

The Effectiveness of Ustadz Hanan Attaki's Da'wah Sharing Time on Youtube

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ABSTRACT

The pandemic has accelerated digital da'wah through social media. Ustadz Hanan Attaki has utilized this opportunity with a relaxed, engaging, relevant, and easily understood style that resonates with the younger generation. This study aims to analyze the effectiveness of Ustadz Hanan Attaki's "sharing time" da'wah activities delivered via the YouTube social media platform. It employs a qualitative approach using the Ethnographic Content Analysis (ECA) method, involving active observation, visual content analysis, and data triangulation to ensure data validity. Findings reveal that Ustadz Hanan Attaki preaches through social media and in-person events using the Mau'izah Hasanah method, including advice, good news, moral counsel, and inspirational stories. His da'wah style is relaxed, contemporary, and highly relevant to today's youth. Through YouTube, he addresses everyday life topics using storytelling, motivational, and empathetic approaches. His messages are easily understood, emotionally impactful, and encourage introspection and spiritual connection with Allah. Positive audience responses indicate that his digital da'wah fosters spiritual and psychological engagement. Conclusion: Ustadz Hanan Attaki's da'wah is practical and accessible, delivered in a relaxed style that appeals to young audiences and inspires through digital media.

Keywords:

Da'wah effectiveness, Social media, YouTube

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A. INTRODUCTION

The pandemic increased social media usage, leading to addiction and the spread of fake news, thus necessitating AI technology for detection and mitigation (Nordin et al., 2024; Someswara Rao et al., 2024; Pavani & Shyamala, 2023). Technological advancements such as AR, VR, and big data have supported the rise of virtual influencers and social media marketing, enhancing customer loyalty and accelerating online businesses (Kamaruddin et al., 2023; Putri & Retnowardhani, 2023; Charles Jeeva et al., 2023). The number of social media users reached 4.8 billion in 2023; however, the rise in cybercrime and the need for



trust and ethical standards remain significant challenges (Straton, 2024; Fatima et al., 2023; Caven, 2022).

Da'wah (Islamic preaching) through social media has now become an effective strategy for spreading Islamic teachings to a broader audience, including millennials and non-Muslims (Rohmatulloh et al., 2022; Sule & Sulaiman, 2021; Hidayah, 2021). Platforms like YouTube are especially popular due to their flexibility and broad reach (Briandana, 2020). The content varies widely, including topics such as monotheism (tauhid), Islamic jurisprudence (fiqh), ethics, and personal development (Anshar et al., 2024), often presented with visually engaging approaches and interactive communication (Sholihah & Rohmatulloh, 2021). Positive responses have led to religious conversions and educational benefits (Usman et al., 2024; Zahid & Kassim, 2023; Afidah et al., 2024). Nevertheless, preachers must maintain credibility and uphold ethical standards in their da'wah activities (Bin Abdul Manan, 2022; Rossanty et al., 2021).

Modern society must be adaptive to change, especially given social media's significant role in shaping social life (Paulina, 2023). Social media facilitates communication beyond time and space constraints (Rosyidah, 2022), making it a powerful medium for da'wah. Instagram, for instance, is used to disseminate religious knowledge, educational content, and strengthen community networks (Maolana et al., 2024). Preachers now deliver messages through posters and videos covering beliefs ('aqidah), ethics ('akhlak), worship ('ibadah), and social interactions (muamalah) (Maharani & Asia, 2024). Since its launch in 2005, YouTube has become immensely popular with billions of active users (Ahmad, 2024), encouraging preachers to shift towards more flexible and far-reaching digital da'wah (Shafa et al., 2023).

YouTube offers excellent opportunities for preachers (da'i) to effectively communicate religious messages to large audiences (Nanda Dwi et al., 2024). With a continually growing user base, YouTube is considered a highly potential modern platform for spreading moral values and Islamic teachings (Suryasuciramdhan et al., 2024). Da'wah methods such as wisdom (hikmah), good instruction, and ethical dialogue have proven effective in delivering religious messages to people with diverse backgrounds and intelligence levels (Nasaruddin & Mubarak, 2022).

Ustadz Hanan Attaki, born in Aceh on December 31, 1981, with the full name Teuku Hanan Attaki, is known as a preacher closely connected with youth audiences. He is the fifth of six siblings and has deeply loved the Qur'an since childhood. In 2015, he founded *Gerakan Pemuda Hijrah* in Bandung as a creative da'wah movement for young people. He actively delivers sermons in various cities with a relaxed, modern, and easily understandable style. His da'wah extends into the digital world through his YouTube channel (@HananAttaki), which has 2.93 million subscribers, and on Instagram, TikTok, and Spotify. His messages emphasize the spirit of *hijrah* (spiritual transformation), love for the Qur'an, the importance of prayer, and self-improvement in daily life.

This study aims to identify and analyze the most frequently shared segments (sharing time) of Ustadz Hanan Attaki's da'wah videos to understand the characteristics of content perceived as most effective, without employing interview methods. The research offers a methodological contribution through a novel approach in digital da'wah studies, namely, content analysis based on the actual behavior of social media users. The findings reveal that the most widely shared segments contain emotional messages, are relevant to daily life, and are

delivered relaxed yet meaningful, reflecting the audience's preference for personal and practical da'wah.

B. RESEARCH METHODS

The object in this research is the YouTube account @HananAttaki, which serves as the main medium for the dissemination of da'wah by Ustadz Hanan Attaki. This channel contains various sermon videos targeting the younger generation with a visual approach and a distinctive language style. This research uses a qualitative approach with the Ethnographic Content Analysis (ECA) method, which is a reflective and interpretative content analysis, where the researcher not only analyzes the content of the media but also actively engages in understanding the socio-cultural meanings contained within. Data collection was carried out through visual documentation in the form of screenshots from videos, comments, number of views, number of likes, and other visual elements. In addition, data were also collected through direct observation of the videos, which were played and analyzed repeatedly to gain contextual understanding. This process allows the researcher to capture the nuances of message delivery, nonverbal expressions, and audience responses to the da'wah delivered. Data analysis was conducted in several stages: first, repeated viewing of the videos to capture the central message; second, interpretation of the video content into written narrative form; third, visual analysis of the screenshots to examine symbolic aspects and digital interactions; fourth, drawing conclusions based on emerging themes from the data. Triangulation techniques were used to ensure the validity of the data, namely by comparing data from video observations, visual documentation, and other sources such as journals, articles, and relevant books.

C. RESULTS AND DISCUSSION

1. Da'wah Method of Ustadz Hanan Attaki

Ustadz Hanan Attaki is increasingly enthusiastic and passionate about spreading his da'wah activities through his Instagram, YouTube, and TikTok accounts, as well as conducting offline da'wah in various places and regions throughout Indonesia. Ustadz Hanan Attaki uses the Mau'izah Hasanah method, in which the scope of the Mau'izah Hasanah approach includes four parts. First, advice (nasihat) is one form of da'wah that aims to remind the *mad'u* (audience) that every deed has consequences and results, as stated in the words of Allah in Surah Al-'Asr: 1-3:

وَالْعَصْرِ ۝١ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ۝٢ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصَوْا بِالْحَقِّ وَتَوَّصَوْا بِالصَّبْرِ ۝٣
Translation: "By time. Indeed, mankind is in loss, except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience."

Second, *tabisyir wa tandzir* delivers good news and reminders that can uplift and strengthen the faith of the *mad'u*, serving as motivation in daily life. Third, *wasiat*, which refers to spoken words containing direction or guidance. And fourth, storytelling stories based on the guidance of the Qur'an that reflect the conditions of previous peoples, prophets, and past events, all serving as lessons. Mau'izah Hasanah emphasizes the use of good, polite, easily understood language that does not offend any party and can inspire the *mad'u*. This method underscores the importance of understanding the audience and context, with da'wah messages that are relevant to daily life, making them easier for

listeners to accept.

The Mau'izah Hasanah da'wah strategy continues to evolve with the context of the times. The *ASWAJA al-Nahdhiyah* movement has reached millennials through digital media, education, and cadre development (Hasanah et al., 2024). Da'wah also plays a role in building social harmony through education, interfaith dialogue, and legal approaches (Haq & Isa, 2024). It also encourages local economic empowerment based on Islamic values, especially for women (Mahmuddin et al., 2018). Emotional and spiritual approaches are also taken by emphasizing ethics and soul purification (Abdullah, 2017). The Jamaah Tabligh adopts a community-based da'wah through direct interaction (Dayyan et al., 2019).

2. The Preaching Style of Ustadz Hanan Attaki

The *mad'u*, especially the younger generation, are attracted to Ustadz Hanan Attaki's preaching because he uses contemporary and easy-to-understand language, which touches the heart without diminishing the values of Islamic teachings, and delivers moral messages in a style that is relevant and inspiring for youth (Fadhilah et al., 2023). On the YouTube channel named *First Shot Media Indonesia*, this account attracts the interest of young people through the sharing time of Ustadz Hanan Attaki's da'wah, which is carried out directly in several cities in Indonesia, then packaged into *reels* content containing excerpts of da'wah messages delivered by Ustadz Hanan Attaki and presented on the channel.



Figure 1. YouTube Content "Ikhlash Walau Dijahati"

This image contains a video clip of Ustadz Hanan Attaki sharing time da'wah, which can be accessed via <https://youtu.be/JMyq-ctw14o?si=9NFPdjyYoQ63CqtX>. The video has 378 thousand views, 4.1 thousand likes, and 203 comments, and it has been reposted by his followers.

Table 1. Content Analysis of "Ikhlash Walau Dijahati"

No	Important Preaching Quote	Main Theme	Sub-theme	Delivery Style	Audience Response	Comment Category	Analytical Notes
1	"Prophet Muhammad also experienced difficulty forgetting wounds, like when he met Wahshi, the killer of his uncle. The Prophet forgave Wahshi but asked him to avoid him."	Secrets to Changing Destiny (Soulmate, Sustenance, and Success)	Sincerity and Forgiveness	Storytelling	"So true, ustadz. Sometimes we can forgive someone but can no longer meet or communicate with them."	Positive — Inspired	
2	"Wahjur hajran jamila, says Allah. Leave them in a good way and focus on better things."	Secrets to Changing Destiny	Sincerity and Leaving Unbeneficial Things	Motivational	"MasyaAllah, this is so true, ustadz. Forgetting what they did to me and their bullying is hard. The best solution is	Inspirational	Gives the understanding that we should let go of such thoughts and focus on

				silence and losing contact.”	improving our lives
3	“Forgiving is something we can strive for, while forgetting is beyond human capability.”	Secrets to Changing Destiny	Sincerity and Forgiveness	Empathetic “MasyaAllah, this is Emotiona exactly what I feel at l Support this year’s end. The pain is real. I have tried to forget, but the hurt keeps coming back.”	Humans are not free from mistakes, and perfection belongs only to Allah

Based on Table 1, the video titled “*Ikhlas Walau Dijahati*” is a Q&A session with Ustadz Hanan Attaki, Lc., which has gained 4.1 thousand likes and has been viewed 378 thousand times. In this video, Ustadz Hanan discusses emotional responses commonly experienced by individuals when treated unpleasantly by others. He highlights that forgiving and forgetting are two different processes; a person may forgive but still carry an unhealed wound. This is illustrated through the story of Prophet Muhammad SAW who forgave Wahshi, the killer of his uncle, but still felt it challenging to interact with him.

Through an empathetic narrative approach, Ustadz Hanan emphasizes that the human limitation in forgetting should not become a burden. He states that forgiving is a form of effort, while forgetting is not entirely within human control. This message received positive responses from the audience, who felt their personal experiences were validated. In conclusion, Ustadz Hanan encourages patience and elegance in responding to wrongdoing, using the principle of “*wahjur hajran jamila*.” Thus, the video effectively provides its viewers with emotional support and spiritual motivation.

In Islam, sincerity (*ikhlas*) emphasizes the purity of intention, differing from Euro-American concepts, which prioritize the harmony between outward actions and inner feelings (Hartmann & Carey, 2024). Sincerity is assessed through indicators such as transcendental motives, emotional control, humility, and devotion to God, as developed from the behavior of Kyai Haji Ahmad Dahlan (Saputra et al., 2025). In Islamic education, students are taught to act selflessly for the sake of Allah alone (Saputra et al., 2025). In the MSME sector, spiritual values such as honesty and responsibility promote ethical practices (Nora et al., 2024). The sincerity scale demonstrates validity through positive correlation with religious commitment and negative correlation with materialism (Yousaf & Adil, 2024).



Figure 2. YouTube Content “Diam”

This image features a clip from a sermon video by Ustadz Hanan Attaki on his YouTube channel, which can be accessed

at https://youtu.be/GI_kqU40H8g?si=kSB5xdCuWHPeSYPI. The channel has 2.94 million subscribers, and the video has reached 6.1 million views, 114 thousand likes, and 2.9 thousand comments.

Table 1. Content Analysis of “Diam”

No	Important Preaching Quote	Main Theme	Sub-theme	Delivery Style	Audience Response	Comment Category	Analytical Notes
1	“If we want miracles in silence, then fill our silence with <i>dhikr</i> .”	Silence	Silence as a form of worship	Relaxed & motivational	“So true. Someone spread bad things about me, I stayed silent and did not dare speak up, then Allah revealed the truth to me. <i>MasyaAllah</i> .”	Positive – Inspirational	Silence can become worship to avoid useless or sinful speech
2	“Sometimes those who love you do not need a reason, and those who hate you will not accept any reason.”	Silence	Silence as self-reflection	Relaxed & motivational	“ <i>InshaAllah</i> , from now on I will stay silent so Allah SWT can help me directly.”	Inspirational	Through silence, one can reflect and correct one's mistakes
3	“When Maryam returned to Al-Quds with her baby, she knew she would be condemned, criticized, cursed, and humiliated by her people. Then Allah said, when you meet people, say to them: I will not argue today or speak at all because I have vowed to remain silent.”	Silence	Speaking well or remaining silent	Relaxed & motivational	“Thank you, Ustadz. <i>Alhamdulillah</i> , my heart feels calmer. At first, I was deeply hurt, wronged, and slandered by my friend. I tried to defend myself, but they did not believe me. Now I choose to remain silent and surrender to Allah. Allah knows everything.”	Inspirational	Islam teaches us to speak only good or remain silent when nothing good can be said

Based on Table 2, the sermon video titled “*Diam*” (Silence) by Ustadz Hanan Attaki discusses the spiritual and psychological dimensions of silence in facing negative treatment from others. One of the main points conveyed is that when performed with the right intention and supported by faith, silence can become a means for divine help and miracles. This is emphasized in the statement: “*If we want miracles in silence, then fill our silence with dhikr.*” With a relaxed yet firm delivery style, the sermon is easily understood and well-received by the audience. Ustadz Hanan also highlights that in socially pressured situations such as being insulted, slandered, or ignored, responding with silence is not a sign of weakness but rather an act of introspection and self-control. The quote, “*Sometimes those who love you do not need a reason, and those who hate you will not accept any reason,*” underscores the importance of not always needing to defend oneself verbally. Through the story of Maryam AS choosing to remain silent when humiliated, Ustadz Hanan illustrates that silence can be a form of submission to Allah. Audience responses indicate that they feel calmer and more motivated, showing that the video effectively delivers spiritual messages, offers emotional support, and encourages introspection in facing social trials and slander.

In Islam, silence encompasses political, social, theological, legal, and cultural aspects. Political quietism emphasizes personal piety and obedience to leadership without resistance, still influencing modern Muslim societies in Saudi Arabia, Iran, and Pakistan (al-Sarhan, 2019). Socially, religious minority groups in Türkiye and Pakistan often use silence as a response to discrimination, aligning with the spiral of silence theory (Uygur et al., 2025). Silence also serves as a tool of intercultural communication and resistance in authoritarian regimes (Li, 2024). Spiritually, silence is understood as readiness to listen and an act of faith reflection (Prakosa, 2023), while quiet Qur’anic recitation fosters cultural

openness (Braddock, 2015). In Islamic law, silence is not considered a consent form in contracts (Karim & Sifat, 2018). In the arts, artists like Zoulikha Bouabdellah and Kader Attia use silence to challenge modern stereotypes of Islam (Mielusel, 2022).



Figure 3. YouTube Content “Fear of Marriage”

This image features a clip from a sermon video by Ustadz Hanan Attaki on YouTube, accessible at <https://youtu.be/WBSXZBzlTke?si=fxbETardDZITPAw3>, with 55 thousand viewers, 585 thousand likes, and 18 comments.

Table 3. Content Analysis of “Fear of Marriage”

No	Important Sermon Quote	Main Theme	Sub-theme	Delivery Style	Audience Response	Comment Category	Analytical Notes
1.	“Marriage is not just about material readiness, but also mental and spiritual readiness.”	Cannot, Yura, I am tired of all this	Readiness for marriage	Relaxed & firm	“Thank you, Ustadz, now I understand better.”	Appreciation	Emphasizes the importance of non-material readiness in marriage.
2.	“Fear before marriage is natural; the important thing is how we balance our views about people who fail and succeed in marriage.”	Cannot, Yura, I am tired of all this	Managing fear	Empathetic	“Amazing, thank you, teacher.”	Emotional support	Provides understanding that fear is normal and can be overcome.
3.	“Prayer is the main weapon in facing doubts about marriage.”	Cannot, Yura, I am tired of all this	The role of prayer in life	Inspirational	“Beneficial advice, Ustadz.”	Inspiration	Highlights the importance of prayer in the journey toward marriage.

Based on Table 3, the video entitled “Fear of Marriage,” a Q&A session with Ustadz Hanan Attaki, Lc., has received over 53 thousand likes and been watched by 561 thousand users. In this sermon, Ustadz Hanan discusses various aspects of the fear commonly felt by individuals before entering marriage. One of the main points conveyed is that readiness for marriage encompasses material and mental and spiritual preparedness. This is emphasized through the quote: “Marriage is not just about material readiness, but also mental and spiritual readiness.” With a delivery style that is relaxed yet firm, this message is well received by the audience, as reflected in positive comments demonstrating newfound understanding. Ustadz Hanan also highlights that fear before marriage is natural and should be managed with faith and a balanced perspective on the realities of marriage. Prayer is mentioned as a key element in facing doubts, strengthening the spiritual approach to

building readiness. Based on the researcher's observation of interactive features on the channel, the comments section and interaction levels show that the audience finds the content relevant to their lives. This indicates that social media platforms such as YouTube are effective as digital da'wah media that enable broad two-way communication between the preacher and the congregation.

The concept of "married" in Islam, based on academic literature from 2020 to 2025, covers the laws of marriage, divorce, and family dynamics within the framework of Islamic jurisprudence. Marriage is viewed as a sacred bond based on mutual consent and strong ethical principles (Osman & Nagasi, 2022). Divorce, though permitted, is considered a last resort and must be carried out fairly for the welfare of children (Wan et al., 2025; Yakar & Yakar, 2020). Local practices such as *merasasi* are used to prevent early divorce (Hasbi et al., 2024). Women's rights are protected through dowry, maintenance, and safeguards against arbitrary divorce (Hamdoun, 2022; Al-Sharmani, 2018). Legal reforms in Tunisia emphasize the mother's rights in child custody (Ben Achour, 2017), while in Europe, legal pluralism creates challenges in protecting the rights of Muslim families (Alqawasmi, 2024).

D. CONCLUSION

Ustadz Hanan Attaki preaches through social media and directly to the public using the *Mau'izah Hasanah* method. This method includes advice, good news, warnings, bequests, and inspirational stories. His preaching style is polite, easy to understand, relevant, and attentive to the context and needs of his audience. The younger generation highly favors Ustadz Hanan Attaki's delivery style because it uses casual, contemporary, and accessible language without compromising the essence of Islamic teachings. He addresses themes that resonate with young people's lives through platforms like YouTube, such as sincerity when hurt, the importance of silence, and pre-wedding anxiety. His preaching combines storytelling, motivation, and empathy, which makes the audience feel understood and emotionally supported. His sermons often contain introspective values and calls to draw closer to Allah. Through inspirational quotes and narratives of Islamic figures like the Prophet Muhammad and Maryam (AS), he conveys moral messages in a touching and relatable way. The high audience response and positive comments indicate that Ustadz Hanan's preaching approach has successfully built spiritual and psychological connections, making social media a practical and relevant tool for Islamic outreach. Ustadz Hanan Attaki's YouTube preaching has proven effective, engaging with everyday life, and is easy to comprehend. His relaxed and expressive style attracts the attention of the youth. His preaching reaches a broad audience through digital media, conveying religious teachings while inspiring and uplifting young people's spirits and mindsets.

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AUTHOR CONTRIBUTIONS

- Author 1 : Prepared the background, problem formulation, and research objectives; collected data through observation of YouTube videos; analyzed the preaching content using ECA; and formulated the conclusion.
- Author 2 : Compiled the literature review and theoretical framework from various scholarly sources; processed visual data; interpreted the socio-cultural meaning of the preaching content; and handled editing and finalization of the research report.

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