From Cafe to the Mosque: the Construction of Dakwah Digital Communication of Shift Community

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Abstrak:
Keberhasilan dakwah sangat ditentukan oleh strategi yang dipilih oleh da'i. Dakwah aktual dan kontekstual merupakan salah satu cara yang dapat dipilih agar pesan efektif mempengaruhi kesadaran dan perilaku masyarakat. Artikel ini bertujuan untuk mengkonstruksi strategi dakwah digital dalam konteks generasi milenial. Melalui pendekatan antropologi digital, artikel ini mengeksplorasi salah satu aktifitas yaitu komunitas Shift yang dipimpinan Hanan Attaki dimana ia melakukan dakwah digital dengan sasaran utama generasi milenial. Dalam studi ini ditelusuri beberapa media sosial yang sering digunakan oleh Hanan Attaki, yaitu Youtube dan Instagram. Studi ini menunjukkan terdapat sejumlah model komunikasi yang bisa dibangun melalui dakwah digital yang menjangkau sasaran dakwah baru yaitu komunitas milenial. Aktualitas tema dakwah dan kontekstual dakwah yang relevan dengan karakteristik generasi milenial yaitu IT minded dan memiliki mobilitas yang tinggi sehingga membentuk moda komunikasi dakwah yang berciri representasi budaya sebagai penentu efektivitas dalam menjangkau kesadaran dan perilaku sasaran dakwah.

The success of da'wah is largely determined by the strategy chosen by the Islamic preacher. Actual and contextual da'wah is one of ways that can be chosen by Islamic preacher so that messages can effectively influence people's awareness and behavior. The aim of this study is to construct a digital da'wah strategy in the context of the millennial generation. Through a digital anthropological approach, this study explores one of the activities, namely the Shift community led by Hanan Attaki where he conducts digital da'wah with the main target of the millennial generation. In this study, several social media are often used by Hanan Attaki, namely Youtube and Instagram. This study shows that there are a number of communication models that can be built through digital da'wah that reach new da'wah targets, namely the millennial community. The actuality of the da'wah theme and contextual da'wah that is relevant to the characteristics of the millennial generation, namely IT minded and it has high mobility and make a form of da'wah communication which characterized by cultural representation as a determinant of effectiveness in reaching awareness and behavior of da'wah targets.

Keywords: *Communication psychology; digital da'wah; millennials.*

Introduction

The aim of this study is to identify the practice of digital da'wah and its implications for da'wah participants. This study examines the digital da'wah through the observation on the digital platform used by millennial Islamic preacher Hanan Attaki. This study also identifies communication psychology problems that arise in the digital da'wah. At the end of the discussion, this study presents theoretical and practical proposals that are expected to be useful for the development of the psychology of da'wah communication. The digital era has resulted in the disruption of conventional religious authorities and facilitated the formation of a new religious community of believers in cyberspace (the internet) or ummahnet (Jamil et al., 2020). Further, religious leaders, such as *ulama, kyai* are now being challenged to show new ways of presenting religious teachings. Therefore, da'wah activities are now entering an era of challenges and new models called digital da'wah. Digital da'wah is a model of the response of da'wah practitioners to the digital era which is also referred to as Revolution industry 4.0 (RI 4.0). RI 4.0 and its characteristics that connects the social world and technology has produced a new type of society known as the millennial generation. According to Yuswohady (2016) Millennial generation is the generation born in the early 1980s to 2000. This generation has various names such as Gen-Y, Net Generation, Generation WE, Boomerang Generation, Peter Pan Generation, and others (Yuswohady, 2016). It is called the millennial generation because they are the generation that lives at the turn of the millennium. Simultaneously in this era, digital technology began to penetrate into all aspects of life.

The Industrial Revolution 4.0 has resulted in destructive changes in the way people live in their lives. With this change, aspects of human life in the social, economic, political, cultural, and religious fields have changed fundamentally. In the social field, internet communities/citizens (netizens) are now emerging which are facilitated by various social media platforms. In the economic field, e-commerce

has emerged with various platforms that are rapidly destroying conventional ways of trading, even causing shocks and bankruptcy of giant companies that do not adapt to disruptive innovations. In the political field, social media now plays an important role in building political awareness and mobilizing support. Meanwhile, in the field of culture, what is known as digital culture is now formed it makes the human activity produces new values and habits. In the field of religion, transmission, planting, and even religious rituals are also using digital infrastructure so that it is called digital religion appears.

In those context, da'wah faces two challenges at once. The first challenge is the social order that emerges from the birth and development of the millennial generation as a new social group with distinctive characteristics. The characteristics of the millennial generation based on a study conducted by the Boston Consulting Group (BCG) with the University of Berkley in 2011 resulted in 4 categories. *First*, the level of wanting to read conventionally has now decreased because Generation Y prefers to read via smartphones. *Second*, millennials are now required to have social media accounts as a communication tool and information center. *Third*, millennials prefer cell phones over television. *Fourth*, millennials make the family the center of their considerations and decision-makers (Moore, 2012). The second challenge faced by da'wah is technical tech, such as the emergence of various new technological facilities, especially information technology which requires da'wah activities not only to be friendly with technology but also to be adaptive and able to use these technological to accelerate and expand the reach of da'wah.

Digital da'wah is one of the important breakthroughs to anticipate the needs of new social layers (millennial generation) and the need to adapt to technology so that da'wah takes place quickly with a wide reach. However, digital da'wah must also be examined in terms of its implications, especially regarding its effectiveness in achieving the goals and objectives of da'wah. Although technically digital da'wah has advantages because it is fast and wide-ranging, psycho-

communicatively may cause problems. Digital da'wah has indeed succeeded in solving the problem of distance and time, but the formation of religious attitudes also requires closeness and examples (role models) which can only be obtained through the intensity of communication and interaction. Based on this background, it is deemed necessary to conduct a study on digital da'wah for the millennial generation. This kind of study is especially useful for developing digital da'wah models and looking for new theoretical discourses on the psychology of da'wah communication.

The aim of this study is to identify the practice of digital da'wah and its implications for da'wah participants. This study examines the digital da'wah through the observation on the digital platform used by millennial Islamic preacher Hanan Attaki. This study also identifies communication psychology problems that arise in the digital da'wah. At the end of the discussion, this study presents theoretical and practical proposals that are expected to be useful for the development of the psychology of da'wah communication

Method

By considering the characteristics of the object and the purpose of the study, this study uses a digital ethnographic method. The relevant reason for using digital ethnography is because a qualitative approach is carried out by anthropologists or sociologists. Those methods are used to understand the socio-cultural phenomena of a social group. Digital ethnographic research methods are also more adaptive to the object of study being studied, including the diversity of digital devices. In addition, digital ethnography has a precedent for digital studies since nearly three decades have placed social and cultural phenomena in the digital space as research topics. The object of this study is the topic of social practice, namely da'wah facilitated by digital media (Iswatiningsih, 2016).

Literatur Review

The psychological problem of digital da'wah communication is a subject that has not been touched by scholarly studies. However, studies on da'wah and digital da'wah have been carried out by many scholars. Instrumental aspects such as the use of certain languages and media are one of the focuses of attention of scholars. (Inderasari et al., 2020) for example, examines the significance of da'wah language in determining the effectiveness of delivering da'wah material to the target of da'wah (*mad'u* or audience). According to Inderasari the use of Hanan Attaki's da'wah language has specific characteristics, it marked by a mix of slang with Arabic and English codes and it is packaged in a repetitive style of language.

Meanwhile, Budiantoro, (2018) has paid attention to digital da'wah. Through his study of various issues surrounding da'wah in the contemporary era, it is not only interpreted as a process of transforming religious knowledge but also da'wah should be a transmission of Islamic teachings and values that are contextual and adaptive to the changes and developments of the times. The digital era, which is marked by people's lives filled with a flood of information, has caused people to experience culture shock and have difficulty in extracting positive values and meanings from the information they receive. In this situation, according to Budiantoro da'wah must also be carried out in an effort to accommodate the interests of the community in responding to mass culture.

In the era of globalization, the emergence of information and communication technology such as the internet opens up new opportunities for the development and process of spreading da'wah messages. Study (Rustandi, 2020) has revealed the importance of virtual space in spreading da'wah messages that overcome the limitations of space and time. The development and use of virtual space has given rise to the discourse of cyber da'wah which is understood as *amar ma'rif nahu munkar* activity through internet media. Cyber da'wah is theoretically seen as a contemporary method of

spreading da'wah messages. In practice, the use of internet media as a new medium in Islamic da'wah opens up opportunities to disseminate massive and significant da'wah messages. The effectiveness of cyber media as a means of disseminating content that is very influential on people's views and action is proven by (Rohma et al., 2020) study of social media as a tool to market products and Islamic educational content. Digital da'wah has attracted the interest of young groups who are on a religious quest. In addition, preachers can innovate in making material videos by adding interesting effects such as animated visualizations, adding special descriptions for important material points, and religious music background (Hilmi, 2021).

The motivation for the migration of millennial Muslims through digital da'wah is a subject that has been studied by Nugraha et al., (2020). Nugraha investigates the motivation for the migration of urban Muslim millennials. Motivation is an important thing as the reason why many people migrate (*hijrah)* and everyone has their own motive for emigrating. Based on the facts on the ground, it is revealed that the urban millennial Muslim generation is very familiar, familiar with the term *hijrah* and social media. The Pemuda *Hijrah* community called shift is a millennial digital da'wah community in Bandung. This da'wah community seeks to invite young people in their religious quest to fulfill their spiritual needs. Based on activities, the Shift Mosque conducts studies and various Islamic activities that are relevant to young people. Study Affandi & Octavianti, (2019) has revealed the da'wah communication of the *Hijrah* Youth community, with a focus on communication sources, messages, media, and attitude change among these young people (Affandi & Octavianti, 2019).

Another study on Hanan Attaki's da'wah with his *hijrah* community has also been carried out by (Nizar, 2020) with a focus on da'wah innovation through the Less Waste movement. Nizar's study reveals that Hanan Attaki's da'wah through the efforts of the less waste movement is a da'wah innovation that has succeeded in increasing youth participation in practical da'wah activities. The da'wah less waste

movement is now starting to become a lifestyle for young people through awareness of the importance of efforts to reduce and manage waste. Thus, the less waste movement has made Bandung youths involved in taking part in environmental issues as well as addressing them directly. This movement is also able to change the style of youth who like to hang out in cafes to hang out at mosques (Nizar, 2020).

Da'wah activities using environmental movements have also been disclosed by (Mubarok & Koidin, 2020). By focusing on foundation activities and the involvement of women and youth, the Mubarok and Koidin studies have shown the emergence of a paradigm of handling waste problems as worship. This study has revealed a new insight in looking at waste from a religious and socio-economic perspective. From the point of view of managing waste, it is seen as a reward and of course also a form of practical preaching.

This study aims to explore Hanan Attaki's digital da'wah where he conducts digital da'wah on YouTube with the main target is the millennial generation. In contrast to studies that have been carried out by scholars, this study focuses on explaining the psychology of digital da'wah communication. This study is very important, especially to show the changing modes of communication facilitated by digital technology that shape the expression of preachers and audiences in cyberspace as a representation of millennial culture.

Result & Discussion
A. Digital Da'wah to the Millennial Generation

Da'wah is etymologically derived from the Arabic word *daa'a* which means to call, invite, recommend (Muriah, 2000). While, the terminology of da'wah means an invitation, both in the form of oral, written, behavior that is carried out consciously and planned as an effort to influence other people, both groups and individuals, so that an understanding and experience of religious teaching appears in him as a message conveyed to him without any an element of coercion (Arifin, 1997).

Da'wah contains Islamic messages that urge mankind to stay away from disgraceful treatment. Abu Bakar Zakary (Abdullah, 2018) expressed his opinion that da'wah is a form of effort by scholars and those who have knowledge of the Islamic religion to share knowledge with the public in order to make them aware of all things about religion and the world according to their abilities (Wibawa, 2019). Untuk mencapai keefektivan dakwah dibutuhkan sebuah unsur yang disebut unsur-unsur dakwah, unsur-unsur tersebut yaitu *da'i, mad'u, maddah, wasilah. thariq.* To achieve the effectiveness of da'wah requires an element called the elements of da'wah, these elements are islamic preacher *(da'i), mad'u, maddah, wasilah. tariq.*

Current technological advances have brought benefits to all generations, but only the adaptable generation will be able to master technology, including the millennial generation. The millennial generation has been born with a state of the art, logically they will quickly adapt to the technology that will help millennial generation in fulfilling their functions (W et al., 2020). The millennial generation itself is a term for a generation based on demographics and is also called generation Y. They were born during the information and communication technology revolution, the population is also quite large, namely 49.5% of the Indonesian population (KumparanTech, 2018). This millennial generation is very familiar with technology such as computers, videos, games, smartphones, and dependence on the internet. It is known that this generation is also very dependent on the internet because they like to spend their time on social networks, they always follow the development of information and communication technology in using the latest technology to facilitate their daily activities.

Da'wah in the millennial era is currently facing rapid technological developments, da'wah must adapt to the rapid development of devices. It also required to be accessed quickly with interesting content in digital form. Especially in the millennial era, which tends to depend on the internet, more modern means are used

for daily activities. Therefore, the study of the millennial era is very important in determining the approach in da'wah, such as what can be used so that da'wah is successful and attracts the interest of the current millennial generation. Several studies on the millennial generation also describe how those who are categorized as millennials in communicating almost all use instant communication technology such as email, telegram, facebook, line, path, Instagram, WhatsApp, and twitter, they also like to play online games.

This is a challenge as well as an opportunity to be faced and resolved in da'wah. There are two things that can be done. *First,* in the use of media for da'wah. In the digital era like today, the emergence of the internet, gadgets, and social media cannot be separated from young people or the millennial generation. Therefore, gadgets and social media must be utilized and used as wasilah da'wah. Da'wah messages must be presented with content that is familiar to today's millennial generation. Da'wah portals with content are not only always used in written form, but can also be packaged in the form of video vlogs, sound clouds, podcasts, infographics, and even memes uploaded to YouTube so that da'wah can be more widespread. Da'wah can also be done online using YouTube, Instagram, Tik Tok before finally being phenomenal offline. *Second,* namely how the packaging of da'wah messages must be attractive. Because, as good and as good as any da'wah material, if it is not supported by using attractive packaging, it is sometimes easy to leave people behind. With these two approaches, the challenges of da'wah in the millennial generation can be passed and resolved properly.

B. Psychology of Digital Da'wah Communication

Psychology of Communication Da'wah is a term for mixed disciplines (hybrid science) between psychology, communication, and da'wah. As a scientific discipline of Communication Psychology, Da'wah studies natural phenomena and in this case the da'wah behavior carried out by the islamic preacher and community members/followers. The psychology of da'wah communication is an

auxiliary science used by the da'wah community in order to practice effective communication in order to achieve the goals of da'wah. There are several modes of the main principles of da'wah communication that need to be considered for the community so that the message is conveyed properly.

An Islamic preacher also requires some principles in conducting lectures or preaching. Among them are soft communication (*qaulan layyina*) where the Islamic preacher must be gentle and not hurt when preaching communicates lightly (*qaulan maisuro*), where the Islamic preacher delivers studies or lectures that are light and easy to understand by *mad'u* so that there is no misunderstanding or miscommunication. Islamic preacher must also convey messages ethically (*qaulan karima*), Islamic preacher must also have a noble, ethical, and wise nature. The last is conveying a valid message (*qailan sadida*), where the preacher must deliver a valid, definite and correct lecture or study according to the Qur'an and hadith (Novinggi, 2019).

Da'wah activity is an interactive process that involves a number of participants such as Islamic preacher and *mad'u*, therefore the basis of da'wah communication is interpersonal interaction. The process of interpersonal interaction arises and develops because of an attraction called interpersonal attraction, namely judgment of others which is expressed in the dimensions of strong like or strong dislike.

Thus, the personal allure is a basic factor in the success of da'wah communication. Personal attractiveness is influenced by several things. *First*, internal factors, namely someone has the allure of having good relationships with others because of the need for affiliation and also the influence of feelings. *Second*, external factors, in which there is closeness, attraction, especially physical attraction, and the rewards obtained in communicating. *Third,* namely where this interaction exists because of several factors such as similarities and differences that give rise to reciprocal relationships.

C. Digital Profile of Hanan Attaki

Hanan Attaki or with the real name Tengku Hanan Akira was born on December 31, 1981 in Aceh. Born into a religious family and lives with 6 siblings, and he is the fifth child. Hanan Attaki is known as an intelligent child since he was in elementary school. Hanan Attaki has won the Quran recitation in his area. Hanan Attaki also studied boarding school at the Ruhul Islam Islamic Boarding School in Banda Aceh and received a scholarship at Al Azhar Cairo with his achievements as recitation of the Koran.

With a background as an interest in the study of the Koran at the Ushuludin faculty in Cairo Egypt, Hanan Attaki is an independent figure, who has a scholarship and he also does business to fulfill his needs. Hanan Attaki completed his studies at Al Azhar in 2004 and received an Lc. and he began to develop da'wah activities, especially with the fame of his name as the best qori on Fajar TV and Iqro TV.

After returning from Cairo he worked in Bandung as SQT Habiburrahman, Jendela Hati and became the director of the ITB quran salman house. In Bandung, Hanan Attaki founded a movement called Pemuda hijrah which became an important channel for his da'wah activities. In addition to being the founder of the Hijrah youth, he also made the hijrah community a process of his da'wah by conducting routine Islamic studies every Wednesday night. It was attended by thousands of worshipers identified as young hijrah children. With his fame, he is also known as a top millennial preacher. Hanan Attaki is also active in preaching on his social media. He has several accounts including Instagram accounts of 8.8 million followers and on Youtube 2.11 million subscribers ([https://www.portal-islam.id/2019/07/profil-dan-biografi-ustadz-hanan-Hanan Attaki.html](https://www.portal-islam.id/2019/07/profil-dan-biografi-ustadz-hanan-Hanan)).

Hanan Attaki is famous as modern preacher because of his closeness to the millennial generation. He uses a cool and simple lecture style so that it is easily accepted by millennials. His style or dress syle also looks relaxed and he often uses flannel shirts or shirts so that his

style looks quirky and different from other preacher. In the study of his lectures, Hanan Attaki also gives lectures that are light and easily captured by the millennial generation. The content of the lecture contains related to sustenance, prayer, patience, intention and mate so that there are many interesting themes and topics that young people like.

The high number of participants in Attaki's digital da'wah on social media platforms favored by millennial youth. Followers on each channel also show their brushes to reach digital da'wah. Millions of followers indicate Hanan Attaki's position as a digital Islamic preacher with millions of followers which is very difficult for preachers who move conventionally and in a relatively short time. It can be estimated that the figures above are dynamic because they will be largely determined by subjective factors on the Islamic preacher and *mad'u*, and objective factors such as social situations and conditions that are attractive (centrifugal) or repulsive (centripetal) to the da'wah themes produced by Hanan Attaki. centrifugal) or repulsive (centripetal) to the da'wah themes produced by Hanan Attaki.

D. Da'wah Themes On Chanel Hanan Attaki

Based on observations of the channel platforms used by Hanan Attaki, it can be seen that the themes of Hanan Attaki's lectures cover many aspects which are packaged in various lectures with light delivery. As a da'wah aimed at young people, Hanan Attaki's da'wah themes are packaged in one big theme of *Hijrah*, as can be read explicitly in his show featuring Pemuda *Hijrah* as the tagline.

Hanan Attaki's Youtube Video "Janji Allah untuk Orang Yang Berhijrah" *(*Allah's Promise for Those Who Hijrah). *Hijrah* is seen as a heavy religious act. In one of the videos on the YouTube channel, Hanan Attaki reveals the weight of the *hijrah*:

> *"The test of the prophets and companions was so heavy and they keep questioning when Allah's help would come, when do we get out of this test, when do we finish, because their test is so hard. Allah SWT replied,*

> *Isn't Allah's help near. This means that the heavier the test of Allah, the closer to Allah's help"*

Another theme that follows from the *hijrah* theme is the theme of *jihad*. This is because the consequence of a person establishing himself for *hijrah* must be proven by his sincerity to live and defend a religion which is widely known as *hijrah*. Hanan Attaki expresses his view of *hijrah* in a subtler sense as genuinely helping Allah's religion. The following excerpt from Hanan Attaki's video reflects Hanan Attaki's view on understanding jihad. This position is very important considering the issue of jihad is a very sensitive issue because it is often used to legitimize acts of violence.

Hanan Attaki's Youtube video "Libatkan diri dalam memanggungkan agama Allah*" (*Involve yourself in staging the religion of Allah*)*

> *"The word jihad literally means to be serious, to be serious in what way? In the way of Allah SWT, fisabilillah. To be serious in the way of Allah means to be serious in helping Allah's religion, namely da'wah. Either da'wah in education where we involve and support educational programs. Jihad fisabilillah means that you are involved in glorifying Allah's religion on earth"*

Some of the activities that are seen as jihad in the Hanan Attaki quote above include da'wah, especially by being involved in the world of education.

Meanwhile, other themes of Hanan Attaki's da'wah message include themes of *aqidah, shari'ah* and morals. From the three themes, Hanan Attaki's da'wah gave greater attention to the moral theme. This is very reasonable, not only because moral perfection is the main mission of the Apostle, but also because the audience for Hanan Attaki's da'wah is the millennial young generation who need moral themes that touch the heavy themes of faith and *shari'ah*. However, it is not uncommon for the theme of faith and morality to be integrated into Hanan Attaki's da'wah message.

Hanan Attaki's Youtube video "Merendah dihadapan Allah". In the youtube video above Hanan Attaki states:

> "*The more we boast, the more Allah will bring us down and humiliate us. But on the other hand, when we are humble, Allah will lift us up and elevate us as high as possible*"

The result of the morality that begins is good deeds which are shown by the willingness to share (alms). Therefore, the theme of sharing (alms) cannot be separated from Hanan Attaki's da'wah message. In a video on a youtube channel with the theme of getting rewarded with one click, Hanan Attaki expressed his views on how to give charity that can get multiple rewards.

Hanan Attaki's Youtube video "Mendapatkan pahala tak terbatas dengan satu klik" *(*Earn unlimited rewards with one click*)*. In this case Hanan Attaki stated:

> "*Alms, for example, we see a post about charity, we give 100,000, then we repost the post in our feed, then people who view our post donate 100,000, there are 10 of them, so we get 1,000,000. then our reward is like giving charity 1,000,000*"

The theme of da'wah that is no less important and interesting for the millennial generation is how to live life which is often plagued by various problems and trials that are often very tiring. In this context, for Hanan Attaki, rituals such as prayer are rest breaks for humans. With captivating Hanan Attaki states, Hanan Attaki Youtube Video "Shalat sebagai Istirahat" (Shalat as our rest):

> "*The Prophet, the Messenger of Allah never got tired of his heart because of wealth matters, but the Prophet was tired of the rejection of da'wah from the polytheists in the city of Mecca. In addition to physical rest, there is a heart rest. Allah SWT taught the prophet to rest the heart "yā ayyuhal-muzzammil, qumil-laila illā qalīlā" it turns out that inner rest is not by sleeping but waking up, resting the heart is not by lying or sitting but by standing, bowing, and prostration*"

In the other, Hanan Attaki states that life in the universe is an educational process provided by Allah.

> "*This sky madrasa has no registration fee, it will not be dropped because it does not pay tuition fees, there is no national exam, there is no semester exam, the exam is in the form of life and that is our madrasa. So that*

in that madrasa, God will not give us diplomas with grades, numbers, but God wants to give us diplomas in the form of traits, in the form of self-maturity, in the form of powerful, clear, genius, brilliant, straight, and critical thinking. That's the result"

The themes and packaging of da'wah above is seem to be popular today, and the packaging of everyday issues is so interesting to discuss. The impression of formal da'wah is sometimes no longer the standard in the midst of the advancement of the younger generation who need information that is easy and fast to digest. The figure of Hanan Attaki himself is famous as a millennial preacher, even often wearing attributes that are considered a reflection of today's youth, namely sweaters, hats, hoodies, and even jeans. Hanan Attaki's da'wah is interesting because it does not highlight the impression of a hierarchical pattern between the khatib and his listeners. The portraits of the youths in each da'wah session conducted by Hanan Attaki are truly unique. It even sometimes uses a slang term to refer to the problems young people face that require spiritual absorption and that support their mental and spiritual stability.

E. Da'wah Communication Methods on Channels

As usual digital da'wah, Hanan Attaki's da'wah is a process of interpersonal communication. Hanan Attaki's ability to attract youth to follow his da'wah through the Youth *Hijrah* institution shows the attractiveness of interpersonal relationships (interpersonal attraction) to attract many young people into the da'wah movement that is carried out. Based on observations of the da'wah platform used by Hanan Attaki, the aspects that become the attraction of Hanan Attaki's digital da'wah are as determinants of success and failure in interpersonal communication. Various dimensions and factors, both internal, external and interpersonal, will affect the appeal of da'wah. Dimensions and attractiveness factors in Hanan Attaki's digital da'wah can be described in the table below.

Table 2: Personal Attraction Dalam Dakwah Hanan Attaki

Dimension	Factor	Explanation
Internal	Need for affiliation Impact of feelings	Youths who are on a religious quest
Eksternal	Proximity Physical Attractiveness Reward	• Hanan Attaki created the Hijrah community, namely shift as a forum for the millennial generation. • Hanan Attaki's modern look • Recognition as a hijrah community
Interaksional	Similarity-Disimilarity Reciprocal Liking	• Hanan Attaki as Ustadz with educational background. • Audience as religious seeker • The relationship between Ustadz and followers

source: processed from field data.

Basic interpersonal da'wah communication is interpersonal interaction. The process of interpersonal interaction begins with the attraction (interpersonal attraction). Based on the table above, it can be seen that personal attraction in Hanan Attaki's da'wah has three influencing dimensional factors. In the internal dimension, there is a need for affiliation and the influence of feelings. What is meant by this dimension are youths who are in a religious quest or in the process of emigrating. Then after that comes the external dimension, in this external dimension there are several factors, namely proximity, physical attractiveness, rewards. In this dimension, Hanan Attaki has more value in preaching among young people. Hanan Attaki created a community called shift, the community can be used as a forum for young people

who are starting to emigrate (*hijrah*). In addition, to create a community, Hanan Attaki's whose style of appearance like a young man now also has more value for young people because it is considered different from other clerics. In addition to style, Hanan Attaki also uses slang language so that it is easier to understand and digest for young people. The last dimension is interactional. In this dimension, there are two factors, namely similarity-dissimilarity and reciprocal liking. In this case, Hanan Attaki has similarities and differences, the similarities are about the context of da'wah, the difference is that here Hanan Attaki is a preacher and the audience is *mad'u*. In addition, the difference is also in terms of background. In a reciprocal relationship, there is a relationship between Hanan Attaki and the audience. Hanan Attaki preaches and mad'u receives Hanan Attaki's message and provides feedback in the form of account comments or during live streaming.

F. Audience's Response

The effectiveness of da'wah from the perspective of communication psychology is shown by how big the impact of the message conveyed on the understanding (cognition), attitude (affection) and behavior (behavior) of the participants *(mad'u)*. The functioning of da'wah principles and the use of relevant da'wah methods will determine the effectiveness of da'wah. Based on observations of Hanan Attaki's da'wah platform, it can be described the level of operationality of the da'wah principles used.

Table 3: Operational Principles of Hanan Attaki's Da'wah

Principle	Degree		
	Always	Seldom	Never
Layyina	√	-	-
Baligha	√	-	-
Maisuro	√	-	-
Karima	-	√	-
Sadiida	√	-	-

Based on the table above, it can be seen that the operationalization of da'wah principles in Hanan Attaki's digital da'wah applies the five principles of da'wah communication *(Qoul)* in every da'wah or his lectures. In *baligha*, Hanan Attaki gives lecture studies that are inherent in the soul, sharp and about the target, namely young people or the millennial generation. *Layyina,* Hanan Attaki uses a gentle and harmless way in every lecture. The video uploaded on social media is given a calm background, making it look even more gentle. *Maisuro*, as explained in the discussion above about Hanan Attaki's sermons, it is indeed famous for his light, easy-to-understand and not boring discussions, therefore many young people like Hanan Attaki's sermons. *Karima*, in this category of *karima* which contains noble, ethical and wise qualities. This is reflected in some of the use of words that Hanan Attaki made when he gave a sermon. The last one is *sadiida*, Hanan Attaki as the preacher really has to understand very well what he will convey in his lectures to the people (mad'u), where his da'wah is based on the Qur'an and Hadith (Nizar, 2020).

Narrative responses in the form of suggestions, criticisms, input or praise on his YouTube and Instagram channels show as a form of feedback from what he conveys in his lectures/da'wah. The symbolic response (emoji) is used by followers to show the expression of what audiences has gotten. This response can be said or will show the effectiveness or not of the da'wah from Hanan Attaki. Narrative responses (comments) on Hanan Attaki's social media can be seen in the image below.

Narrative and symbolic response of Hanan Attaki's Da'wah
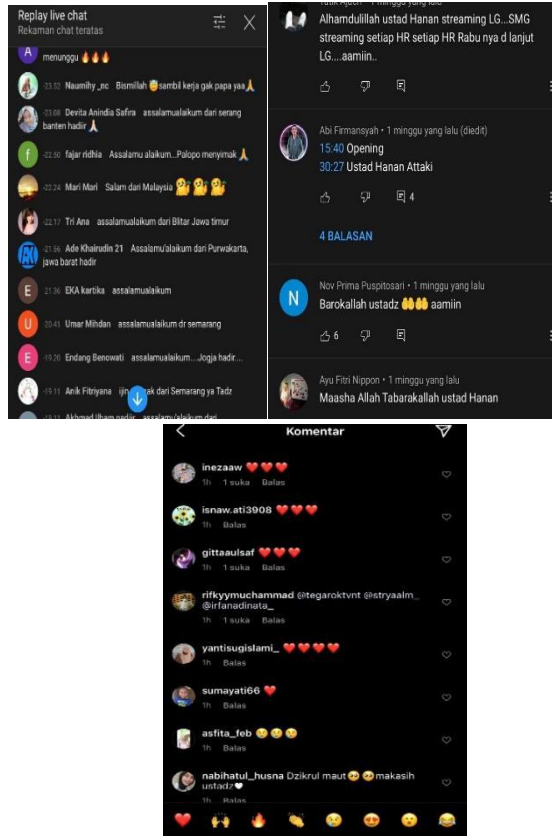
Source: Live Youtube, Comment Youtube, Comment Instagram.

The picture above shows the shift community's response to the sermon of Hanan Attaki's preaching. In the picture during the live youtube shows audiences' interaction and participation in Hanan Attaki's sermon which involved da'wah participants from within and outside the country. This shows the wide reach of Hanan Attaki's digital da'wah.

Conclusion

This study showed that the hypotheses regarding the destruction of conventional religious authority and the growth of the ummahnet facilitated by digital da'wah are undeniable facts. The da'wah carried out

by Hanan Attaki is one of the digital da'wah that has facilitated the formation of a Muslim millennial generation network in the process of religious searching and forming a *hijrah* community.

There are a number of factors in Hanan Attaki's use of social media to attract the millennial generation in their religious pursuits. The application of the five principles of da'wah communication (*layinan, Baligha, Maisura, Kariman and syadida*) creates an attraction for people who are on a religious quest. In addition, Hanan Attaki's da'wah innovation by creating a less waste program is the initial action in the application of da'wah material that attracts the millennial generation to participate in the call for da'wah. Hanan Attaki's use of contemporary language style is one of the factors that attract millennial youth who used to *"hang out"* in cafes to switch to mosques. This is one of the approaches in communication psychology, namely approaching young people with a style and use of language that is different from other preachers. This study has also revealed that the mode of da'wah communication characterized by cultural representation is one of the determinants of effectiveness in reaching the awareness and behavior of da'wah targets. Thus, the media of da'wah does not only have a practical function as a messenger, but more representing the characteristics of the target public of da'wah.

Based on the explanation above, this study gives several suggestion including: *First,* it is necessary to have two-way communication, when Hanan Attaki preaching, the audiences will provide a response or feedback to Hanan Attaki, so that the da'wah carried out will be more effective. *Second*, related to two-way communication, Hanan Attaki will also know how the audiences' condition at that time, so that he can use the right method according to the situation or the psychology of audiences. *Third,* this study needs to be done by further research related to the psychology of da'wah communication between Islamic preacher and audiences.

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