



Hanan Attaki's Digital Sufi Da'wah Ecosystem: Integrating Instagram and YouTube to Shape the Spirituality of Generation



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Abstrak

Penelitian ini membahas strategi dakwah tasawuf yang dilakukan Hanan Attaki melalui Instagram dan YouTube dalam menjangkau dan membina spiritualitas Generasi Z. Dalam dakwah digital yang berkembang pesat, para da'i harus mampu menyesuaikan metode mereka untuk memenuhi kebutuhan audiens yang serba cepat, visual, dan emosional. Pendekatan kualitatif deskriptif digunakan dalam penelitian ini. Data primer diambil dari konten Instagram @hanan_attaki, dan data sekunder diambil dari berbagai literatur ilmiah tentang dakwah dan tasawuf. Hasil penelitian menunjukkan bahwa Hanan Attaki menggabungkan nilai-nilai tasawuf seperti sabar, syukur, tawakkal, dan muhasabah dengan gaya komunikasi visual dan naratif yang dekat dengan budaya Gen Z. Instagram digunakan untuk konten pendek yang motivatif dan estetik, sementara YouTube digunakan untuk memperoleh makna melalui studi tematik dan refleksi spiritual. Menurut analisis, dakwah tasawuf telah berubah menjadi pengalaman spiritual yang visual-emosional, relevan, dan mudah diakses. Dakwah Hanan Attaki berhasil menciptakan model dakwah sufistik yang adaptif terhadap dinamika media sosial dengan menggunakan pendekatan *mau'izhah hasanah* yang lembut, humanis, dan mudah dipahami. Studi ini menunjukkan bahwa media digital bukan hanya alat untuk menyampaikan pesan, tetapi juga tempat bagi Gen Z untuk menciptakan makna spiritual baru serta berkontribusi pada kajian dakwah kontemporer berbasis media sosial.

This study examines the Sufi da'wah strategies employed by Hanan Attaki through Instagram and YouTube to reach and nurture the spirituality of Generation Z. In the rapidly evolving field of digital da'wah, da'is must adapt their methods to meet the needs of an audience that is fastpaced, visually oriented, and emotionally driven. A qualitative descriptive approach was used in this study. Primary data were collected from the Instagram account @hanan_attaki, and secondary data were drawn from various scholarly sources on da'wah and Sufism. The results show that Hanan Attaki combines Sufi values such as patience, gratitude, *tawakkal*, and *muhasabah* with a visual and narrative communication style that resonates with Gen Z culture. Instagram is used for short, motivational, and aesthetically pleasing content, while YouTube is used to derive meaning through thematic studies and spiritual reflection. According to the analysis, Sufi da'wah has evolved into a visual-emotional, relevant, and easily accessible spiritual experience. Hanan Attaki's da'wah successfully creates a model of Sufi da'wah that adapts to the dynamics of social media by employing a gentle, humanistic, and easily understandable "*Mau'izhah Hasanah*" approach. This study demonstrates that digital media is not merely a tool for conveying messages but also a space for Gen Z to create new spiritual meanings, thereby contributing to contemporary social media-based da'wah studies.



INTRODUCTION

The development of digital media has transformed the landscape of Islamic da'wah, shifting it from conventional communication to more participatory, interactive forms. Social media is no longer viewed merely as a means of disseminating religious information; rather, it has evolved into a space for the formation of religious identity, spiritual interaction, and the negotiation of religious meaning among the younger generation (Faustyna et al., 2025). This transformation encourages da'is not only to master the substance of Islamic teachings but also to understand the characteristics of digital media and the increasingly dynamic behavior of their audience. Several studies indicate that the effectiveness of digital da'wah is significantly influenced by the da'i's ability to adapt communication strategies to the characteristics of Generation Z (Rubiyanah et al., 2023).

Research by Hidayat Tatang and Khalif Najib Mahfuzh (2024) explains that Generation Z is highly dependent on digital technology, making social media an effective channel for da'wah. This study emphasizes the importance of understanding the characteristics of Generation Z so that da'wah messages can be optimally received. However, this research remains conceptual and has not yet examined how these communication strategies are implemented in da'wah practices on specific social media accounts. Ezra Muharrifah dan Ahmad Tamrin Sikumbang (2025), study identified Hanan Attaki as one of the da'is who has successfully built rapport with young people through a polite communication style, simple language, and the use of digital media as a means of da'wah. This study primarily describes Hanan Attaki's popularity as a young preacher without delving deeply into the structure of the communication strategies used to build audience engagement on social media, particularly Instagram.

Meanwhile, Azrianti Ishamiyah's (2025) study highlights changes in da'wah communication patterns resulting from the development of digital media. Social media enables two-way communication through comment features, live streaming, and various other forms of digital interaction. These findings indicate that social media has fostered a more dialogic pattern of da'wah communication than conventional da'wah. However, this research has not linked these forms of digital interaction to the psychological or spiritual approaches preachers use to build emotional connections with Generation Z. A study on da'wah strategies based on a spiritual approach was also conducted by Raja Nur Insyirah Raja Ziharuddin and Khazri Osman (2024). This research positions the concept of *Mau'izhah Hasanah* as a da'wah approach that prioritizes gentleness, compassion, and exemplary behavior in guiding the community. This approach aligns closely with Sufi values that emphasize the purification of the soul and the cultivation of moral character. Nevertheless, this study still focuses on the normative aspects of the concept of "*Mau'izhah Hasanah*". It has not yet examined its implementation in the practice of digital da'wah on social media.

These various studies indicate that research on digital da'wah has expanded across several themes, namely the use of social media as a medium for da'wah, the characteristics of Generation Z as a digital audience, the effectiveness of digital communication, and the concept of "*Mau'izhah Hasanah*" in da'wah. Nevertheless, most studies still treat social media merely as a tool for disseminating religious messages and have not comprehensively explained how da'wah communication strategies are developed by integrating psychological, emotional, and spiritual approaches packaged within digital content. Furthermore, previous studies have largely focused on the effectiveness of social media or the popularity of da'wah figures, whereas research on Sufi da'wah strategies that blend spiritual values with digital communication on the Instagram account @hanan_attaki remains relatively limited. In fact, the characteristics of Hanan Attaki's da'wah demonstrate an approach that differs from that of other digital da'wah figures. His da'wah not only conveys religious content but also fosters psychological healing, spiritual purification (*tazkiyatun nafs*), self reflection (*muhasabah*), and character development through narratives that resonate with Generation Z's emotional experiences.

Based on this literature review, the research gap in this study is the lack of a study that specifically analyzes Hanan Attaki's da'wah communication strategies on Instagram by integrating perspectives from digital da'wah communication, Sufi psychotherapy, and the theory of *Mau'izhah Hasanah*. Previous studies have tended to examine media aspects, Generation Z characteristics, or the popularity of da'is separately. In contrast, the relationship between digital communication strategies and the formation of Generation Z's spiritual experiences has not yet been explored in depth. On this basis, this study offers novelty in three aspects. First, this study develops an analysis of digital da'wah strategies through the lens of Sufi psychotherapy, thereby understanding da'wah not merely as a process of conveying religious information but also as a process of psychological healing and spiritual nurturing for Generation Z. Second, this study integrates the theory of *Mau'izhah Hasanah* with digital communication practices on Instagram to explain how gentle language, empathy, reflective narratives, and digital interactions shape the reception of da'wah messages among adolescents. Third, this study develops a conceptual model of Hanan Attaki's digital da'wah strategy that demonstrates the interrelationships among Instagram content characteristics, the Sufi approach, audience engagement, and the formation of Generation Z's religious character. Thus, this study not only enriches the field of digital da'wah communication research but also offers a new perspective on integrating Sufi values into da'wah communication strategies in the era of social media.

METHOD

This study employs a qualitative, descriptive research design to gain an in – depth understanding of Hanan Attaki's da'wah communication strategies on social media. The qualitative approach was chosen because it allows for a holistic explanation of communication phenomena in their natural context without manipulating the research subjects. This study does not aim to test relationships between variables or measure the impact of a phenomenon, but rather to describe and interpret how da'wah messages are constructed, packaged, and conveyed through digital platforms. Thus, this study focuses on interpreting the content, form, and characteristics of da'wah communication presented on social media. This study is a literature review (library research) enriched with an analysis of digital media documentation. It is neither an experimental study nor field research involving the manipulation of subjects; rather, it is a theoretical study that utilizes digital documents as empirical data sources. As stated by Faqih (2023), library research can use various documented digital sources as objects of scientific study, provided the data is academically verifiable. The data used consists of qualitative data, namely information in the form of text, images, videos, captions, comments, and various forms of digital communication published on social media.

This data was analyzed to identify strategies for conveying da'wah messages, communication styles, language use, visual elements, and patterns of interaction between Hanan Attaki and her followers on social media. The research data sources consist of primary and secondary data. Primary data were obtained from the Instagram account @hanan_attaki and Hanan Attaki's official YouTube channel, which feature various forms of digital da'wah content. The analyzed content includes photo posts, Reels, sermon videos, podcasts, Shorts, captions, and other digital communications published on both platforms. Meanwhile, secondary data were obtained from scholarly sources, including journal articles, books, conference proceedings, theses, and dissertations that discuss da'wah communication, social media, digital communication, and theories relevant to this study. Secondary data serves as both a theoretical foundation and a point of comparison in interpreting the research findings. Data collection techniques included a literature review and social media documentation. The literature review involved identifying, collecting, and analyzing scholarly references on digital da'wah communication. Subsequently, social media documentation was conducted by systematically observing content published on Hanan Attaki's Instagram account and YouTube channel. This process included recording content details and visual documentation and identifying communication patterns and interactions that emerged in each post, in accordance with the research focus. The researcher served as the primary instrument (human instrument) in the research process, from data collection, information categorization, and data interpretation to concluding.

Data analysis was conducted qualitatively through several stages: data inventory, classification based on da'wah communication themes, data interpretation using theories of da'wah communication and digital communication, and the formulation of conclusions based on the analysis results. This study does

not set specific time or location constraints because the data comes from publicly available digital documentation on Hanan Attaki's Instagram and YouTube channels. The focus of the research is not on the treatment of subjects but rather on the analysis of the construction of da'wah messages that have been published in the digital space. Through this approach, it is hoped that a comprehensive picture will be obtained of Hanan Attaki's da'wah communication strategies for utilizing social media to disseminate Islamic values to the public, particularly the younger generation in the digital age.

RESULT

Ustad Hannan Attaki's Da'wah Through Instagram Content

The transformation of da'wah in the digital age requires adapting communication methods, media, and approaches to the audience's characteristics (Agustiani, 2025; Ilham Ansori & Candra Krisna Jaya, 2025; Ramadhan, 2026; Sari et al., 2026). Generation Z is a group that has grown up in a digital environment and therefore tends to consume information in a fast – paced, visual, interactive, and emotional manner. These characteristics make social media—particularly Instagram and YouTube—strategic platforms for disseminating Islamic messages. Arista (2025) explains that Instagram can convey da'wah messages concisely, visually, and interactively, making it well – suited to Generation Z's preferences. From a da'wah communication perspective, social media no longer functions merely as a channel for message delivery but has also become a space for symbolic interaction that facilitates the formation of religious identity, Islamic dialogue, and the construction of spiritual meaning. Wibowo (2019) states that social media has transformed societal communication patterns from face – to – face interaction to broader, more flexible forms of virtual communication. With this reach, social media has the potential to serve as a strategic tool in building a da'wah narrative that is moderate, inclusive, and adaptable to the evolution of digital society.

Research by Zulaecha, Hafidz, and Pertiwi (2023) also indicates that social media significantly shapes public opinion through the mass distribution of content, making it a viable medium for campaigns promoting religious moderation. Ramanda Sofyan (2025) adds that the success of digital da'wah is heavily influenced by the preacher's ability to tailor messages to the audience's characteristics while understanding the mechanisms of social media algorithms. Thus, the effectiveness of digital da'wah is determined not only by the message's content but also by presentation strategies, content visualization, and the ability to foster emotional engagement with the audience. Instagram has become one of the most widely used platforms among Generation Z for accessing religious information. The platform's emphasis on images, short videos, and interactive features enables da'wah to be delivered in a more engaging and easily understandable manner. Various da'wah accounts use these features to present quotations from the Qur'an and hadiths, infographics, short videos, and even live streams, facilitating two – way interaction between the da'i and the audience. This

communication model increases user participation while strengthening religious understanding, as the audience can ask questions and receive immediate responses (2025). This phenomenon is clearly evident on the Instagram account @hanan_attaki.

Based on the research observations, most of the uploaded content consists of short videos that address themes relevant to teenage life, such as love, hijrah, social relationships, failure, and the search for meaning in life. Messages are conveyed using simple, communicative, and reflective language, while incorporating popular terms familiar to Generation Z. This approach demonstrates an empathetic communication strategy—the preacher's ability to understand the audience's psychological state, ensuring that the da'wah message resonates with their life experiences. According to Try Rejeki dkk (2024), the use of metaphors about love, struggle, and longing for Allah serves as an effective bridge between the challenges of teenage life and Islamic spiritual values. Hanan Attaki's communication strategy is often known as the "Freshcare" strategy—a da'wah approach that preserves the substance of the teachings of the Qur'an and Sunnah while presenting them in language, communication styles, and illustrations that resonate with young people's lives. This term describes efforts to innovate in the delivery of the message without altering the substance of Islamic teachings. The primary targets of her da'wah are teenagers and college students, who are considered a strategic group for societal development. Therefore, Hanan Attaki uses terms of address such as "Bro," "Sis," "Akhi," and "Ukhti" to build a psychological connection with her audience. The differences in the characteristics of these da'wah targets are outlined in Table 1.

Table 1. Audience Segmentation for Hanan Attaki's Dakwah: Akhi & Ukhti

Akhi & Ukhti	Bro&Sis
A group of teenagers who have converted to Islam but don't fully understand the religion	A group of teenagers who don't really understand religion
This is also often reflected in their style, as they frequently wear gamis or other clothing that reflects Muslim characteristics, such as garments that cover the aurat.	They aren't yet interested in finding out what religion is really all about. Or, some already know about religion but choose to avoid it.

Based on the table, it is clear that the primary focus of Hanan Attaki's da'wah is the "Bro & Sis" group—young people who have not yet developed a close connection to religious activities. This strategy is implemented by presenting da'wah as a welcoming, enjoyable activity that is closely integrated into daily life. This approach ensures that da'wah does not take place solely in mosques or religious study circles but is also present in the digital space that is an integral part of Generation Z's daily lives.

This finding aligns with research by Kamillah and Fitri (2023), which states that the success of Hanan Attaki's da'wah lies in his ability to enter young people's cultural space without compromising Islamic values. The research results show that Hanan Attaki's use of Instagram serves several strategic functions in da'wah communication (Kamillah et al., 2023). First, Instagram functions as a medium for disseminating religious information. Through a combination of engaging visuals, audio, and text, da'wah messages can reach a wider audience than conventional media. The nature of digital media allows for the rapid, cross-regional distribution of information that is accessible at any time, thereby expanding the reach of da'wah. Second, Instagram functions as an accelerator of da'wah mobility. Digital features enable real-time message dissemination and the ability to reach people from diverse social, cultural, and geographic backgrounds. These conditions reinforce social media's position as an effective tool for expanding the da'wah network while increasing the exposure of Islamic messages.

Third, Instagram serves as a platform for religious education and motivation. The content published not only explains Islamic teachings but also provides motivation, inspiration, and solutions to various life challenges faced by the younger generation. Stories of the prophets, the Companions, and everyday life experiences are presented in simple narratives, making them easier for the audience to understand. Salehuddin (2020) explains that social media can serve as a tool for character development by providing a continuously accessible learning space. Fourth, Instagram serves as a platform for da'wah campaigns and for reinforcing the values of religious moderation. The interactive nature of social media enables the dissemination of values such as tolerance, brotherhood, and respect for diversity through various forms of digital content (Salehudin et al., 2023).

Overall, the findings of this study indicate that the success of Hanan Attaki's da'wah on Instagram is not solely determined by the popularity of the preacher, but rather by the ability to integrate the substance of Islamic teachings with digital communication strategies tailored to the characteristics of Generation Z. The use of communicative language, engaging visuals, narratives that appeal to emotional aspects, and the utilization of Instagram's interactive features make the da'wah more easily accepted and capable of fostering sustained audience engagement. These findings reinforce the view that the effectiveness of digital da'wah depends on the preacher's ability to adapt the message without compromising the substantive values of Islamic teachings.

Hanan Attaki's Sufi Da'wah on Instagram and YouTube

Sufi da'wah is an approach to da'wah that emphasizes the cultivation of the inner self (*tazkiyatun nafs*), the purification of the soul, and the development of moral character through the strengthening of the spiritual connection between human beings and Allah SWT. Unlike da'wah approaches that focus solely on normative and legal aspects, Sufi da'wah places greater emphasis on transforming spiritual consciousness through values such as patience, gratitude, sincerity, repentance, love (*mahabbah*), asceticism (*zuhud*), and self-reflection

(*muhasabah*). Haykal (2020) explains that the primary goal of Sufism is to cultivate the "*insan kamil*" (the perfect human being) through the process of purifying the heart and controlling one's desires, while Muvid and Haykal (2020) asserts that Sufism holds significant relevance in addressing the moral crisis of modern society because it fosters a balance between the spiritual dimension and social life. In the context of digital society, Sufism is no longer understood as an exclusive spiritual practice but has evolved into an adaptive approach to da'wah that responds to social and technological changes (Muvid & Haykal, 2020).

The relevance of Sufi da'wah grows even stronger when linked to the characteristics of Generation Z—a group born and raised amid the development of the internet and social media. This generation consists of "digital natives" who tend to consume information quickly, visually, interactively, and through emotionally driven experiences. Hidayat Tatang and Khalif Najib Mahfuzh (2024) explain that the effectiveness of da'wah targeting Generation Z is largely determined by the da'i's ability to understand the digital culture that is an integral part of their daily lives. Therefore, da'wah is no longer sufficient when delivered through conventional sermons; it requires communication strategies that address psychological issues such as anxiety, identity crises, social pressure, and the search for meaning in life, all of which are commonly experienced by the younger generation. The research findings indicate that Hanan Attaki successfully integrated Sufi values into digital communication strategies tailored to Generation Z's characteristics (Hidayat et al., 2024).

Unlike da'wah that begins with the normative presentation of fiqh laws, Hanan Attaki begins her da'wah by addressing everyday life issues closely related to teenagers' experiences, such as failure, heartbreak, overthinking, a loss of direction in life, and the search for identity. These issues are then addressed through Sufi values, so that her da'wah not only conveys religious teachings but also serves as a medium for self—reflection and spiritual therapy. An analysis of the Instagram account @hanan_attaki reveals that the platform is used to foster initial spiritual awareness. Most of the content is presented as short videos, reflective quotes, aesthetically pleasing illustrations, and motivational narratives that highlight Sufi themes such as patience, gratitude, hijrah, self—reflection (*muhasabah*), and the importance of strengthening one's relationship with Allah SWT. The concise and visual presentation of the content allows the audience to grasp spiritual messages quickly without sacrificing depth of meaning. The language used is communicative, simple, and relatable to young people's lives, thereby fostering emotional engagement between the preacher and the audience.

This finding aligns with Arista's (2025) research, which states that Instagram is an effective medium for da'wah because it builds emotional closeness through a combination of visuals, brief narratives, and interactive features. Unlike Instagram, YouTube is utilized as a space for deeper spiritual exploration. This platform allows Hanan Attaki to deliver more comprehensive discussions through lengthy lectures, reflections on life, stories of the prophets, and discussions of various psychological issues faced by the younger generation. Rahman et al. (2023)

explain that da'wah content on YouTube provides greater opportunities for the internalization of religious values because the audience receives more in –depth explanations. Research findings show that Hanan Attaki uses YouTube to connect everyday life experiences with Sufi concepts, so that teachings such as patience, sincerity, trust in God, and love are not understood as abstract concepts but as practical guidelines for navigating modern life (Arwan et al., 2023).

Thus, Instagram serves as a medium for attracting attention and fostering spiritual awareness, while YouTube serves as a medium for strengthening understanding and the internalization of Sufi values. The success of Hanan Attaki's da'wah is also influenced by the communication strategies employed. Based on the analysis, the most dominant approach is "*Mau'izhah Hasanah*," which involves delivering advice in a persuasive, gentle, compassionate, and dialogic manner. This approach is evident in the use of egalitarian language through terms of address such as "Bro" and "Sis," the sharing of reflective stories, and narratives that avoid a judgmental tone. This strategy makes the audience feel understood rather than lectured to, making the da'wah message easier to accept. These findings align with the research by Raja Ziharuddin and Osman (2024), which states that "*Mau'izhah Hasanah*" is a highly effective communication approach for Generation Z because it addresses the affective dimension while gradually building spiritual awareness. Furthermore, research by M. Hamdan Yuwafik (2025) indicates that Hanan Attaki's da'wah predominantly employs the *al-manhaj al-'athifi* (emotional approach) rather than the *al-manhaj al-'aqli* (rational approach). The findings of this study reinforce those results (M. Hamdan Yuwafik & Nuriyah Nazilah, 2025). Hanan Attaki's da'wah content first builds an emotional experience through stories, real –life illustrations, and heartfelt language before presenting religious arguments.

DISCUSSION

The research findings indicate that Hanan Attaki's da'wah strategy embodies the key characteristics of Sufi da'wah, which places greater emphasis on the transformation of the heart (*tazkiyatun nafs*) than on the mere transfer of religious knowledge. Unlike normative da'wah approaches focused on conveying Islamic laws, Hanan Attaki's da'wah is constructed through an emotional, reflective, and humanistic approach that invites the audience to reflect on their life experiences. Sufi values such as *muhasabah*, *sabar*, *syukur*, *tawakal*, and *mahabbah* are not presented as abstract theological concepts but are contextualized in issues relevant to Generation Z, such as academic pressure, failure, mental health, friendships, and the search for meaning in life. This approach demonstrates that Sufi da'wah possesses the adaptability to respond to social changes and the digital culture without losing the substance of Islamic teachings. These findings reinforce the research by Alanuari et al. (2025), which states that the success of Hanan Attaki's da'wah lies in her ability to integrate spiritual values with popular culture.

However, this study reveals a broader dimension. This integration not only produces engaging da'wah content but also fosters a communication process that builds emotional connection between the preacher and the audience. This emotional connection is a key factor in enhancing the reception of da'wah messages, particularly among Generation Z, who tend to be more responsive to communicative styles that are dialogic, authentic, and non-judgmental. Other findings indicate that social media has undergone a shift in function within Sufi da'wah practices. Instagram and YouTube are no longer merely platforms for disseminating religious information; they have evolved into spaces for cultivating digital spirituality. This phenomenon demonstrates that spiritual experiences are no longer confined to physical spaces such as mosques, prayer halls, or religious study circles but also occur in the digital realm through engagement with religious content. Khotimah (2025) refers to this phenomenon as the transformation of spiritual experience from physical to digital spaces, in which social media serves as an arena for the formation of new religious meanings. The results of this study reinforce this perspective by demonstrating that Hanan Attaki's da'wah content encourages the audience to engage in self-reflection, cultivate spiritual awareness, and connect everyday life issues with Sufi values.

The analysis also reveals a differentiation in function between Instagram and YouTube within Hanan Attaki's da'wah strategy. Instagram primarily serves as a medium for fostering initial spiritual awareness through short, visually engaging, and emotionally resonant content that is easily accessible to social media users. In contrast, YouTube functions as a space for deeper spiritual exploration, enabling the audience to gain a more comprehensive understanding through lengthy lectures, thematic studies, and reflections on life. This division of functions demonstrates that Hanan Attaki's da'wah strategy considers not only the substance of the message but also the characteristics of each digital platform. Thus, media are positioned as an integral part of the da'wah communication strategy, rather than merely as channels for delivering messages. From the perspective of digital da'wah communication, the findings of this study confirm that the success of da'wah is determined not only by the popularity of a da'i but also by the ability to integrate the substance of the message with audience characteristics and the logic of digital media. Naila (Naila & Rohimi, 2024) explain that the effectiveness of digital da'wah is influenced by a da'i's ability to adapt the message to the dynamics of social media platforms. The results of this study expand upon these findings by demonstrating that the success of Hanan Attaki's da'wah stems from the synergy between Sufi values, the *Mau'izhah Hasanah* approach, humanistic communication, and the optimization of social media features and algorithms. This combination results in a communication process that not only enhances religious knowledge but also strengthens spiritual awareness, psychological well-being, and the development of religious character among Generation Z.

The findings of this study also make a conceptual contribution to research on digital da'wah communication. Previous studies generally viewed Instagram

and YouTube as standalone platforms for spreading da'wah. In contrast, this study found that these two platforms form a digital Sufi da'wah ecosystem (digital Sufi da'wah ecosystem) that complements one another. Within this ecosystem, Instagram functions as a space for fostering spiritual awareness and emotional engagement, while YouTube serves as a space for internalizing Sufi values through the more in-depth *Mau'izhah Hasanah* approach. The integration of these two platforms produces a model of da'wah communication that is adaptive to Generation Z's characteristics, effectively integrating the spiritual, psychological, and digital communication dimensions into a cohesive whole.

Thus, this study offers a new perspective: the success of digital da'wah does not depend solely on the use of technology or the intensity of social media usage, but on the ability to construct spiritual experiences relevant to the audience's lives. Hanan Attaki's Sufi da'wah model demonstrates that digital media can serve as a space for the formation of religious meaning, the strengthening of spiritual identity, and the cultivation of religious character. These findings enrich the development of digital da'wah communication theory while expanding the study of Islamic spirituality in the social media era through the concept of the digital Sufi da'wah ecosystem—namely, the integration of Sufi values, the *Mau'izhah Hasanah* communication strategy, and the optimization of digital media as a means of spiritual transformation for Generation Z.

CONCLUSION

This study concludes that Hanan Attaki's Sufi da'wah strategy via Instagram and YouTube has successfully adapted Sufi values into digital communication that aligns with the characteristics of Generation Z. Values such as self reflection (*muhasabah*), patience (*sabar*), gratitude (*syukur*), trust in God (*tawakal*), and love (*mahabbah*) are presented through a humanistic, reflective, and emotional approach, thereby fostering spiritual awareness while addressing the psychological needs of the younger generation in the digital age. The study's findings indicate that the two platforms serve complementary functions. Instagram serves as a medium for building attention and emotional engagement through brief, inspirational visual content, while YouTube functions as a medium for spiritual deepening through more comprehensive studies. The effectiveness of this strategy is reinforced by the application of the principle of *Mau'izhah Hasanah*—the delivery of messages in a persuasive, empathetic, and dialogic manner—ensuring that da'wah is understood not merely as the transfer of religious knowledge but also as a process of character and spiritual development. The main contribution of this study is to offer a model for digital Sufi da'wah that integrates Sufi values, the "*Mau'izhah Hasanah*" communication strategy, and the optimal use of social media to foster spirituality among Generation Z. This model demonstrates that digital media not only serves as a channel for disseminating religious messages but also as a space for shaping spiritual experiences that are contextual, adaptive, and relevant to the lives of the digital community. These findings enrich the study

of digital da'wah communication and serve as a reference for da'wah preachers and practitioners in developing effective da'wah strategies in the era of social media.

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