

Analysis of Religious Moderation in Ustadz Adi Hidayat's YouTube Content

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ABSTRACT

Digital media, especially YouTube, has become an effective platform for Islamic preaching (dakwah) to convey religious messages in a moderate, interactive, and contextual manner in the global digital era. This study aims to analyze the content of dakwah messages concerning religious moderation in the sermons of Ustadz Adi Hidayat. This research employs a qualitative approach using content analysis techniques. The methodology involves documenting sermon videos, transcribing the dakwah content, recording metadata, and analyzing the data based on religious moderation, including wasathiyah (moderation), justice, tolerance, and anti-extremism. The findings indicate that Ustadz Adi Hidayat's sermons on YouTube contain 27 quotations reflecting the values of religious moderation per the official indicators of the Indonesian Ministry of Religious Affairs. The dominant value that emerges is the balance between the relationship with God and fellow human beings (habluminallah-habluminannas), followed by tolerance, anti-violence, and social ethics. The dakwah messages are conveyed contextually and persuasively, integrating Islamic teachings with the social realities of Indonesia. These sermons emphasize the importance of moderation in religious practice and demonstrate the effectiveness of digital media in disseminating peaceful, tolerant, and balanced Islamic values in the post-modern era. This study concludes that Ustadz Adi Hidayat's sermons on YouTube predominantly communicate the values of religious moderation in a balanced and relevant manner, consistent with the official concept endorsed by the Indonesian Ministry of Religious Affairs.

Keywords:

Religious Moderation, Digital Dakwah, YouTube, Ustadz Adi Hidayat

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A. INTRODUCTION

Digital media refers to electronic platforms that store and disseminate information, which have become integral to societal life, including religious preaching (dakwah). As a medium for dakwah, digital media



enables the delivery of religious messages in various formats that are easily accessible and generally comprehensible (Jadidah et al., 2023). Its capacity to facilitate interactive communication and provide unrestricted access to information across time and space renders it an effective tool for bridging religious values more adaptively (Yakova & Volkova, 2023). Through diverse features such as videos, animations, podcasts, and social media, dakwah messages are creatively packaged to suit audience needs (Chanra & Tasruddin, 2025). Among these platforms, YouTube is an influential digital space effectively utilized for digital dakwah (Anisa, 2022; Morales, 2025; Suharsono & Nurahman, 2024). YouTube has evolved into a public digital arena that shapes religious beliefs through interactive features and broad reach across cultures, languages, and geographies (Al Anshori et al., 2023).

Islamic preaching has undergone a significant transformation from classical methods, such as those practiced by Prophet Muhammad SAW in conveying his message to the rulers of the world (Khatibah et al., 2023; Jadidah et al., 2023), to the adoption of digital media in the modern era. Social media has emerged as a novel channel for disseminating Islamic messages, accelerating dakwah reach, though not serving as an end in itself (Arab, 2020). According to Bambang S. Ma'arif's communication theory of dakwah, preaching should gradually and wisely effect behavioral change in the audience (mad'u) (Rohman, 2019). Ustadz Adi Hidayat utilizes YouTube to deliver persuasive and contextual messages of Islamic moderation. YouTube unites the Muslim community through global access, interactive dialogue, and extensive religious content (Al Anshori et al., 2023).

The concept of religious moderation in Islam, as articulated by Ibnu 'Asyur, refers to the principle of *wasathiyah*, which denotes balance in thought and behavior, avoiding extremism (Kajian & Tafsir, 2021). This perspective aligns with the understanding of moderation as an attitude of justice, tolerance, and non-violence in religious life (Haidar et al., 2023). Religious moderation is crucial in maintaining national integrity and social harmony, exemplified in Bangka Island, where Muslim and Chinese communities foster tolerance and cultural accommodation (Irawan & Nasrun, 2025). Furthermore, lecturers' competencies in project-based religious education influence students' moderate attitudes (Benawa & Wardhani, 2024). The Indonesian government also emphasizes moderation against radicalism and intolerance, particularly among youth (Rusyana et al., 2023). Additionally, religious moderation in education builds inclusive and tolerant character, essential in pluralistic societies (Hasan & Juhannis, 2024).

Moderation in religious life within families and communities is vital for preserving honor and dignity through tolerance, leadership, equality, and quality communication among family members (Fadil et al., 2024). At the community level, moderation supports the construction of social values that uphold stability amid modern challenges such as war and climate change (Bylina & Pabich, 2024). Religious moderation often faces resistance due to misconceptions and distrust towards government initiatives, necessitating educational interventions and inclusive policies (Mahmudah et al., 2025). Both global and local perspectives endorse moderation; for instance, Sufism promotes spiritual growth and collective harmony, balancing relationships with God, humanity, and nature (Hayat et al., 2025; Bisri et al., 2024).

A study by Sazali & Mustafa (2023) employing qualitative content analysis examined YouTube's role in disseminating religious moderation by the Indonesian Ministry of Religious Affairs. The results indicated limited intensity and diversity of content, focusing primarily on

values of tolerance and peace, while government actions and public responses remained primarily administrative and minimal. Pratiwi et al. (2021) investigated the use of Instagram and TikTok for religious moderation campaigns through qualitative descriptive methods and field studies, finding social media effective in delivering persuasive visual content, especially to younger generations. This phenomenon relates to Ustadz Adi Hidayat's use of YouTube, which combines textual and contextual approaches in his moderation sermons.

This study aims to analyze the content of Ustadz Adi Hidayat's YouTube sermons, specifically the video titled "Moderasi Beragama dalam Tuntunan Syari'at Islam di Era Post Modern" ("Religious Moderation in Islamic Sharia Guidance in the Postmodern Era"), to identify the embedded values of religious moderation. The research also compares the sermon's messages with academic literature and official sources on religious moderation to assess their alignment. The focus is limited to sermon content to provide an in-depth understanding of the construction of religious moderation messages within the digital realm. The impact of this study lies in enriching the comprehension of digital dakwah's role in spreading moderation values and serving as a reference for developing effective and contextual dakwah communication strategies in the modern era.

B. RESEARCH METHODS

This study employs a qualitative approach using content analysis techniques to examine the dakwah messages in the YouTube video by Ustadz Adi Hidayat titled "Religious Moderation in Islamic Sharia Guidance in the Postmodern Era." The qualitative approach was chosen to gain an in-depth understanding of the meaning of the religious message while considering the social and cultural context of the digital community (Morales, 2025). Data were collected online via the YouTube platform from January to March 2025. The primary data source is the video from the official Adi Hidayat Official channel, particularly the main video lasting 1 hour and 47 minutes, uploaded on September 5, 2024, which has been viewed 35,000 times with 63 comments, as well as a supporting video of 11 minutes and 35 seconds duration from June 22, 2022, with 54,000 viewers and 143 comments. Metadata such as view counts, upload dates, and digital interactions, including comments and likes, were also gathered to enrich the contextual analysis. Video selection was based on the relevance of the religious moderation theme to support a comprehensive content analysis of the dakwah messages.

The content analysis technique refers to the systematic model proposed by Johnny Saldaña (Rofiah et al., n.d.), encompassing several stages: data collection, verbatim transcription of the sermon content, data familiarization through repeated reading of transcripts and comments, coding, categorization, identification of central themes, and data interpretation. Coding was performed by marking significant portions of the dakwah content based on keywords such as "rahmah" (compassion), "tolerance," and "extremist attitudes." Categories were formed to group these codes, such as categories related to values of moderation and public resistance to religious moderation. The main themes identified included moderation through the Prophet's example, social tolerance, and resistance to moderation. Interpretation was conducted by relating the analysis results to the context of digital dakwah and religious communication theory (Webtoon & Pasar, 2025). Research instruments included coding sheets and analytical guidelines developed based on the principles of religious moderation and theories of religious communication (Chanra & Tasruddin, 2025; Sazali & Mustafa, 2023), ensuring that the process



of identifying and interpreting the dakwah content and public comments was systematic and structured.

C. RESULTS AND DISCUSSION

The transcript of Ustadz Adi Hidayat's sermon on "Religious Moderation in Islamic Sharia Guidance in the Postmodern Era" was analyzed using a thematic content analysis approach. This analysis aimed to identify key excerpts representing the values of religious moderation. Based on the analysis, seven categories of moderation values were identified and aligned with the transcript content. The first category is Balance between *Habluminallah* and *Habluminannas*, which reflects the moderation value balancing the vertical relationship with Allah and the horizontal relationship with fellow humans. The second category is Anti-Violence and Anti-Extremism, which rejects violence, radicalism, and coercion in the name of religion. The third is Interfaith Tolerance, emphasizing respect for religious diversity without compromising doctrinal beliefs. The fourth category is Interreligious Social Cooperation, referring to collaboration among religious communities in social and humanitarian fields. The fifth category is Neighborly Ethics and Social Care, describing good behavior toward neighbors regardless of religious background. The sixth category is Prophetic Exemplarity in Moderation, which models the moderate attitude of Prophet Muhammad SAW. Lastly, the seventh category is Wise Problem Solving, prioritizing deliberation and official channels in conflict resolution. Through coding excerpts from Ustadz Adi Hidayat's moderation-themed sermons, 27 quotations were found across these categories. The category Balance between *Habluminallah* and *Habluminannas* appeared most frequently, with six quotations. Interfaith Tolerance followed this with five quotations, Anti-Violence and Anti-Extremism, and Neighborly Ethics and Social Care, each with four quotations. Interreligious Social Cooperation and Prophetic Exemplarity in Moderation each contained three quotations, while Wise Problem Solving recorded two. These data indicate that Ustadz Adi Hidayat's sermons focus comprehensively on strengthening diverse values of religious moderation.

Based on the coding results of the transcript from Ustadz Adi Hidayat's sermon titled "Religious Moderation in Islamic Sharia Guidance in the Postmodern Era," 27 quotations were identified and categorized into seven religious moderation value categories. The most dominant category was the Balance between *Habluminallah* and *Habluminannas*, appearing six times. In this category, Ustadz Adi Hidayat emphasizes the importance of maintaining a harmonious relationship between worship of Allah and social concern for fellow human beings. The balance between the human relationship with God and other humans reflects human life's interconnected spiritual and social dimensions. The human relationship with God is often understood through the doctrine of the divine image, which affirms that humans are created in the likeness of God and possess divine attributes such as creativity and cognitive ability (Özcangiller, 2024). Additionally, the concept of covenant in Abrahamic traditions asserts a reciprocal obligation between humans and God within the divine plan (Lerner, 2023). Human relationships are founded on altruistic love that drives social responsibility and the achievement of peace and justice in society (Mulyatno & Widodo, 2024). The principle of *Tri Hita Karana* further underscores the importance of harmony among humans, God, and nature to maintain social cohesion and environmental preservation (Hisyam et al., 2024). However, humans' capacity for love alongside social conflict poses challenges in sustaining this balance (Rasoulipour).

The second category with many quotations was Interfaith Tolerance (five quotations). Ustadz Adi Hidayat repeatedly cites the verse “Lakum dinukum waliyadin” as a foundation for respecting religious freedom. Social capital significantly influences interfaith tolerance, including civic engagement and social networks. Individuals active in community activities and possessing strong social networks tend to exhibit higher tolerance toward differences in race, religion, and sexual orientation (Wise & Driskell, 2017). However, the antagonistic concept of tolerance explains that long-term peaceful coexistence may turn into conflict due to competition for dominance over shared worship spaces (Hayden et al., 2016). In Malaysia, religious tolerance is cultivated through respect and forgiveness, maintaining harmony among religious communities despite tensions (Abdul Rahman & Shapie, 2023). Moderate approaches in Southeast Asia further promote this tolerance (Muhajarah & Soebahar, 2024), and effective communication in Kupang strengthens social harmony (Praptiningsih et al., 2024).

The third category, Anti-Violence and Anti-Extremism, also stood out with four occurrences. In his sermon, Ustadz Adi Hidayat clarifies the often-misunderstood concept of jihad, asserting that “Jihad fisabilillah is jihad in the path of Allah, not the Jalan Thamrin.” This message is particularly relevant amid the rise of extremist narratives exploiting digital spaces. Anti-violence and anti-extremism values are increasingly emphasized through various educational initiatives and community-based approaches. Integrating anti-extremism values into school curricula is adequate, as adolescence is critical for value and personality formation. A Center for Spiritual and Moral Education survey found that most adolescents support traditional values and interfaith and ethnic tolerance (Elbakyan & Kravchuk, 2024). Furthermore, holistic community-based approaches replace coercive methods by emphasizing education and empowerment (Saraiva & Erfe, 2023). Online radicalization and anti-government extremism remain serious threats (Chunlin & Gunaratna, 2022; Bjørge, 2023).

The fourth category, Neighborly Ethics and Social Care, appeared four times, affirming that Islam teaches kindness beyond religious boundaries. Ustadz Adi Hidayat encourages congregants to share food and assist neighbors regardless of religion, following the Prophet’s emphasis on neighbors’ rights. Neighborly ethics and social care have become important aspects of the evolving corporate social responsibility (CSR) approach, especially post-COVID-19 pandemic, which promotes more meaningful community engagement (Bazin & Korica, 2022). In the hospitality sector, the ethical use of technology can enhance efficiency without neglecting responsibility toward the environment and local communities (Srivastava & Tyagi, 2025). Additionally, the future of corporate sustainability is influenced by political attitudes and ethics, where collective choices determine progressive or regressive social directions (Windsor, 2020). Human social responsibility (HSR) is vital in creating sustainable societies through volunteering, public participation, and ethical behavior (Abbas, 2025).

The fifth categories, Interreligious Social Cooperation (three occurrences) and Prophetic Exemplarity in Moderation (three occurrences), illustrate how Ustadz Adi Hidayat relates Quranic teachings and Hadith to social realities. He cites examples of cooperation in urban development and environmental preservation as practical expressions of moderation. Prophetic exemplars highlighted include sharing mango fruit that grows beyond one’s yard, symbolizing justice and respect for others’ rights. Cross-religious social collaboration is advancing through collaborative social innovation and cross-sector partnerships. Religious organizations are crucial

in generating social innovation alongside public and private entities, fostering shared learning, synergy, and increased voluntary participation (Tappel et al., 2025). Cross-sector collaboration combines the commercial capacity of the private sector with the deep understanding of social organizations regarding societal issues, facilitated by intermediary organizations (Logue et al., 2024). However, such collaboration often faces challenges like disrupted relationships and inefficiency, necessitating effective communication strategies and long-term relationship management (Braganza, 2016; Sonday & Wilson-Prangley, 2018).

The seventh category, Wise Problem Solving (two occurrences), emphasizes deliberation and official channels to resolve differences. Thus, these coding results demonstrate that Ustadz Adi Hidayat's sermons align fully with the conceptual framework of religious moderation regulated in official national policies while providing practical guidance for implementation in the digital public sphere. Problem-solving with wisdom is examined through various models and theories. The Common Wisdom model emphasizes applying moral metacognition in problem solving, considering individual differences and cultural contexts (Grossmann et al., 2020). The Two-Dimensional Wisdom Theory integrates virtue and intelligence by dividing wisdom into humane and natural types (Zhang et al., 2023). Wisdom plays a role alongside intelligence and creativity in resolving complex problems by applying knowledge and experience (Krieger & Greiff, 2023). Wisdom strategies include factual knowledge, emotion regulation, and value relativism (Meier-Credner et al., 2023). Educational approaches also develop wisdom through therapy and project-based learning (Arnold & Linden, 2022).

This study finds that Ustadz Adi Hidayat's sermons consistently embody religious moderation values. Among the 27 quotations analyzed, the Balance between *Habluminallah* and *Habluminannas* category was dominant, followed by Interfaith Tolerance, Anti-Violence and Anti-Extremism, and Neighborly Ethics and Social Care. Meanwhile, the categories Interreligious Social Cooperation, Prophetic Exemplarity in Moderation, and Wise Problem Solving, despite lower frequencies, remain integral to the structure of the conveyed dakwah message. These results indicate that through digital platforms such as YouTube, Ustadz Adi Hidayat effectively integrates moderate Islamic teachings both textually and contextually while internalizing national values, tolerance, and peace within Indonesia's multicultural society.

D. CONCLUSION

In the sermon titled "Religious Moderation in Islamic Sharia Guidance in the Postmodern Era," Ustadz Adi Hidayat conveyed 27 quotations categorized into seven values of religious moderation. The most dominant category was the balance between the relationship with Allah (*Habluminallah*) and the relationship with fellow human beings (*Habluminannas*), appearing six times. He emphasized the importance of maintaining harmony between worship and social concern in this category. The second most frequent category was interfaith tolerance, highlighting respect for religious freedom based on the verse "*Lakum dinukum waliyadin*." The values of anti-violence and anti-extremism appeared four times, where Ustadz Adi Hidayat corrected common misunderstandings of jihad, affirming that jihad is a struggle in the path of Allah, not an act of violence. This message is highly relevant amid the growing extremist narratives in the digital world. Additionally, neighborly ethics and social care appeared four times, stressing Islamic teachings on kindness beyond religious boundaries, including encouraging helping neighbors and sharing food. The categories of interreligious social

cooperation and prophetic exemplarity appeared three times, illustrating how Quranic teachings and Hadith are applied in real social life, such as cooperation in community development. Wise problem-solving appeared twice, emphasizing deliberation as a solution to differences. Overall, the sermon reflects religious moderation values aligned with national policies and provides practical guidance for a multicultural society in the digital era.

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AUTHOR CONTRIBUTIONS

- Author 1 : Responsible for the research design and methodology, including developing the content analysis framework to systematically and deeply examine Ustadz Adi Hidayat's sermon. Also managed the data collection process by reviewing the videos and recording key points related to the values of religious moderation.
- Author 2 : Conducted data analysis and interpretation using a qualitative approach, ensuring the validity and reliability of findings through data triangulation and in-depth discussion. Additionally, prepared the research report and formulated the theoretical and practical implications of the findings.

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