

The Concept and Significance of Islamic Preaching from the Perspective of Ustadz Adi Hidayat

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Abstract

The fiqh al-da'wah paradigm developed by Ustadz Adi Hidayat (UAH) represents an innovative approach to contemporary Islamic preaching in the digital era. Using a qualitative descriptive design and library research method, the analysis focuses on UAH's ideas, values, and da'wah strategies that integrate Islamic jurisprudence, ethical communication, and humanitarian awareness. Findings indicate that UAH conceptualizes da'wah not merely as verbal preaching but as a transformative social process grounded in maqāṣid al-sharī'ah—the higher objectives of Islamic law emphasizing welfare, justice, and moral education. In practice, UAH employs digital media such as YouTube to expand the reach of Islamic teachings through systematic, rational, and empathetic communication. This approach harmonizes naqli (textual revelation) and 'aqli (reasoning), ensuring that Islamic messages

remain authentic while responding to the needs of modern society. By prioritizing ethics, compassion, and wisdom, UAH's preaching embodies a participatory and humanistic model that promotes both spiritual and behavioral transformation. The fiqh al-da'wah paradigm thus contributes significantly to the advancement of Islamic communication—offering a model of da'wah that is intellectually grounded, contextually adaptive, and faithful to the essence of Islamic authenticity.

Keywords: *Fiqh Dakwah, Ustadz Adi Hidayat, Dakwah Communication, Social Media*

Abstrak

Penelitian ini mengkaji paradigma *fiqh al-da'wah* yang dikembangkan oleh Ustadz Adi Hidayat (UAH) dalam konteks dakwah Islam kontemporer di era digital. Melalui pendekatan kualitatif deskriptif dengan metode studi pustaka, penelitian ini menganalisis gagasan, nilai, dan strategi dakwah UAH yang menekankan integrasi antara pemahaman fiqh, etika komunikasi, dan kesadaran sosial kemanusiaan. Hasil penelitian menunjukkan bahwa UAH memandang dakwah bukan semata aktivitas verbal, melainkan proses transformasi sosial yang berlandaskan *maqāṣid al-shari'ah*—tujuan-tujuan luhur syariat Islam yang menekankan kemaslahatan, keadilan, dan pendidikan moral. Dalam praktiknya, UAH memanfaatkan media digital seperti YouTube untuk memperluas jangkauan dakwah dengan gaya komunikasi yang sistematis, rasional, dan empatik. Pendekatan tersebut mencerminkan keseimbangan antara *naqli* (teks wahyu) dan *'aqli* (rasionalitas), sehingga pesan Islam tetap otentik sekaligus relevan dengan kebutuhan masyarakat modern. Dengan mengedepankan etika, kelembutan, dan kebijaksanaan dalam berdakwah, UAH menghadirkan model dakwah yang partisipatif, humanistik, dan berorientasi pada perubahan perilaku. Penelitian ini menyimpulkan bahwa paradigma *fiqh al-da'wah* Ustadz Adi Hidayat memberikan kontribusi penting bagi pengembangan komunikasi dakwah Islam di era digital—yakni dakwah yang kontekstual, cerdas, dan berakar pada prinsip keotentikan ajaran Islam.

Kata Kunci: Fiqh Dakwah, Ustadz Adi Hidayat, Komunikasi Dakwah, Media

A. INTRODUCTION

Ustadz Adi Hidayat is a contemporary da'i who actively delivers Islamic preaching through digital media, particularly the *Nusantara Islamic Studies* YouTube channel. His da'wah often focuses on contextualizing Islamic teachings, including the study of *Humanitarian Fiqh*, which emphasizes understanding human nature and social behavior through Islamic ethics (Muktarruddin & Khatibah, 2024; Nawwaroh & Rashed, 2022). He frequently highlights that true understanding of fiqh and da'wah allows Muslims to realize their mission as social beings devoted to Allah and to live meaningfully through conscious worship (Bennett, 1926).

While Islam encourages da'wah as an act of spreading goodness, its practice in modern society faces new challenges. Some approaches to preaching have been marked by coercion or harsh language, which

contradict Islamic principles that emphasize gentleness and wisdom, as taught in *QS. An-Nabl:125*. For da'wah to be effective, it must be adapted to modern contexts using engaging and ethical means (Al-Rahman, 2023). Harsh or judgmental preaching often alienates people, while compassionate, wise communication fosters understanding and unity. Moreover, when da'wah focuses solely on ritual without comprehension, it risks reducing religious life to routine without moral transformation. Therefore, da'wah must be grounded in deep fiqh understanding and conducted with noble character reflecting the Prophet's example.

According to Ustadz Adi Hidayat, fiqh should develop dynamically in line with changing social realities without abandoning the principles of Islamic law. He emphasizes the importance of *ijtihad* as a means of interpreting Islamic teachings contextually to ensure that Islamic law remains relevant and responsive to societal needs (Habibi & Abdillah, 2025). Thus, fiqh should not merely serve as a set of rules but as a flexible guide capable of addressing the evolving challenges of life.

In the context of da'wah, Ustadz Adi promotes an approach that integrates fiqh with social and humanitarian awareness, ensuring that Islamic law functions as a solution adaptable to contemporary conditions. He underscores that da'wah should always be delivered with wisdom and compassion, avoiding methods that humiliate or repel audiences. Such a perspective aligns with the Qur'anic instruction in *QS. An-Nabl:125* and highlights how a deep understanding of fiqh can strengthen da'wah strategies in addressing modern challenges (Nashrulloh, 2021). This study therefore explores how Ustadz Adi Hidayat's fiqh-based perspective can offer a framework for effective, humanistic, and contextual Islamic preaching in the modern era.

B. METHODS

This study employs a qualitative descriptive approach using the library research method as the main data collection technique. The qualitative descriptive design is used to interpret the ideas of Ustadz Adi Hidayat concerning the urgency of Islamic preaching within the context of contemporary da'wah and social transformation. According to

Creswell (2014), qualitative research seeks to explore and understand the meaning individuals or groups ascribe to social or human problems through interpretive analysis.

Data in this study were collected from various secondary sources such as recorded lectures, published books, and digital sermons by Ustadz Adi Hidayat. Supporting literature—including journal articles, Islamic communication texts, and Qur'anic exegesis—was also reviewed to strengthen the analytical framework. The library research method, as explained by Zed (2014), focuses on gathering data from documented materials relevant to the research topic, enabling in-depth conceptual exploration.

The analysis followed the content analysis procedure proposed by Krippendorff (2019), which involves three major steps: data reduction, data presentation, and interpretation of meaning. The researcher identified key ideas, values, and da'wah strategies presented by Ustadz Adi Hidayat and organized them into thematic categories—such as the purpose, ethics, and methods of Islamic preaching. These themes were then compared with established theories of Islamic communication and da'wah principles as discussed by Effendy (2019) and Arifin (2021).

To ensure the validity and credibility of the findings, source triangulation was applied (Sugiyono, 2017). Statements and ideas of Ustadz Adi Hidayat were cross-verified across multiple sources—books, lecture recordings, and online sermons—to confirm consistency of interpretation. The data analysis emphasized both textual and contextual understanding, aligning interpretations with the socio-religious context of the modern Muslim community (Rahardjo, 2020).

C. RESULT AND DISCUSSION

Discussing *da'wah* cannot be separated from the concept of ethics. Ethics, as a branch of philosophy, examines the moral values, norms, and principles that guide human behavior. When associated with *da'wah*, ethics serves as the foundation for establishing moral conduct and interaction between individuals and groups. It provides a framework for integrity,

respect, and responsibility in every aspect of communication (Ariani, 2012).

Ustadz Adi Hidayat's approach to preaching reflects ethical principles that emphasize honesty, humility, and politeness. His delivery is coherent, systematic, and easy to understand. Although firm in substance, his language remains respectful toward listeners, creating a balance between authority and compassion.

Guided by the Qur'an, Islam teaches that *da'wah* must be conducted with civility, respect, and wisdom. As stated in *QS. An-Nahl:125*, Muslims are instructed to "invite others to the way of Allah with wisdom and good instruction." This guidance highlights that preaching should avoid falsehood, arrogance, or unnecessary debate and instead promote truthfulness, patience, and empathy.

Ultimately, the ethics of *da'wah* in Islam are rooted in divine values that govern every aspect of thought, speech, and action. These principles serve as a moral compass for Muslims in their social interactions, especially within the family and community, ensuring that preaching embodies sincerity, compassion, and integrity (Ariani, 2012).

The Relationship Between Fiqh & Da'wah

In the Islamic context, *da'wah* is an obligation attached to every individual Muslim. Therefore, it is important to understand the conceptual relationship between *fiqh* and *da'wah*, so that *da'wah* activities remain in accordance with *sharia* and effectively reach the wider community. Originally, the word *fiqh* meant a science that includes rules about beliefs and morals, such as the obligations of faith, the morals of Sufism, and external actions, such as prayer, fasting, and buying and selling, among others. One definition from Abu Hanifah, the founder of the Hanafi school, is that *fiqh* is the knowledge of one's rights and obligations. In Arabic, the term *fikih* (*fiqh*) means cognition, knowledge, ability to think, and intelligence (Jazilah & Nur, 2021).

Da'wah is a noble activity, but it is still not free from debates and differences of opinion. Both how to deliver and how *da'wah* is received are often in two polar opposites-between sides that are seen as positive

and negative, as has become part of the dynamics of life. Unfortunately, preachers are more often faced with challenges and pressures than feeling happiness or joy in their struggle to convey goodness. Mastori's study reports that the challenges of da'wah are very heavy and full of steepness, because da'wah is a movement in humans who are called to command humans to the truth of Islam to other humans to believe and fear Allah with clear and convincing arguments. Thus, changes in Islamic beliefs occur with awareness not coercion (Pambayun, 2023).

Ustadz Adi Hidayat's View of The Da'wah Fiqh Paradigm

In the contemporary digital era, *da'wah*—the act of inviting others to understand and live by Islamic teachings—has undergone a significant transformation. It is no longer confined to traditional spaces such as mosques, *majelis taklim*, or religious associations. Instead, digital platforms like YouTube, Instagram, Facebook, and TikTok have emerged as new arenas for religious communication, enabling the dissemination of Islamic messages to a wider and more diverse audience (Baihaqi, 2021). This transformation is closely tied to the global phenomenon of digital religiosity, where faith and technology intersect to form new modes of spiritual engagement (Campbell & Tsuria, 2021). The digitalization of *da'wah* provides numerous advantages, including cost-effective communication, global accessibility, and the ability to reach younger generations who are increasingly immersed in digital culture. However, this development also introduces challenges such as misinformation, oversimplified religious interpretations, and the circulation of fragmented or decontextualized content that can distort Islamic teachings (Mohiuddin, 2024).

Among contemporary Muslim preachers, Ustadz Adi Hidayat (UAH) has emerged as one of the most influential figures in digital *da'wah*. Known for his intellectual depth and systematic delivery, he strategically employs digital media to communicate Islam in ways that are both scientifically rigorous and spiritually engaging. His approach reflects an integration of *naqli* (textual) and *'aqli* (rational) reasoning, illustrating a synthesis between revelation and intellect in the interpretation of Islamic

principles (Habibi & Abdillah, 2025). Through this balanced approach, UAH ensures that the messages conveyed remain faithful to Islamic sources while also resonating with the intellectual demands of a modern, information-saturated audience.

Despite his popularity, Ustadz Adi Hidayat has faced criticism for what some perceive as a conservative stance toward the use of digital media. Critics argue that his caution limits innovation in *da'wah* methods. However, this prudence can be interpreted as a moral responsibility to safeguard the purity of *da'wah* messages amidst the chaotic and often unreliable flow of information in cyberspace. In this sense, his communication ethics are not a rejection of technology but rather a selective adaptation, ensuring that digital tools serve religious authenticity rather than compromise it. This perspective aligns with the Islamic communication principle of *hikmah*—wisdom in delivering truth with gentleness and discernment—as emphasized in the Qur'anic command, “Invite to the way of your Lord with wisdom and good instruction” (QS. An-Nahl:125).

Ustadz Adi Hidayat's *da'wah* model also reflects the philosophical framework of *maqāṣid al-shari'ah*, the higher objectives of Islamic law, as elaborated by Auda (2008). The essence of *maqāṣid* lies in promoting human welfare (*maslahah*), justice, education, and moral refinement. Within this framework, *da'wah* is not merely an act of preaching but a process of societal transformation that aligns human behavior with divine guidance. By prioritizing moral integrity, clarity, and contextual understanding, Ustadz Adi ensures that his preaching contributes to social harmony, intellectual growth, and ethical awareness. His use of digital media, therefore, is guided by the purpose of *maqāṣid*—to balance between maintaining Islamic authenticity and addressing the practical realities of contemporary society.

A defining feature of Ustadz Adi Hidayat's communication strategy is his emphasis on clarity, coherence, and respect. His delivery combines assertiveness with politeness, characterized by structured reasoning, calm body language, and controlled humor to sustain engagement. These

elements correspond with Edward T. Hall's (1976) concept of the "low-context communication style," where messages are conveyed directly and explicitly to ensure comprehension across diverse audiences. Such a method is crucial in the Indonesian context, where *mad'u* (audiences) vary widely in educational background, age, and religious understanding. His clarity in expression enables inclusivity, allowing both scholars and laypersons to grasp complex theological concepts.

Empirical analyses of UAH's YouTube lectures further reveal that this communication approach fosters not only cognitive understanding but also emotional and behavioral transformation among audiences. His lectures often follow a threefold structure: *tilāwah* (recitation), *tazkiyah* (spiritual purification), and *ta'lim* (education). This tripartite model ensures that his *da'wah* simultaneously engages the intellect, purifies the heart, and reinforces ethical action (Latifah, 2024). Through this method, Ustadz Adi bridges the gap between traditional scholarship and digital pedagogy, turning religious education into an interactive and reflective process.

From the perspective of *fiqh al-da'wah*—the jurisprudence of preaching—Ustadz Adi Hidayat's approach illustrates the dynamic role of *ijtihad* (independent reasoning) in contemporary Islamic communication. He consistently demonstrates how the principles of Islamic jurisprudence can be applied flexibly to respond to new media environments without compromising on religious ethics. This adaptability reflects a progressive understanding of *fiqh*, one that recognizes change and diversity as inherent to human life, while remaining rooted in divine revelation. His selective engagement with social media, for instance, underscores a principle often articulated in Islamic legal maxims: *dar'u al-mafāsīd muqaddam 'ala jalb al-maṣāliḥ* (avoiding harm takes precedence over pursuing benefit). By filtering information carefully and contextualizing scriptural interpretation, UAH exemplifies how digital *da'wah* can maintain both precision and relevance.

Moreover, Ustadz Adi Hidayat's communication embodies a synthesis between academic literacy and spiritual sensitivity. He

incorporates *tafsīr* (Qur’anic interpretation), *hadith* analysis, and historical reasoning to ensure theological accuracy, while simultaneously using rhetorical and pedagogical techniques that appeal to the digital generation. His method transforms *da’wah* from mere oratory into a structured, evidence-based discourse that empowers audiences to think critically about faith. This approach is consistent with Effendy’s (2019) theory of *komunikasi dakwah* (da’wah communication), which argues that successful Islamic communication must integrate *logos* (rational argument), *ethos* (credibility), and *pathos* (emotional appeal).

Another important aspect of Ustadz Adi Hidayat’s paradigm is his emphasis on *adab al-da’wah*—the ethics of preaching—which manifests through humility, respect, and non-coercive persuasion. His refusal to employ sensational or confrontational tactics distinguishes his *da’wah* from the populist and polemical styles that often dominate digital platforms. Instead, he frames *da’wah* as an act of compassion and education rather than confrontation. This ethical commitment situates his work within what Nasution (2021) describes as *komunikasi dakwah partisipatif*—a participatory model of preaching that encourages dialogue, empathy, and mutual respect between preacher and audience.

Through these integrative efforts, Ustadz Adi Hidayat has succeeded in developing a sustainable *da’wah* tradition that is both intellectually robust and spiritually grounded. His lectures attract millions of viewers and foster online communities dedicated to continuous learning. The popularity of his digital content suggests that audiences today seek not only inspirational messages but also structured religious knowledge that responds to real-world issues. Thus, Ustadz Adi’s *fiqh al-da’wah* paradigm represents a significant contribution to the evolution of Islamic communication in Indonesia and beyond.

Ultimately, his methodology demonstrates that effective Islamic preaching in the digital age requires more than eloquence—it demands an understanding of audience psychology, mastery of media literacy, and unwavering commitment to ethical authenticity. By integrating traditional jurisprudence with modern communication principles, Ustadz Adi

Hidayat offers a model of *da'wah* that is adaptable yet principled, rational yet spiritual, and local yet globally relevant. His balanced approach ensures that *da'wah* remains not only a medium of religious transmission but also a catalyst for intellectual enlightenment and moral transformation in the 21st century.

D. CONCLUSION

This study concludes that Ustadz Adi Hidayat's *fiqh al-da'wah* paradigm represents a significant contribution to the renewal of Islamic preaching in the digital age. By integrating *naqli* (textual revelation) and *'aqli* (rational reasoning), UAH has developed a *da'wah* approach that is not only normative but also relevant and responsive to modern social realities. He redefines *fiqh* as a dynamic moral and social framework capable of addressing contemporary challenges while remaining grounded in the essential principles of Islamic law.

Ustadz Adi Hidayat emphasizes that *da'wah* must be delivered with ethics, wisdom, and compassion, as commanded in Qur'an Surah An-Nahl:125. His systematic, rational, and empathetic communication style allows his preaching to resonate across diverse audiences. Through the strategic use of digital media, he successfully bridges classical Islamic scholarship with modern technology, making *da'wah* more inclusive, accessible, and socially transformative.

Therefore, Ustadz Adi Hidayat's *fiqh al-da'wah* can serve as a contemporary model of Islamic preaching that prioritizes moral development, social awareness, and spiritual intelligence. *Da'wah*, in this paradigm, is not merely a means of transmitting religious messages but a transformative process fostering intellectual enlightenment and ethical progress toward a just, knowledgeable, and civilized society.

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