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## Study of Ustaz Hanan Attaki Da'wah Message on the Instagram Account @hanan\_attaki

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### Abstract

Digital media's proficiency in displaying a variety of Islamic topics enlivens the da'wah event and stimulates increased engagement. This phenomena creates potential for democratic and open digital platforms to effectively maximize nahi munkar and amar makruf. As a result, this study looks at the sermonizing of Ustaz Hanan Attaki on the Instagram account @hanan\_attaki by looking at the aqidah, sharia, and moral principles he presents in his Instagram video reel. This study examines Ustaz Hanan Attaki's sermons using a qualitative approach and descriptive and analytical methodologies. In the meanwhile, the key data for the data gathering technique is content from the Instagram account @hanan\_attaki that is pertinent to the da'wah message and contains the values of faith, sharia, and morality. Journals, the internet, and digital remnants of Ustaz Hanan Attaki are examples of secondary data. Faith, sharia, and morality are all included in the da'wah theory that was applied to analyze the sermons of Hanan Attaki. The study's findings indicate that the @hanan\_attaki account's usage of Instagram media to impart da'wah in an artistic way fosters a courteous religious environment. Amidst the deluge of information in today's digital world, the narrative video reel on display is able to convey the ideals of faith, sharia, and morality in order to bring enlightenment.

**Keywords:** *Da'wah, Dai, Instagram Media.*

## Abstrak

Kecanggihan media digital mendorong partisipasi dai turut meramaikan percaturan dakwah melalui berbagai konten Islami yang ditampilkan. Fenomena ini membuka peluang memasifkan *amar makruf* dan *nahi munkar* secara praktis melalui platform digital yang bersifat demokratis dan terbuka. Oleh karenanya, penelitian ini mengkaji pesan dakwah ustaz Hanan Attaki pada akun Instagram @hanan\_attaki melalui konten yang mengandung nilai akidah, syariah dan akhlak yang ditampilkan pada video *reel*nya di media instagram. Penelitian ini merupakan penelitian kualitatif yang mengaplikasikan metode deskriptif dan analisis dalam mengkaji pesan dakwah ustaz Hanan Attaki. Sedangkan teknik pengumpulan datanya meliputi pemilihan konten yang relevan dengan pesan dakwah bermuatan nilai akidah, syariah dan akhlak pada akun Instagram @hanan\_attaki sebagai data primer. Data sekunder meliputi jurnal, internet dan jejak digital ustaz Hanan Attaki. Teori dakwah yang digunakan dalam menganalisis materi dakwah Hanan Attaki yang mengandung unsur akidah, syariah dan akhlak. Hasil penelitian ini menemukan penggunaan media Instagram pada akun @hanan\_attaki menciptakan iklim keagamaan santun melalui penyampaian dakwah secara kreatif. Narasi video *reel* yang ditampilkan mampu merepresentasikan nilai akidah, syariah dan akhlak sehingga memberikan pencerahan di tengah serbuan informasi di dunia digital saat ini.

**Kata Kunci:** *Dakwah, Dai, Media Instagram.*

## A. Introduction

Globalization has impacted many aspects of people's lives (Handaru, 2021) and advancements over time have also changed traditional da'wah patterns in favor of a da'wah strategy that uses social media to spread Islamic content that spreads quickly online in a matter of seconds (Achfandhy & Chairunnisa, 2022). Because the problems associated with globalization are evolving so quickly, preachers must adjust to unanticipated changes in the times ahead (Ni'amah & Putri, 2019). It is possible to consider the advancement of information technology as a way to increase the efficacy and efficiency of da'wah endeavors. This phenomena has also changed how individuals consume information about Islam, which is a trend that tends to grow as people become more reliant on digital technology (Wahab et al., 2019).

Up to 215 million Indonesians are estimated to be online in 2023, according to figures from the Indonesian Internet Service Providers Association (APJII, 2023). There is a lot of community activity that is tied to the internet, whether it is content access, religious information, or entertainment content. The societal inclination towards digital media consumption has additionally fostered the proliferation of knowledge regarding Islam, whether it comes from preachers, content providers, or civil society. This is a step forward for Islamic da'wah in the virtual sphere, and many da'wah practitioners have embraced it as a means of spreading Islamic material. This advancement in technology has also changed how people learn about Islam, particularly in terms of religious comprehension (Mazaya, 2022).

Technology is developing at a rapid speed, making it simple to access a wide range of information that moves quickly and even transcends time and place. Digital media can facilitate interactions by shortening the distance between users, offering a range of comforts. The constant stream of information demonstrates how social media is developing in a more dynamic way these days. A number of social media incidents sparked the creation of inspirational ustazs in an attempt to spread Islamic principles and enlighten the public. As a result, there is now a wide range of Islamic information available on digital platforms, and people, particularly those in the millennial generation, choose to use these in their quest for religious understanding (Rubawati, 2018).

One of the studies on social media-based da'wah is Ustaz Hanan Attakki, who may be reached on Instagram at @hanan\_attaki. In today's world of digital media and information overload, the modern preacher has emerged as an intriguing phenomena. In an attempt to enlighten the public, a variety of Islamic content is packaged to appeal to today's youth and delivered through da'wah messages with a pleasant flavor. Preacher Ustaz Hanan Attakki is renowned for using youth as subjects of da'wah; in fact, religious material might reflect the preferences of youth. Being a trailblazer of the Hijrah youth movement, he also has a concern for Indonesian Muslim youth, making accommodations for them to engage in their religious practices (Abdurrahman, 2020).

The vast amount of Islamic content available on the Instagram account @hanan\_attaki, which delivers engaging and straightforward sermons while

catering to the needs of modern-day kids, has emerged as a preferred option for religious consumption in the digital sphere amidst the never-ending flow of information (Mujahid & Arif, 2022). As a millennial preacher, Hanan Attaki embodies the younger generation by dressing in a way that speaks to the concerns of Muslim youth in the present day (Abdullah, 2018). His Instagram video reel, which presents da'wah with a focus on faith, sharia, and morals, is a straightforward and effective way to unite audiences in a digital space enabled by internet-connected gadgets. Benefits of this social media-based da'wah are also observed in the rise in the amount of information that individuals are consuming online.

Numerous research have focused on Ustaz Hanan Attaki's sermons on social media. First, according to Abdul Salam, Ustaz Hanan Attaki's da'wah message included advice, inspiration, and cautions presented in an understandable video format. Ustaz Hanan Attaki, who persistently broadcasts Islamic teachings, is known for his delivery of da'wah, which is aimed at millennials in order to inspire youth through the religious teachings (Salam et al., 2020). Muhammad Parhan made the same statement. Youth have taken notice of Ustaz Hanan Attaki's sermons on social media, and as a result, Muslim teenagers are inspired by his sermon content (Parhan & Alifa, 2020).

This article goes beyond just discussing social media as a platform for spreading Islam to a broader audience through user networking and a range of religious content that can draw in the online Muslim community. It also discusses how digital media has led to the diversification of religious actors who appear on digital platforms, thereby altering the religious landscape in cyberspace. One of the characteristics of the digital space is its extreme reliance on internet-based technology, which is thought to be a contributing cause to the emergence of new religious leaders in the modern day. Social media can create virtual networks between preachers and mad'u, or preaching objects, and can even transcend temporal and spatial barriers (Marwantika, 2021).

Just have a look at Ustaz Hanan Attaki's video reel, where he creates religious content and preaches storytelling. In the modern digital world, the da'wah realm is coloured by the 1,415 posts, 9.5 million followers, and 213 followers of the Instagram account @hanan\_attaki. Why not? His ability to present his sermons in an appealing and uncomplicated manner draws the audience in with his laid-back style of delivery. Most young people who actively access religious content in the digital environment can be influenced by the figure of an inspirational ustaz among young people who enjoy touring and dressing in accordance with current youth trends. This is a method of keeping people close together so that the gospel can be promptly shared via an internet-connected network of digital devices (Mutmainah et al., 2022).

It's well known that using Ustaz Hanan Attaki's Instagram account to preach garnered attention, particularly from Muslim youth who actively engaged in the platform (Stellarosa et al., 2022). This is consistent with the explanation that a new Muslim public space is emerging in society provided by Eickelmen and Anderson in their book *New Media in the Muslim World*. As an outcome of social media's

sophistication—which allows it to transcend geographic boundaries and save money and time—interactions between dai and mad'u (society) through religious networks have emerged, fragmentation, and the emergence of religious actors in digital media's open and democratic arena (John, W Anderson and Eickelman, 1999). As Linda Herrera and Asef Bayat said, studies of the phenomenon of young Muslims still position the young generation as objects, not as subjects or actors (Herrera & Bayat, 2010). The significance of this study stems from Rulli Nasrullah's judgment, which states that audiences interested in diversity and spirituality have found the digital sphere to be captivating. Diverse qualities, free from the influence of imagery and imagology, are exhibited by this religious group. Meanwhile, pictures and imaging technologies can be used for religious ceremonies, knowledge sharing, and da'wah transmission (Piliang, 2011).

Online resources for Islamic literature abound, and with people's ease of access to religious knowledge growing, there are more options available to them than just academics. Similar to Ustaz Hanan Attaki's sermons on Instagram, which can be found under the @Hanan\_Attaki account, his preaching persona adapts modern terminology to the requirements of today's youth. a peculiar look, such as donning a beanie hat, flannel shirt, and t-shirt, and a storytelling approach that speaks to young people's vocabulary. Through casual, easily understandable preaching, da'wah content relates to patience, fasting, prayer, soul mate, and sustenance for today's youth.

In recent years, recent studies related to Islamic publics have emphasized the importance of new media in shaping and influencing muslim behavior in the public sphere. In particular, there has been democratization and a shift in public participation as an implication of the capacity of new media to weaken dominance that has been established. Cyber media Ustaz Hanan Attaki Instagram account has 158 thousand followers with 1,480 posts in the form of preaching messages. Nowadays, the development of information technology has also encouraged contemporary preachers to enliven the sophistication of information, the digital revolution and religious enthusiasm which has increased the religious market to become even more lively through the appearance of new actors who are very sophisticated in utilizing social media. One of them is Ustaz Hanan Attaki who is able to utilize Instagram media through video reels that present preaching messages. They are also referred to as micro-ustazs sebeberty because he is skilled at using social media as an instrument of da'wah (Muna, 2020).

## **B. Methods**

This research uses qualitative research (Abdussamad, 2021) by examining Ustaz Hanan Attaki preaching message via the Instagram account @hanan\_attaki including preaching narratives containing messages of faith, sharia and morals. The author explains two video reels each relating to the values of faith, sharia and morals. The author needs to describe the research data, data collection techniques (Emzir, 2011) through selecting preaching content on Ustaz Hanan Attaki Instagram media which contains messages of faith, sharia and morals. The Instagram account @UstazHananAttaki as primary data and secondary data includes literature, journals or digital traces related to Ustaz Hanan Attaki preaching message.

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### C. Results and Discussion

The swift advancement of information technology has moreover prompted preachers to use social media to spread da'wah messages to the public and invigorate the recently emerged new religious authorities (Haryadi, 2020). In this case, preachers must also possess the necessary skills and competence to use social media in order to meet the problems posed by media globalization, which is becoming more and more powerful as time goes on. This phenomena also makes it more common for people to use social media to browse for information, amuse themselves, or access religious content via the accounts of missionary activists. Growing community engagement in the digital sphere is closely correlated with this condition. Da'wah practitioners have the chance to share Islamic views via digital platforms, which also serves as a way to counterbalance the fast flow of information (Mubarak, 2022).

The activities of virtual space preachers are trending and are able to enliven religious authorities through various digital platforms so that people can easily access a number of uploaded Islamic content (Maghfirah et al., 2021). Ustaz Hanan Attaki is no exception. The charm of this millennial preacher is currently on the rise in the world of da'wah in cyberspace through various content uploads distributed on the Instagtam @UstazHananAttaki account (Muthohirin, 2021). Wearing a beanie hat, fashionable appearance and preaching style suits the tastes of today's young people to become the identity of a preacher who is known as an eccentric ustaz. His ability to present content in a clear and simple manner, particularly in the language of youth, allows him to be present in both public and virtual settings. The hijrah youth movement community was established with assistance from Ustaz Hanan Attaki in an attempt to support the diverse pursuits of the youthful, engaged generation in their separate domains. Encouraging people to be good means attempting to do both good and evil in order to live a wealthy life here on Earth as well as in the hereafter (Aziz, 2004).

The popularity of Ustaz Hanan Attaki cannot be separated from the use of Instagram media as an instrument of da'wah through uploading various Islamic content which is also able to decorate the face of digital media with various soothing preaching messages (Salam et al., 2020). Various preaching content displayed on Instagram media. Inspirational Ustaz like Hanan Attaki optimize social media Instagram as an instrument for preaching to the wider community (Mujahid & Arif, 2022). The value of preaching is conveyed using language that is easy to understand and adapts to the tastes of today's young people. Da'wah messages containing faith, sharia and moral values on the Instagram account @hanan\_attaki create a new public space in the digital world as society's dependence on technology tends to increase. The object of preaching for the younger generation today requires enlightenment as an effort to stem the massive invasion of information on digital media, so that Ustaz Hanan Attaki friendly preaching touch is an important foundation in making social media an access to religious knowledge.

## Ustaz Hanan Attaki Da'wah Message Containing Faith, Sharia and Moral Values on the Instagram Account @Hanan\_Attaki

The selection of videos of Ustaz Hanan Attaki preaching messages via the Instagram account @hanan\_attaki totals 6 videos containing the values of faith, sharia and morals. The six video reels are

- 1). Trust God in Our Life Affairs 1,302 likes, 7 comments, 64 Shares.
- 2). Present Solemnly in the Heart 515 likes, 3 comments, 1 Share.
- 3). Improving Prayer by Waking Up for Sahur? 1,798 likes, 9 comments, 3 shares.
- 4). Prayer as a Heart Cleanser 9,833 likes, 69 comments 334 shares.
- 5). The most important charity is charity in the month of Ramadan 19.6 thousand, likes, 27 comments, 497 shares.
- 6). Peace of Heart, 136k, 354 comments, 10.4k. The six video reels are arranged systematically.



Video Reel 1. Just Trust Our Life Matters to Allah (*Just Trust Our Life Affairs to Allah*, nd)

(<https://www.instagram.com/reel/CiCmcPYV5C/?igshid=MzRIODBiNWFIZA==>)

Da'wah message about faith

As aqidah, which means the basic beliefs that every muslim must believe in based on the arguments of aqli and naqli (Zainuddin, 2004). Zainu This issue of faith includes issues that are closely related to the pillars of faith. Yusuf Al Qardhawi in Makbuloh Deden (Makbuloh, 2011) provides an interpretation of faith that relies on the mind, heart and human actions. The barometer of a person's faith comes from the heart. The scope of this belief includes faith in Allah, faith in Allah's angels, belief in Allah's books, Allah messengers, belief in the last day, belief in qadha and qadhar. Below we will explain the concept of faith through the presentation of UstazHanan Attaki preaching.

The da'wah message that is shown is courteous, comforting, and serves as a reminder to put all your reliance in Allah. Simple da'wah delivered in a conversational language style helps the general public—especially young people who represent the next generation—understand its meaning. Relying solely on Allah gradually brings his followers prosperity in this life and the next, enabling them to solve issues together (Muhlis et al., 2018). The value of da'wah expressed in Hanan Attaki Instagram media can be accessed by various groups as a means of consuming religious messages for muslim communities in virtual spaces. This condition is in line with society's increasingly rapid increase in the world of technology so that da'wah messages can easily spread through user accounts as long as they are connected online.

The value of da'wah displayed in this content is the importance of having faith in Allah and accepting all decisions that Allah gives to His servants, especially living the life of the world. In the message of the creed entitled just trust God in the affairs of our lives, there is a message to always believe and trust everything that is arranged by the creator so that you do not need to feel doubtful or hesitant in every decision you make. If the servant believes, because there is definitely goodness in every gift from Allah. Relying on something for all decisions taken and trusting it only to Allah is a reflection of the value of faith (Hidayat, 2020). Apart from that, the delivery of simple and gentle preaching by Ustaz Hanan Attaki was able to enliven religious authority in the virtual space so that the face of digital media was filled with various Islamic content which was enjoyed by the people.

The da'wah content expressed through Hanan Attaki Instagram media contains the values of faith, including believing in everything, part of having faith in Allah. This is in line with Rasulullah SAW as an example for muslims in relying on decisions and entrusting all their affairs only to Allah SWT (Sabini Ahmad, 2020). Moreover, the presence of social media has encouraged preaching content with religious nuances that can provide benefits to muslim whether connected via the internet network or public spaces. This is part of the progress of today's da'wah which was initiated by a number of dai who actively use social media as a means of preaching. The figure of Ustaz Hanan Attaki as a muslim identity has now been able to color the da'wah scene on digital platforms so that all the content presented becomes religious consumption and tries to solve problems in the lives of the people.

## Creed

*Whoever has a heart that believes in Allah, that heart will be held by Allah. And if Allah holds the heart of His servant, it will not be possible for that heart to be disappointed. Surely Allah will bring yahdi qolba. Directed by good things when we believe in God, so that God makes a provision in our life. Ah well, God decides this. yeah, just believe it. Whatever God determines, we follow. Whatever God's will we accept. Because there is always goodness in every gift from God, even if the gift is something we don't like. Come on, let's learn to accept the will of Allah SWT. Believe in Allah, don't doubt Allah. Just leave all our affairs to Allah. In short, if Allah says so, all our affairs will be resolved, God willing.*





Video Reel 2. Present solemnity in your heart

[https://www.instagram.com/reel/CmEa2pJD\\_Ad?igshid=MzRIODBiNWFIZA==](https://www.instagram.com/reel/CmEa2pJD_Ad?igshid=MzRIODBiNWFIZA==)

Da'wah message about faith

*It's not that you have to wait for difficulties to arise before feeling solemn; you just feel solemn when you have a lot of them. All we need to do is learn how to live our lives with solemnity in our hearts. In actuality, though, our hearts typically only grow serious when faced with several issues. That is why prayer might be drawn out when we are facing numerous issues. Why is it that our worship feels so cozy when we are facing many challenges? because everything is perfect in our hearts. Because of this, we must have an honest heart if we wish to know God.*



Video Reel 3. Entitled Improving Prayer by Waking Up for Sahur?

<https://www.instagram.com/tv/Ctd1F9YJIGp/?gshid=MzRIODBiNWFIZA==>

Da'wah Message About Sharia

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Sharia is a law established by Allah to regulate humans, both in their relationship with Allah, their relationship with fellow humans, the universe and fellow creatures (Mujieb, 2000). The meaning of this has been explained by the Prophet Muhammad SAW. "Islam is that you worship Allah SWT and do not associate anything with Him, perform prayers, pay the obligatory zakat, fast during the month of Ramadan and perform the Hajj in Mecca (HR. Muslim). The main principle of Sharia is spreading the value of justice among humans (Saerozi, 2013).

## Sharia

*Along with patience, prayer is the secret to all miracles and ease. It will therefore be simpler for us to perform the morning prayer if everyone can enhance their prayers during Ramadan, particularly the morning prayer, using the sahur law. What benefits does Sabur offer? The most evident benefit of sahur is that it facilitates our ability to do the morning prayer as a group. Actually, shahur not only makes it simpler for us to do the morning prayer in congregation, but it also facilitates the witr and even the tahajjud prayers. Just getting up for Shaur is a great blessing, so we do that and then receive material from the Ramadhan madrasah, one of which is getting better. It will be much simpler for him to perform Maghrib, Isha', Noon, Asr, and so forth if he can pray comfortably in the morning. It is what is taught to enhance prayer.*



Video Reel 4. Prayer as a Cleanser for the Heart ( Prayer as a Cleanser for the Heart , nd)

( <https://www.Instagram.Com/Reel/Ccaylgudhpk/?Iqshid=Mzriodbinwfiza> ==)

Da'wah message about sharia

*Prayer is one of the sholih actions that purifies our hearts and souls. In fact, the scholars claim that this prayer has one of the greatest effects on a person's soul. One could compare prayer to soul medicine. According to the Qur'an, mankind were born with unstable emotions and an easy soul. This is why Allah states, Huliqol Insan Halua iza massaru syarrua jazua waiza massaru khoiru manua, when discussing the soul and*

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unstable human emotions. That's how it swings in reality. He occasionally whines when given a test, but when someone blesses him, he forgets who he is and turns haughty. Humans are essentially extremely unstable beings. You can experience extreme happiness and misery at different moments. He fluctuates in his emotions, showing signs of happiness, sadness, optimism, and pessimism or blind faith. What then is the medication? After explaining why human emotions are unstable, Allah offers a remedy. *Illal musollin*, with the exception of those who pray; *allazi nahum fi sholagiim dza immune*; these individuals include those whose prayers are *dzawam*, lengthy, persistent, and consistent. The prayer will then be one that purifies, opens, and revitalizes the heart and soul.



Video Reel 5. The most important alms is alms in the month of Ramadhan ( The most important alms is alms in the month of Ramadhan , nd)

(<https://www.instagram.com/reel/BiBuuYU/?igshid=UyTeGbinwfiza> ==)

Da'wah message about morals

In daily life, morality is defined as conduct that reflects an individual's character when engaging with their social surroundings (Shaleh, 2000). Morality and human behaviors, whether good or bad, right or wrong, are the same. Islam has taught people to be kind to one another, and this has come to be seen as a standard by which to measure the goodness of human deeds. Islam therefore instructs everyone to take responsibility for their acts in order to ensure that happiness rather than suffering results from them.

### Morals

*Turmudzi recounted a hadith that stated what Rasulullah SAW said. Giving food to those breaking their fast, giving alms to those in need, or offering zakat fitrah are all examples of the most significant types of almsgiving that take place during the month of Ramadan. Everything we use throughout Ramadan that comes from our money. It is the year's most exceptional value for alms. Thus, throughout the month of Ramadan, the Prophet SAW and his followers rose to the top of the generosity scale. They hardly*

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ever have a day other than the day they offer charity. Thus, God willing, Islamic boarding schools will be doing a number of da'wah projects throughout this month of Ramadan, including social and educational da'wah for the impoverished community surrounding the Islamic boarding school. Thus, I would like to extend an invitation to you and all of my friends to join me in the sky project. With any luck, we will be blessed with even more blessings during this Ramadan than we had in past years, along with the Islamic boarding school. Barokallahu fikum.



Video Reel 6. Peace of Heart ( Peace of Heart , n.d.)

( <https://www.Instagram.Com/Reel/UiTWhYYL/?Iqshid=Mzriodbinwfiza> ==)

Da'wah message about morals

Is it not the case that the heart becomes tranquil when Allah is remembered? Since the Prophet claimed that our hearts have an impact on our entire being, mental tranquility calms our entire existence. Thus, our lives are serene when our hearts are calm, strong when our hearts are strong, hopeful when our hearts are confident, and so on. Conversely, when our hearts are unhappy, our lives are full of complaints, sick when our hearts are sick, and so on. It turns out to be making as much dhikr as possible with a serene heart. Thus, remember Allah and offer as many dhikr as you can in the name of Allah (*udzkurollaha dzikron katsiro*).

#### D. Conclusion

According to this study, UstazHanan Attaki's role in disseminating da'wah on Instagram was able to encourage people to access religious content by using the @hanan\_attaki Instagram account. Islamic preaching has been greatly aided by the use of Instagram media on the @hanan\_attaki account, which has the ability to revitalize religious authority in the previously developed digital world. With 9.5 million Instagram followers, UstazHanan Attaki is regarded as an inspirational figure for young people who promotes dialogue and the widespread dissemination of Islam. Instagram media as a digital platform has changed how people connect, socialize, and communicate. It has also transcended time and space and broken down geographical barriers. Through the substance of aqidah, sharia, and moral values, Ustaz Hanan Attaki's missionary activity in the virtual realm is able to establish a calming religious climate through his missionary messages, which are

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packaged simply and tailored to the tastes of today's youth. The public's gradually rising consumption of information has created a platform for Ustazhanan Attaki's preaching to become more widespread due to the trend of social media use. Despite the constant barrage of information, Hanan Attaki's skillful use of Instagram to teach about faith, sharia, and morals allows him to consistently dominate the public discourse.

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