

THE CONCEPT OF INNER PEACE AS A VALUE IN ISLAMIC EDUCATION: AN ANALYSIS OF THE PREACHING OF USTADZ ADI HIDAYAT AND USTADZ ABDUL SOMAD

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Abstract

This study aims to examine the concept of inner peace as a value of Islamic education through the analysis of the sermons of Ustadz Adi Hidayat and Ustadz Abdul Somad. The research employs a descriptive method with a qualitative approach. The findings reveal that both preachers emphasize the importance of inner peace as part of the formation of a Muslim's character and spirituality. Ustadz Abdul Somad highlights five core practices for achieving inner peace: dhikr (remembrance of God), wudhu (ablution), prayer, reading the Qur'an, and socializing with pious people. Meanwhile, Ustadz Adi Hidayat underscores values such as gratitude, the meaning of the adhan (call to prayer) as a call toward falah (true success), and prayer as the main instrument for achieving inner tranquility. Both agree that inner peace is not merely the result of ritual acts but a product of deep spiritual closeness to Allah SWT. This concept holds strategic value in Islamic education as it serves as a foundation for developing individuals who are calm, grateful, and spiritually grounded. The study concludes that the sermons of these two figures offer a significant contribution to integrating inner peace as an essential value in Islamic education.

Keyword: inner peace, Islamic education, da'wah, spirituality, Ustadz Adi Hidayat, Ustadz Abdul Somad

Abstrak

Penelitian ini bertujuan untuk mengkaji konsep ketenangan jiwa sebagai nilai pendidikan Islam melalui analisis dakwah Ustadz Adi Hidayat dan Ustadz Abdul Somad. Metode yang digunakan adalah deskriptif dengan pendekatan kualitatif. Hasil penelitian menunjukkan bahwa kedua pendakwah menekankan pentingnya ketenangan jiwa sebagai bagian dari pembentukan karakter dan spiritualitas seorang Muslim. Ustadz Abdul Somad menguraikan lima amalan utama untuk mencapai ketenangan jiwa, yaitu dzikir, wudhu, shalat, membaca Al-Qur'an, dan berinteraksi dengan orang-orang saleh. Sementara itu, Ustadz Adi Hidayat menekankan nilai-nilai seperti rasa syukur, pemaknaan adzan sebagai panggilan menuju falah (kesuksesan sejati), serta shalat sebagai instrumen utama untuk mencapai kedamaian batin. Keduanya sepakat bahwa ketenangan jiwa bukan sekadar hasil dari praktik ritual, melainkan merupakan buah dari kedekatan spiritual yang mendalam dengan Allah SWT. Konsep ini memiliki nilai strategis dalam pendidikan Islam karena dapat menjadi dasar dalam membentuk pribadi yang tenang, bersyukur, dan berorientasi pada nilai-nilai ketuhanan. Penelitian ini menyimpulkan bahwa dakwah kedua tokoh tersebut memberikan kontribusi penting dalam mengintegrasikan ketenangan jiwa sebagai nilai esensial dalam pendidikan Islam.

Kata Kunci: ketenangan jiwa, pendidikan Islam, dakwah, spiritualitas, Ustadz Adi Hidayat, Ustadz Abdul Somad

Introduction

Living a peaceful and happy life is a deeply desired goal for every individual. Within the existential paradigm, humans not only require the fulfillment of physiological needs but also possess transcendental aspirations in the form of inner calm and emotional stability. In this context, happiness is not merely a worldly objective, but a reflection of a harmonious psycho-spiritual condition. Unfortunately, modern life often drags people into a vortex of materialism and relentless competition, resulting in alienation, anxiety, and existential emptiness (Fadlun, 2020). This phenomenon creates a crisis of meaning, where truth and falsehood become blurred in social structures.

Global realities reveal a high prevalence of mental disorders. According to the 2022 WHO report, around 379 million people worldwide suffer from mental health issues such as depression and anxiety. In Indonesia, the I-NAMHS (2022) reported that 34.9%, or about 15.5 million adolescents, experience mental health problems, with anxiety disorders being the most dominant (Silviyana, 2022; Center for Reproductive Health, 2022). These high figures are a warning that mental health and inner peace are not secondary issues, but essential needs for modern human beings.

As a response to this crisis, many people today seek inner peace through contemporary approaches such as psychological therapy, meditation, or various "healing" activities. However, these methods are often temporary and fail to touch the spiritual core of the human being. In Islam, the solution to inner peace is explained in depth. Prayer (shalat), remembrance (dhikr), recitation (tilawah), and contemplation (tafakkur) are acts of worship that not only serve ritual functions but also act as instruments for mental and spiritual stabilization.

As stated by Allah in Surah Ar-Ra'd [13]:28:

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

"Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah hearts are assured."

This verse serves as a theological foundation that true tranquility does not lie in worldly achievements but in spiritual closeness to the Creator. According to Quraish Shihab, dhikr refers not only to verbal expressions but to the internalization of the meanings of faith that are manifested in daily life (Rafi, 2021). In *tafsir tahlili* (analytical exegesis), it is explained that believers find peace through constant remembrance of Allah, which psychologically contributes to emotional stability and resilience in facing life's pressures (NU Online).

In academic literature, many studies have explored the correlation between religious practices and mental health. Burhanuddin (2020), in his research, stated that dhikr plays a significant role in reducing anxiety disorders through neuropsychic mechanisms. Dhikr is believed to increase the production of serotonin and endorphins, which affect mood. Meanwhile, Ariadi (2019) explained that in the Islamic perspective, mental health encompasses psychological, social, and moral-religious dimensions, in which acts of worship serve as effective spiritual therapy in controlling emotions.

Nevertheless, these studies tend to emphasize ritual aspects and do not explicitly examine the role of contemporary Islamic preachers in educating spiritual values, particularly in cultivating inner peace. In fact, today's digital da'wah phenomenon has a significant influence in shaping religious perspectives and behaviors, especially among the younger generation. Figures such as Ustadz Adi Hidayat and Ustadz Abdul Somad are two prominent scholars with a wide reach and

profound content in their sermons, particularly in discussing inner peace, monotheism (tauhid), and morality (akhlaq).

Although many studies have highlighted the importance of inner peace in Islam, few have specifically analyzed the preaching of contemporary religious figures as sources of Islamic educational values. Therefore, this study aims to fill that gap by analyzing the content of sermons delivered by Ustadz Adi Hidayat and Ustadz Abdul Somad concerning the concept of inner peace, and how these values can be contextualized as part of modern Islamic education.

Through this approach, it is hoped that the study will provide new academic contributions in the form of: (1) mapping the discourse of contemporary scholars' spiritual preaching in the context of mental health and character education; and (2) integrating Islamic values into efforts to build the mental resilience of the ummah. This research contributes to the development of an Islamic educational paradigm that is not only cognitively oriented but also holistic and spiritually grounded.

Method

This study utilizes a descriptive research design, aimed at understanding, exploring, and explaining the concept of inner peace based on the sermons of two preachers, Ustadz Adi Hidayat and Ustadz Abdul Somad, without using numerical data or statistical analysis. Descriptive research seeks to provide a comprehensive picture of a social setting or explore and clarify a phenomenon by describing variables related to the issue being studied (Roosinda et al., 2021). The research approach used is qualitative. According to Creswell, as cited by Fitria Widiyani Roosinda et al., qualitative research is employed to understand human or social environmental issues and to create a holistic picture, which is then described in a series of words with detailed data from credible sources (Roosinda et al., 2021). This approach prioritizes quality over quantity, with the goal of uncovering meanings, experiences, and perspectives from individuals or groups involved in the research (Sugiyono, 2022). Thus, the qualitative approach in this research is intended to gain a deeper understanding of how the values of inner peace are conveyed in the sermons of these two religious figures.

The data sources in this study are divided into primary and secondary data. Primary data consisted of ten YouTube sermon videos, five from Ustadz Adi Hidayat and five from Ustadz Abdul Somad. These videos were selected purposefully, using

keywords such as *"inner peace," "peaceful soul," "dhikr," "faith,"* and *"tranquil soul,"* while meeting several criteria: (1) each video had a minimum duration of 20 minutes to ensure in-depth content, (2) the sermon was delivered directly by the preacher (not a clip or compilation), (3) the video was published between 2020 and 2024, and (4) the video had at least 100,000 views to indicate wide audience reach. Secondary data were collected from books and journals discussing the concept of inner peace in Islam, previous studies analyzing the sermons of the two preachers, and relevant Islamic references such as Quranic exegesis and Hadith.

Data collection techniques included two methods: (1) documentation study, which involved collecting, reviewing, and transcribing the content of the selected sermon videos, and (2) indirect observation, where the researcher observed the sermon content in depth without direct interaction with the speakers. This observation aimed to identify spiritual narratives, Quranic and Hadith references, da'wah messages, and the delivery of inner peace values found in the sermons.

Data analysis was conducted using thematic content analysis following the Miles and Huberman model, which involves three stages: data reduction, data display, and conclusion drawing. In the data reduction stage, parts of the sermons that directly addressed the concept of inner peace were selected and grouped into key quotations. The data display stage involved organizing these quotations into a thematic matrix, categorizing da'wah messages under themes such as peace through faith, dhikr, patience, or sincerity. The final stage, conclusion drawing, was interpretive, focusing on interpreting the meanings of the emerging themes and organizing them into answers to the research questions.

To ensure data validity, the study applied source triangulation by comparing the analysis results of the sermons with other sources, such as Islamic literature, exegesis, and previous studies. Additionally, peer checking was carried out with academic supervisors and peers to maintain objectivity and consistency in data interpretation.

Findings and Discussion

A. The Concept of Inner Peace in the Islamic Perspective

Inner peace is derived from the word "tenang" (calm), which etymologically means not being upset, not in a hurry, not anxious, and being in a stable and peaceful atmosphere (Rizky, 2024). The term "soul" itself in Arabic is referred to as "al-nafs,"

which, according to Imam al-Ghazali, reflects the essence of human psychology—the spiritual entity that serves as the center of consciousness and will (Putri & Sakinah, 2021). According to Muslim philosophers like Al-Kindi, Al-Farabi, and Ibn Sina, the soul is the first perfection of the body, possessing the potential for life (Ardiansyah, 2020).

In the context of Islam, inner peace refers to the condition of *nafs al-muthma'innah*—a peaceful soul that is submissive to Allah and undisturbed by worldly trials. Therefore, inner peace is not only psychological but also spiritual—rooted in strong faith (tauhid) and sincerity (ikhlas) to Allah SWT. This context reinforces the integration between Islamic psychology and Sufi approaches in soul education, enriching contemporary approaches to Islamic character education.

B. Indicators of Inner Peace: Theological and Practical Perspectives

1. Tawakal (Trusting in Allah)

Tawakal does not mean resignation without effort but signifies a balance between striving (ikhtiar) and surrendering to Allah's will. Ajhari et al. (2019) emphasize that tawakal is the pinnacle of faith because it reflects total dependence on Allah after making an effort. This aligns with religious psychology theories, such as Pargament (2007), who states that religious coping is an essential mechanism for alleviating anxiety through a spiritual approach.

2. Worship as a Means of Spiritual Therapy

Worship is not just a ritual but also a form of spiritual strengthening that affects emotional stability. Worship intentionally builds awareness of Allah's sovereignty (rububiyyah) and serves as a means of self-reflection that reduces ego, representing the actualization of a psychosocial approach in Islam (Husna & Arif, 2021). This is consistent with the transpersonal approach, which views spiritual practices as a way of psychological healing.

3. Gratitude as an Emotional Management Strategy

Gratitude in its three forms (heart, tongue, and actions) is a holistic approach in moral education. As Munari (2020) mentions, gratitude improves well-being because it focuses the mind on the blessings already received rather than on shortcomings. This is supported by positive psychology research, showing that gratitude reduces stress and depression (Emmons & McCullough, 2003).

C. Ustadz Abdul Somad's Approach to Inner Peace

Ustadz Abdul Somad (UAS) formulates five steps to inner peace, reflecting a very practical yet deeply theological Islamic spirituality.

1. Dhikr: The Main Spiritual Therapy

Referring to QS. Ar-Ra'd: 28, dhikr is considered the key to inner peace. UAS explains that dhikr is not just the repetition of words but the activation of divine consciousness. The interpretation in *Mu'jam Alfazh Al-Qur'an* deepens the understanding that dhikr is the remembrance and contemplation of Allah's names, bringing peace and enhancing spirituality (Ruslan, 2020). In the Sufi approach, dhikr is a practice for the heart to detach from the noise of the world.

2. Wudu: Physical and Psychological Cleansing

Wudu, according to Wahbah Al-Zuhaili, is not only physical cleanliness but also spiritual renewal (Djuddah et al., 2024). The hadith cited by UAS explains that wudu performed with sincerity acts as a purifier of sins and refreshes the soul. This aligns with the holistic approach that physical cleanliness influences mental well-being.

3. Shalat: Vertical Communication that Brings Peace

QS. Al-Baqarah: 45 emphasizes the importance of shalat as a helper during psychological distress. According to UAS, sujud (prostration) has a physiological effect on blood circulation and provides neurological tranquility. His emphasis on focused shalat reflects Imam Al-Ghazali's thoughts on the spiritual relationship during prayer, not just the physical movements.

4. Reading the Qur'an: Light for the Heart

UAS stresses that the Qur'an is not merely a holy text but a source of peace that carries spiritual energy. This aligns with contemporary approaches, such as Syukran (2019), who mentions that interaction with the Qur'an (recitation, reflection, and exegesis) can foster moral and spiritual awareness.

5. Gathering with Righteous People: A Spiritual Charger

In the context of modern urban life, UAS presents the phenomenon of stress in metropolitan society as the background for the loss of peace. Gathering with righteous people is seen as a method of spiritual and social detoxification. This approach aligns with community theory in Islamic education, which emphasizes the importance of a good environment in character formation.

D. Inner Peace in Ustadz Adi Hidayat’s Perspective: Focusing on the Dimension of Happiness

Ustadz Adi Hidayat (UAH) places emphasis on the “peak of happiness” as a condition that arises from a stable inner peace. He emphasizes shalat as the means of the highest spiritual communication. Unlike UAS, who is more contextual and problem-solution-oriented, UAH is systematic and philosophical—describing inner balance through strengthening faith, gratitude, and spiritual awareness.

1. Gratitude as the Path to Peace

According to UAH, gratitude is the main instrument of happiness, as it shifts human orientation from complaints to acceptance. This is based on QS. Al-Baqarah: 152, which stresses the importance of remembering Allah. Putri (2025) explains that gratitude is not just a feeling but also an action that reflects Islamic ethics. In Islamic psychology, gratitude is a form of positive affirmation that enhances life satisfaction and reduces anxiety.

2. Shalat as the Catalyst for Peace

Shalat is not just an obligation but a spiritual necessity that brings peace to the heart. This concept highlights the aspect of *taqarrub ilallah* (closeness to Allah), which serves as an emotional stabilizer. UAH views shalat as a form of spiritual affirmation, akin to cognitive therapy in psychology, but centered on tauhid and divinity.

E. Comparison and Synthesis

Aspect	Ustadz Abdul Somad	Ustadz Adi Hidayat
Approach	Practical, applicative, contextual (urban, social)	Philosophical, systematic, conceptual
Main Focus	Dhikr, wudu, shalat, Qur'an, environment	Shalat and gratitude as catalysts for happiness
Basis of Evidence	Textual evidence (dalil naqli) and social observation	Textual evidence (dalil naqli) and philosophical argumentation
Contribution	Spiritual detoxification in modern society	Conceptual construction of Islamic happiness

F. Contribution to Contemporary Islamic Education

This study shows that the da’wah of both preachers brings about a transformation in spiritual education within the context of modern society. Through practical (UAS) and conceptual (UAH) approaches, it can be concluded that Islamic education is not merely the transfer of knowledge but also the healing of the soul. The main contribution of this study is to offer a new paradigm in contemporary Islamic education—namely, the integration of Islamic spirituality (dhikr, gratitude,

worship) with Islamic psychological approaches. This strengthens the idea that inner peace can be formed through the learning of Islamic values in both practical and reflective forms.

Conclusion

Based on the analysis presented, it can be concluded that inner peace in the Islamic perspective is an integrative condition that arises from spiritual strength, emotional stability, and mental awareness, which is formed through a close relationship with Allah SWT. The main indicators of inner peace include tawakal (complete submission to Allah), worship performed with *khusyuk* (devotion) and *tuma'ninah* (calmness), as well as gratitude that is maintained in all circumstances. These three elements not only form a solid spiritual foundation but also serve as mechanisms for strengthening the soul in facing the pressures of modern life.

This view is reinforced by the lectures of Ustadz Abdul Somad, who emphasizes the importance of *dhikr* (remembrance of Allah), reading the Qur'an, maintaining wudu (ablution), and performing prayers with *khusyuk* as the main means to attain inner peace. He refers to QS. Ar-Ra'd 28: "Alaa bidzikrillahi tathma'innul qulub" (Indeed, by the remembrance of Allah do hearts find peace), which explicitly states that only by remembering Allah can the heart find peace. UAS presents a practical approach that is relevant to the realities of the community amidst the pressures of social and urban life, with a focus on spiritual therapy that is easy for the general public to practice.

Meanwhile, Ustadz Adi Hidayat develops a more conceptual and philosophical approach. He asserts that inner peace results from deep spiritual awareness, consistent gratitude, and an understanding of life's essence as a form of test and divine blessing. Gratitude, according to his view, is an inner transformation that gives birth to a positive attitude, broad-mindedness, and resilience in living life. Prayer with *tuma'ninah*, according to UAH, serves as a means of spiritual training to avoid haste, to be more reflective, and full of awareness.

Thus, it can be concluded that the lectures of both ustadz represent two contemporary dakwah approaches to inner peace: UAS with a practical-transformative approach and UAH with a conceptual-reflective approach. Both offer spiritual solutions that not only address momentary restlessness but also build lasting and genuine inner peace.

The main contribution of this article is to present a synthesis between the theory of inner peace in Islam and contemporary dakwah practices, which can serve as a reference in the development of Islamic education—especially in building character and mental health of the community. In the context of modern life, which is fast-paced and full of pressure, the findings of this study emphasize the urgency of making Islamic values the main foundation in achieving inner peace, happiness in life, and salvation in both this world and the Hereafter.

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