



Rhetoric and Message Theory according to Yusuf Al-Qaradawi: Application Studies in Da'wah Hanan Attaki

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Abstract

The development of digital media has transformed Islamic da'wah communication, requiring preachers to adapt rhetorical strategies to contemporary audiences, especially younger generations. Yusuf Al-Qaradawi's rhetorical framework offers an important foundation for ethical, contextual, and persuasive da'wah communication in the modern era. This article examines Yusuf Al-Qaradawi's rhetorical concepts and their application in Hanan Attaki's digital preaching. Using a qualitative approach that combines literature review and discourse analysis, the study finds that Hanan Attaki's empathetic and narrative style aligns with Al-Qaradawi's principles of *hikmah* (wisdom) and *mau'izhah hasanah* (good advice). His approach effectively reaches younger audiences and underscores the importance of delivery methods and contextual understanding in contemporary da'wah. The findings reveal that Hanan Attaki's da'wah style reflects Al-Qaradawi's principles of *hikmah* (wisdom), *mau'izhah hasanah* (good advice), and dialogical communication. His narrative, emotional, and contextual approach effectively attracts urban Muslim youth and strengthens audience engagement in digital spaces. However, the study also identifies challenges related to message simplification and limited theological depth. The study concludes that Al-Qaradawi's rhetorical framework remains highly relevant for contemporary digital da'wah communication. The study recommends integrating Al-Qaradawi's rhetorical framework into Islamic communication education and digital da'wah literacy programs.

Keywords: rhetoric; da'wah; yusuf al-qaradawi; hanan attaki; islamic communication

Introduction

In Islam, da'wah plays a crucial role as a systematic and structured process of conveying Islamic values to individuals and society (Sarim Karimullah, 2023). In the contemporary era, the effectiveness of da'wah increasingly depends on the ability of preachers (*du'āt*) to adapt their rhetorical strategies and communication methods to the characteristics of modern audiences. The rapid development of digital media has transformed da'wah from a primarily oral, mosque-based activity into a multimodal, online phenomenon that reaches millions through platforms such as YouTube, Instagram, and TikTok (Kholifah & Hikmah, 2024; Wahyuningsih et al., 2025). This shift necessitates a reevaluation of classical da'wah principles in light of new media ecologies and generational preferences.

One of the most influential contemporary scholars in the field of da'wah rhetoric is Yusuf Al-Qaradawi. In his seminal works, including *Fiqh al-Da'wah* and *al-Sahwah al-Islamiyyah*, Al-Qaradawi formulated a comprehensive framework for da'wah communication based on three Qur'anic principles derived from Surah An-Nahl, verse 125: *hikmah* (wisdom), *mau'izhah hasanah* (good advice), and *mujādalah bi allatī hiya aḥsan* (debating in the best manner). His approach emphasizes balance between rationality (*logos*), emotional appeal (*pathos*), and moral credibility (*ethos*), while remaining sensitive to the socio-cultural context of the audience. Al-Qaradawi's thought has been widely cited in Islamic communication literature as a paradigm for ethical, inclusive, and contextually relevant da'wah.

Parallel to these theoretical developments, a new generation of digital preachers has emerged in Indonesia, among whom Hanan Attaki is particularly prominent. As the founder of the *Hijrah Youth* movement, Attaki has gained substantial popularity among urban Muslim youth through his creative use of social media platforms. His da‘wah style is characterized by casual language, emotional storytelling, visual narratives, and themes relevant to young people’s daily lives, such as love, identity crisis, mental health, and spiritual migration (*hijrah*). Observational evidence suggests that Attaki’s approach resonates strongly with millennials and Generation Z, a demographic often disengaged from traditional, formalistic da‘wah.

Despite the growing influence of both Al-Qaradawi’s theoretical framework and Attaki’s digital practice, scholarly research examining the relationship between the two remains limited. Existing studies have either focused on Al-Qaradawi’s rhetorical theory in abstract terms (Fauzan, 2022; Nurhayati, 2023) or described Attaki’s da‘wah style without linking it to established Islamic communication theories. A significant research gap exists in the systematic analysis of how Al-Qaradawi’s classical rhetorical principles are actually implemented whether consciously or implicitly in the contemporary, social media-based da‘wah of figures like Hanan Attaki. Furthermore, few studies have critically evaluated the strengths and weaknesses of such implementation using a structured analytical framework.

Therefore, this study addresses the following research questions: What are the core elements of Yusuf Al-Qaradawi’s rhetorical framework for da‘wah? How are these principles applied in Hanan Attaki’s digital da‘wah practice? What are the strengths, weaknesses, opportunities, and threats (SWOT) of Attaki’s approach when evaluated against Al-Qaradawi’s rhetorical standards?

The urgency of this research lies in the need to bridge classical Islamic communication theory with contemporary digital practice. As da‘wah increasingly migrates to online spaces, there is a risk that substance may be sacrificed for stylistic appeal or that traditional ethical guidelines may be overlooked. By examining Attaki’s practice through the lens of Al-Qaradawi’s framework, this study contributes to the development of a digitally literate, ethically grounded, and contextually adaptive da‘wah rhetoric. The novelty of this research consists of three elements: (1) it provides the first systematic comparison between Al-Qaradawi’s theoretical principles and Attaki’s empirical practice; (2) it applies a SWOT analysis specifically tailored to Islamic rhetorical criteria; and (3) it offers practical recommendations for integrating classical rhetoric into digital da‘wah literacy and Islamic communication education.

The objectives of this study are to describe Al-Qaradawi’s rhetorical framework, to identify its manifestations in Attaki’s da‘wah, and to evaluate the effectiveness and challenges of this implementation. The expected benefits are twofold: theoretically, it enriches the academic discourse on Islamic communication and digital da‘wah; practically, it provides guidelines for young preachers, educators, and content creators on how to balance emotional appeal with scholarly depth, and style with substance.

This study is limited to Al-Qaradawi's explicitly formulated rhetorical principles as presented in his major works and to Hanan Attaki's publicly available digital content on YouTube, Instagram, and TikTok between May and June 2025. It does not attempt to measure audience reception or long-term behavioral effects, nor does it compare Attaki with other digital preachers beyond illustrative contrasts.

Method

This research employs a qualitative-descriptive-analytical design to describe and analyze the phenomenon of da'wah from two perspectives: Yusuf Al-Qaradawi's theoretical framework on rhetoric and da'wah message communication, and its application in the contemporary da'wah practice of Ustaz Hanan Attaki (Syakir, 2025).

The descriptive approach is used to characterize the rhetorical styles of both figures, while the analytical approach examines the theoretical and practical relationships between them. This research does not seek to test hypotheses but rather to understand the meanings and patterns of relationships between concepts.

Data collection involved two main techniques: library research and narrative observation of digital content. The first technique, literature study, was conducted to obtain primary data from Yusuf Al-Qaradawi's major works, including *Fiqh al-Da'wah*, *al-Sahwah al-Islamiyyah*, and *Islam and the Challenges of the Times*. These works serve as the conceptual foundation for studying his rhetorical theory and da'wah message delivery principles. In addition, this research utilizes secondary literature—such as books, scientific journals, academic articles, and recent studies on Islamic communication and digital da'wah—to broaden theoretical perspectives and support analysis.

The second technique, narrative observation, was used to examine the application of Al-Qaradawi's rhetorical theory in Hanan Attaki's digital da'wah practice. Observations were conducted on selected lecture content available on platforms such as YouTube, Instagram, and TikTok. Video selection was purposive, considering lecture themes, audience size, and delivery styles characteristic of Hanan Attaki's rhetoric. Through this technique, the researcher directly observed how da'wah communication strategies are applied in digital contexts and identified rhetorical elements contributing to message effectiveness.

Results and Discussion

Yusuf Al-Qaradawi's da'wah style emphasizes a balance between logic, emotion, and contextuality, using exemplary stories, simple but meaningful language, and non-confrontational dialogue. His rhetoric respects the diversity of understanding and conditions within the Muslim community (*ummah*) (Wang, 2024).

Hanan Attaki develops his da'wah with a popular approach close to the lives of the younger generation. He raises themes of love, identity search, and spiritual motivation

using a casual and inspirational language style. His lectures possess strong narrative and visual appeal, making them easily accepted by young people living in the digital era (Alexander, 2017).

Regarding the role of Al-Qaradawi's principles in Hanan Attaki's da'wah, his lectures reflect many of these values, such as delivery based on religious knowledge, emphasis on emotion through inspirational stories, goal orientation toward self-improvement and closeness to Allah, and thematic relevance to youth issues including confusion (*galau*), hijrah, and social media (Hanan Attaki Official, 2025).

Although Hanan Attaki's approach has advantages in reaching young people, it also faces challenges, including the risk of message simplification and the potential for personality cult dynamics. Therefore, balancing substance and style in conveying da'wah messages remains essential.

The Rhetorical Framework of Da'wah According to Yusuf Al-Qaradawi

Yusuf Al-Qaradawi is one of the contemporary Islamic thinkers who has successfully combined classical Islamic scholarly traditions with modern communication approaches in da'wah. In several of his works, such as *Fiqh al-Da'wah* and *al-Sahwah al-Islamiyyah*, Al-Qaradawi emphasizes that da'wah delivery must not only refer to the substance of Islamic teachings but also pay attention to methods, communication ethics, and sensitivity to the audience's sociocultural context. He stresses that da'wah effectiveness depends on the da'i's ability to convey messages wisely, with good advice, and through polite and civilized dialogue. These principles are summarized in Surah An-Nahl, verse 125, which serves as the conceptual basis for Al-Qaradawi's da'wah rhetoric: "*Ud'ū ilā sabīli rabbika bil-ḥikmati wal-maw'izatil-ḥasanati wa jādilhum billatī hiya aḥsan.*"

First, Al-Qaradawi interprets the concept of *ḥikmah* (wisdom) as a da'wah approach based not only on logical truth but also on consideration of the audience's psychological, sociological, and cultural backgrounds. Wise da'wah avoids coercive methods and tends to use persuasive strategies grounded in rational and emotional considerations (Al-Qaradawi, 2006; Faqih, 2023). According to him, wisdom in da'wah reflects the intellectual precision and spiritual gentleness of a da'i in reading the situation and needs of the *ummah* (Riyadi et al., 2024).

Second, the principle of *mau'izhah ḥasanah* (good advice) refers to a rhetorical approach emphasizing the affective dimension of da'wah communication. For Al-Qaradawi, conveying truth is insufficient with rational arguments alone; it must also be delivered in ways that touch the heart, evoke empathy, and awaken the audience's spiritual awareness. This is realized through inspirational narratives, exemplary stories, relevant analogies, and gentle, encouraging word choices, so that the da'wah message is received emotionally and personally (Al-Qaradawi, 2002).

Third, *mujādalah bi allatī hiya aḥsan* (debating in the best manner) reflects Al-Qaradawi's commitment to dialogue ethics in da'wah delivery. He rejects confrontational and harshly apologetic approaches, prioritizing constructive, dialogical arguments that

uphold Islamic brotherhood (*ukhuwah*). In contexts of differing views or schools of thought, Al-Qaradawi encourages open dialogue that bridges differences without harming the values of brotherhood and tolerance. Thus, da‘wah becomes not a tool of polarization but a means to build understanding and strengthen *ummah* solidarity.

Rhetorical Elements from the Perspective of Communication Science

In the context of modern communication, Al-Qaradawi’s thought closely relates to classical and contemporary rhetorical theories. According to Aristotle, rhetoric consists of three main pillars: ethos (credibility), pathos (emotion), and logos (logic). These three elements are also present in Al-Qaradawi’s da‘wah framework:

1. Ethos: Preachers must possess moral integrity, knowledge, and an appealing personality.
2. Pathos: The da‘wah message must touch the audience’s emotional side, facilitating ease of reception and internalization.
3. Logos: Da‘wah must contain rational arguments grounded in Sharia postulates and social reality (Cangara, 2012).

Yusuf Al-Qaradawi successfully integrated these three aspects into his da‘wah narrative through accessible diction, strong argumentation, and an empathetic, inclusive approach to differences.

Characteristics of Hanan Attaki’s Da‘wah

Hanan Attaki is a contemporary young da‘i from Aceh who gained wide popularity through the use of social media as a da‘wah medium. He is known as the founder of the *Hijrah Youth* movement, a da‘wah initiative specifically targeting urban youth segments. Hanan’s da‘wah approach is characterized by a distinctive communication style that is light, personal, and emotionally engaging, with content packaged in a contemporary manner relevant to young people’s daily lives. One prominent aspect of his strategy is the use of strong storytelling combined with humor, visual narratives, and popular culture references familiar to teenagers.

More specifically, the characteristics of Hanan Attaki’s da‘wah can be identified from several main aspects. First, in terms of language style, Hanan uses casual, informal, and easily understood language with simple and communicative sentence structures. He effectively utilizes visual digital platforms such as YouTube, Instagram Reels, and TikTok to deliver da‘wah messages in dynamic, visually appealing short video clips. Second, the themes raised are generally highly relevant to the problems faced by teenagers and young adults, such as love in Islam, emotional turmoil, single status, the process of hijrah, overthinking, and friendship dynamics. The choice of themes close to the audience’s psychosocial reality makes da‘wah feel inclusive and contextual, fostering a sense of belonging among listeners.

Third, Hanan Attaki’s lectures often contain strong emotional touches that evoke affective responses from the audience. He skillfully builds emotional climaxes through narratives about repentance, perseverance in patience, and hope for a better life after

hijrah. This sensitivity in constructing a spiritually touching dimension makes his da‘wah not only informative but also inwardly transformative. Thus, Hanan Attaki’s da‘wah approach serves as a concrete example of modern da‘wah rhetoric that combines emotional sensitivity, cultural context, and digital technology to reach a broad audience, especially among urban Muslim youth.

Implementation of Al-Qaradawi’s Principles in Hanan Attaki’s Da‘wah

This research finds that many of Yusuf Al-Qaradawi’s rhetorical values are applied by Hanan Attaki, whether consciously or through the influence of contemporary da‘wah developments. The forms of application include:

Wisdom (*Hikmah*) in Communication Style

Hanan does not marginalize sinners or youth who have not yet undergone hijrah. Instead, he opens space for dialogue and accepts them as they are. This aligns with the wisdom approach that emphasizes understanding rather than judgment. As Hanan stated in one of his offline study sessions (YouTube, 2023): “We are all the same; the only difference is who becomes aware first.”

Good Advice (*Mau‘izhah Ḥasanah*) in Emotional Narrative

Hanan’s lectures are deeply infused with good advice. He does not command frontally but invites through touching stories and real-life examples. For instance, the story of a young man who rose from drug addiction to the path of hijrah is conveyed in an emotional and humanistic style.

Debating in the Best Manner (*Mujādalah bi allatī hiya aḥsan*) in Responding to Criticism

Hanan rarely responds to criticism with open debate. He prefers the path of enlightenment over confrontation. In several interviews, he stated that da‘wah is not a place for competing arguments but for spreading love and hope.

SWOT Analysis of Hanan Attaki’s Da‘wah in the Context of Islamic Rhetoric

To analyze the effectiveness of Hanan Attaki’s da‘wah based on Islamic rhetorical principles, the SWOT (Strengths, Weaknesses, Opportunities, Threats) framework provides a relevant evaluation of advantages and challenges (Mar & Purnama Sari, 2025). From a rhetorical perspective, Hanan Attaki demonstrates strength in his effective communication style, which touches the audience’s emotional side and remains relevant to contemporary issues. His rhetoric is not only persuasive but also evokes a sense of involvement and emotional closeness among listeners, especially young people. However, behind these strengths lies a potential weakness: the simplification of da‘wah messages risks neglecting the theological depth or complexity of Islamic teachings, particularly in jurisprudence (*fiqh*) and critical thinking.

From the media perspective, Hanan Attaki has successfully optimized the use of social media. He employs various digital platforms YouTube, Instagram, and TikTok—to reach a wide and diverse audience, particularly millennials and Generation Z. This approach demonstrates the flexibility of da‘wah in utilizing technology as a means of conveying Islamic messages. Nevertheless, this approach also presents a strategic weakness: reliance on social media algorithms can affect content distribution. When algorithms change, the reach and influence of da‘wah may decline, especially if the content does not align with prevailing trends.

Regarding the audience, Hanan Attaki is known as a da‘i highly popular among urban youth, especially those undergoing a process of religious identity search (*hijrah*). He bridges the spiritual needs of teenagers with a relatable language and thematic approach. However, his da‘wah reach tends to be limited to non-traditional circles. The pesantren (Islamic boarding school) community or more conservative Islamic audiences are often not the primary targets of his da‘wah, creating a communication gap across segments of the *ummah*.

Finally, in terms of da‘wah substance, Hanan Attaki possesses the strength to convey universal Islamic values such as morality, motivation, and divine love. His lectures frequently emphasize self-improvement, obedience to God, and positive spiritual hope. These values are urgently needed amid the moral and spiritual crisis facing the younger generation. On the other hand, the da‘wah content remains relatively minimal in exploring *fiqh* issues, deep faith (*‘aqidah*), or structural social criticism. Consequently, the da‘wah presented focuses more on the affective side than on complex scholarly arguments.

Overall, this SWOT analysis shows that Hanan Attaki’s da‘wah approach is highly relevant in the context of contemporary Islamic rhetoric but still requires strengthening in terms of scholarly substance and diversification of target audiences to maintain a balance between style, content, and da‘wah reach.

Academic Discussion and Theoretical Implications

From the perspective of Islamic communication, Hanan Attaki’s da‘wah can be seen as a representation of an emotional da‘wah communication model based on credibility, relevance, and affection. When compared to modern rhetorical theory, Hanan’s approach aligns with Walter Fisher’s narrative paradigm, which posits that humans understand the world through stories (Fisher, 1987).

Hanan’s rhetoric also reinforces the uses and gratifications theory, in which audiences actively seek content that suits their psychological and social needs. Hanan’s da‘wah meets teenagers’ needs for identity, entertainment, and spiritual inspiration.

However, there are also risks inherent in this popular approach. Simplification of teachings can lead to a reduction in da‘wah’s meaning if not balanced by depth of knowledge. Therefore, young preachers must continue to refer to classical da‘wah principles as formulated by Yusuf Al-Qaradawi.

Integration of Islamic Rhetorical Values with Digital Da‘wah Communication

The application of Yusuf Al-Qaradawi’s da‘wah rhetorical principles in the digital realm by Hanan Attaki reflects an integration between classical da‘wah values and modern communication approaches. The rhetoric of wisdom (*ḥikmah*) and good advice (*mau‘izhah ḥasanah*) is translated into lighthearted narrative content, strong visuals, and a consistently empathetic approach. This affirms that Islamic da‘wah values can adapt to changes in media forms and generational preferences.

Furthermore, Al-Qaradawi’s rhetoric has indirectly inspired an approach blending *logos*, *pathos*, and *ethos* in digital da‘wah communication. In Hanan Attaki’s hands, these principles do not remain as abstract doctrines but become observable, shareable, and emulable practices. Da‘wah communication is no longer distanced but integrated into the psychological and cultural dynamics of the audience, especially urban and digital native generations.

This phenomenon demonstrates that effective da‘wah communication requires not only knowledge but also creativity, empathy, and adaptation. Today’s da‘i is not merely a messenger but also a content creator who must master the language of the times and possess social sensitivity. This is the contemporary form of wisdom as defined by Al-Qaradawi: the ability to read context and respond to challenges wisely and relevantly.

Comparison with Other Contemporary Da‘i: The Distinctiveness of Humanist Rhetoric

When compared to other contemporary da‘i, such as Felix Siauw or Abdul Somad who often emphasize argumentative assertiveness (*logos*) or strong Islamic identity symbolism (*ethos*) Hanan Attaki’s approach is more akin to *humanist rhetoric*. He does not position himself as an authoritative figure but as a spiritual companion who greets and accompanies the audience’s inner journey.

This approach aligns precisely with the demands of the postmodern generation, which is uncomfortable with absolute authority structures and more responsive to horizontal communication containing empathy, personal experience, and shared values. Thus, Hanan’s da‘wah functions more as a space for spiritual dialogue than a formal pulpit. In this framework, da‘wah rhetoric is not only about conveying messages but also about building relationships.

This also highlights the importance of differentiating da‘wah approaches: no single da‘wah model suits all audiences. Da‘wah to millennials and Generation Z requires a communicative, visual, personal, and non-patronizing approach. A humanistic, personal, and dialogical approach, as exemplified by Hanan Attaki, is an urgent need in the contemporary da‘wah space.

Emancipatory Da‘wah Rhetoric: Reaching the Marginalized

One characteristic of Hanan Attaki’s da‘wah rhetoric that strongly aligns with Yusuf Al-Qaradawi’s thought is his partiality toward marginalized groups. In many

lectures, Hanan consistently uses a grounded, familiar language style that reaches out to those unfamiliar with the world of da‘wah. He avoids complicated theological terms and prefers inclusive, motivating diction. This accords with Al-Qaradawi’s spirit that da‘wah must be able to welcome all groups without alienation.

With this strategy, da‘wah is no longer an exclusive space for the “already obedient” but becomes a place of return for those searching for meaning, questioning, or even those who have been distant from religion. Emancipatory da‘wah like this also revives the social function of da‘wah as a space for healing and spiritual assistance, not merely a normative-legalistic space.

In this framework, da‘wah rhetoric is no longer one-way communication from a center of authority to the *ummah* but becomes a bridge between the audience’s life experiences and divine values. This style demonstrates that rhetoric in da‘wah must touch not only the intellect (*logos*) but also the heart (*pathos*), and furthermore, be *therapeutic*.

Multimodality of Messages: Rhetoric in the Audio-Visual Era

The rhetorical approach used by Hanan Attaki also demonstrates his ability to process message multimodality: combining words, sounds, intonation, background music, facial expressions, and social media as tools to convey da‘wah messages. This represents a contemporary development of the *mau‘izhah hasanah* principle—advice delivered in the best way which, in the digital era, must also include the manner of media presentation.

Hanan utilizes various channels such as YouTube, Instagram, and TikTok, employing a visual narrative and short storytelling approach highly effective in reaching the digital native generation. This strategy suggests that rhetoric is no longer confined to spoken texts but also includes audio-visual representations requiring high aesthetic and psychological sensitivity. Thus, the success of Hanan’s da‘wah can also be interpreted as the successful adaptation of classical Islamic rhetorical values into modern forms.

Yusuf Al-Qaradawi himself emphasized in his works that the forms and methods of da‘wah may change over time as long as content and spirit remain intact. In this context, Hanan Attaki provides a concrete example of how changes in media and preferences do not necessarily reduce substance but instead open opportunities to expand da‘wah reach through a creative yet spiritually responsible approach.

Rhetorical Contextualization: Local Wisdom and Youth Culture

Another characteristic of Hanan’s rhetoric is his ability to adapt da‘wah messages to local culture and youth characteristics. He incorporates humor, contemporary terms, and even casual clothing styles that make the audience feel close rather than judged. In many cases, da‘i who appear overly formal or dogmatic create emotional distance with young audiences. This is where contextual rhetoric, as used by Hanan, becomes crucial.

This contextual approach strongly aligns with the *hikmah* principle in Qur’anic rhetoric: conveying truth in a manner most appropriate to the audience’s circumstances, intellect, and culture. In this framework, da‘wah is not only about delivering content but

also about *how to convey* wisely. Yusuf Al-Qaradawi referred to this as *fiqh al-da‘wah*—a deep understanding of adapting da‘wah methods to the *ummah*’s needs.

Uncontextual rhetoric, even if true in its message, often fails to touch hearts because it is culturally irrelevant. Therefore, the success of Hanan’s da‘wah can be seen as a representation of *contemporary rhetorical fiqh* that is adaptive, communicative, and still value-laden.

Spiritual and Reflective Rhetorical Approaches

One of the main strengths in Hanan Attaki’s rhetoric, which affirms Yusuf Al-Qaradawi’s ideas, is the use of a spiritual-reflective approach in da‘wah. His lectures do not focus on normative arguments or *fiqh* rulings but rather on invitations to introspection, self-awareness, and inner connection with Allah. He often uses phrases such as “the journey of the heart,” “the restless soul,” or “the struggle against oneself,” indicating a deepening of the inner dimension of his rhetoric.

In the Islamic tradition, such rhetoric can be found in Sufism and heart-centered da‘wah. Yusuf Al-Qaradawi himself emphasized the importance of *tazkiyat al-nafs* (purification of the soul) in da‘wah. Rhetoric is insufficient if it only touches the intellect; it must reach the spiritual. Therefore, Hanan’s da‘wah style can be understood as an implementation of a spiritual approach aimed at touching the audience’s deepest consciousness, not merely making them understand the law.

This reflective style is particularly effective amid urban society’s fatigue with rigid, debative, or political religious discourse. Hanan’s lectures often present moments of silence, motivational verses, or stories that invite reflection rather than mere reaction. In the framework of Qur’anic rhetoric, this approach aligns with *tadhakkur*—reminding the soul to return to its innate goodness.

Critique of Confrontational Rhetoric and the Expansion of Da‘wah’s Realm

In contemporary da‘wah practice, one still encounters many confrontational communication styles rhetoric that affirms truth by attacking others’ mistakes, alienating, or accentuating differences. Although substantially true, such styles often create resistance. In this context, Yusuf Al-Qaradawi’s da‘wah approach and its implementation by Hanan Attaki present a more peaceful, dialogical, and *rahmah*-based (compassionate) alternative (Lubis, 2005; Rakhmat, 2001).

Yusuf Al-Qaradawi firmly rejected harsh, judgmental, and fear-stirring da‘wah styles. He emphasized that a da‘i should be a “friendly believer, not a harsh punisher.” This is reflected in the *mau‘izhah hasanah* principle mentioned in QS. An-Nahl:125, where advice is delivered “in the best way.” Hanan Attaki’s rhetoric is a concrete example of how this approach can be consistently applied across various forms of da‘wah content.

In the context of social media, confrontational styles are more prone to polarization and division. Meanwhile, an inspiring, emotional, and friendly style is much more effective at building psychological bonds with the audience. Therefore, expanding

da‘wah through an approach like Hanan’s is important for building a peaceful and compassionate Islamic narrative (Hermawan, 2021).

The Relevance of Yusuf Al-Qaradawi’s Rhetoric in Islamic Communication Education

From an academic perspective, Yusuf Al-Qaradawi’s da‘wah rhetorical thought has not yet been widely used as an explicit model in Islamic communication education in Indonesia. Yet his framework is highly comprehensive, encompassing ethics, methods, audience psychology, and communication strategies. In this context, the study of the implementation of his rhetorical values by young da‘i such as Hanan Attaki opens new opportunities to develop a contextual and applicative da‘wah rhetoric curriculum.

Students of Islamic communication can learn that rhetoric is not only about speaking techniques but also about integrity, empathy, and social sensitivity. They can examine Hanan’s narrative structure, language style, methods of building closeness, and visual strategies. This aligns with the goal of Islamic higher education: to prepare not only fluent communicators but also individuals of character relevant to their times.

Furthermore, Al-Qaradawi’s thought and Hanan’s practice can serve as case studies in courses on da‘wah rhetoric, digital da‘wah, or Qur’anic communication. In this way, students can understand that Islamic rhetoric is not merely a product of the past but a living discourse that continues to evolve.

Al-Qaradawi’s Rhetoric as a Paradigm for Digital Da‘wah Literacy

In the midst of an era of information and disinformation overload, digital da‘wah requires a communication paradigm that is not only effective but also ethical and full of wisdom. Al-Qaradawi’s rhetoric, with its balance between substance and social sensitivity, can serve as the foundation for digital da‘wah literacy. Hanan Attaki’s rhetorical style provides a concrete model for packaging a strong message without being provocative, beautiful without being superficial, and touching without being dictatorial.

Da‘wah literacy is not enough to teach content creation skills; it must also teach *what should be said, to whom, how, and in what context*. This is the essence of *hikmah* that Al-Qaradawi consistently emphasized in his rhetoric. Ethical and spiritually empowered digital rhetoric will be at the forefront of shaping a more mature, tolerant, and enlightened Islamic public opinion.

Conclusion

This study has provided an in-depth analysis of Yusuf Al-Qaradawi’s rhetorical thought on Islamic da‘wah and its implementation in the contemporary da‘wah methods of Ustaz Hanan Attaki. The primary finding is that effective da‘wah in the digital era is determined not solely by message content but also by communication strategies and rhetorical approaches, particularly when engaging younger generations. Al-Qaradawi offers an inclusive, moderate, and wisdom-filled paradigm that balances rationality (*logos*), emotional resonance (*pathos*), and moral credibility (*ethos*). Hanan Attaki has

implicitly applied many of Al-Qaradawi's principles through his narrative, emotional, and down-to-earth lecture style, successfully attracting urban youth and demonstrating that da'wah can integrate with popular culture without losing Islamic substance.

Nevertheless, social media-based da'wah presents challenges, including the risk of simplifying teachings and obscuring deeper theological and ethical dimensions. Thus, synergy between da'wah innovation and epistemological depth is essential to ensure messages are both emotionally appealing and scientifically and spiritually robust. This study underscores the importance of understanding Islamic rhetorical theory, particularly Al-Qaradawi's thought, in designing contextual and effective da'wah strategies for the modern era. A rhetorical approach grounded in wisdom, empathy, and rationality is not merely a methodological choice but a necessity for building inclusive, humanistic, and transformative religious communication. Future research should explore the visual and digital rhetoric of young da'i and its impact on religious understanding and practice.

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