

HANAN ATTAKE AND SALIM A. FILLAH'S Dakwah Communication Strategy Based on TikTok Social Media in Motivating Generation Z

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Abstract

This study analyzes the da'wah communication strategies of Hanan Attaki and Salim A. Fillah through TikTok in motivating Generation Z. The study employs a qualitative approach with a netnographic method. Data were obtained through virtual observation of ten TikTok videos, consisting of five videos from Hanan Attaki/Ayah Amanah (@am.event) and five videos from Salim A. Fillah (@salimafillahofficial). Data were analyzed thematically using John Middleton's communication strategy framework, which consists of communicator, message, channel, audience, and effect. The findings show that Hanan Attaki tends to build closeness with Generation Z through relaxed, communicative, emotional, and contextual language, while Salim A. Fillah tends to use reflective, narrative, and practical delivery enriched with Islamic values. The messages cover life motivation, spiritual motivation, mental health from an Islamic perspective, marriage and destiny, repentance, family relationships, patience, happiness, and moral improvement. Audience responses appear in positive, reflective, affective, argumentative, critical, and conative forms. These responses indicate engagement and meaning-making, but should not be interpreted as direct evidence of long-term changes in religious behavior. The study concludes that TikTok functions not only as a channel for disseminating da'wah messages but also as an interactive space

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in which audiences interpret, respond to, and negotiate the meanings of da'wah content

Keywords: Da'wah Communication; TikTok; Hanan Attaki; Salim A. Fillah; Generation Z.

INTRODUCTION

The development of digital technology has brought significant changes to various aspects of human life, including the religious sphere. Advances in information and communication technology have not only transformed the way people interact and obtain information, but also influenced how they access religious knowledge and participate in da'wah activities. The presence of the internet has enabled communication to occur more quickly, broadly, and without the constraints of space and time. This situation has subsequently driven a shift in the delivery of religious messages from conventional methods to the use of digital media as a new platform for da'wah activities (Aksenta, 2023; Cangara, 2020).

Social media has become a form of digital media development that plays a crucial role in changing people's communication patterns. Platforms like Instagram, YouTube, WhatsApp, and TikTok are not only used for communication and entertainment, but have also evolved into platforms for disseminating information, education, and religious messages. The use of social media in preaching allows preachers to convey messages to their congregations with a wider reach while also opening up opportunities for direct interaction through comments, likes, shares, and various other forms of engagement. Thus, social media makes the preaching process no longer entirely one-way, but more open and participatory (Fajrussalam et al., 2022; Pratama et al., 2024).

One of the rapidly growing platforms in digital communication is TikTok. TikTok's characteristics, which prioritize short videos, audio-visuals, creativity, and a content distribution system based on user interests, make it a potential medium for conveying Islamic messages. The use of TikTok as an information medium is also closely related to the characteristics of Generation Z, who grew up and developed in a digital technology environment. Generation Z has a strong affinity for the internet and social media and utilizes digital media as part of their daily activities, including acquiring information and knowledge (Seemiller & Grace, 2016; Bur et al., 2023).

The high level of social media use in Indonesia further demonstrates the importance of digital space in people's lives. According to the *Digital 2026: Indonesia report*, social media usage in Indonesia is so high that it has become one of the primary platforms for people to obtain various information. This situation presents an opportunity for Islamic outreach activities to reach a wider audience through digital platforms. However, this opportunity also requires an appropriate

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communication strategy so that Islamic outreach messages are not only disseminated but also able to attract , understand, and interpret the audience according to the characteristics of the media and their needs (We Are Social, 2026).

In the context of Generation Z, the delivery of Islamic preaching (dakwah) faces different audience characteristics than the communication patterns of previous generations. Generation Z is accustomed to fast, visual, concise, and easily accessible information. Furthermore, they also face various life challenges related to the search for identity, social relationships, self-development, mental health, education, work, family, and spiritual issues. Therefore, Islamic preaching messages delivered through social media need to be connected to the realities of the audience's lives so that Islamic values can be understood not only as normative teachings but also as values relevant to everyday life (Tuada & Raihani, 2025; Kurniawan & Suryani, 2022).

Utilizing social media as a medium for da'wah (Islamic outreach) is therefore not sufficient simply by transferring conventional lecture material into digital video. A da'i needs to consider how the message is constructed, the language used, the form of presentation, the media chosen, the characteristics of the audience, and the expected effects of the communication process. Communication strategy is crucial because the success of delivering a da'wah message depends not only on the content but also on the communicator's ability to adapt the message to the characteristics of the recipient and the media used (Cangara, 2020; Ilahi, 2010). In da'wah communication, understanding the conditions of the mad'u (Islamic outreach) is crucial so that the message delivered is received appropriately and is relevant to the audience's needs (Ariyanto, 2018).

This phenomenon can be seen in the preaching activities of Hanan Attaki and Salim A. Fillah through the social media platform TikTok. Both are preachers who utilize digital media to convey Islamic messages with their own distinctive delivery style. Hanan Attaki is known for his preaching style that is accessible to young people through the use of communicative, simple language and addresses issues related to young people's lives. Various themes such as migration, interpersonal relationships, love, family, self-development, mental health, and spiritual issues are packaged in a form of messages close to the audience's experiences. This character makes Hanan Attaki's preaching widely studied in relation to communication approaches to the younger generation (Ahmad, 2020; Sulaiman, 2020).

Meanwhile, Salim A. Fillah's style of preaching tends to be reflective, contextual, and rich in narrative. His messages not only contain normative Islamic teachings but also relate them to issues of daily life, social relationships, family, patience, happiness, self-improvement, and the



relationship between humans and God. This communication strategy demonstrates an effort to connect Islamic values with the realities faced by the audience so that the preaching message can be understood within the context of their lives (Amal, 2021).

These two preachers are interesting to study because they have different communication characteristics in conveying da'wah messages through digital media. Hanan Attaki tends to use a relaxed, communicative, emotional approach, and is close to the language of young people, while Salim A. Fillah uses a more reflective, narrative, polite, and contextual delivery. These differences show that the use of the same media does not always produce the same form of communication. Each preacher has his own way of determining the communicator, constructing the message, utilizing the media, understanding the characteristics of the audience, and building the desired communication effect.

Previous research on Hanan Attaki's da'wah shows that the use of social media can be a means to build closeness between da'i and Generation Z. Hidayatullah's research (2025), for example, examined Hanan Attaki's da'wah strategy in motivating Generation Z through the TikTok account @Ayah_Amanah using the *Attention, Relevance, Confidence, Satisfaction* (ARCS) model. Other studies also discuss Hanan Attaki's da'wah style which is considered close to the lives of the younger generation and the use of social media as a means of conveying Islamic messages (Ahmad, 2020; Putri et al., 2025). Meanwhile, research on Salim A. Fillah shows attention to communication strategies and the character of his da'wah in conveying Islamic messages through a communicative and contextual approach (Amal, 2021).

Although research on digital da'wah and the da'wah activities of Hanan Attaki and Salim A. Fillah has been conducted, a study specifically comparing the two figures' da'wah communication strategies through TikTok in the context of motivating Generation Z still has room for development. This research not only looks at the presence of da'wah messages in TikTok content, but also examines how communication strategies are built through the relationship between communicators, messages, media or channels, communicants, and effects. This framework is used to understand communication strategies more comprehensively so that it can be understood how each da'i adapts his da'wah activities to the characteristics of digital media and the characteristics of the target audience.

Beyond communication strategies, this research is also crucial for examining how Islamic preaching messages are constructed within TikTok content. Islamic preaching messages do not exist in isolation from the realities of married life, but rather are packaged through themes that resonate with the audience's experiences. In the content studied, Islamic preaching messages



relate to life motivation, spiritual motivation, mental health from an Islamic perspective, marriage and soul mates, repentance, patience, happiness, family relationships, and moral and self-improvement. The selection of these themes demonstrates that digital Islamic preaching seeks to present Islamic values within the context of the issues currently facing the audience.

On the other hand, the nature of social media allows audiences to respond directly to Islamic preaching messages. These responses can be seen through comments, likes, shares, saves, and other forms of interaction. Audience responses are important to study because they demonstrate that social media users are not always passive recipients of messages. They can provide feedback, interpret, express agreement or questions, and even discuss the messages they receive. In the context of this research, these responses are understood as a form of audience engagement and interpretation of Islamic preaching content, not as direct evidence of long-term changes in religious behavior.

Based on the above description, research on **the communication strategies of Hanan Attaki and Salim A. Fillah's da'wah based on TikTok social media in motivating Generation Z** is important to do. This research is directed at analyzing the communication strategies of the two figures' da'wah in utilizing TikTok, identifying the forms of da'wah messages constructed to attract the attention of Generation Z, and analyzing Generation Z's responses to the da'wah content delivered. Thus, this research is expected to provide an overview of how da'wah communication strategies can be developed in a digital media environment by considering the relationship between the communicator's character, message construction, media characteristics, audience needs, and the responses that arise from the communication process.

METHOD

This research employed a qualitative approach with netnography. This approach was used to gain a deeper understanding of Islamic missionary communication strategies, message construction, and audience responses in the digital space. Netnography was chosen because the research object is within the social media environment, specifically Islamic missionary communication activities on the TikTok platform (Creswell, 2021; Eriyanto, 2021; Kozinets, 2006).

The object of the research is the communication strategy of Hanan Attaki and Salim A. Fillah's da'wah through TikTok in motivating Generation Z. The research data is in the form of ten TikTok videos, consisting of five videos from Hanan Attaki/Ayah Amanah (@am.event) and five videos from Salim A. Fillah (@salimafillahofficial). The data observed include video content, narrative, caption, language, visuals, audio, expressions, message themes, and forms of user



interaction that can be observed in each content. (Moleong, 2017).

The five Hanan Attaki contents analyzed include: "Don't Give Up, Never Feel Insulted to Return to Allah SWT." (May 1, 2025); "Have Good Thoughts of Allah. Even the People of Hell Can Enter Heaven Because of Their Good Thoughts." (March 13, 2025); "Mental Down Is Not a Sign of Lack of Faith..." (November 18, 2025); "Soulmates Will Not Be Exchanged. Our Task is to Strive to Improve Ourselves." (January 23, 2025); and "Never Tired of Repenting, Because Allah Never Tires of Forgiving." (July 6, 2025). Salim A. Fillah's five contents include "Ojo Dibandingke" (February 8, 2023), "Patience" (April 2, 2022), "Rumus Bahagia" (December 24, 2022), "Defend and Praise Your Wife in Front of Your Mother" (June 23, 2026), and "Wear the Hijab First or Improve Your Morals First Then Wear the Hijab" (May 17, 2024).

Data collection was conducted through virtual observation. Researchers observed the selected content, noted the communication elements contained within, and observed user responses through comments, likes, shares, bookmarks (if available), and other forms of digital interaction. Data analysis was conducted thematically by identifying, grouping, and interpreting emerging themes (Eriyanto, 2021).

The analytical framework uses John Middleton's communication strategy theory, which encompasses five elements: communicator, message, media or channel, recipient, and effect. This framework is used to examine the relationship between the preacher's character, message packaging, the choice of TikTok as a medium, audience characteristics, and the responses that emerge after the message is received. In interpreting responses, engagement is understood as an indicator of audience involvement and meaning-making, not as direct evidence of long-term changes in religious behavior (Cangara, 2020).

RESULTS AND DISCUSSION

Based on the results of virtual observations of ten TikTok contents consisting of five contents by Hanan Attaki through the @am.event account and five contents by Salim A. Fillah through the @salimafillahofficial account, it was found that the use of TikTok as a da'wah medium not only functions as a means of conveying religious messages, but also becomes a space for interaction between da'i and the audience. The research analysis uses John Middleton's communication strategy theory which includes five elements, namely communicator, message, media, communicant, and effect. These five elements are used to see how the da'wah communication strategies of the two da'i are built and implemented in the context of TikTok social media.



Hanan Attaki and Salim A. Fillah's Da'wah Communication Strategy via TikTok

Hanan Attaki Da'wah Communication Strategy

The research results show that Hanan Attaki, through his TikTok account @am.event, developed a da'wah communication strategy that took into account the characteristics, needs, and media consumption patterns of young audiences. The choice of themes, language, delivery format, and use of audiovisual elements demonstrates an effort to build rapport with the audience.

From the communicator's perspective, Hanan Attaki presents a relaxed, communicative, emotional communication style that resonates with the everyday language of young people. The use of informal expressions keeps religious messages from feeling too formal, making them easier to relate to the audience's personal experiences. From a message perspective, Hanan Attaki raises issues relevant to Generation Z. The five content pieces analyzed discuss life motivation, positive attitudes toward God, mental health from an Islamic perspective, marriage partners, and repentance. Research data shows, for example, that the content *"Don't Give Up, Never Feel Low to Return to Allah SWT"* received 392.8 thousand views, while content on mental health and repentance each received around 2.4 million views at the time the research data was collected.

From a media perspective, TikTok utilizes a short video format that combines sound, visuals, expressions, text, captions, and a comment section. This audiovisual character allows for concise and engaging delivery of Islamic messages. Thus, the medium serves not only as a channel for message delivery but also as part of the messaging strategy. From a communication perspective, the message is directed at an audience characterized by social media users and familiar with the issues of young people's lives. Hanan Attaki's strategy is evident in her ability to connect the audience's emotional issues with Islamic values. Simple and informal language, such as the use of words like "udah," "gak," and "nyerah," serves as a form of language adaptation to the audience's everyday lives.

Meanwhile, in terms of effects, cognitive, affective, and conative responses were found. Affective responses were evident in audience comments expressing enthusiasm after listening to the sermon. Conative responses were evident in expressions of desire for change, while cognitive responses were evident in comments demonstrating the process of understanding and evaluating the message. Thus, Hanan Attaki's sermon communication strategy can be understood as emphasizing emotional closeness, the use of communicative language, addressing real-life issues, and utilizing TikTok's audiovisual characters.



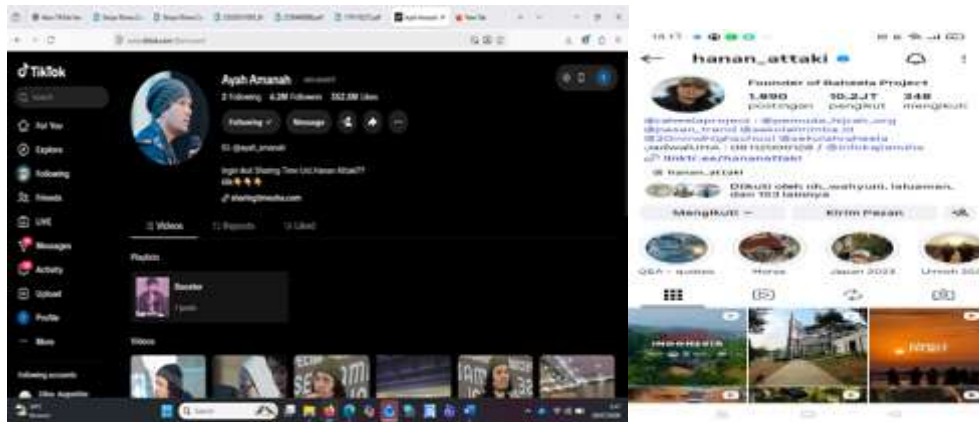


Figure 1.1 Several Social Media Account Profiles of Hanan Attaki

Salim A. Fillah's Da'wah Communication Strategy

Unlike Hanan Attaki, Salim A. Fillah, through his @salimafillahofficial account, emphasizes a reflective, contextual, narrative, polite communication style, and is rich in Islamic values. The content studied shows that his da'wah messages are not only conveyed as religious norms but also connected to social issues and everyday life.

From the communicator element, Salim A. Fillah uses a delivery that tends to be reflective and narrative. The message is built through advice, stories, and concrete examples so that the audience is directed to reflect on the issues discussed. From the message element, the five contents studied raised the theme of self-comparison through the content *"Ojo Dibandingke"*, patience through the content *"Sabar"*, happiness through *"Rumus Bahagia"*, relationships in the family through *"Bela and Puji Istri Pada Depan Ibu Anda"*, as well as Islamic motivation through *"Wear the Hijab First or Improve Your Morals First Then Wear the Hijab"*.

These themes demonstrate that Salim A. Fillah's preaching strategy is directed at concrete issues. For example, discussions about family don't stop at conveying norms, but are linked to how one behaves in the relationship between wife and mother. Similarly, discussions about the hijab are linked to the process of self-improvement and morality. In terms of media, Salim A. Fillah utilizes various TikTok features, such as short videos, captions, comments, and TikTok Slides. The account is also used to disseminate various short messages and information about preaching activities. Thus, the use of media is not merely for uploading sermons, but also for presenting messages in a format that suits the characteristics of social media.

From the communication element, the message is directed at an audience facing social, family, spiritual, and self-development issues. Salim A. Fillah connects Islamic values to these experiences so that the message can be understood within the context of everyday life. From the

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effect element, the audience response demonstrates understanding, reflection, emotional response, and a tendency to take certain actions. Thus, the communication effect is not only visible through likes or the number of views, but also through the content of comments that indicate how the audience understands and interprets the message.

Overall, Salim A. Fillah's communication strategy is more visible in a reflective, narrative, contextual and practical approach, by connecting Islamic values with social issues and everyday life.

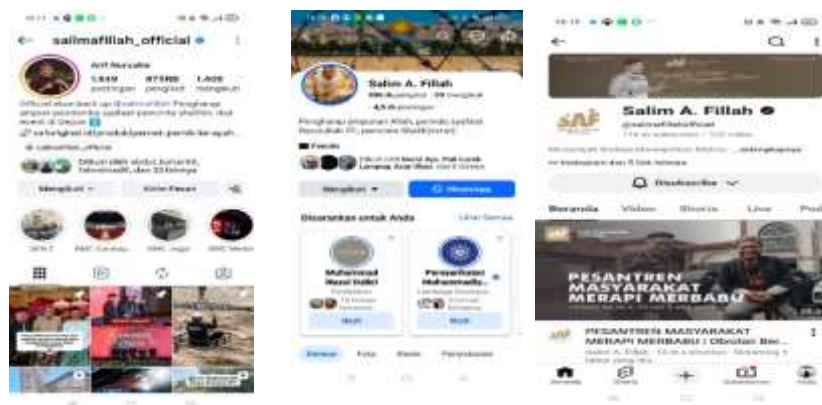


Figure 1.2 Several Social Media Account Profiles of Hanan Attaki

The Form and Construction of the Da'wah Message of Hanan Attaki and Salim A. Fillah

The results of the study indicate that the two preachers' messages were constructed through themes closely related to the lives and issues of Generation Z. This study identified themes of life motivation, spiritual motivation, mental health from an Islamic perspective, marriage and soul mates in Islam, Islamic motivation, and morals and self-improvement. These messages encompass aspects of faith, morals, and sharia.

Hanan Attaki's Message Construction

Hanan Attaki tends to construct his preaching message by starting from the emotional condition or problems currently being experienced by the audience, then directing them to Islamic values and beliefs.

In the content *"Don't Give Up, Never Feel Insulted in Returning to Allah,"* for example, the message begins with a depiction of someone who feels they have made too many mistakes, are too far

from Allah, or feel unworthy to return to Him. This situation is then directed to a message about Allah's mercy and forgiveness. Thus, the motivational message for life is constructed in the form of a message of faith because the hope given is based on faith in Allah's mercy and forgiveness.

The same structure is evident in the content about having good thoughts about Allah. The message is not only delivered through direct advice but also reinforced with hadiths and stories as illustrations. This approach allows the concept of faith to be conveyed through storytelling and then directed towards the audience's reflection.

In the mental health theme, mental health issues are not positioned solely as a lack of faith. The message focuses on the process of spiritual recovery and strengthening. Meanwhile, in the soulmate theme, the message is constructed around the idea that finding a soulmate is part of God's will, while humans still have a duty to strive and improve themselves.

Thus, Hanan Attaki's message construction shows a pattern of emotional issues → strengthening Islamic values → hope/reflection → encouragement to improve oneself.

Construction of Salim A. Fillah's Message

Salim A. Fillah tends to construct messages through reflection, stories, practical advice, and the relationship between Islamic values and social life. The messages not only explain what should be done according to Islamic teachings but also provide context for how those values are applied in life.

The content "*Ojo Dibandingke*," for example, addresses the issue of comparing oneself to others. This issue is then directed toward accepting one's circumstances and a more positive understanding of life. In the content "*Sabar*" (*Patience*), the value of patience is positioned as a necessary attitude in facing life. Meanwhile, "*Rumus Bahagia*" constructs a message about happiness by connecting it with a spiritual perspective and life. The content "*Bela and Puji Istri Pada Depan Ibu Anda*" (*Defending and Praising Your Wife in Front of Your Mother*) demonstrates a more practical message construction because Islamic values are translated into actions within family life.

In the content "*Wear the Hijab First or Improve O*."

Meanwhile, cognitive responses are seen when the audience provides responses that demonstrate understanding, evaluation, or reflection on the message's content. In fact, some comments go beyond simply agreeing with the message, but also provide additional understanding of the relationship between asking God for forgiveness and apologizing to those who have been hurt.



These findings indicate that the comments section serves as an interactive space. Audiences can share their experiences, understandings, feelings, and encouragement that arise after receiving a message. Thus, audiences are not merely recipients of messages, but also involved in the communication process and the interpretation of the message. However, it is important to distinguish between engagement and changes in religious behavior. The number of views, likes, comments, shares, or bookmarks can indicate audience attention and involvement, but cannot be used as direct evidence of long-term changes in religious behavior. This thesis explicitly positions these responses as indicators of engagement and the process of interpreting messages, not direct evidence of changes in religious behavior.

Synthesis of Communication Strategies by Hanan Attaki and Salim A. Fillah

Based on the overall research findings, the communication strategies of the two preachers demonstrate similarities and distinct characteristics. They both use TikTok as a medium for preaching, choose themes relevant to their audience's lives, and leverage the social media platform's characteristics to bring the message of Islam closer to users.

Hanan Attaki emphasizes emotional intimacy and relaxed, communicative language. Her messages often stem from emotional issues, such as depression, mental health, guilt, finding a soulmate, and the need to return to God.

Salim A. Fillah emphasizes reflection, narrative, social context, and practical advice. His messages often connect Islamic values with social relationships, family, patience, happiness, and moral improvement. These differences do not indicate a conflict of strategies, but rather indicate variations in how da'wah messages are constructed in the digital space. Overall, the study shows that da'wah communication strategies depend not only on the choice of TikTok as a medium, but also on the da'i's ability to adapt the communicator, message, medium, communicant, and effect in an integrated manner. This finding aligns with the study's conclusion that both da'i adapted their messages to issues close to Generation Z, such as interpersonal relationships, mental health, self-improvement, spirituality, marriage, and everyday life issues. Thus, TikTok in this study is understood not only as a channel for distributing da'wah messages, but as a communication space that allows for interactive message delivery, reception, response, and interpretation.



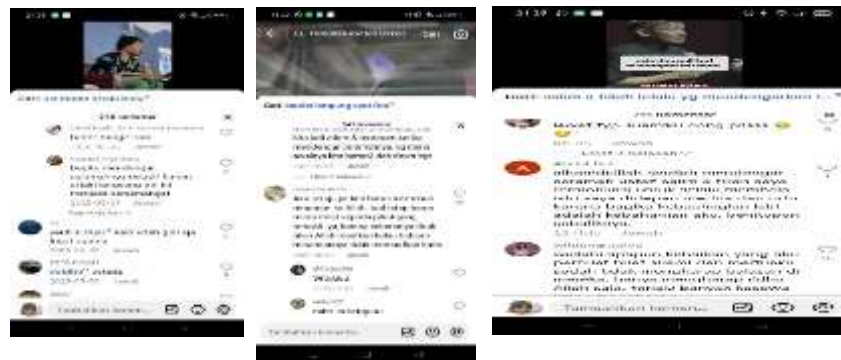


Figure 1.3 Gen Z Response

Table 1. Summary of Comparison of Islamic Communication Strategies

Middleton Elements	Hanan Attaki	Salim A. Fillah
Communicator	Relaxed, communicative, emotional, close to the language of young people.	Polite, communicative, reflective, narrative and contextual.
Message	Motivation, spirituality, mental health, soul mate, repentance.	Self-comparison, patience, happiness, family, hijab/morals.
Media	TikTok's audiovisual and interactive short videos.	Video, auto caption, Slides, study information, audio and commentary.
Communicator	Dominant 18–24 year olds; themes close to Generation Z experiences.	Dominant 25–34 years; themes close to young adult life.
Effect	Understanding, reflection, emotional response and conative tendencies.	Understanding, gratitude/happiness, reflection and encouragement of action.

CONCLUSION

This study shows that Hanan Attaki and Salim A. Fillah's da'wah communication strategy through TikTok is built through the integration of communicator, message, media, communicant, and effect. Hanan Attaki tends to build closeness with Generation Z through relaxed, communicative, emotional language, and relevance to youth issues. Salim A. Fillah tends to use reflective, narrative, polite, and practical delivery by connecting Islamic values with social and family life. Their da'wah messages are constructed through themes close to the audience's lives, including life and spiritual motivation, mental health, soul mates, repentance, patience, happiness, family, and moral improvement. Audience responses, which include positive, reflective, affective, argumentative, critical, and conative tendencies, indicate that TikTok can be an interactive space in the process of interpreting da'wah messages. However, engagement and comments cannot be positioned as direct evidence of long-term changes in religious behavior. This finding emphasizes the importance of a digital da'wah strategy that considers the appropriateness of the message, the nature of the media, and the characteristics of the audience (Cangara, 2020).

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