

INTERNALIZATION OF RELIGIOUS MODERATION THROUGH DIGITAL PREACHING

A Critical Discourse Analysis of Ustadz Adi Hidayat's Lectures on YouTube

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Abstract

Religious moderation emphasizes tolerant, inclusive, and fair attitudes amidst religious, cultural, and traditional diversity. This study analyzes Ustadz Adi Hidayat's (UAH) YouTube lectures using Critical Discourse Analysis (CDA), focusing on text, social cognition, and social context, to examine how he constructs and conveys religious moderation, aligning with Indonesia's diverse social landscape. The analysis reveals UAH discursively presents moderation as a practical solution for harmony, not just a theological concept. His discourse employs rhetorical strategies, like the stories of Fathu Makkah and the Treaty of Hudaibiyah, to underscore compassion, forgiveness, and harmony as core tenets. UAH's lectures implicitly guide audiences to understand moderation as an intrinsic part of Islamic teachings, promoting balance and rejecting extremism. Grounded in religious proofs (dalil) and historical narratives, his approach counters disinformation and polarization by encouraging a balanced religious understanding. This discourse significantly strengthens social harmony in Indonesia by cultivating tolerant, inclusive, and just attitudes among his vast digital audience. This research confirms UAH's discourse on religious moderation is highly relevant for both local cohesion and global peace.

Keywords: *Religious moderation, critical discourse analysis, Sharia, Modern Era*

INTRODUCTION

In today's era of globalization and digitalization, the complexities of social challenges require us to maintain social stability and harmony among religious communities. A key concept in addressing this issue is religious moderation (Saumantri, 2023). Rapid advancements in information and communication technology have made social media and virtual spaces the primary means for delivering religious messages, known as *da'wah* (Maesura' & Khumaedi, 2024). Platforms like Facebook, Instagram, Twitter, and YouTube enable religious messages to spread quickly across the globe. As a result, social media has a significant influence on human behavior. Beyond merely serving as information-sharing tools, social media also acts as a platform for new cultures and a catalyst for cultural transformation (Dafita et al., 2024).

The diversity of information shared on social media is not always positive. Irrelevant or even negative content can appear on a user's homepage or timeline. If this information is not filtered properly, it can contribute to social issues, including heightened polarization and tension between religious communities. It is essential to use social media positively and constructively. One way to achieve this is by promoting *da'wah* that focuses on good values, useful knowledge, and messages of religious moderation (Dafita et al., 2024).

The digital age has significantly transformed *da'wah*, with social media and the internet serving as effective tools for spreading Islamic messages worldwide (Mardiana & Dikusuma, 2024). Amid these challenges, social media also presents considerable opportunities to share messages of tolerance, peace, and diversity that can enhance religious moderation. Furthermore, social media can act as a platform to foster tolerance and interfaith harmony (Mubarak & Sunarto, 2024).

Moderation, known as *wasath* or *wasathiyah*, shares a similar meaning with the terms *tawassuth* (middle), *i'tidal* (fair), and *tawazun* (balanced) (Nurdin, 2021). Religious moderation refers to the perspective, attitude, and actions taken to practice religion in a balanced manner. A moderate perspective involves understanding and applying religious teachings without falling into extremes, whether on the far right or far left (Prakosa, 2022). This principle highlights the importance of a fair and wise middle ground in religious life and social interactions between different religious communities, both at the individual and global levels. Thus, promoting religious moderation is essential for fostering peace and preventing radicalization that can threaten social harmony. In Indonesia, which is characterized by its high religious and cultural diversity, religious moderation is crucial for maintaining national unity (Sirait, 2024).

One of the means that can be used to spread the values of religious moderation is lectures delivered by religious figures (Fadli, 2023). YouTube, as one of the most widely used applications, is a very effective platform for delivering da'wah to a wide audience. Easily accessible to various groups, YouTube has become a popular medium for sharing religious information and da'wah. Many ustadz and preachers now utilize this platform, one of which is Ustadz Adi Hidayat, a preacher who is widely known through his personal YouTube channel (Dafita et al., 2024).

The YouTube channel "Adi Hidayat Official" serves as an interesting example of a platform specializing in da'wah and religious content. On this channel, Ustadz Adi Hidayat and his team present in-depth discussions on various religious topics, drawing from the Qur'an, hadiths, and the perspectives of scholars to address current issues (Maesura' & Khumaedi, 2024). Ustadz Adi Hidayat (UAH) was chosen as the subject of this study due to his remarkable popularity and extensive digital presence, particularly on YouTube. His official channel boasts millions of

subscribers and billions of views on his lecture videos, making him one of the most influential contemporary preachers in Indonesia. This significant audience reach indicates that his discourse plays a crucial role in shaping public understanding of religious issues among the general population.

His systematic, argument-based approach to preaching is highly accessible to diverse segments of society, allowing for a thorough analysis of how religious values are communicated. While UAH may not explicitly label his discussions as "religious moderation," an initial review of his content reveals that he frequently addresses themes aligned with the core principles of moderation. These themes include promoting tolerance, emphasizing compassionate Islamic jurisprudence (*fiqh*), encouraging forgiveness, and advocating for social harmony. He often addresses contemporary issues such as extremism, disinformation, and social polarization by grounding his arguments in foundational Islamic texts (*dalil*). In doing so, he implicitly guides his audience toward a balanced and moderate understanding of Islam. This approach makes his discourse highly relevant for examination through the lens of critical discourse analysis related to religious moderation.

Through a wide audience reach and an approach that emphasizes the importance of *wasathiyah*, Ustadz Adi Hidayat's lectures on YouTube are an effective medium for analyzing the internalization of religious moderation values in the demands of Islamic law. This study aims to examine how the values of religious moderation can be internalized through his lectures in this modern era, and how social media, especially YouTube, can strengthen the message of religious moderation in Indonesia. In the midst of religious and cultural diversity, the spread of moderation values through social media is one way to promote tolerance and maintain social harmony. However, there are various challenges that need to be overcome in the implementation of religious moderation in

Indonesia (Asy'ari, 2021). One of the challenges in implementing this initiative lies in social media, particularly regarding the content that circulates and the public's reactions to these messages. This study aims to analyze how social media, especially YouTube, can be utilized to promote the values of religious moderation and identify strategies to overcome obstacles that may arise during the process. It is expected that this research will provide deeper insights into how YouTube and similar platforms can strengthen religious moderation in Indonesia and offer valuable recommendations for all parties involved in these efforts.

Numerous studies have explored the concept of religious moderation. Research conducted by Amelia (2023) revealed that the discourse on religious moderation presented by Gus Baha through the *Santri Gayeng* YouTube Channel encompasses themes such as moderate Islam viewed through the lens of *tawhid*, respect for non-Muslims, the acknowledgment of differing opinions among scholars, a balanced approach to worship without fanaticism towards the Prophet's sunnah, and the promotion of constructive conflict traditions (Putri, 2023).

Another study by Pangesti (2022) explored the concept of religious moderation as presented in the book *Pendar-Pendar Kebijaksanaan*. This research aimed to uncover the values of religious moderation within the text using Van Dijk's discourse analysis. The findings indicated that the book promotes a moderate understanding of religion in society through several core values, including *tawassuth* (middle attitude), *tawazun* (balance), *i'tidal* (justice), *tasamuh* (tolerance), *musawah* (equality), *shura* (deliberation), *ishlah* (reform), *aulawiyah* (priority), and *tathawwur wa ibtikar* (innovation and improvement) (Pangesti, 2022).

In a similar vein, drawing on Teun Van Dijk's Critical Discourse Analysis, Mansur & Saputra's study also found that Habib Ja'far's da'wah related to religious moderation incorporates four fundamental values:

love, knowledge, faith, and tolerance (Mansur & Saputra, 2024). Additionally, Prastyo and Fikra's research examined the understanding of moderate Islam as presented by Gus Baha in his interpretation of the concept of *Wasathiyah* Islam. The findings indicate that in his lectures, Gus Baha presents moderate Islam as a balanced practice of *amar ma'ruf nahi munkar*, which discourages rampant disobedience while avoiding labeling or accusing others of being infidels (Prastyo & Fikra, 2022). Furthermore, Anisatusshalihah's study analyzed the discourse of religious moderation in a series of videos. The results of her analysis revealed that the textual dimension of the videos features a structure and discourse strategy specifically designed to highlight the theme of religious moderation (Anisatusshalihah, 2022).

Based on the background and previous studies, further research is needed to understand how values of religious moderation are internalized in digital da'wah, particularly through YouTube platforms featuring popular figures like Ustadz Adi Hidayat. This study aims to analyze the discourse in Ustadz Adi Hidayat's sermons delivered on the Adi Hidayat Official channel to uncover how messages of religious moderation are developed and communicated within the framework of digital da'wah. Additionally, this study seeks to explore the communication strategies employed to convey values such as tolerance, balance, and social harmony through social media in the digital age.

METHOD

This research employed a qualitative method focused on discourse analysis of empirical data from content available on the YouTube platform. Qualitative research involves presenting data in verbal form and analyzing it without the use of statistical techniques (Muadz & Ruswandi, 2022). The objective of this study is to understand how the values of religious moderation are communicated through social media, specifically

by Ustadz Adi Hidayat. Discourse analysis is particularly effective at uncovering hidden meanings within a text (Haq, 2023).

The research utilized the virtual ethnography method, which involves collecting data from information available online. This approach enables researchers to access and analyze digital data without the need for direct interviews or field surveys, treating online content as the primary source of data (Suryawati & Rusadi, 2021). Through virtual ethnography, primary data were gathered from Ustadz Adi Hidayat's YouTube lecture titled "Public Lecture: Religious Moderation in the Guidance of Islamic Shari'a in the Post-Modern Era - UAH."

In addition to using primary data, this study also utilized secondary data obtained from supporting literature, such as relevant books, scientific articles, journals, and previous studies related to religious moderation. The primary data for this study were obtained by observing the content of Ustadz Adi Hidayat's lecture videos on the Adi Hidayat Official YouTube channel. A total of five videos were purposefully selected, focusing on themes related to religious moderation, including tolerance, balance, rejection of extremism, and social harmony. The selection criteria included a high number of views, the relevance of the themes to the values of moderation, and the level of audience engagement as reflected in the comments and responses.

One of the videos analyzed in this study is titled "Public Lecture: Religious Moderation in the Framework of Islamic Shari'a in the Postmodern Era – UAH," which was uploaded on September 5, 2024, and has garnered over 32,044 views. This video was chosen because it explicitly addresses themes of religious moderation and has received a strong response from the audience, indicating the public's engagement with its da'wah messages.

To enhance the validity of the data, this study also employed data triangulation by examining audience comments on each analyzed video.

These comments were analyzed to determine how well the messages of moderation were received and understood by viewers. The data analysis process followed three main stages: (1) data collection, which involved observing the videos and documenting the comments; (2) data reduction, which entailed identifying sections of the sermons that contained narratives about religious moderation; and (3) data presentation, which provided a descriptive overview of the results from the discourse analysis.

This study employed Teun Van Dijk's Critical Discourse Analysis (CDA) theoretical framework. This framework examines discourse through three main dimensions: text, social cognition, and social context (Botutihe et al., 2022). In the text dimension, the research analyzes the language structure, word choice, and narratives used in social media content to convey the values of moderation. The social cognition dimension focuses on understanding the audience's perceptions of the religious moderation discourse being presented. Meanwhile, the social context dimension evaluates how this discourse influences social interactions within diverse communities.

This approach was selected due to its relevance in the digital space, where social media is the primary tool for communicating religious values, including those of religious moderation (Anwar et al., 2022). By utilizing this method, the research aimed to provide a comprehensive understanding of the role of social media in promoting values of religious moderation and to suggest strategies for addressing existing challenges.

RESULTS AND DISCUSSION

Ustadz Adi Hidayat's Contribution to Spreading Religious Moderation

Ustadz Adi Hidayat is one of the most influential religious figures in Indonesia. By integrating a deep understanding of Islamic teachings with

contemporary issues, he has managed to reach various levels of society. A distinctive feature of Ustadz Adi Hidayat's da'wah is the utilization of digital media, which allows the widespread dissemination of his messages through platforms such as YouTube. This approach allows him to deliver religious messages that emphasize the importance of religious moderation in an effective and accessible way to the wider community, both in Indonesia and abroad (Mardiana & Dikusuma, 2024).

Ustadz Adi Hidayat, L.C., M.A., was born on September 11, 1984, in Pandeglang, Banten. He is known as a very popular ustadz among Muslim netizens, with the ability to deliver religious lectures that are easy to understand. His expertise in memorizing the verses of the Qur'an makes him attractive to many people. In each of his lectures, he often uses a blackboard and markers, which makes it easier for the audience to understand the material presented. Ustadz Adi Hidayat is also known by millennials through the *Musyawah Study* program, which is also attended by famous artists, which further strengthens his influence among young people (Dafita et al., 2024).

Ustadz Adi Hidayat's educational journey began in 1997 when he enrolled at the Darul Arqam Muhammadiyah Garut Islamic Boarding School, which offers education equivalent to junior high and high school levels. At this pesantren, he gained a comprehensive foundation in both general and religious sciences. His main teacher, Buya KH. Miskun As-Syatibi played a crucial role in nurturing his love for the Qur'an and deepening his religious knowledge. During his time there, he received various awards at the boarding school level, as well as in Garut Regency and West Java Province, demonstrating his dedication and aptitude in both scientific and religious studies (Yasin & Syahrudin, 2024).

As one of the most effective media for da'wah, the "Adi Hidayat Official" YouTube channel continues to grow rapidly. The channel

regularly uploads videos every month according to Ustadz Adi Hidayat's lecture schedule, which causes the number of subscribers and video views to continue to increase. As of November 2024, the channel has reached 5.35 million subscribers and more than 485 million views. One of the goals of the channel is to enlighten YouTube viewers and support the process of migrating for Muslims. With more than 2,000 videos uploaded, the channel has become one of the main sources for learning and exploring moderate Islamic teachings (Maesura' & Khumaedi, 2024).

One of the videos being analyzed in this research is titled "Public Lecture: Religious Moderation in the Guidance of Islamic Shari'a in the Post-Modern Era - UAH," which was uploaded on September 5, 2024. This video has garnered over 32,044 views, indicating that the messages of religious moderation presented by Ustadz Adi Hidayat were well-received by his audience. It serves as an important example of how he effectively utilizes digital platforms to promote the values of religious moderation amidst the challenges of an ever-evolving era (Maesura' & Khumaedi, 2024). Through the proper and systematic use of social media, Ustadz Adi Hidayat has successfully spread the message of religious moderation, emphasizing tolerance, peace, and diversity—all of which are crucial for fostering a harmonious society in Indonesia.

Critical Discourse Analysis of Moderate Islam: Ustadz Hadi Hidayat's Lecture on Youtube

Ustadz Adi Hidayat's lecture titled "Religious Moderation in the Guidance of Islamic Shari'a in the Postmodern Era" offers a comprehensive exploration of how religious moderation can be internalized and practiced in daily life. This discussion employs the Critical Discourse Analysis approach developed by Teun Van Dijk, which highlights three key dimensions: text dimensions, social cognition, and social context (Khoiriyah et al., 2024).

Text Dimension

In Ustadz Adi Hidayat's lectures, effective language use is the key to conveying the values of moderation. Language serves not only as a means of communication but also as a medium for sharing religious messages rich in meaning. Terms such as *rahmah* (compassion), *hikmah* (wisdom), and *wasathiyah* (balance/moderation) are frequently utilized to highlight the importance of adopting a moderate attitude in the daily lives of Muslims. The repetition of these terms aims to instill a strong message in listeners' minds, making moderation a tangible practice aligned with Islamic teachings rather than an abstract concept.

The lecture also employs historical stories for illustration. One prominent example is the event of *Fathu Makkah* (The Conquest of Makkah), which is presented in detail as a clear depiction of the Prophet Muhammad's moderation. When the Prophet had the opportunity to seek revenge against the Quraysh, who had expelled, tortured, and humiliated his followers for years, he chose the path of compassion instead. With a heart full of mercy, the Prophet forgave the Quraysh without imposing any heavy conditions for them to meet. This narrative affirms that moderation involves self-control, wisdom, and compassion.

The language used in this lecture is highly persuasive. For instance, the term '*hikmah*' illustrates that moderation is a wise solution to the challenges of modern life, such as extremism and liberalism. Ustadz Adi Hidayat explains that moderation is not a sign of weak faith but rather a moral strength that can lead people to peace and harmony. Additionally, this lecture emphasizes that moderation is an integral part of Islamic morals. This message is reinforced through the presentation of Qur'anic verses that describe Muslims as '*ummatan wasatha*,' meaning a just and chosen people. In this context, moderation is presented as the true identity of Muslims, rather than something borrowed from external cultures. This

assertion aims to instill confidence in the idea that being moderate aligns with following the Prophet's sunnah.

The narrative also includes an interesting rhetorical aspect, where Ustadz Adi Hidayat connects the values of moderation to everyday life. He highlights the importance of moderation in discussions, interactions on social media, and in practicing one's faith. The systematic and clear delivery style, along with rich historical examples, enables the audience not only to understand moderation on an intellectual level but also to feel inspired to adopt it in their lives.

Social Cognition Dimension

This lecture explores the concept of religious moderation, particularly in the context of Indonesia's rich diversity. Indonesia, made up of thousands of islands and hundreds of ethnic groups, boasts a wide array of cultural and religious traditions (Saumantri, 2023). This diversity necessitates a harmonious approach to foster social cohesion.

Ustadz Adi Hidayat uses the narrative of the Prophet Muhammad to encourage the audience to view moderation as a way to address conflicts, both within the Muslim community and between different faiths. He cites the story of the Prophet in Ta'if, where he was mistreated and even stoned until he bled. Rather than seeking revenge through the angel Gabriel, the Prophet chose to pray for the descendants of the people of Ta'if to become believers. This story not only teaches the importance of patience but also reinforces the idea that moderation is a long-term strategy for fostering positive change.

The discussion also emphasizes that moderation is a moral responsibility. Ustadz Adi Hidayat highlights that being moderate does not mean compromising one's beliefs; rather, it involves finding a balance between commitment to one's religion and respect for diversity.

Moderation is positioned as a means to strengthen brotherhood among Muslims and with followers of other religions.

In addition, this lecture raises the importance of education as a means of building an understanding of moderation. Ustadz Adi Hidayat emphasizes that the stories of the Prophet Muhammad can be relevant learning materials for all groups, including children and adolescents. By understanding moderation from an early age, the younger generation can grow into individuals who are tolerant, wise, and able to face differences with an open attitude.

Social Context Dimension

In a social context, this lecture has a strong relevance to the challenges of the modern era, especially the era of social media. Social media has become a platform that often escalates conflict and polarization, both in political, religious, and cultural aspects. Ustadz Adi Hidayat uses this lecture to emphasize the importance of moderation as a counterweight in the midst of extremism and liberalism. Religious moderation is also associated with the role of Islamic institutions, such as Muhammadiyah and Nahdlatul Ulama. In his lecture, Ustadz Adi Hidayat emphasizes that these institutions have a great responsibility in spreading the values of moderation. He appreciates the contribution of these Islamic organizations in maintaining the integrity of the nation through an inclusive approach that promotes social harmony.

This lecture emphasizes the importance of genuine religious moderation and criticizes the political approaches that often compromise its essence. Religious moderation should not be treated as a political tool or mere rhetoric; rather, it should be exemplified through concrete actions that align with Islamic values.

A key example is the promotion of honest and respectful interfaith dialogue. This message is particularly relevant in Indonesia, which has a diverse

population and a majority Muslim demographic. Indonesia faces significant challenges in maintaining harmony amidst differing beliefs. Authentic moderation serves as a solution to the tensions that can arise from intolerance or misunderstandings.

Ultimately, the lecture encourages the audience to practice moderation not only within religious contexts but also in their daily lives. This includes using social media responsibly, fostering relationships with neighbors of different faiths, and actively contributing to a peaceful society. Such an approach demonstrates how the principles of moderation can be effectively applied in today's world.

Practice of Religious Moderation

In the text dimension, this study analyzes how Ustadz Adi Hidayat structures his discourse to convey messages of religious moderation. His lectures often use narrative strategies, selective historical examples, and specific word choices to emphasize tolerance, compassion, and balance. One notable example is the way he presents the case of *Fathu Makkah* (Conquest of Makkah) and the Treaty of Hudaibiyah as illustrations of prophetic moderation.

In explaining *Fathu Makkah*, Ustadz Adi Hidayat frames the event using terms such as *yaumul marhamah* (the day of mercy), avoiding the language of retaliation or violence. He highlights how the Prophet Muhammad SAW chose forgiveness over revenge toward the Quraysh, who had persecuted him and his followers. Through this linguistic framing, he promotes a discourse of peace and reconciliation, reinforcing that moderation in religion leads to stronger social cohesion.

Similarly, in his discussion of the Treaty of Hudaibiyah, Ustadz Adi Hidayat emphasizes the Prophet's willingness to compromise on terms that appeared unfavorable, describing it not as a defeat but as a strategic success rooted in long-term wisdom. By using balanced and non-

confrontational language, he constructs a narrative that portrays moderation not as weakness, but as a powerful tool for conflict resolution and the broader spread of Islamic values. These examples demonstrate how textual strategies, including the use of historical analogies, compassionate terminology, and re-framing of events, are employed to promote a discourse aligned with religious moderation. His rhetorical choices work to normalize moderate attitudes within Islamic practice and encourage similar approaches in the current social context.

In the modern context, Ustadz Adi Hidayat's (UAH) discussions on the events of *Fathu Makkah* and the Treaty of Hudaibiyah serve not only as historical narratives but also as a means to emphasize the importance of religious moderation in various aspects of life. A critical discourse analysis of UAH's lectures reveals that he utilizes this narrative as a rhetorical strategy to demonstrate how the values of moderation can be embraced by individuals and communities alike. One of his main points is the significance of education rooted in historical narratives. For example, UAH meticulously elaborates on the details of these events, focusing on the aspects of compassion, forgiveness, and wisdom exhibited by the Prophet Muhammad, rather than on conflict or superiority. Through the interpretation of these arguments and stories, UAH's discourse effectively guides the audience to understand that moderation is at the core of Islamic teachings, emphasizing tolerance and respect for diversity, which can be taught from an early age through educational curricula or prophetic stories that emphasize tolerance and respect for diversity (Fauzi, 2025). Thus, the narrative understanding built by UAH is projected to prepare the younger generation to face differences of opinion with a wise attitude.

Furthermore, UAH's discourse implicitly highlights the urgency of digital literacy as a means of strengthening religious moderation. Although UAH may not explicitly use the term 'digital literacy,' its preaching

methods, which are based on evidence and systematic explanations of Islam as *rahmatan lil alamin* (a mercy to all creation), can be interpreted as a discursive effort to protect the community from misinformation and hate speech that often trigger inter-religious conflicts on social media. This aligns with the argument that improved digital literacy enables individuals to critically filter information and disseminate messages that promote harmony in the digital age. Digital literacy involves the ability to analyze, evaluate, and assess information obtained from various digital sources (Misdiyanto et al., 2024). When UAH responds to contemporary issues relevant to social media dynamics (e.g., polemics or accusations of *takfir*), analysis shows that he uses his scientific authority to clarify misunderstandings, which is a preventive measure against polarization. This indicates that his preaching messages can serve as a foundation for the government, educational institutions, and religious organizations to collaborate in organizing training or campaigns to raise awareness of the importance of moderate digital communication.

UAH's discourse also reflects that religious moderation should be an integral part of policies in the fields of education, culture, and communication. Although its primary focus is on the interpretation of religious texts, the message conveyed by the UAH consistently supports an inclusive approach and harmony between faiths. For example, by highlighting the Prophet's forgiveness in *Fathu Makkah*, UAH discursively promotes interfaith dialogue and understanding as a means to recognize, understand, and appreciate differences. This supports the view that government policies can encourage interfaith dialogue programs involving various parties. Families play a key role in shaping children's attitudes toward religious moderation, with one study finding an influence of 75% (Supiah & Podungge, 2024). Additionally, UAH's discourse can be linked to the importance of the family's role in fostering moderate

practices. While UAH preaches to a broader audience, its core message of balanced and compassionate adherence to sharia law can serve as a foundation for parents to instill moderate values through real-life examples in daily life, such as interacting with neighbors of different faiths or handling conflicts wisely. The family environment is key to instilling values of tolerance, mutual respect, and peaceful coexistence, especially in a multicultural context (Rosela et al., 2025). A moderate family environment, as indirectly portrayed by UAH through its emphasis on Islamic ethics and manners, will shape individuals who are more tolerant and capable of becoming agents of peace.

Ustadz Adi Hidayat's (UAH) discourse on the events of *Fathu Makkah* and the Treaty of Hudaibiyah does not merely serve as a historical narrative, but rather discursively reinforces the relevance of implementing religious moderation in various aspects of life. A critical discourse analysis of UAH's lectures reveals that he employs this narrative as a rhetorical strategy to illustrate how the values of moderation can be internalized at both the individual and community levels. One key point he emphasizes is through education based on historical narratives. This strategy is evident in UAH's choice of focus and emphasis in retelling these important events. For example, UAH carefully elaborates on the details of these events, highlighting the Prophet Muhammad's compassion, forgiveness, and wisdom, rather than focusing on conflict or superiority. Through the interpretation of these principles and stories, UAH's discourse effectively guides the audience to understand that moderation is the core of Islamic teachings, which can be taught from an early age through educational curricula or prophetic stories that emphasize tolerance and respect for diversity. Thus, the narrative developed by UAH aims to equip the younger generation with a wise attitude towards differing opinions.

CONCLUSION

A Critical Discourse Analysis (CDA) of Ustadz Adi Hidayat's (UAH) video lectures on YouTube reveals that the discourse surrounding religious moderation is systematically constructed through the interpretation of *dalil* (religious proofs) and historical narratives. UAH presents moderation not as a compromise of beliefs but as the core of Islamic teachings that prioritize balance (*wasathiyah*) and compassion. This perspective affirms that moderation serves as a moral force that can create a peaceful, just, and prosperous society while maintaining religious identity.

Key findings highlight that UAH employs several discursive strategies to convey messages of moderation. First, he utilizes prophetic stories, such as the *Fathu Makkah* (the Conquest of Mecca) and the Treaty of Hudaibiyah, as ethical metaphors that emphasize forgiveness, reconciliation, and wisdom rather than conflict. Second, his discourse implicitly educates the audience on the importance of verifying information based on *dalil* and adopting a comprehensive understanding as a form of digital literacy to counter disinformation and polarization. Third, UAH consistently connects the principles of moderation with the urgent need for practical implementation in social life. This includes areas such as inclusive policies, the role of the family, and interfaith dialogue, demonstrating that moderation is a practice rather than just a concept.

The implications of UAH's discourse have the potential to foster a balanced religious understanding within a diverse digital society. Through an adaptive, argument-based *da'wah* strategy, UAH contributes to strengthening social harmony in Indonesia by promoting tolerant, inclusive, and just attitudes. His discourse affirms that moderation is at the core of Islamic teachings, bringing mercy to all of creation, and is relevant on both local and global scales.

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