetorical skills and psychosocial understanding of the characteristics of *mad'u* (Saraswati & Indiyati, 2022) This approach is in line with the principle of da'wah communication that is not patronizing, but instead fosters reflective and inclusive inner dialogue. Furthermore, the humanist preaching strategy implemented by Hanan Attaki can be associated with the concept of humanist preaching as explained by (Koto et al., 2024) namely preaching that is oriented towards humanizing humans as a whole and with dignity. In each of his contents, he not only conveys religious values normatively, but also relates them to real life experiences experienced by young people, such as finding a mate, the migration process, spiritual crises, and the dynamics of social relations. Hanan Attaki's lectures are able to arouse the audience's empathy because they are packaged in personal, touching, and emotionally relevant storytelling, reflecting a form of preaching that emphasizes compassion, welfare, and peace (Imam Ashari, 2014:43).

In terms of narrative structure, his lectures usually begin with an inspiring story, followed by reflective connections to verses of the Qur'an and hadith, and conclude with a positive moral invitation. This shows that Hanan does not merely function as a religious communicator but also as a counselor who guides his audience emotionally and spiritually (Dian et al., 2024). Furthermore, he strengthens the interactive dimension of his da'wah through the comment sections on his social media platforms and offline communities such as *Pemuda Hijrah*, creating a sense of belonging among followers. However, this emotionally driven and humanist preaching style also invites critical reflection. Some scholars argue that digital preachers like Hanan Attaki risk simplifying or diluting the depth of Islamic teachings by adapting them into easily consumable narratives for social media audiences (Muh Aditya Ibrahim et al., 2023). The emphasis on emotional engagement and self-expression, while effective for outreach, may inadvertently shift da'wah from a process of *tazkiyatun nafs* (spiritual purification) toward a form of religious entertainment or identity performance.

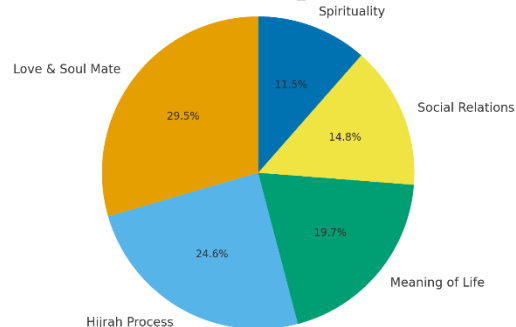
Compared to preachers such as Ustaz Abdul Somad or Ustaz Adi Hidayat, who tend to emphasize textual exegesis and theological depth, Hanan's approach prioritizes affective connection and accessibility. This difference reflects a broader transformation in contemporary Islamic communication from traditional, authority-based preaching to participatory, media-driven engagement. Therefore, while Hanan Attaki's approach has succeeded in revitalizing youth interest in religion, it also raises important questions about authenticity, religious authority, and the potential commodification of Islamic messages in the digital sphere. A balanced analysis of his da'wah strategy thus requires not only appreciation of its humanistic and inclusive aspects but also awareness of its theological and cultural implications in the age of media convergence. In terms of narrative structure, Hanan Attaki's lecture begins with an inspiring story, continues with reflections that are connected to the verses of the Qur'an and hadith, and ends with a positive invitation. This indicates that Hanan not only acts as a communicator, but also as a counselor who guides his audience emotionally and spiritually (P. Manurung, 2024).

He builds reciprocal relationships through interactions in the comments column, and strengthens the effect of preaching by forming offline communities such as "Pemuda Hijrah".

Analysis Of 61 Videos of Hannan Attaki's Sermons Uploaded In 2024 Revealed Five Main Themes of Da'wah (in Figure 2):

1. Love and Soulmates (30%) – discussing criteria for a partner, the process of choosing one, and prayers for a soulmate.
2. The Hijrah Process (25%) – highlighting spiritual experiences, the struggle to leave old habits, and motivation for change.
3. The Meaning of Life (20%) – exploring the purpose of life, happiness, and the importance of worship.
4. Social Relationships (15%) – touching on the ethics of friendship, family relationships, and social empathy.
5. Spirituality (10%) – discussing piety, prayer, and closeness to God.

Distribution of Lecture Themes on @hanan\_attaki Instagram (Jan-Dec 2024)



**Figure 2: Distribution of Lecture Themes on @hanan\_attaki Instagram (Jan-Dec 2024)**

In terms of presentation, all videos utilize visual media (*subtitles, background music, non-verbal expressions*) to enhance the appeal of the content. The average audience engagement rate is quite high, with thousands of comments per video. Most of the comments are positive, such as expressions of inspiration, motivation to migrate, and testimonies of behavioral changes. The two-way interaction is evident in Hannan’s responses to certain comments and from the invitation to join the “Pemuda Hijrah” community.

These findings confirm that Hannan Attaki's da'wah adopts a contextual and down-to-earth approach, focusing on the existential realities of the younger generation of Muslims. This approach aligns with the concept of humanizing da'wah (Lintang, 2018) which makes da'wah a means of humanizing all human beings. Hannan not only conveys Islamic teachings normatively but also connects them to issues close to the lives of his audience, such as finding a soul mate, spiritual crises, and social dynamics.

From an Islamic communication perspective, his use of relaxed language, storytelling, and humor reflects an understanding of the audience's psychosocial needs (A. S. Manurung & Pohan, 2024). This reinforces the principles of reflective and dialogical da'wah communication, so that the audience does not feel patronized but is instead invited to reflect and change voluntarily. The use of digital media such as Instagram and TikTok demonstrates Hannan's understanding of the developments in communication technology that are a requirement for da'wah in the digital era (Rahmawan, 2018). This strategy aligns with the role of the preacher as a problem solver who conveys religious messages quickly, engagingly, and relevantly to the digital ecosystem. Thus, Hannan Attaki's da'wah model can be seen as an example of contemporary Islamic communication that is adaptive, inclusive, and empowering.

This demonstrates the role of the da'i as a problem solver in answering the challenges of today's da'wah, namely how to convey Islamic messages in an interesting, fast, and easy-to-understand way in a dynamic digital ecosystem. In the context of Islamic communication in social life, Hannan Attaki's da'wah is also a real example of how Islamic values can be grounded to answer various social problems (Aisah Amini, 2023). He presents Islam as a religion that is friendly, open, and provides solutions to the spiritual and social crises faced by today's young generation. Thus, Hannan Attaki's humanist da'wah is not only a strategy for delivering messages, but also a model for the transformation of contemporary Islamic da'wah. This strategy proves that da'wah in the digital era must be adaptive to the development of the times, empathetic to the psychosocial conditions of the mad'u, and communicative in utilizing new media as a means of strengthening faith. This strategy is in line with the principles of the Prophet's preaching, which prioritizes a peaceful, gradual, and contextual approach in dealing with social reality.

### **The effectiveness of the Islamic communication approach used by Hanan Attaki in grounding Islamic values in the midst of the social life of digital society.**

The results of this study indicate that the Islamic communication approach used by Hanan Attaki in his digital lectures is very effective in grounding Islamic values, especially among the young urban generation who are part of the digital society. This success lies not only in Hanan's personal communication style but also in the implementation of a comprehensive and contextual da'wah strategy. In the context of the da'wah strategy, as explained by (Kautsar et al., 2025) da'wah includes three main dimensions: tabligh (delivery), tatbiq (practice), and tandhim (systematic management). All three are seen in Hanan Attaki's digital lectures, which not only convey Islamic teachings (tabligh), but also encourage internalization and practice of values (tatbiq), and are structured professionally through a social media production and management team (tandhim).

Lexically and terminologically, da'wah can be interpreted as a call or invitation to the path of Allah wisely (Ya'qub, 1973; Anshari, 1993). In practice, Hanan conveys Islamic teachings with a bil hikmah approach, avoiding a preaching style, and preferring a narrative, communicative, and empathetic style. This is in line with the Prophet Muhammad's SAW's da'wah strategy which prioritizes a social approach, building a power base through social relations, and avoiding violence (Rafi'udin and Djaliel, 1997). Hanan's communication approach is included in the humanist da'wah model, namely an approach that humanizes humans as a whole and with dignity (S. Manurung et al., 2025). His lectures are not judgmental, but invite the audience to reflect on themselves through daily stories that are close to the reality of their lives. Islamic values such as piety, sincerity, and patience are grounded in the context of modern life in a simple and applicable way. This reflects da'wah that is rahmatan lil alamin, as emphasized by (A. S. Manurung, 2024).

Islamic communication implemented by Hanan is also in line with (Kolb, 2023) idea about the importance of grounding Islamic values in the social context of Indonesian society, which is predominantly Muslim. Hanan's lectures are able to answer the challenges of the digital era and modernization by aligning the message of da'wah with the characteristics of an innovative, open, and critical society. In this case, he has demonstrated his capacity as a da'i who is adaptive to social change and technological developments (Zehetner-Hirtenlehner, 2023). Hanan has also succeeded in carrying out his role as an effective da'wah communicator. He has good rhetorical skills, is able to manage a relaxed, narrative, and friendly language style (Lutfiah et al., 2024). He understands the individual and social psychology of his audience, namely the young urban generation who are hungry for meaning

but tend to be allergic to religious formalities. Therefore, he chooses social media such as Instagram, TikTok, and YouTube as the main channels for his da'wah, complete with professionally designed and attractive audiovisuals (Saulite & Šceulovs, 2023). In addition, in the analysis of comments and interviews with followers, changes in attitudes and behavior were found after listening to Hanan's lectures, such as starting to pray regularly, wearing the hijab, or leaving bad habits. This shows that she has also acted as a spiritual counselor, guiding individuals and communities towards positive change (S. Manurung et al., 2025).

Furthermore, Hanan plays her role as a problem solver in the world of digital preaching. She can answer the inner concerns of the younger generation with a dialogical and reflective approach. She provides simple but relevant solutions to existential problems experienced by mad'u, such as life anxiety, searching for identity, or a crisis of faith. The main strategy used by Hanan is storytelling, namely linking personal stories or other people's experiences with Islamic values. In this way, preaching becomes more down-to-earth, contextual, and easily accepted by the audience.

The stories conveyed not only touch cognition, but also build deep emotional resonance, so that the effectiveness of preaching increases significantly. The interactions that occur in the comments column of the Instagram video @hanan\_attaki also show the strong emotional involvement of the audience. On average, each video is watched hundreds of thousands to more than one million times. The strong emotional response from the audience is an indicator of the success of the da'wah in touching the personal and social side of the mad'u. Finally, Hanan's approach is very inclusive. He does not emphasize school of thought, religious educational background, or social status, but rather focuses on the commonality of humanity and the potential for goodness in each individual. This makes his da'wah message more universal and acceptable to a wider group.

### **Qualitative Content Analysis**

The results of qualitative content analysis of Hannan Attaki's digital lectures show that the humanist preaching strategy he applies is highly effective in bridging Islamic teachings with the realities of life in digital society. The researcher reviewed 61 video lecture content from the Instagram account @hanan\_attaki and related social media accounts, and observed audience interactions in the comments column, to identify communication patterns, narrative approaches, and emotional responses that emerged. The findings show that Hannan's preaching is inclusive, empathetic, and relevant to the current social context. In terms of media, Hannan integrates digital platforms such as YouTube, Instagram, and TikTok to expand the reach of his preaching. Long lecture videos are cut into short clips (shorts and reels), which are then subtitled and edited in an attractive way. Dynamic cinematography style, soft background music, and clean and warm visuals are added value in attracting the attention of young audiences. This strategy shows that the success of digital preaching is not only determined by content, but also communicative packaging.

Based on the analysis of comments from Hannan's followers, there were positive and transformational responses. Many of them claimed to be "touched", "motivated to migrate", and even "rediscovered their zest for life" after watching the lectures. This response pattern shows that humanist preaching that positions the audience as a subject to be understood rather than an object to be judged has a strong psychological and spiritual impact. This emphasizes the effectiveness of the empathetic approach in Islamic communication. The researcher found that the main value that Hannan brought in his preaching was inclusivity and unconditional acceptance of the audience's background. He often emphasized that "Allah does not judge a person's past" and that everyone deserves a chance to change. This attitude

is contrary to some conventional preaching styles that emphasize sin and threats. Hannan chose a motivational and optimistic approach, which is more acceptable to the digital community, who are sensitive to mental health and self-worth issues.

## **CONCLUSION**

This study shows that the humanist preaching strategy implemented by Hannan Attaki through digital media has succeeded in forming an effective, contextual, and relevant Islamic communication model for the spiritual needs of the younger generation in the digital era. The humanist approach displayed through a relaxed language style, the use of touching storytelling, and the selection of themes close to the audience's daily reality, makes preaching more communicative, empathetic, and down-to-earth. Through an analysis of 61 videos of Hannan Attaki's lectures, it was found that his preaching strategy avoids a preaching or intimidating approach. Instead, he emphasizes positive and reflective invitations that gradually raise spiritual awareness.

His lectures not only convey religious teachings, but also function as a medium for self-strengthening, life motivation, and the search for meaning that is greatly needed by today's young people. The use of digital media such as Instagram, TikTok, and Youtube has become an important instrument in delivering preaching visually, quickly, and reaching a wide audience. The design of aesthetically and emotionally appealing content makes preaching no longer exclusive to the pulpit, but present in digital spaces that are familiar with the audience's daily lives. The positive response from the audience, both in the form of digital testimonials and the formation of communities such as "Pemuda Hijrah", is an indicator of the success of this strategy in touching the psychological and spiritual side of the people. Theoretically, this finding confirms the urgency of a humanist approach in contemporary da'wah, namely da'wah that adapts to the socio-cultural and psychological realities of society. Hannan Attaki has proven that the success of da'wah in the digital era lies not only in the content of the message, but also in how the message is communicated empathetically and relevantly. By therefore, Hanan Attaki's humanist da'wah strategy represents a potential alternative model for the development of Islamic preaching in the digital media era. This approach not only addresses the challenges of religious communication in contemporary society but also contributes to the creation of a more inclusive, empathetic, and empowering religious space. Through a communicative style, contextually relevant content, and effective utilization of digital platforms, Hanan Attaki demonstrates the adaptability of Islamic preaching to the dynamics of the modern era. Therefore, this study recommends that preachers adopt similar approaches that balance emotional engagement, authenticity, and theological depth in responding to the complexities of contemporary digital media da'wah.

## **Declaration of AI and AI-Assisted Technologies in the Writing Process**

During the preparation of this work, the authors used ChatGPT to improve the readability and clarity of the English language. After using this tool, the authors reviewed and edited the content as needed and take full responsibility for the integrity, accuracy, and originality of the publication's final version.

### **CRedit Authorship Contribution Statement**

- a. **Akbar Aldi Kautsar:** Conceptualization, Methodology, Data Curation, Formal Analysis, Writing – Original Draft, and Writing Review & Editing.
- b. **Abdullah:** Supervision, Validation, Project Administration, and Writing Review & Editing.
- c. **Afwan Syahril Manurung:** Investigation, Visualization, Software (Instametrica utilization), and Resources.

### **Declaration of Competing Interest**

The authors declare that they have no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper.

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### **Data Availability Statement**

Data supporting the findings of this study (including video content analysis matrices and Instametrica reports) are available upon reasonable request from the corresponding author (Akbar Aldi Kautsar, akbar4004243012@uinsu.ac.id).

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### **Ethical Approval Statement**

The authors confirm that this study adheres to ethical research standards. The data analyzed in this study were obtained from publicly accessible social media platforms (Instagram) and did not involve any direct intervention, clinical trials, or the use of private, patient-identifying information. Therefore, formal ethical approval was not required.

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