
Building noble morals through worship: a study from Buya Yahya and Ustadz Adi Hidayat

Alihan Satra, Rahmad Ramadhan*, Nazhifah, Novi Rahmadani

Universitas Islam Negeri Raden Fatah Palembang, Indonesia

e-mail: alihanstra_uin@radenfatah.ac.id, rahmadrmdn19@gmail.com,

nzhifahnavaa@gmail.com, rnovi2305@gmail.com

*Corresponding Author.

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Abstract: The paper "Building Noble Morals Through Worship: A Study of Buya Yahya and Ustadz Adi Hidayat" investigates the connection between moral growth in modern society and worship. The significance of worship in forming moral character and personality is emphasized in this article. This study examines how worship can promote high morals through literature reviews and video analysis of the two scholars' teachings. The main findings show that sincere worship leads to positive moral behavior, and both scholars emphasize the importance of preparation and intention in worship. The study comes to the conclusion that raising the standard of worship is crucial for moral growth and promotes more research into how worship shapes character. There is also discussion of limitations and suggestions for further study.

Keywords: Morals, Buya Yahya, Adi Hidayat

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Introduction

Religion is still regarded as a crucial component in the development of moral character (Shunhaji, 2020). Of all the religions that Allah has ever revealed to humanity, Islam, which was brought and taught by the Prophet Muhammad, has the most comprehensive teachings. In Islam, morals have a very high position (Achmad, 2024). The Quran, the primary source of Islam, contains all of the revelation that has been given to the Prophets, demonstrating the religion's completeness. From questions of aqidah, sharia, and morality to scientific matters, the content of the Quran encompasses every facet of human existence (Aziba, Zhumi, Purbowo, & Rozaq, 2025).

Moral issues are a major concern in the modern era, which is becoming more complex. In society, we frequently witness instances of violence, dishonesty, and extravagant lifestyle (Zaky Raihan, Dinda Putri Hasanah, Wardah Yuni Kartika, Lidyazanti Lidyazanti, & Wismanto Wismanto, 2024). This demonstrates the existence of a moral crisis that requires further investigation. According to research, worship and religion play a significant part in forming a person's personality. Worship and good behavior are positively correlated, according to quantitative data. In contrast, worship aids in the understanding of moral principles on a qualitative level. As a result, it is crucial to talk about how worship influences morality today (Yatayukti, Putri, & Mufidah, 2024).

Noble morals are impacted by ritual worship since sincere worship is meaningless without high morals. Conversely, one cannot claim perfect faith if one does not practice worship in addition to having good morals (Wahyuningsih, 2023). Faisol and his colleagues' research has examined how a person's behavior is influenced by their beliefs, Islam, and ihsan. Through a close relationship with Allah SWT, a strong faith can foster emotional equilibrium and a sound mental state, according to the research. Daily activities like worship and social interaction reflect the Islamic system's clear

foundation for fostering positive relationships with Allah SWT, other people, and the environment (Faisol, Ramadhani, Pratama, & Alqadir, 2024).

The nature of shame, which forbids all evil and promotes all forms of good, is an illustration of noble morality. A giving disposition that promotes the use of riches for the benefit of the afterlife while averting various harms in this life and the next Jealousy (passion) that encourages an attitude of maintaining honor from heinous things, their causes, everything that is close to them, and everything that is far from it. It is the nature of the rebellion that drives the determination to protect religion by fighting anyone who must be fought, such as rebels, stiles, robbers, and polytheists. Compassion's nature, which promotes kindness toward the sick, the poor, the weak, and those in need the quality of caution that prevents errors and impatience. a soft or gentle disposition that inspires one to answer God's call (Al-Qaradhwai, 2022).

Worship is any Muslim action that is performed with sincerity, love, and in compliance with Allah's and His Messenger's laws, with the sole goal of praising Allah SWT. Islam's concept of worship is integral, which means that it encompasses more than just the primary form of shari'ar, which is one of the five pillars of Islam. Nonetheless, it encompasses all human life-related activities, both short-term (in this world) and long-term (Rohayana & Rohman, 2022). All types of law are included in worship, including those with understandable and incomprehensible meanings, such as *ṣalat* and *ṭaharah*, as well as those pertaining to the body, like *ruku'*, the tongue, like *zikir*, and even the heart, like intention (Abror, 2019).

In their religious lives, some people may be assiduous in their prayers, but they still enjoy worshipping others. These individuals prioritize worship over morality. Some individuals also place a higher value on morality than on worship; consequently, they will become dishonest in all of their actions. This individual acts solely in the interests of the world and is constantly seeking attention (Khoiruman, 2023). It is possible to apply both admirable and repugnant values anywhere and at any time. As a result, morality has a clear value in Islam. In this instance, man rejects immorality and embraces and upholds morality (Apriyansyah, Novianto, & Hidayat, 2022).

It is claimed that knowledge and ethics are inextricably linked and cannot be separated in the study on the subject by literary experts Ustaz Adi Hidayat and Ustaz Abdul Somad from 2025. According to Ustaz Adi Hidayat, the primary prerequisite for a Muslim to have a proper understanding of religion is knowledge. But having knowledge without morals can make one conceited. Ethics without knowledge, on the other hand, can lead someone astray because of ignorance. As a result, striking a balance between the two is crucial.

According to Ustaz Adi Hidayat, the primary prerequisite for a Muslim to comprehend their faith is knowledge. But having knowledge without morals can make one conceited. On the other hand, morality devoid of knowledge can lead someone astray because of ignorance.(Satra, Mujila, Salsabilla, Adelia, & Andariska, 2025). Buya Yahya and Ustadz Adi Hidayat are crucial to the advancement of Islamic education. Both encourage us to raise a generation that is morally upright and deeply spiritual in addition to being intellectually gifted. Understanding this viewpoint will help us guide Islamic education to produce people who can make valuable contributions to society by striking a balance between knowledge and religious values.(Fahiroh, Muthi'ah, Yesi, Kurnia, & Satra, 2025) According to Ustadz Adi Hidayat and Buya Yahya, a supportive social network and other people's encouragement are crucial for bolstering morals and faith. By following these guidelines, a Muslim can cultivate a strong faith and virtuous character, which will benefit society and lead to a more fulfilling life.(Satra, Munawaroh, Zakaria, Nuryati, & Septiya, 2025)

However, In contrast to earlier studies, this one takes a fresh tack by investigating the connection between worship rituals and the development of moral character from the viewpoints of two Indonesian da'wah leaders, Buya Yahya and Ustadz Adi Hidayat. The spiritual aspect of worship as a tool for character development is highlighted in this study. This study's focus extends beyond

lecture videos to include the community's reaction to the moral lessons both leaders impart, enabling a more thorough investigation of the true impact of da'wah on people's daily lives. As taught by Buya Yahya and Ustadz Adi Hidayat, the anticipated results are an integrative model of character development that unites morality and knowledge within a framework of consistent worship rather than prioritizing them separately. It is thought that this method will add pertinent and contextual answers to the community's moral problems in the contemporary era to the conversation about Islamic education. An examination of Buya Yahya's and Ustadz Adi Hidayat's ideas and da'wah methods for fostering moral character via worship both mahdhah worship is part of the study's purview. The study's scope is restricted to the moral principles imparted by the call to worship in a sincere, regular, and socially significant manner.

The main issue in this research is how worship can become an effective means of shaping noble character from the perspective of Buya Yahya and Ustadz Adi Hidayat, which is answered comprehensively in the results and discussion section. The conversation describes how these two figures highlight the significance of developing spiritual awareness that influences social behavior and the intimate connection between a person's moral character and the quality of their worship. This study demonstrates how Buya Yahya and Ustadz Adi Hidayat both consistently preach that a noble character will be shaped by genuine worship. This study's practical contribution is the model of moral development based on worship that can be used in a variety of educational settings and in Muslim social life. This study provides an applicational guide for educators, preachers, parents, and community leaders in forming the character of the next generation based on the ideas of Buya Yahya and Ustadz Adi Hidayat. Worship cultivates values like sincerity, discipline, care, and responsibility, which are not only theoretically understood but can also be applied as a moral learning tool in study groups, schools, and family settings.

Method

This research uses a qualitative approach with the library research method, aimed at exploring the relationship between worship and the formation of morals based on the views of two contemporary figures, namely Buya Yahya and Ustadz Adi Hidayat. The object of this study is the thoughts of these two figures as expressed in their sermons available on the YouTube platform, as well as in related written works. Data was collected through documentation from various sources, including books, scientific articles, and relevant lecture videos on the themes of worship and morals. Data analysis was performed using the Miles and Huberman analysis model, which includes the processes of data reduction, data presentation, and conclusion drawing. To maintain the validity of the data, this research applies a source triangulation technique, namely by comparing the lecture transcripts with relevant academic literature. Data collection and analysis were conducted from January to March 2025, utilizing online sources as the virtual study location.

Results and Discussion

A. Building Noble Morals Through Worship

One indication that one's faith is perfect is the presence of good morals (Mahmud, 2020). Moral human behavior is a form of obedience to Allah SWT (Badawi, 2022). The following are examples of, the Prophet (saw), the holy book, angels, and all fellow humans (Sepriya & Hariati, 2024). The study of morality teaches people to act morally and refrain from acting immorally toward God, other people, animals, the environment, and even themselves (Suryani & Sakban, 2022). In general, worship can be viewed as a way for a creature to serve itself to the Khaliq. The foundation of servitude is an attitude of thankfulness for all the blessings Allah has given him and the desire to please Him by obeying His commands as Rabbul 'Alamin (Feriawan, Khairunnisa, & Tanjung, 2024)

The teaching of Islamic principles and their application demonstrate the connection between worship and morality (Arifin & Sukandar, 2022). The five pillars of Islam are the principles in question; by putting these pillars into practice, their morals will naturally grow (Imtihanatul, 2020). According to a piece authored by Shaik Abdullah Hassan Mydin and associates, Morality is "an attitude (hay'ah) that is rooted in the soul from which various actions are born in an easy and easy way, without the need for thought and consideration," according to al-Ghazali That attitude is referred to as having good morals if it results from actions that are both virtuous and admirable in terms of shar' and reason. And this attitude is referred to as bad morals if the result is a repugnant act (Hassan Mydin, Muhamad Shukri, & Abdul Razak, 2020)

According to Al-Ghazali, morality is an attitude of fixed behavior in which actions happen naturally, without much thought or deliberation. If morality is appropriate and acceptable according to reason and the sharia that governs it, it can be considered good; if it deviates from the sharia's guidance and way of thinking and only leads people astray, it is considered bad (Akhmad, Ichsan, Hendrawan, Putri, & Putri, 2021). Therefore, morality can be defined as an attitude or behavior that emerges naturally without the need for conscious thought (Bahri, 2022)

Ibn Taymiyah asserts that the Islamic notion of faith and morality are intimately intertwined. This is because Islamic morality is based on the following principles (Bafadhol, 2017):

1. Belief in Allah Ta'ala as the only Creator of the universe, the Ruler, the Giver of Rizki, and the Owner of other qualities of rububiyah.
2. Recognizing Allah Subhanahu wa Ta'ala (ma'rifatullah) and holding that He alone is deserving of worship.
3. Love for Allah that surpasses all human emotions (the pinnacle of love) so that nothing is desired (murad) or loved (mahbub) Subhanahu wa Ta'ala.
4. A servant will be oriented toward a single objective as a result of this love, and he will spend his entire life focusing on achieving Allah Subhanahu wa Ta'ala's pleasure.
5. A person who adopts this mindset will give up lust, selfishness, and other base desires.

It can be concluded that worship is not just a formal ritual, but the main means of forming noble character. Sincerity, discipline, and responsibility values that form the basis of an individual's morality can be fostered by worship that is conducted with spiritual awareness and sincerity. This is consistent with the idea that morality is a reflection of perfect faith and an expression of obedience to Allah SWT. Worship is therefore a useful tool for moral education in daily life, both for individuals and for society as a whole.

B. Perspective of Buya Yahya and Ustadz Adi Hidayat

According to Buya Yahya, those with high morals will feel as though they are living in paradise. He will return kindness when he is treated well, and he does not harbor resentment when he is wounded. But he also underlined that people have lusts that can lead to negative traits like envy and retaliation. Therefore, in order to stay on the correct path, man must fight these passions. He asserts that constantly surrounding oneself with morally upright people is one method to uphold morals. A person will eventually develop this trait if they are accustomed to spending time with gossiping and vindictive people. He will, however, learn to always be patient and kind if he is around people who constantly remind him of the value of cleanliness (Yahya, 2024).

Good morals will arise from genuine worship, according to Ustadz Adi Hidayat. He cited Allah's words in QS. Adz-Dzariyat: 56, which affirm that worshipping Allah is the reason humans and jinn were created. Therefore, in order to develop a noble character, every act of worship needs to be performed under proper guidance. He also emphasized that there are distinct morals that need to be taken into account when worshipping. For instance, when praying, one needs to be serious, prepare

thoroughly, and have good intentions. A person who prays with complete solemnity will feel more at ease and be less likely to be angry or cruel to others.

A patient person in obedience to worship Allah will always be able to show an attitude of fortitude and sincerity to himself, his family, his relatives and the neighboring environment or other living environment, where he develops goodness towards the environment (Rahmadika, 2021). This kindness occurs due to his patience establishing goodness, obedience to Allah, patience in obedience will have a positive effect on all his life environment and live in harmony and peace with himself with his God, and with fellow humans and even any natural environment because it is based on his obedience to Allah SWT. Because His servant only expects pleasure from Allah SWT, it indicates that Allah wants him to consistently live a good life in any setting (Miskahuddin, 2020).

The connection between prayer and patience in forming morals is among the key ideas that Ustadz Adi Hidayat emphasized. Allah tells people to pray and be patient when asking for help in QS. Al-Baqarah: 45–46. While prayer is a way to become closer to Allah and find inner peace, patience is necessary when dealing with life's challenges. Additionally, he emphasized that prayer is a way to develop self-discipline and moral character, not just a ritual. Prayer that is performed correctly will prevent a person from committing heinous and unlawful acts, as mentioned in the Qur'an. Al-Ankabut: 45.

وَاللَّهُ أَكْبَرُ ۚ وَلَذِكْرُ الْفَحْشَاءِ عَنِ تَتَّهِى الصَّلَاةِ إِنَّ الصَّلَاةَ وَأَقِمِ الْكُتُبِ مِنَ إِلَيْكَ أُوحِيَ مَا أَتَى
تَصْنَعُونَ مَا يَعْلَمُ

Means: “Read the Book (Qur'an) that has been revealed to you and pray the prayer. Indeed, prayer prevents evil and unlawful (deeds). Indeed, remembering Allah (prayer) is greater (its priority than other worships). God knows what you are doing”(Q.S Al-‘Ankabut: 45).

Worship involves pouring out the heart, sinking and experiencing the preoccupation, and ultimately reaching the pinnacle of love for Allah SWT. Worship is the "relationship" of the heart with the beloved (Zulkifli, 2021). Buya Yahya and Ustadz Adi Hidayat frequently assert that worship is not only a ceremonial practice but also a means of fostering noble morals. True worship will teach patience, sincerity, and discipline, which will ultimately help people become more responsible for their daily lives.

Ustadz Adi Hidayat stressed the significance of preparation prior to worship in order for it to truly influence a person's morals. For instance, according to the Qur'an, one must dress to the nines when praying. Al-A'raf: 31 presenting the heart and mind in a solemn manner and perfecting ablution. He also made an intriguing analogy between the preparation to accept a human invitation and Allah's call to prayer. If someone is well-prepared to attend a wedding, he should be even more prepared to face Allah in prayer(Hidayat, 2022).

Morality holds a significant place in human life, both for individuals and for society as a whole. A country's morals determine whether it rises or falls. The country will prosper if morals are good; conversely, if morals are bad, the country will suffer (Amanda, Bias, Wismanto, Al-Hamida, & Kusuma, 2024). Morality must be a top priority in a Muslim's life, according to both Buya Yahya and Ustadz Adi Hidayat. Both relationships with Allah and with other people are influenced by good morals. Buya Yahya used the example of Umar bin Khattab, who had a harsh nature at first but developed a soft, loving heart after learning about Islam. This illustrates that moral change is possible if a person is prepared to learn and make an effort to better themselves. Additionally, Ustadz Adi Hidayat emphasized that everyone must deal with challenges in life. But rather than making life difficult, the issue is a test to see how well one is doing. A person can do well on a variety of tests if they are patient and follow Islamic teachings.

According to Buya Yahya and Ustadz Adi Hidayat, the quality of sincere and regular worship has a significant role in the development of noble character. Both stress the significance of rububiyah (acknowledgment of Allah's sovereignty) and ma'rifatullah (recognition and love for Allah) as spiritual pillars that propel moral transformation. They also emphasize how character development is greatly aided by a positive learning environment and process. Their moral formation model is applicable in a variety of educational and social settings, making it a useful tool for raising a generation of morally upright people.

Conclusion

Worship conducted with genuine intent and profound spiritual awareness is not merely a custom; rather, it is the primary tool for forming morality and admirable character. In Islam, worship includes all aspects of daily life that teach virtues like accountability, discipline, compassion, and sincerity. One can cultivate a balanced personality and virtuous character two qualities that are essential for overcoming moral dilemmas in the modern world by incorporating moral principles into worship.

Buya Yahya and Ustadz Adi Hidayat emphasize that the recognition and love for Allah (ma'rifatullah) as well as acknowledgment of His power (rububiyah) are the main foundations in building noble character. They teach that sincere worship, patience, and a good environment play significant roles in the formation of good character. Both scholars also stress that good morals are not only important for individual welfare but also for the advancement of the nation. Through the understanding and practice of true worship, moral change can be achieved through a process of learning and consistent effort.

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