

## Communication Strategies in Islamic Da'wah for Strengthening the Spirituality of Muslim Communities in the Digital Era

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**Abstract:** The rapid development of digital media has transformed da'wah communication into a more interactive and adaptive process for strengthening the spirituality of Muslim communities. This study aims to analyze da'wah communication strategies for strengthening Muslim community spirituality through illocutionary speech acts in Ustadz Hanan Attaki's sermon *Learning to Be Calm Even When There Are Many Problems*. Employing a qualitative approach with content analysis, this study analyzes the sermon transcript using the interactive model of Miles, Huberman, and Saldaña by integrating Searle's theory of illocutionary speech acts with da'wah communication theory. The findings reveal four major communication strategies: persuasive, empathetic, reflective, and motivational, realized through assertive, directive, expressive, and commissive speech acts. These strategies effectively foster spiritual awareness, emotional engagement, self-reflection, and religious commitment among the audience. The study demonstrates that illocutionary speech acts function not only as pragmatic phenomena but also as strategic communication mechanisms that enhance the effectiveness of humanistic and transformative digital da'wah.

**Keywords:** da'wah communication strategies, illocutionary speech acts, digital da'wah, Muslim spirituality, Ustadz Hanan Attaki.

### 1. Introduction

The rapid advancement of information and communication technologies has fundamentally transformed the landscape of Islamic da'wah in Indonesia. Traditional face-to-face preaching has increasingly shifted toward digital platforms such as YouTube, Instagram, TikTok, and podcasts, creating new modes of religious communication. This transformation has not only expanded the dissemination of Islamic messages but has also reshaped the interaction between preachers (*da'i*) and audiences, making da'wah more dynamic, interactive, and responsive to the needs of contemporary society. In this context, digital media has emerged as a new social space that facilitates the internalization of Islamic values through communication strategies closely aligned with modern lifestyles.

The effectiveness of digital da'wah depends not only on the substance of religious messages but also on the communication strategies employed to convey them. Technological developments have significantly influenced religious communication practices, while the increasing social, economic, and psychological challenges experienced by society have reinforced the strategic role of da'wah as a medium for education, moral guidance, and spiritual development (Fatima & Sa'i, 2025). Consequently, effective communication strategies are essential for fostering emotional engagement, enabling audiences to understand, accept, and implement religious values in their daily lives.

Strengthening the spirituality of Muslim communities has become an increasingly important challenge in the digital era. The rapid circulation of information, exposure to global cultural influences, and the growing prevalence of psychosocial problems have affected the ways individuals interpret religion and the meaning of life. In such circumstances, da'wah extends beyond the transmission of normative religious teachings to serve as a mechanism for enhancing spiritual resilience, helping individuals cope with the complexities of modern life (Rahma et al., 2024). Therefore, da'wah communication plays a strategic role in cultivating religious awareness while reinforcing the spiritual endurance of Muslim communities (Efrizal et al., 2026).

Among the prominent figures in Indonesia's digital da'wah movement is Ustadz Hanan Attaki, whose extensive presence across social media platforms demonstrates how Islamic preaching can be communicated through contextual, relatable, and audience-centered approaches. His conversational style, accessible language, and ability to connect Islamic teachings with contemporary social realities have attracted a broad audience, particularly younger generations. This phenomenon suggests that the success of digital da'wah depends not only on religious authority but also on communication strategies capable of establishing emotional closeness and meaningful interaction with audiences (Fitriana et al., 2025).

The popularity of Ustadz Hanan Attaki's sermons reflects a broader transformation in religious communication within digital spaces. Previous studies have indicated that humanistic and persuasive preaching approaches encourage greater participation among young Muslims in religious activities conducted through digital media (Saputra et al., 2026). These findings highlight the importance of language use and communication strategies in enhancing the effectiveness of

da'wah, particularly when addressing audiences with diverse social backgrounds and life experiences (Rofiah & Miah, 2025).

From a communication perspective, language serves as the primary instrument for conveying meaning and influencing audiences (Sagala & Naibaho, 2023). Lexical choices, speech forms, and modes of delivery shape not only audience comprehension but also their attitudes and behavioral responses to religious messages. Accordingly, da'wah communication strategies can be examined not only through the thematic content of sermons but also through the linguistic actions employed by preachers to establish relationships with their audiences. Investigating these linguistic strategies provides valuable insights into the social and spiritual influence of religious discourse (Iskandar, 2022).

One theoretical framework that offers a comprehensive understanding of such communication strategies is the theory of illocutionary speech acts within pragmatics. This theory posits that every utterance carries an intended communicative purpose, such as inviting, reminding, advising, motivating, or persuading interlocutors (Ziraluo, 2020). Within the context of da'wah, these illocutionary functions serve as persuasive mechanisms that facilitate audience acceptance and internalization of religious values (Rosyada, 2024). Consequently, speech act analysis provides an analytical perspective for uncovering the communicative processes underlying the effectiveness of digital da'wah.

Existing studies on digital da'wah have primarily focused on the utilization of social media, preachers' adaptation to digital culture, and transformations in religious communication practices (Rizal et al., 2024). Although these studies demonstrate that digital media has become an effective platform for expanding religious engagement and interaction, they generally emphasize media characteristics and communicators' roles while paying limited attention to the linguistic strategies that contribute to communication effectiveness.

Research on speech acts in religious sermons has also been widely conducted. One relevant study, entitled *Analysis of Illocutionary Speech Acts in Ustadz Hanan Attaki's YouTube Sermons and Their Utilization as Learning Modules for Grade XI High School Sermon Texts* by Ifithahiyati (2023), examined illocutionary speech acts in Ustadz Hanan Attaki's digital sermons and developed pedagogical applications based on the findings. While the study contributed to

language education by identifying and classifying illocutionary speech acts, it did not investigate these speech acts as strategic instruments of da'wah communication or explain their role in constructing persuasive, empathetic, reflective, and motivational communication that strengthens audience spirituality in digital contexts. Addressing this research gap, the present study integrates pragmatic analysis and da'wah communication theory by examining illocutionary speech acts as communication strategies for strengthening Muslim spirituality in the digital era, thereby extending the analysis beyond linguistic classification toward their broader communicative functions.

Similarly, previous studies focusing on Ustadz Hanan Attaki have largely examined rhetorical style, communication patterns, social media utilization, and the effectiveness of message delivery among younger audiences. Although these studies reveal that his communicative approach fosters emotional engagement and enhances the appeal of digital da'wah, they provide limited explanation of how these communication strategies are constructed through linguistic actions and how they contribute to strengthening the spirituality of Muslim communities.

A review of the existing literature indicates that pragmatic studies and da'wah communication research have generally developed independently. Pragmatic research tends to emphasize the identification of linguistic forms and functions, whereas da'wah communication studies primarily examine media platforms, preacher characteristics, and message dissemination. Consequently, limited attention has been given to integrating these perspectives to explain the relationship between linguistic strategies and the communicative functions of da'wah in promoting Muslim spirituality.

This gap underscores the need for a more comprehensive approach to the study of digital da'wah. The language employed by preachers should be understood not merely as a vehicle for transmitting information but as a strategic communicative instrument capable of influencing thought patterns, shaping interpretations of life experiences, and fostering spiritual connections with religious teachings. Therefore, analyzing communication strategies through the lens of illocutionary speech acts provides a meaningful framework for explaining the mechanisms that underlie the effectiveness of digital da'wah in engaging and influencing contemporary Muslim communities (Murtadlo & Muhid, 2025).

Based on these considerations, this study aims to analyze da'wah communication strategies for strengthening the spirituality of Muslim communities in the digital era through an examination of illocutionary speech acts in Ustadz Hanan Attaki's sermons. Rather than positioning illocutionary speech acts solely as linguistic phenomena, this research employs them as an analytical framework for identifying communication strategies that reinforce spiritual development among Muslim audiences. By integrating perspectives from pragmatics and da'wah communication, this study is expected to enrich the scholarship on digital Islamic communication and contribute to interdisciplinary discussions on strengthening Muslim communities through transformative and humanistic communication strategies.

## 2. Research Method

This study employed a qualitative approach using a content analysis design integrated with a pragmatic perspective. This approach was selected because the study seeks to explore, in depth and contextually, the da'wah communication strategies manifested through illocutionary speech acts in digital sermons.

The object of this research was a digital sermon delivered by Ustadz Hanan Attaki and published on YouTube under the title *Learning to Be Calm Even When There Are Many Problems*. The sermon was purposively selected because its theme focuses on strengthening spiritual well-being within Muslim communities and has attracted substantial public engagement in the digital sphere. The research data consisted of utterances containing illocutionary speech acts identified throughout the sermon.

The data source was obtained through a complete transcript of the sermon video. Data collection was conducted using a non-participatory observation technique (*simak bebas libat cakap*), followed by systematic note-taking. The procedure involved observing the video, transcribing the discourse, identifying relevant utterances, and categorizing them according to the analytical framework.

Data analysis followed the interactive model proposed by Miles, Huberman, and Saldaña, encompassing data reduction, data display, and conclusion drawing. During the data reduction

stage, utterances were classified based on Searle's taxonomy of illocutionary speech acts. The classified data were subsequently interpreted to identify the da'wah communication strategies underlying the delivery of religious messages. In the final stage, these communication strategies were analyzed in relation to the concept of strengthening the spirituality of Muslim communities within the context of digital da'wah.

The trustworthiness of the data was ensured through prolonged engagement, theoretical triangulation, and peer debriefing. Theoretical triangulation was achieved by integrating the theory of illocutionary speech acts, da'wah communication theory, and the concept of spiritual strengthening. This integrative framework enabled the analysis to extend beyond linguistic dimensions by incorporating the social and religious contexts of da'wah communication practices in the digital era.

### 3. Results

The findings of this study were derived from a content analysis of the transcript of Ustadz Hanan Attaki's digital sermon entitled *Learning to Be Calm Even When There Are Many Problems*. The analysis was conducted by identifying utterance units containing communicative functions and illocutionary speech acts based on Searle's speech act theory, followed by interpreting these utterances from the perspective of da'wah communication strategies. This analytical approach enabled the study not only to classify different types of illocutionary speech acts but also to explain how language functions as a strategic communication instrument for strengthening the spirituality of Muslim communities in the digital era.

The coding process revealed that da'wah communication in the digital sermon is structured around four principal strategies: persuasive, empathetic, reflective, and motivational communication strategies. These strategies are realized through the deployment of various types of illocutionary speech acts, allowing religious messages to engage the audience simultaneously at cognitive, affective, and conative levels. The predominance of persuasive strategies indicates that the preacher adopts a dialogic and humanistic approach in encouraging audiences to

strengthen their spiritual relationship with Allah (SWT). Meanwhile, empathetic, reflective, and motivational strategies function to enhance emotional engagement and reinforce the audience's spiritual resilience in coping with various life challenges.

The findings further demonstrate that the effectiveness of digital da'wah is influenced not only by the substance of the religious message but also by the preacher's ability to employ communication strategies through contextual and adaptive language choices that correspond to the characteristics of contemporary digital society. Accordingly, the findings are presented in two major sections: (1) the da'wah communication strategies that shape the delivery of spiritual messages and (2) the illocutionary speech acts that serve as the linguistic mechanisms through which these communication strategies are realized. A summary of the identified da'wah communication strategies is presented in **Table 1**.

**Table 1. Distribution of Da'wah Communication Strategies Identified in the Digital Sermon**

Communication Strategy	Frequency	Percentage	Dominant Indicator
<b>Persuasive</b>	31	33.3%	Invitations to engage in <i>dhikr</i> (remembrance of Allah), supplication ( <i>du'a</i> ), and strengthening one's relationship with Allah
<b>Empathetic</b>	22	23.7%	Acknowledgment of the audience's anxiety, sadness, and emotional distress
<b>Reflective</b>	19	20.4%	Narratives of the Prophets and the Companions, accompanied by invitations to <i>muhassabah</i> (self-reflection)
<b>Motivational</b>	21	22.6%	Reinforcement of hope, <i>tawakkul</i> (trust in Allah), and optimism
<b>Total</b>	93	100%	—

Based on **Table 1**, the persuasive communication strategy emerges as the most dominant approach employed in Ustadz Hanan Attaki's digital sermon. This predominance indicates that the da'wah primarily seeks to influence the audience's ways of thinking and behavior through dialogic and non-coercive appeals. Rather than imposing religious obligations, the preacher adopts an argumentative approach supported by illustrations drawn from everyday life, encouraging audiences to pursue personal transformation based on spiritual awareness.

The empathetic strategy ranks second, as reflected in numerous utterances acknowledging fear, anxiety, and sadness as natural human experiences. Such an approach fosters emotional closeness between the *da'i* (preacher) and the *mad'u* (audience), thereby creating a more personal, humanistic, and meaningful communication process (Suryani, 2020).

Motivational and reflective strategies are also consistently evident throughout the sermon. The motivational strategy is manifested through the cultivation of optimism and trust in Allah's guidance and assistance, whereas the reflective strategy is realized through narratives from the Qur'an and the experiences of the Prophet's Companions, inviting audiences to engage in *muhasabah* (self-reflection). The integration of these four communication strategies demonstrates that effective da'wah extends beyond the normative transmission of Islamic teachings by fostering spiritual awareness, emotional engagement, self-reflection, and spiritual resilience among audiences (Jambak et al., 2025).

The identification of persuasive, empathetic, reflective, and motivational strategies further suggests that the effectiveness of digital da'wah depends not only on the substance of the religious messages conveyed but also on the manner in which these messages are linguistically constructed. In this study, language is conceptualized not merely as a medium for transmitting information but as a strategic communicative instrument capable of shaping the audience's cognition, emotions, and actions. From this perspective, illocutionary speech acts are examined as the linguistic mechanisms underlying da'wah communication strategies. This analytical approach distinguishes the present study from previous research, as the analysis extends beyond the classification of illocutionary speech acts to explain their contribution to strengthening the spirituality of Muslim communities in the digital era. This relationship is further illustrated in the frequency distribution of illocutionary speech acts identified in Ustadz Hanan Attaki's digital sermon.

**Table 2. Frequency Distribution of Illocutionary Speech Acts****in Ustadz Hanan Attaki's Digital Sermon**

No.	Type of Illocutionary Speech Act	Frequency (n)	Percentage (%)	Dominant Function in Da'wah Communication Strategy
1	Assertive	28	30.4	Conveying explanations, beliefs, and spiritual interpretations
2	Directive	35	38.0	Inviting, advising, and persuading the audience to take action
3	Expressive	18	19.6	Demonstrating empathy, concern, and emotional reinforcement
4	Commissive	11	12.0	Instilling hope, commitment, and religious optimism
<b>Total</b>		92	100	—

Based on **Table 2**, directive illocutionary speech acts constitute the most dominant type employed in Ustadz Hanan Attaki's digital sermon, accounting for approximately **38.0%** of the total data. This predominance indicates that the da'wah communication strategy is primarily oriented toward encouraging, advising, and persuading the audience to adopt positive religious behaviors. Appeals to engage more frequently in *dhikr* (the remembrance of Allah), strengthen one's relationship with Allah, and cultivate *tawakkul* (trust in Allah) represent the principal characteristics of the persuasive communication strategy embedded within the sermon.

Assertive illocutionary speech acts rank second, comprising **30.4%** of the total data. These utterances are employed to explain Islamic concepts, provide interpretations of life's trials, and narrate stories containing spiritual values. Through this strategy, the preacher establishes a cognitive foundation that enables the audience to perceive the da'wah message not merely as religious advice but also as meaningful knowledge that reinforces faith and conviction.

Expressive illocutionary speech acts account for **19.6%** of the dataset. This proportion demonstrates that da'wah communication extends beyond the transmission of religious teachings by addressing the emotional dimensions of the audience. Utterances expressing empathy, concern, and psychological support foster closer interpersonal relationships between the *da'i*

(preacher) and the *mad'u* (audience), thereby enhancing message acceptance and internalization.

Meanwhile, commissive illocutionary speech acts occur least frequently, representing approximately **12.0%** of the total data. Despite their relatively limited occurrence, commissive utterances play a significant role in cultivating optimism and strengthening the audience's spiritual commitment. Expressions that instill confidence in Allah's assistance and hope for divine rewards function as motivational strategies that reinforce the spiritual resilience of Muslim communities.

Overall, the distribution of illocutionary speech acts demonstrates that da'wah communication in Ustadz Hanan Attaki's digital sermon is constructed through the integration of complementary communicative functions. Directive illocutionary acts serve as persuasive strategies, expressive acts underpin empathetic strategies, assertive acts support reflective strategies, and commissive acts reinforce motivational strategies. The integration of these four categories of illocutionary speech acts establishes a comprehensive model of da'wah communication that not only effectively conveys religious messages but also contributes to strengthening the spirituality of Muslim communities in the digital era.

### **3.1 Discussion**

#### **3.1.1 Da'wah Communication Strategies in Digital Sermons**

The da'wah communication strategy employed by Ustadz Hanan Attaki in his digital sermons is characterized by a communicative, contextual, and humanistic approach. Unlike conventional preaching models, which tend to be monologic and normative, this sermon demonstrates an effort to establish psychological two-way communication by incorporating the audience's lived experiences as the entry point for conveying religious messages. Consequently, da'wah functions not only as a medium for disseminating Islamic teachings but also as a space for spiritual dialogue that offers guidance and solutions to the diverse challenges encountered in contemporary society.

The analysis reveals that the da'wah communication strategy is constructed through four interrelated approaches: persuasive, empathetic, reflective, and motivational strategies. These complementary approaches enable the communication process to engage the audience

simultaneously at cognitive, affective, and conative levels. As a result, da'wah communication contributes not only to the enhancement of religious understanding but also to the development of spiritual resilience in the face of the pressures of modern life.

a) Persuasive Communication Strategy

The persuasive communication strategy represents the most dominant approach identified in this sermon. Rather than conveying religious messages through authoritative or coercive commands, Ustadz Hanan Attaki employs subtle, reasoned, and emotionally engaging invitations that encourage audiences to reconsider their perspectives on life's challenges by strengthening their relationship with Allah.

This persuasive strategy is reflected in the use of language that encourages behavioral change without imposing pressure or compulsion. Instead of issuing direct commands, the preacher frequently employs rhetorical questions and illustrations drawn from everyday experiences, prompting the audience to engage in independent reflection and self-evaluation (Arifiyani, 2025).

This strategy is exemplified in the following utterance:

"Can the thing that entertains us be *dhikr* (the remembrance of Allah) instead? By remembering Allah, we find comfort, and such remembrance is an extraordinary source of reward."

This utterance illustrates that the preacher does not explicitly command the audience to engage in *dhikr*; rather, he invites them to reconsider their habitual reliance on digital entertainment and replace it with spiritually meaningful practices (Fabriar, 2024). Such a communicative approach represents a form of religious persuasion grounded in simple reasoning that resonates with the realities of everyday life.

The persuasive strategy is further reinforced through the use of examples closely associated with the lifestyles of younger generations, including watching films, listening to music, updating social media statuses, and even checking on former partners through social media platforms. The incorporation of these familiar illustrations demonstrates the preacher's adaptation to the characteristics and experiences of the target audience, making the religious message more relevant, relatable, and readily accepted.

Accordingly, the persuasive communication strategy employed in this sermon seeks to cultivate religious awareness through a dialogic approach rather than through judgmental or authoritarian discourse.

From the perspective of speech act theory, the utterance can be classified as a **directive illocutionary act**, as the speaker intends to guide the audience toward performing a particular action. However, the directive function is realized in a persuasive manner, being framed through gentle reasoning rather than coercion. This communication strategy reflects the preacher's ability to utilize language as a strategic instrument of da'wah capable of influencing spiritual consciousness while minimizing audience resistance.

The persuasive appeal is also strengthened through the use of analogies derived from everyday life. The preacher illustrates how individuals often become excessively preoccupied with their problems, causing them to overlook the true source of inner peace. Through this analogy, the audience is encouraged to recognize that spiritual solutions hold an equally important position alongside rational approaches to problem-solving. This communication strategy demonstrates that digital da'wah extends beyond the dissemination of religious information by shaping how individuals perceive and interpret the realities of everyday life.

#### b) Empathetic Communication Strategy

In addition to employing persuasive communication, Ustadz Hanan Attaki develops an empathetic communication strategy by acknowledging the emotional conditions experienced by his audience. Rather than beginning his sermon with judgments about human shortcomings, he recognizes that every individual experiences fear, disappointment, exhaustion, and various forms of life pressure. This approach creates a more inclusive communicative atmosphere, as audiences feel understood before receiving religious guidance.

The empathetic communication strategy is established through the recognition of the audience's emotional experiences. The preacher acknowledges that every individual faces personal challenges and therefore initiates the da'wah process by building psychological rapport before offering religious solutions.

This strategy is illustrated in the following utterance:

"...so that we can remain happy even at the end of the month, after being heartbroken, after being rejected, when feeling confused, anxious, or even when we've run out of phone credit."

This statement demonstrates the preacher's awareness of the audience's emotional realities while presenting religious messages through light-hearted and humorous language. Such an approach enables the audience to feel that their struggles are understood, thereby fostering a closer emotional connection between the *da'i* (preacher) and the *mad'u* (audience).

Empathy is further reflected when the preacher admits that he himself is still striving to remain steadfast (*istiqamah*):

"I also feel that I still need to learn how to experience that feeling because I am still learning and have not yet become consistently steadfast."

This statement reflects an egalitarian communication strategy. Rather than positioning himself as an infallible religious authority, the preacher presents himself as a fellow Muslim engaged in the same journey of self-improvement. Such humility enhances both his credibility and his emotional closeness with the audience.

The empathetic communication strategy is predominantly realized through expressive illocutionary speech acts, which function to convey concern, compassion, and emotional support. Within the context of da'wah communication, such utterances perform a therapeutic role by helping audiences feel accepted and understood. The emotional bond established through empathy enhances the effectiveness of message delivery compared with communication that merely emphasizes normative religious instruction.

Empathetic communication is also evident in the preacher's use of language that resonates with younger generations. By incorporating colloquial expressions commonly used in everyday conversations, he creates the impression that da'wah serves as a companion in dialogue rather than as a distant authority. This communicative style demonstrates the adaptation of da'wah strategies to the characteristics of digital society, which generally favors communication that is informal, personal, and egalitarian.

### c) Reflective Communication Strategy

The reflective communication strategy is manifested through invitations for the audience to engage in self-introspection regarding the deeper meaning behind life's experiences. Rather

than encouraging audiences to perceive difficulties merely as burdens, the preacher guides them to view such experiences as opportunities to strengthen their relationship with Allah and to foster spiritual maturity.

This reflective strategy is realized through narratives drawn from the Qur'an and Islamic history that encourage audiences to examine their own circumstances and spiritual conditions.

An example of this approach appears in the preacher's narration of the story of the Prophet Muhammad (peace be upon him) and Abu Bakr in the Cave of Thawr:

"Do not grieve; indeed, Allah is with us."

The story is presented not simply as a historical account but as a medium for reflection, emphasizing that genuine tranquility originates from trust in Allah's assistance. Through this narrative, audiences are encouraged to reassess the way they respond to life's challenges.

The reflective dimension is further reinforced when the preacher explains that even Abu Bakr, despite his exceptional faith, still experienced fear as a human being:

"This shows that Abu Bakr possessed extraordinary faith, yet he remained human. When difficulties arose, the natural human tendency to feel anxious emerged."

This message conveys that anxiety is an inherent aspect of human nature but can be managed through faith. Consequently, the reflective strategy enables audiences to interpret life's difficulties as integral components of their spiritual growth and maturation.

From the perspective of pragmatics, this communication strategy is predominantly characterized by assertive illocutionary speech acts, which function to express beliefs and perspectives grounded in Islamic teachings. However, their communicative function extends beyond the mere transmission of information, serving instead as a means of fostering critical self-reflection among audiences. Listeners are encouraged to evaluate their responses to life's challenges and to discover spiritual meaning within their personal experiences.

The reflective strategy makes a significant contribution to strengthening spirituality by enabling individuals to interpret life experiences from a constructive perspective. When hardships are understood as part of a process of spiritual education, qualities such as patience (*sabr*), gratitude (*shukr*), and trust in Allah (*tawakkul*) emerge as the foundations of spiritual resilience in navigating the complexities of modern life.

#### d) Motivational Communication Strategy

The motivational communication strategy is reflected in messages that cultivate optimism and hope. Rather than focusing on the severity of human difficulties, Ustadz Hanan Attaki emphasizes the vastness of Allah's mercy and the opportunity for every believer to rise above adversity. Through this approach, da'wah functions not only as a medium of spiritual instruction but also as a source of psychological empowerment.

The motivational strategy seeks to transform the audience's orientation from fear toward confidence in Allah's assistance. This is illustrated in the preacher's explanation of the importance of maintaining a righteous environment:

"My child, Allah is the One who provides our sustenance. If you give up something for the sake of Allah, He will replace it with something even better."

This utterance demonstrates that motivation is cultivated by instilling the belief that every sacrifice made for Allah will be rewarded with something greater. Such a strategy nurtures religious optimism, thereby strengthening individuals' spiritual resilience when confronted with life's dilemmas.

The motivational strategy is further evident when the preacher simplifies the meaning of Qur'anic verses to make them more accessible to the public:

"Remain at peace; Allah will help you. Stay calm; Allah will take care of everything."

This linguistic simplification represents an effective communication strategy because it translates theological concepts into expressions closely connected with everyday experience. Through this approach, the da'wah message is not only intellectually comprehensible but also provides psychological reassurance and emotional strength for the audience.

From the perspective of speech act theory, the motivational strategy represents a combination of directive and expressive illocutionary speech acts. The preacher simultaneously encourages audiences to change their behavior while offering emotional reinforcement that empowers them to confront life's challenges. The integration of these two forms of illocutionary acts produces an inspiring mode of communication capable of stimulating the audience's spiritual motivation.

The motivational strategy is further strengthened through narratives portraying every hardship as part of Allah's divine plan for human spiritual development. Such narratives redirect the audience's attention from despair toward the conviction that every trial possesses educational and spiritual value. Consequently, da'wah communication contributes not only to the acquisition of religious knowledge but also to the development of psychological resilience grounded in faith.

Overall, the findings indicate that the da'wah communication strategy employed in Ustadz Hanan Attaki's digital sermons is constructed through the integration of persuasive, empathetic, reflective, and motivational communication approaches. These four complementary strategies are realized through diverse forms of illocutionary speech acts, enabling da'wah messages to engage the audience simultaneously at cognitive, affective, and conative levels. In this study, illocutionary speech acts are understood not merely as objects of linguistic analysis but as analytical instruments for uncovering da'wah communication strategies that contribute to strengthening the spirituality of Muslim communities in the digital era. The findings suggest that the effectiveness of digital da'wah depends not only on the substance of Islamic teachings but also on the communicator's ability to employ language strategically as a medium of persuasion, empathy, reflection, and motivation in fostering the spiritual resilience of contemporary Muslim society.

### 3.1.2 Illocutionary Speech Acts as a Da'wah Communication Strategy

The findings of this study indicate that the da'wah communication strategy employed in Ustadz Hanan Attaki's digital sermons is constructed through the strategic use of various types of illocutionary speech acts, which function to convey religious messages in a persuasive, humanistic, and contextual manner. From a pragmatic perspective, illocutionary speech acts are understood not merely as linguistic actions performed with specific communicative intentions but also as strategic communicative devices through which speakers influence the audience's ways of thinking, attitudes, and behaviors. Accordingly, the analysis of speech acts in this study extends beyond the identification of linguistic forms to examine how particular utterances function as communicative instruments of da'wah in strengthening the spirituality of Muslim communities in the digital era.

The analysis further reveals that the sermon incorporates four categories of illocutionary speech acts: assertive, directive, expressive, and commissive acts. These categories are employed proportionally according to the communicative context, collectively forming a comprehensive da'wah communication strategy. In contrast, declarative speech acts were not identified in the dataset, as the nature of the sermon does not confer institutional authority upon the preacher to alter social or legal status through spoken utterances. This finding suggests that da'wah communication primarily emphasizes the functions of persuasion, education, and spiritual development rather than declarative authority. The strategic integration of these illocutionary speech acts demonstrates that the effectiveness of digital da'wah lies not only in the substance of its religious teachings but also in the preacher's ability to employ language as a communicative resource for fostering spiritual awareness, emotional engagement, and religious transformation among contemporary Muslim audiences.

#### a) Directive Illocutionary Acts as a Persuasive Communication Strategy

The findings indicate that directive illocutionary acts constitute the most dominant category of speech acts employed in the sermon. However, these directives are not realized through authoritative commands but rather through communicative and persuasive invitations.

This strategy is illustrated in the following utterance:

"Can the things that entertain us be dhikr (the remembrance of Allah) instead? By remembering Allah, we find true comfort."

From a pragmatic perspective, this utterance represents a directive illocutionary act because it aims to encourage the audience to engage more frequently in *dhikr*. Nevertheless, the interrogative expression "Can..." reflects a subtle persuasive strategy that invites behavioral change through personal awareness rather than coercion.

A similar strategy can be observed in the following statement:

"We should have friends who constantly remind us of Allah."

This utterance encourages the establishment of a religiously supportive social environment as a source of spiritual reinforcement. Through a communicative form of directive speech, the preacher promotes the awareness that inner peace is achieved not only through individual acts of worship but also through social relationships that encourage mutual

remembrance of Allah. Consequently, directive illocutionary acts function as a persuasive communication strategy that voluntarily inspires religious behavioral transformation.

#### a) b) Expressive Illocutionary Acts as an Empathetic Communication Strategy

The empathetic communication strategy is realized through the use of expressive illocutionary speech acts, which demonstrate concern for the audience's psychological and emotional well-being.

This is evident in the Qur'anic verse cited and explained by the preacher:

"Do not be afraid; indeed, Allah is with us."

This utterance does more than merely convey information; it instills a sense of security and tranquility in the audience. Within the context of da'wah communication, expressive illocutionary acts serve to establish emotional closeness, enabling audiences to feel understood and supported while confronting life's challenges.

A more contextual manifestation of empathy appears in the preacher's illustration of family communication:

"Just leave it to Allah."

This simple expression demonstrates that da'wah communication can be integrated into everyday interactions through utterances that provide emotional reassurance. Accordingly, the empathetic strategy not only strengthens the relationship between the *da'i* (preacher) and the audience but also models patterns of spiritually oriented communication within family life.

#### c) Assertive Illocutionary Acts as a Reflective Communication Strategy

The reflective communication strategy is constructed through assertive illocutionary speech acts that communicate Islamic beliefs and values as the foundation for self-reflection.

This strategy is exemplified in the story of Abu Bakr's response to the event of *Isra' and Mi'raj*:

"If Muhammad said it, then it is true."

This utterance constitutes an assertive illocutionary act expressing complete conviction in the truthfulness of the Prophet Muhammad. Within the context of da'wah, the statement encourages audiences to reflect upon the quality of their own faith when confronted with events that cannot be fully explained through rational understanding.

The preacher presents this narrative not merely as a historical account but as a reflective medium through which audiences are encouraged to cultivate trust in Allah's divine decree. Consequently, the reflective communication strategy functions to shape a religious worldview that guides believers in interpreting the various challenges and complexities of life.

#### d) d) Commissive Illocutionary Acts as a Motivational Communication Strategy

The findings also reveal the use of commissive illocutionary speech acts, which function to foster optimism and strengthen the audience's spiritual commitment.

This strategy is illustrated through an example of a conversation between a husband and his wife:

"My dear, Allah is the One who provides our sustenance. If you give up something for the sake of Allah, He will replace it with something even better."

This utterance conveys a promise and hope grounded in Islamic teachings that sacrifices made for the sake of Allah will be rewarded with something greater. Such commissive illocutionary acts cultivate intrinsic motivation, encouraging audiences to make decisions that are consistent with Islamic values.

The motivational strategy is further reinforced through the following expression:

"Stay calm; Allah will help you. Remain at peace; Allah will take care of everything."

This utterance provides both psychological reassurance and spiritual encouragement, fostering optimism and *tawakkul* (trust in Allah). Its simple and accessible language makes the da'wah message closely connected to the audience's everyday experiences, thereby strengthening their spiritual resilience in coping with life's challenges.

Overall, the analysis demonstrates that the strategic use of directive, expressive, assertive, and commissive illocutionary speech acts enables digital da'wah communication to function not only as a medium for transmitting religious teachings but also as an effective mechanism for persuasion, empathy, reflection, and motivation. Through the integration of these communicative functions, the sermon succeeds in fostering spiritual awareness and enhancing the resilience of Muslim communities in responding to the complexities of contemporary digital life.

#### 4. Conclusion

This study demonstrates that the da'wah communication strategy employed in Ustadz Hanan Attaki's digital sermons is constructed through the integration of persuasive, empathetic, reflective, and motivational approaches in conveying Islamic messages to Muslim communities in the digital era. The persuasive strategy is manifested through communicative invitations that encourage audiences to improve the quality of their worship and strengthen their relationship with Allah (SWT). The empathetic strategy is reflected in the acknowledgment and understanding of the audience's emotional conditions, while the reflective strategy is realized through the presentation of Islamic narratives and values that promote self-introspection. Meanwhile, the motivational strategy is developed by fostering optimism, *tawakkul* (trust in Allah), and confidence in Allah's assistance when confronting life's challenges. The integration of these four strategies enables digital da'wah to function not only as a medium for disseminating religious teachings but also as an effective means of strengthening spirituality in response to the needs of contemporary Muslim society.

The findings further reveal that these communication strategies are realized through the use of **assertive, directive, expressive, and commissive illocutionary speech acts**, each serving distinct yet complementary communicative functions in enhancing the effectiveness of da'wah. Assertive speech acts contribute to the development of religious understanding and conviction, directive speech acts encourage religious behavioral change, expressive speech acts establish emotional closeness and empathy between the preacher and the audience, while commissive speech acts cultivate hope and strengthen spiritual commitment. These findings confirm that illocutionary speech acts should be understood not merely as pragmatic linguistic phenomena but also as strategic linguistic mechanisms that shape da'wah communication by fostering spiritual awareness, inner tranquility, and spiritual resilience among Muslim communities in the digital era.

From a theoretical perspective, this study contributes to the existing literature by integrating pragmatic theory and da'wah communication studies through the conceptualization of illocutionary speech acts as strategic instruments for conveying religious messages. This perspective distinguishes the present study from previous research, which has generally been

limited to classifying speech act categories or examining their application in language learning contexts. From a practical perspective, the findings provide valuable insights for preachers, digital da'wah practitioners, and creators of Islamic digital content in designing communication that is more humanistic, contextual, and adaptive to the characteristics of digital society. Such communication strategies can enhance not only the accessibility and comprehensibility of da'wah messages but also their capacity to provide sustainable spiritual reinforcement for contemporary audiences.

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