Living Hadith In New Media: The Transformation Of Taqdīr Hadith In Hanan Attaki's Online Preaching

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Abstract

This study aims to examine the transformation of *living hadith* within the digital da'wah of Ustaz Hanan Attaki, particularly through the Instagram account @ayahamanah, with a focus on the reinterpretation of hadiths on faith in divine destiny (*taqdīr*) as a medium of self-healing for young audiences. Specifically, the research pursues two main objectives: (1) to explain how hadiths related to *taqdīr* are reinterpreted within contemporary psychospritual contexts, and (2) to analyze how these messages are received, negotiated, and internalized by digital audiences, especially millennials and Generation Z. The study employs a descriptive qualitative method using a virtual ethnographic approach. Data were collected through observation of digital da'wah content, documentation of videos and captions, and analysis of user interactions (comments and audience responses). The data were processed through inductive techniques of reduction, display, and conclusion drawing. The findings reveal that Hanan Attaki's reinterpretation of hadiths on divine destiny positions *qadhā–qadar* as a framework for mental resilience, particularly in coping with disappointment, failure, and anxiety. His messages such as invitations to practice sincerity, maintain positive assumptions about God, and accept divine decree as an expression of divine care are perceived by audiences as comforting and highly relevant to their psychological needs. User interactions indicate strong positive reception, demonstrating that *living hadith* in digital spaces functions not only as normative transmission but also as an effective mechanism for self-healing among youth. These findings confirm that social media has emerged as a new arena for the dynamic transformation of hadith meanings in response to the spiritual and emotional needs of modern Muslim communities.

Keywords: Hanan Attaki; Faith; Divine Decree; Living Hadith; Psychospiritual; Self-Healing

Abstrak

Penelitian ini bertujuan untuk mengkaji transformasi *living hadith* dalam dakwah digital Ustaz Hanan Attaki, khususnya melalui akun Instagram @ayahamanah, dengan fokus pada reinterpretasi hadis tentang iman kepada takdir sebagai medium *self healing* bagi generasi muda. Secara khusus, penelitian ini menelusuri dua tujuan utama: (1) menjelaskan bagaimana hadis-hadis tentang *taqdīr* ditafsirkan ulang dalam konteks

psikospiritual kontemporer, dan (2) menganalisis bagaimana pesan tersebut diterima dan dimaknai oleh audiens digital, terutama kalangan milenial dan Generasi Z. Penelitian ini menggunakan metode kualitatif deskriptif dengan pendekatan etnografi virtual. Data dikumpulkan melalui observasi konten dakwah digital, dokumentasi unggahan video dan caption, serta analisis interaksi pengguna (komentar dan respons audiens). Data kemudian dianalisis menggunakan teknik reduksi data, penyajian data, dan penarikan kesimpulan secara induktif. Hasil penelitian menunjukkan bahwa reinterpretasi hadis tentang takdir oleh Hanan Attaki menempatkan konsep *iman pada qadha–qadar* sebagai strategi penguatan mental, khususnya dalam menghadapi kekecewaan, kegagalan, dan kecemasan. Pesan dakwah yang diangkat seperti ajakan untuk ikhlas, husnuzan kepada Allah, serta menerima ketetapan Allah sebagai bentuk kasih sayang dipersepsi oleh audiens sebagai narasi yang menenangkan dan relevan dengan kebutuhan psikologis mereka. Interaksi pengguna memperlihatkan tingginya penerimaan positif, menunjukkan bahwa *living* hadis dalam ruang digital tidak hanya berfungsi sebagai transmisi normatif, tetapi juga sebagai mekanisme self healing yang efektif bagi anak muda. Temuan ini mengonfirmasi bahwa media sosial menjadi ruang baru bagi transformasi makna hadis sesuai kebutuhan spiritual dan emosional masyarakat modern.

Kata Kunci: Hanan Attaki; Keimanan; Taqdir; Living hadis; Psikospiritual; *Self-healing*

INTRODUCTION

The study of living hadith in the Indonesian academic context has experienced significant development over the past two decades. Most existing research tends to focus on epistemological aspects (conceptual frameworks) and the socio-religious practices of traditional (cultural) communities. This pattern is evident in the works conducted by Suryadilaga[1], Qudsy[2], Saputra et.al[3], Rohmana[4] positions living hadith as a new approach in hadith studies. Wendry & Chalida[5] reveals how hadiths about almsgiving are brought to life and actively practiced by the local community and *pakiah* (Islamic students) in Padang Pariaman, West Sumatera. This study demonstrates that the interpretation and practice of hadiths take place dynamically within a distinct social context. In another region, Muttaqin explores how hadiths serve as a foundation for strengthening the mental resilience of santri (students) in Islamic boarding schools across Java.[6] Ma'ritun & Ramadhan[7] demonstrates how hadiths underpin various rituals and religious practices within local communities.

The aforementioned studies predominantly highlight how hadiths are practiced, received, and enlivened by communal (traditional) societies. Over time, this research trend has expanded into the realm of new media. Digital transformation has become a "new arena" for lived hadiths, as seen in Miski's article which examines how hadiths are engaged with through TikTok content.[8]

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[1] Muhammad Alfatih Suryadilaga, "Pembacaan Hadis dalam Perspektif Antropologi," *Alqalam* 34, No. 02 (2017): 02.

[2] Saifuddin Zuhri Qudsy, *Living Hadis: Genealogi, Teori, dan Aplikasi*, N.D.

[3] Edriagus Saputra Et Al., "Living Hadith: Concept, Role, and Development in Indonesia," *Islam Transformatif: Journal of Islamic Studies* 8, No. 2 (2024): 148–62, Https://Doi.Org/10.30983/It.V8i2.8884.

[4] Jajang A. Rohmana, "Pendekatan Antropologi Dalam Studi Living Hadis Di Indonesia: Sebuah Kajian Awal," *Holistic Al-Hadis* 1, No. 2 (2015): 2.

[5] Novizal Wendry And Sri Chalida, "Pakiah And Sadakah: The Phenomenon Of Mamakiah Tradition In Padang Pariaman," *Miqot: Jurnal Ilmu-Ilmu Keislaman* 41, No. 1 (2017): 1, Https://Doi.Org/10.30821/Miqot.V41i1.342.

[6] Zainal Muttaqin, *Implementasi Living Hadis-Sufism Dalam Pengembangan Spiritual Anak Di Pondok Pesantren Mambaul Hisan: Tinjauan Psikologi Transpersonal*, 9, No. 1 (2025).

[7] Rizka Ma'rifatun and M. Rizki Syahrul Ramadhan, "Sholat Taubat Menurut Thariqah Naqsyabandiyah Di Pondok Pesantren Baitul Mukhlashin: Studi Living Hadis," *El-Sunnah: Jurnal Kajian Hadis Dan Integrasi Ilmu* 5, No. 2 (2024): 210–26, Https://Doi.Org/10.19109/Elsunnah.V5i2.24151.

[8] Miski Miski And Putri Ghoida' Habibillah, "Alteration of Hadith Functions in Tiktok Social Media," *Jurnal Living Hadis* 7, No. 1 (2022): 1.

Similar approaches are taken by Khujaimah[9], Nurmansyah[10], or Hanafi's who use digital media as research material.[11] This indicates that the transformation of cyberspace has emerged as a distinct medium for various forms of religious expression among contemporary Muslims, including the practice, reinterpretation, and dissemination of hadiths.[12] he development of information and communication technologies has significantly altered the ways Muslims interact with religious texts hadiths included shifting from physical ritual spaces to interactive virtual environments.

One of the most striking phenomena emerging from this development is the proliferation of online majelis taklim (religious study gatherings), which have gained widespread popularity among urban communities, particularly millennials and members of Generation Z. Within these virtual spaces, hadiths are not merely studied as normative texts but are contextually reinterpreted to address existential anxieties. The issues discussed often intersect with contemporary psychosocial problems, such as emotional distress, disappointment in social relationships, and the need for self-healing and inner peace. In this context, Attaki has emerged as one of the most prominent preachers who successfully presents Islam as a spiritual path that is light, personal, and relatable. The central theme of his da'wah revolves around the correlation between faith in divine destiny (*taqdīr*) and the management of stress, life failures, and mental health.

This paper positions itself as part of the effort to expand the scope of living hadith studies into the landscape of digital da'wah and mental health issues among the younger generation. The study aims to examine two main aspects. First, how hadiths concerning faith in taqdīr (divine destiny) are interpreted by Hanan Attaki as a self-healing narrative that addresses the psychological needs of Generation Z. Second, how these religious messages are received, responded to, and reinterpreted by his followers in the context of spiritual and mental empowerment.

LITERATURE REVIEW

This study examines the dynamics of living hadith in digital da'wah, particularly the transformation of taqdīr-related traditions in the online preaching of Hanan Attaki. Based on the screening of relevant literature published within the last ten years, six studies were identified as having strong relevance to the present research focus.

First, the study by Edriagus Saputra et al. (2024) "*Living Hadith: Concept, Role, and Development in Indonesia*" employed a qualitative library-research approach grounded in the conceptual framework of living hadith as a dialogical process between prophetic texts and socio-cultural practices.[13] Their findings demonstrate that living hadith in Indonesia develops through cultural adaptation, community identity formation, and symbolic transformation across various local traditions. The study maps the conceptual landscape of living hadith but does not analyze theological themes nor focus on da'wah practices in new media contexts, especially regarding doctrinal issues such as *taqdīr*. Next, Miski and Putri Ghoida' Habibillah (2022), in their article "*Alteration of Hadith Functions*

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[9] M. Fajri Yusuf Khujaimah Et Al., "Hadis Dan Konten Medsos," *Jurnal Ilmiah Multidisiplin* 3, No. 06 (2024): 06, Https://Doi.Org/10.56127/Jukim.V3i06.1886.

[10] Ihsan Nurmansyah, "Islam Dan Media Sosial: Kajian Living Hadis Dalam Film 'Papi Dan Kacung' Di Instagram," *Fikr: Jurnal Kajian Agama, Sosial Dan Budaya* 4, No. 2 (2019): 201–16, Https://Doi.Org/10.25217/Jf.V4i2.591.

[11] Hanafi Hanafi, "Transformasi Living Hadis Dalam Platform Digital: Studi Kasus Ungkapan Masyâ Allâh Tabârakallah Di Kalangan Selegbram Banjarmasin," *Muàṣarah: Jurnal Kajian Islam Kontemporer* 6, No. 1 (2024): 67–81, Https://Doi.Org/10.18592/Msr.V6i1.16107.

[12] Rasyid Alhafizh Et Al., "Perebutan Ruang Doktrinasi Hadis Isbāl NU dan Salafi Pada New Media," *Journal of Qur'an and Hadith Studies* 13, No. 2 (2024): 2, Https://Doi.Org/10.15408/Quhas.V13i2.41544.

[13] Saputra Et Al., "Living Hadith."

in TikTok Social Media," used content analysis integrated with media studies to examine how TikTok users reproduce hadith-based messages.[14] Their analysis reveals a significant shift in the function of hadith from authoritative normative guidance to rhetorical and aesthetic content shaped by platform affordances such as short-video formats, algorithmic trends, and audience engagement. Although this research demonstrates how media platforms transform religious messages, it does not address doctrinal reinterpretation or the role of popular preachers in shaping digital religious discourse.

Third, Hanafi (2024), in "*Transformasi Living Hadis dalam Platform Digital: Studi Kasus Ungkapan Masyâ Allâh Tabârakallah di Kalangan Selebgram Banjarmasin,*" applied a qualitative case-study approach supported by theories of digital religious communication.[15] The findings show that certain expressions rooted in hadith become part of performative identity, moral messaging, and symbolic self-branding among social media influencers. Hanafi's study offers insight into how religious expressions circulate and transform in digital spaces; however, it focuses primarily on linguistic expressions and identity performance rather than exploring a doctrinal theme or the systematic reinterpretation of hadith by a preacher with wide public reach.

Fourth, Ihsan Nurmansyah (2019), in his study "*Islam dan Media Sosial: Kajian Living Hadis dalam Film 'Papi dan Kacung' di Instagram,*" used discourse analysis and socio-cultural approaches to understand how short Instagram films negotiate and reinterpret hadith values.[16] The study shows that digital narratives often embed prophetic teachings through humor, moral critique, and dramatization demonstrating the flexibility of hadith in creative media. Despite its relevance to the broader dynamics of living hadith, the study does not examine da'wah-oriented content nor address theological themes related to predestination or divine decree.

Fifth, Rasyid Alhafizh et al. (2024), in "*Perebutan Ruang Doktrinasi Hadis Isbāl NU dan Salafi pada New Media,*" used a comparative qualitative method to analyze competition between Islamic groups in claiming interpretive authority over hadith on digital platforms.[17] Employing frameworks of power relations and doctrinal contestation, the research shows that new media intensifies the struggle for legitimacy through strategic framing, selective narration, and digital persuasion. Although this study illuminates the politics of hadith interpretation in digital arenas, it focuses on inter-group rivalry and not on a single preacher's doctrinal narration, let alone the reinterpretation of taqdīr-related traditions.

Sixth, M. Fajri Yusuf Khujaimah et al. (2024), in "*Hadis dan Konten Medsos,*" integrated content analysis and interviews with content creators to explore how hadith is adapted for social media.[18] Their findings highlight recurring patterns such as simplification, emotional framing, and moralization, as well as challenges related to textual authenticity and audience literacy. The study offers a broad overview of digital hadith representation but does not specifically analyze how theological doctrines particularly those concerning fate and divine decree are transformed when communicated by popular preachers.

Across these six studies, several patterns emerge. First, scholarship consistently notes that media platforms reshape the function, tone, and dissemination of hadith, often leading to simplification,

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[14] Miski And Habibillah, "Alteration of Hadith Functions in Tiktok Social Media."
[15] Hanafi, "Transformasi Living Hadis dalam Platform Digital."
[16] Nurmansyah, "Islam dan Media Sosial."
[17] Alhafizh Et Al., "Perebutan Ruang Doktrinasi Hadis Isbāl NU dan Salafi Pada New Media."
[18] Khujaimah Et Al., "Hadis dan Konten Medsos."

aestheticization, or commodification. Second, the majority of studies emphasize social, cultural, or platform-based factors that influence hadith representation. Third, existing research rarely investigates theological themes in depth; doctrinal issues such as taqdīr are almost entirely absent from digital *living hadith* studies. Fourth, studies focusing on individual preachers with a mass following who often play a significant role in shaping religious discourse among youth are extremely limited. This body of literature therefore reveals a significant research gap: the absence of focused analysis on how doctrinal hadith, particularly those concerning taqdīr, are transformed within the rhetorical, emotive, and visual structures of digital da'wah by popular preachers. Additionally, no existing study combines discourse analysis of preacher content with ethnographic observation of audience responses to evaluate how interpretations of taqdīr are reframed and internalized in digital spaces.

The present research, *Living Hadith in New Media: The Transformation of Taqdīr Hadith in Hanan Attaki's Online Preaching*, aims to fill these gaps by offering a focused thematic, methodological, and actor-centered contribution. By analyzing Hanan Attaki's digital sermons alongside audience engagement patterns the study explores how taqdīr-related hadith are rhetorically repackaged, psychologically adapted, and spiritually reframed for young digital audiences. This approach expands current living hadith scholarship by addressing a neglected doctrinal theme using a combination of digital ethnography and discourse analytical methods, offering new insights into how classical prophetic teachings evolve in the age of new media.

RESEARCH METHOD

This is a qualitative study employing discourse analysis and virtual ethnography approaches. The research focuses on Hanan Attaki's digital sermons uploaded to the Instagram account @ayahamanah, particularly those related to the theme of belief in taqdīr and mental health issues. This approach is chosen because it is well-suited to uncovering the dynamics of hadith interpretation within an interactive and symbolic digital da'wah context. Data collection was carried out using two primary techniques: digital documentation and participatory observation. Digital documentation involved archiving video sermon content as well as capturing screenshots of user comments and interactions on social media platforms. Meanwhile, participatory observation was conducted by directly engaging with the communication flow and dynamics of Hanan Attaki's digital community particularly within comment sections, live broadcasts, and other uploaded content.

To strengthen the data, the researcher also conducted limited online interviews with several highly engaged followers who actively responded to the sermons. The collected data were analyzed using a thematic interpretation approach, identifying key themes that emerged from both the sermon content and audience responses. Additionally, this study employs Serge Moscovici's theory of social representation as an analytical lens to examine how the meanings of hadiths are constructed, communicated, and disseminated in digital spaces. This theory enables the researcher to explore how hadiths, as religious knowledge, are socially represented to address psychological concerns, particularly among the urban youth demographic.

RESULT AND DISCUSSION

Hadith and Psychospirituality: From Text to Reception

Living hadith highlights how hadith texts are present and function within the lived experiences of Muslim communities. Hadiths are not only understood through the lens of sanad (chain of transmission) and matan (text), but also through how they are functionally "revived" in social life.[19] Hanan Attaki employs the framework of faith in *taqdīr* (divine destiny) as a spiritual foundation to cultivate a mentality of acceptance an attitude of embracing life's realities with an open heart. His sermon titled "The Secret to Changing Destiny: Soulmate, Sustenance, and Success" offers religious-based problem-solving tools to help young people cope with overthinking, anxiety, and life's pressures.

The concept of *ḥusn al-ẓann* (positive thinking or trust) in Allah is a central emphasis in his religious narratives, grounded in the belief in *qadā'* and *qadar*. Hadiths related to faith in divine decree become the core references in shaping a psychospiritual discourse that bridges religious teachings with emotional resilience and mental well-being. Hadiths concerning belief in *taqdīr* (divine destiny) serve as a central foundation for cultivating inner peace and reconciling oneself with life's traumas. Within this framework, faith in destiny is no longer interpreted solely as a theological dogma, but is transformed into a spiritual base that resonates with the psychological struggles of today's youth. Hanan Attaki consistently uses a number of hadiths to legitimize his narrative of inner calm, acceptance of reality, and spiritual healing (self-healing). Among the core hadiths he frequently cites is the hadith on the pillars of faith (*arkān al-īmān*), which includes belief in destiny: "*Antu'mina billāhi wa malāikatihi wa kutubihi wa rusulihi wa al-yaum al-ākhir, wa tu'mina bil-qadā' i khairihi wa sharrihi.*"[20] (That you believe in Allah, His angels, His books, His messengers, the Last Day, and that you believe in divine decree, both its good and its bad). This hadith becomes a key textual anchor for spiritual narratives that guide young audiences toward emotional resilience, surrender (*tawakkal*), and constructive optimism in facing the uncertainties of life.

Second, the ḥadīth about patience which states, "*Ajaban li amril mu'min, inna amrahu kullahu lahu khair...*" Emphasizes that all affairs of a believer are good. Third, the ḥadīth regarding having good thoughts about Allah: "*Ana 'inda ẓhanni 'abdī bī,*" meaning that Allah is according to the thoughts of His servant. Further investigation reveals the distribution of these narrations, which can be observed in the following table:

Table I. *Distribution of Hadith Narrations*

No	*Matn Al-Hadīš*	Source
1	أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ	*Ṣaḥīḥ Muslim: 9* Imam Muslim, *Al-Musnad Al-Shahih Al-Mukhtashar min Al-Sunan Binaqlil Adli 'an Al-Adl ila Rasulillah,*[21] *Musnad Aḥmād*: 186 & 346 Ahmad Ibn Hambal, *Musnad Ahmad,*[22] *Sunan al-Nasā'ī*: 4904Al-

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[19] Adrika Fithrotul Aini, "Living Hadis dalam Tradisi Malam Kamis Majelis Shalawat Diba' Bil-Mustofa," *Ar-Raniry: International Journal of Islamic Studies* 2, no. 1 (2015): 221–35, https://doi.org/10.22373/jar.v2i1.7423.

[20] Al-Bukhari, *Jami' Al-Shahih Al-Bukhari*, Vol. 1 (Dar Kutub Al-Ilmiyyah, 1992); Al-Nasa'i, *Sunan Al-Nasa'i* (Dar El-Fikr, 2002); Al-Tirmizi, *Sunan Al-Tirmiẓi* (Dar El-Fikr, 1998); Ahmad Ibn Hambal, *Musnad Ahmad* (Dar El-Fikr, 1992); Ibn Majah, *Sunan Ibn Majah*, 1 (Addarul Alamiyyah, 2017); Imam Muslim, *Al-Musnad Al-Shahih Al-Mukhtashar Min Al-Sunan Binaqlil Adli 'An Al-Adl Ila Rasulillah* (Addarul Alamiyyah, 2017).

[21] Muslim, *Al-Musnad Al-Shahih Al-Mukhtashar Min Al-Sunan Binaqlil Adli 'An Al-Adl Ila Rasulillah*.

[22] Hambal, *Musnad Ahmad*.

		Nasa'i, *Sunan Al-Nasa'i*[23] and *Sunan Ibnu Majah:* 62 Ibn Majah, *Sunan Ibn Majah.*[24]
2	عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ يَقُولُ اللَّهُ تَعَالَى: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي، وَأَنَا مَعَهُ إِذَا ذَكَرَنِي:	Hadith *qudsi,* in *Ṣaḥīḥ al-Bukhārī:* 7405.[25] *Ṣaḥīḥ Muslim:* 2675.[26]
3	عَجَبًا لِأَمْرِ الْمُؤْمِنِ، إِنَّ أَمْرَهُ كُلَّهُ خَيْرٌ، وَلَيْسَ ذَلِكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ، إِنْ أَصَابَتْهُ سَرَّاءُ شَكَرَ، فَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ ضَرَّاءُ صَبَرَ، فَكَانَ خَيْرًا لَهُ.	*Ṣaḥīḥ* Muslim: 2999[27]
4	اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ	*Ṣaḥīḥ al-Bukhārī:* 5005, 5886, 5892[28]; *Sunan al-Tirmiẓī:* 3406 & 3425[29]; *Sunan Abu Dāwud:* 1317 & 1330[30]; *Sunan al-Nasā'ī:* 5354, 5355, 5358 and 5381[31]; *Musnad Aḥmād:* 4091.[32]

Source: *Canonic Hadiths*

These ḥadīth are connected by Attaki to psychological concepts such as mental acceptance, trust, and self-healing. According to him, faith in destiny should not be understood as a form of passive resignation, but rather as a complete conviction (i'tiqād) in Allah's wisdom and plans that transcend human logic (ta'abbudi). In his work *Rahasia Mengubah Taqdir: Jodoh, Rezeki, dan Sukses*, Attaki begins his lecture by addressing the phenomenon of abnormal psychology among Gen-Z, which he attributes to various factors, including love, family, and anxiety about the future. He then refers to the ḥadīth of *al-īmānu bi al-qadā' i wa al-qadari*, which serves as a spiritual foundation for cultivating inner peace and self-acceptance. He states:

"...Faith in destiny is a pathway to mental well-being. Here's a fun fact: the Prophet taught *al-īmānu bi al-qaḍā' wa al-qadar*. Those who trust in God's decree will always find tranquility in navigating life...."[33]

In addition to referring to narrations about faith in *qadā'* and qadar, Hanan Attaki also highlights the prayer of Prophet Muhammad: "*Allāhumma innī a'ūdzu bika minal-hammi wa al-ḥazan.*" This prayer is contextually interpreted by Attaki in many of his lectures, including themes related to self-healing, mental health, and spiritual growth. He interprets the word al-hamm (الْهَمِّ) as a form of anxiety about future events (future anxiety). Furthermore, the word al-ḥazan (الْحَزَنِ) is understood by Attaki as deep sorrow over past events (past grief). This interpretation appears to differ from that of most scholars such as al-Andalusī (2022) and al-Aṣfahṣnī (2017) ho define this

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[23] Al-Nasa'i, *Sunan Al-Nasa'i*.

[24] Majah, *Sunan Ibn Majah*.

[25] Al-Bukhari, *Jami' Al-Shahih Al-Bukhari*, Vol. 1.

[26] Muslim, *Al-Musnad Al-Shahih Al-Mukhtashar Min Al-Sunan Binaqlil Adli 'An Al-Adl Ila Rasulillah*.

[27] Muslim, *Al-Musnad Al-Shahih Al-Mukhtashar Min Al-Sunan Binaqlil Adli 'An Al-Adl Ila Rasulillah*.

[28] Al-Bukhari, *Jami' Al-Shahih Al-Bukhari*, Vol. 1.

[29] Al-Tirmizi, *Sunan Al-Tirmiẓi*.

[30] Sulaiman Ibn Ash'ath Abu Dawud, *Sunan Abu Dawud* (Riyadh Dar Al-Salam, 2008).

[31] Al-Nasa'i, *Sunan Al-Nasa'i*.

[32] Hambal, *Musnad Ahmad*.

[33] Hanan Attaki, *Rahasia Mengubah Taqdir: Jodoh, Rezeki, Dan Sukses, @ayahamanah*, Instagram Reels, accessed June 5, 2025.

term as a feeling of heavy or light sadness. Attaki's explanation contains a resonant psychological interpretation of the struggles faced by today's urban youth, who are often enveloped in existential anxiety and unresolved emotional wounds.

Based on the explanation above, it is found that this prayer is not only functioned as a series of verbal worship phrases but also as a framework for spiritual therapy. The prayer serves as an instrument to build mental resilience in facing life's pressures and emotional regulation (the ability to manage and respond to emotions in a healthy and constructive manner).[34] The contextual interpretation of this prayer demonstrates an active effort to relate prophetic texts to the landscape of modern human psychological experiences. Moreover, this prayer serves as a spiritual reflection that Islam does not neglect the emotional aspects of humanity. From Attaki"s perspective, the Prophet's supplication to Allah for protection from hamm anad ḥazan is an acknowledgment of the complexity of emotions as part of humanity, as well as an affirmation that solutions to emotional issues are not solely medical in nature, but can also be pursued through a spiritual approach based on revelation.

The religious narrative constructed from this prayer also articulates the values of acceptance and letting go. Acceptance of the past (which cannot be changed) and tranquility in welcoming the future (which has not yet occurred) represent two sides of mindfulness in Islam. From the perspective of living ḥadīth, this prayer serves as an example of how the texts of ḥadīth or the Prophet's prayers undergo revitalization in modern da'wah practices. It is not only quoted as a historical legacy but is also revived as a discursive force that shapes new spiritual understandings. The reactivation of this prayer enriches ḥadīth studies with a contextual and relevant psychospiritual dimension. This aligns with the theory of religious psychology regarding self-acceptance and spiritual coping.

Pargament this demonstrates that religious belief serves as a primary source in managing stress and trauma, as well as in building mental resilience.[35] The ḥadīth about faith in destiny, in Attaki's da'wah, functions as a form of meaning-making that helps his followers reframe the meaning of difficult life experiences, resulting in inner peace and optimism. Additionally, the concept of husnuzan (having a good opinion) of Allah reinforces this process as a form of positive psychological reinforcement that encourages an optimistic attitude and patience.

Furthermore, Attaki emphasizes the importance of sincerity and patience in accepting the realities of life as they are. He criticizes the instant mindset that has developed among young people, which assumes that every good deed or effort should be immediately rewarded in a direct and tangible way. According to him, such a perception overlooks divine wisdom and the spiritual processes that unfold over time. In one of his lectures, he shares a personal story about his mother, who was a victim of the Aceh tsunami in 2004. Attaki admits that this event initially left him devastated, blaming the circumstances, and even harboring self-hatred. However, over time, he realized that this traumatic experience was part of the destiny that shaped the direction and meaning of his life.

[34] M. Thoriq Abdul Azis, "Terapi Penyembuhan Gangguan Skizofrenia Melalui Metode Ruqyah Dan Doa Di Pesantren Rehabilitasi Mental Az-Zainy Tumpang-Kabupaten Malang" (Masters, Universitas Islam Negeri Maulana Malik Ibrahim, 2020), Http://Etheses.Uin-Malang.Ac.Id/53666/.

[35] Kenneth I. Pargament Et Al., "Patterns Of Positive And Negative Religious Coping With Major Life Stressors," *Journal For The Scientific Study Of Religion* 37, No. 4 (1998): 710, Https://Doi.Org/10.2307/1388152.

Living Ḥadīth In the Online Studies of Hanan Attaki

In the study of living ḥadīth, there are at least three main indicators that mark the process of ḥadīth life within society: (1) ḥadīth as a social symbol, (2) ḥadīth as a legitimization of religious practices, and (3) ḥadīth as a source of values in social-religious dynamics.[36] These three forms are prominent in Hanan Attaki's digital da'wah patterns, especially in the interpretation and utilization of ḥadīth related to faith in *qadā'* and qadar (destiny), which are packaged as the main narrative to respond to contemporary psychosocial problems such as life anxiety, trauma, overthinking, and the identity crisis of the younger generation

The ḥadīth about the fundamentals of faith (*al-asās al-īmān*), "You must believe in Allah... and believe in the good and bad of destiny", is not merely treated as a dogmatic teaching, but is interpreted as a social symbol that lives within the digital interaction space between the preacher and his followers. In the context of the virtual community that has grown around Hanan Attaki's da'wah account, this ḥadīth becomes a marker of collective identity that binds followers in a spirit of optimistic spirituality. The ḥadīth no longer appears as a text that judges, but as a prophetic message that soothes, heals, and strengthens hope. The concept of believing in destiny is conveyed not with a fatalistic tone, but with a meaning-making approach that motivates individuals to view life's suffering as part of a divine scenario filled with wisdom. Observing his typology of thought, Attaki seems to follow the Ash'ariyyah concept that integrates destiny and effort (*ikhtiar*)[37] in contrast to the ideas promoted by the Jabariyyah or Qadariyyah sects.

Legitimization of spiritual-based self-healing practices is also referenced in these ḥadīth. By using a narrative approach that is popular and relatable, Attaki consistently invites his audience to make faith in destiny a strength for accepting the realities of life, rather than succumbing to them. These narratives of faith are reinforced by inspirational stories, contemplative reflections, and aligned verses from the Qur'an, creating a communicative da'wah space that touches the emotional dimensions of his followers. Furthermore, the internalization of ḥadīth as social values is evident from the reciprocal interactions between Attaki and his followers in the comments section, live chat, and other digital spaces. A comment from the account @maulana_sky:

> "We live on God's earth; our right is to live, not to control destiny." [38]

This quote reflects the process of resemanticizing ḥadīth into more personal and existential everyday language. It indicates that the ḥadīth has been internalized and brought to life in the inner consciousness of the followers, not merely as a normative text, but as a source of strength in facing reality. This statement is the result of a spiritual interpretation of the lecture delivered by Attaki in a post on the Instagram account @ayahamanah dated June 5, 2025, which received 4,998 likes, 66 comments, and was shared 389 times. A comment from the account @setyosuwardi:

"Be sincere in accepting all of Allah's plans, for the best of all plans is His. Always maintain a good opinion of Allah, and live your life in the best way possible with full obedience to Him." [39]

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[36] Muh Rizaldi, *Komodifikasi Hadis Hijrah Dalam Akun Media Sosial Komunitas Kajian Musawarah*, 2, No. 1 (2023).

[37] J. Nabiel Aha Putra And Moch. Ali Mutawakkil, "Qada' Dan Qadar Perspektif Al-Qur'an Hadits Dan Implikasinya Terhadap Pendidikan Agama Islam," *J-Pai: Jurnal Pendidikan Agama Islam* 7, No. 1 (2020), Https://Doi.Org/10.18860/Jpai.V7i1.11232; Abu Hasan Al-Asy'ari, *Al-Ibanah 'An Ushul Ad-Diyanah*, Iv (Maktabah Daar Al-Bayan, 1999).

[38] *@ayahamanah*, Instagram Reels, accessed June 5, 2025.

[39] *@ayahamanah*, Instagram Reels, accessed June 5, 2025.

The above quote shows that ḥadīth delivered in an emotional and contextual manner serves as a means of personal reflection, positioning ḥadīth as an instrument for self-healing, self-acceptance and coping with life's stress.[40] his means that ḥadīth is not only a doctrine but also a tool for healing and soul transformation. This process brings ḥadīth to life within the psychological experiences of the community. Hanan Attaki's use of social media makes ḥadīth an open discourse that can be accessed, understood, and reinterpreted by the audience, especially among urban youth who are experiencing existential crises and mental pressure.

The reinterpretation of ḥadīth demonstrates that it has become a source of values in the dynamics of digital social-religious life. In the comments section, Hanan's followers actively share personal experiences, life reflections, and even re-quote ḥadīth in their own narrative styles. This interaction reflects that the text of ḥadīth is no longer static, but is actively re-perceived, interpreted, and reproduced by the digital community. From the perspective of religious psychology, this form of response can be understood as positive religious coping, as explained by Kenneth Pargament, where individuals use spiritual values as constructive strategies to face life's pressures and uncertainties. Furthermore, the ḥadīth discussed (such as the ḥadīth on husnuzan, patience, and the prayer a'ūdzu bika minal-hammi wa al-ḥazan) are legitimized as spiritual foundations for self-healing practices. Hanan Attaki not only conveys ḥadīth, but also transforms it into practical solutions in the form of a relatable Islamic lifestyle approach.

CONCLUCION

This research shows that Hanan Attaki's digital da'wah through the account @ayahamanah represents the practice of living ḥadīth that is alive and engages with the psychological problems of the community, particularly the younger generation. The ḥadīth about faith in destiny is no longer merely a normative teaching, but is reinterpreted as a source of spiritual strength, a medium for self-acceptance, and a coping strategy for life's pressures and inner wounds. These findings indicate that the strength of Hanan Attaki's da'wah lies not only in the religious text messages he conveys but also in his emotional, contextual, and relevant delivery style that resonates with the psychosocial realities of the audience. In the context of religious psychology, this phenomenon reflects a shift in religious authority from traditional institution-based patterns to affective authority based on emotional resonance and personal experience. Ḥadīth becomes a tool for soul transformation rather than merely a means of moral surveillance. Digital da'wah, therefore, not only expands the reach of Islamic messages but also opens therapeutic spaces for the community to find peace and meaning in the teachings of the Prophet. This research is expected to contribute to the development of studies on living ḥadīth, religious psychology, and contemporary da'wah practices. In the future, similar studies could be expanded to other digital platforms, further exploring audience interactions and the long-term psychological impacts of social media-based da'wah exposure. In this way, Islam can be present not only as a normative and ritualistic religion but also as a healing force that is relevant to the needs of the times.

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[40] Richard R. Abidin Et Al., "Parenting Stress," *Wikijournal Of Medicine* 9, No. 1 (2022): 3, Https://Doi.Org/10.15347/Wjm/2022.003.

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