



## Relatable Da'wah: Constructing Birrul Walidain Values in Hilman Fauzi's Digital Discourse

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### ABSTRACT

This study aims to understand how the *Akhlah Birrul Walidain* values are realized in the digital da'wah content of Ustadz Hilman Fauzi (UHF). Moral degradation and increasing conflict between the younger generation and the older generation in the digital era are exacerbated by the impact of social media. The main focus of this analysis is to examine the representation of Akhlak through three perspective Critical Discourse Analysis (CDA): Text, Discourse Practice, and Sociocultural Practice. The method used is qualitative descriptive analytical CDA, centered on video lectures delivered by UHF. The results show that UHF conveys the concept of birrul walidain with the main approach of 'Relatable Da'wah', a discursive strategy to maintain the relevance of Islamic morality in the public sphere. Textually, this discourse is characterized by pragmatic and non-dogmatic rhetoric, which connects moral obedience with worldly benefits, such as smooth sustenance and inner peace. This research helps redefine religious authority in the digital age by highlighting the shift from dogmatism to 'reliability', providing theoretical contributions to global Islamic communication studies in understanding the negotiation of traditional values on modern platforms.

**Keywords:** Critical Discourse Analysis, Norman Fairclough, *Birrul Walidain*, Digital Da'wah, Youth Morality

### INTRODUCTION

In the context of Islamic teachings, ethics (akhlak) plays a crucial and fundamental role, serving as the basis for maintaining balance between human relationships with God and social interactions. (Birher 2025; Kimball et al. 2013) (Akifah & Adami, 2025). One of the primary manifestations of these moral values is respect for parents (*birrul walidain*), which must be embodied in concrete actions and consistently implemented. This position in the hierarchy of Islamic obligations is very high, second only to obedience to God (Haleem 2025; Rinaldo 2019). The guidance contained in the Quran and the Hadith of the Prophet Muhammad (peace be upon him) provides clear instructions on how to behave, relate to others, and live life with dignity. The principles of akhlak in Islam encompass various aspects of life, including patience, honesty, compassion, and justice (Jusmaliah et al., 2025).

However, the development of global civilization and significant digital disruption have posed serious challenges to the preservation of these traditional values. Signs of moral decline among Indonesian youth have become increasingly apparent in recent years. Research shows significant changes in the dynamics of parent-child relationships, indicated by an increase in the frequency of conflict and a decline in the quality of communication between the parties (Hanifah et al., 2020). Field findings from various youth educational settings confirm that levels of conflict between adolescents and parents are high. This conflict is specifically caused by differing values, a lack of openness, and constructive dialogue (Siti amalia putri, 2025). Overall, these results demonstrate that the value of *birrul walidain* (devotion to parents) has experienced significant erosion, evident in concrete actions and behaviors that deviate from appropriate norms (Herman, 2025).

The consequences of this moral decline have serious psychological impacts. Research at the Bogor Agricultural Institute (IPB) indicates a link between parent-child disharmony and low self-confidence in adolescents, which can increase the risk of depression (Hadori et al., 2020). In addition to internal issues, social media also plays a major external factor influencing the behavior of the younger generation. Adolescents tend to be more influenced by the values of online content (Fian & Muhamad Slamet Yahya, 2024) The phenomenon of children's disrespectful behavior toward parents, such as yelling or sharing family problems for content, demonstrates that moral challenges in the digital age have become complex issues.

Facing this pressing situation, digital da'wah has emerged as a strategic tool to renew and strengthen moral values, particularly *birrul walidain* (good character) (Mibtadin 2023). Da'wah is a crucial component of Islamic teachings, serving to disseminate and communicate religious messages to the wider community (A'yun & 'Ubudiyah, 2025). The activity of preaching, in line with religious values and ideals, is a social event that is reasonable, clearly visible, observable, and an inseparable part of Divine provisions (Dwi Nanda Nasution & Thanh Huyen, 2026). The practice of da'wah in the modern era has evolved into a delivery of teachings that utilizes digital platforms efficiently (HTrilaksono et al., 2021). The use of digital media in da'wah allows Islamic messages to reach a broader and more diverse audience, without being limited by geographic constraints (Kasir & Awali, 2024). Da'wah today must be creative in order to provide benefits to the wider community, by utilizing media widely used by the Indonesian people, including platforms such as YouTube, which are often inseparable from everyday life (Zakiah et al., 2022). YouTube has become a highly effective platform for da'wah (Islamic outreach) for several important reasons. First, the platform reaches a massive audience. According to recent data, YouTube has over 2 billion monthly active users across diverse cultures and religions (Bari et al., 2025).

Ustadz Hilman Fauzi (UHF) is not just a local phenomenon, but rather part of the global trend of Popular Islam. (Slama & Barendregt, 2018) explains that the Muslim public in Southeast Asia is currently caught between religious politics and popular piety practices (online piety) mediated by digital technology. In this digital ecosystem, it emphasizes the emergence of new leadership roles that challenge traditional religious authority through online platforms. This money is called "Third Spaces," where religious identities are formed through interactions that transcend formal institutions. The dialogue between UHF's da'wah strategy and the concept of "Religious Commodification" is highly relevant, considering that moral messages are now often packaged to meet the logic of the market and digital platforms. (Slama & Barendregt, 2018)

Ustadz Hilman Fauzi (UHF) is a figure who consistently emphasizes the importance of respecting parents. His fame lies in his relaxed delivery, creating a friendly atmosphere known as "Teman Hijrah" (Hijrah Friend) and his ability to address audience concerns with practical religious solutions. The structure of this research is supported by the results of previous studies that identified three main areas: moral values, family dynamics, and the function of digital da'wah. The issue of birrul walidain was documented by (Fian and Muhamad Slamet Yahya, 2024) through findings regarding the increasing frequency of conflicts between adolescents and parents. Furthermore, the impact of social media on the internalization of values in adolescents is also a concern. Regarding discursive solutions, the transformation of digital da'wah (Islamic preaching) is described by (HTrilaksono et al., 2021). as a strategic step to revitalize morals. The emphasis on UHF is reinforced by mapping interpersonal styles and their solutions. In analyzing the construction of non-neutral da'wah messages, this study utilizes Fairclough's Critical Discourse Analysis (CDA), which investigates how language is used to justify or challenge power structures in social contexts.

Although the existence of digital da'wah and UHF styles has been mapped, limitations remain in the path to a more in-depth critical analysis. A gap in this research is the lack of critical analysis focused on how millennial da'wah (Islamic preachers) actively re-represent traditional moral values to make them acceptable to digital audiences. Previous studies often focus on describing communication methods without examining the ideology and framing mechanisms underlying the successful transfer of endangered moral values. The proposed scientific contribution (novelty) is the identification of Relatable Da'wah as the primary ideology of UHF. Relatability of Da'wah is defined as a specific discursive strategy, as stated by (Windarini & Hamdani, 2025) to ensure that Islamic moral narratives remain relevant and dominant in a public space filled with individualistic discourse. The main objective is to analyze the representation of morality in Ustadz Hilman Fauzi's da'wah content through three dimensions of AWK Fairclough's analysis, namely Text, Discourse Practice, and Sociocultural Practice.

## METHODS

This research employed a qualitative design with a descriptive-analytical method. Qualitative research delves into the rich textures of human experience and perspective, capturing contexts and nuances often lost in numerical translation (Lim, 2025). Qualitative methods were chosen because they provide in-depth insights into the ideologies and social contexts that influence language use. Content analysis was conducted based on the Critical Discourse Analysis (CDA) framework according to Fairclough's model.

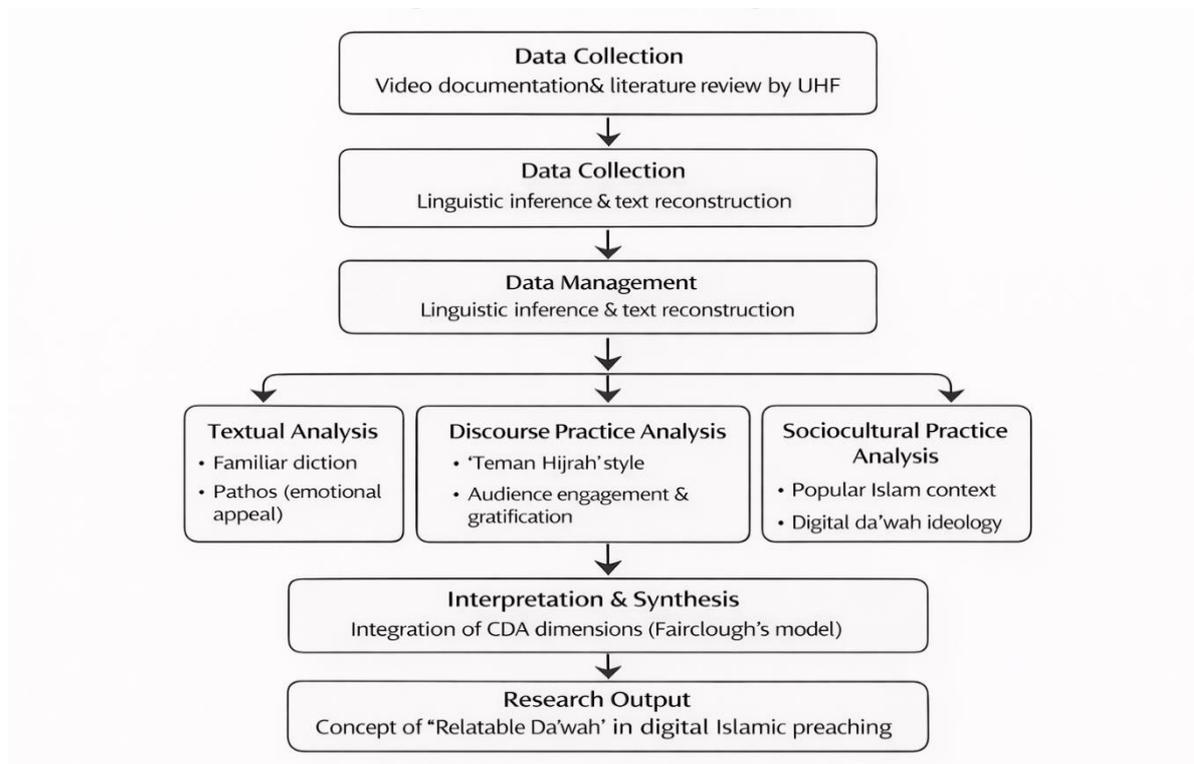
The formal object of this research involves the depiction of moral values (Akhlaq Birrul Walidain). The primary material object is a UHF lecture video found on YouTube titled 'Muliakan Orang Tua' (Glorifying Parents).

This study uses a qualitative design with the Critical Discourse Analysis (CDA) framework of Norman Fairclough's model (Windarini & Hamdani, 2025). . Figure 1 presents a structured methodological framework for this research, which employs a qualitative descriptive-analytical approach using the Critical Discourse Analysis (CDA) framework introduced by Norman Fairclough. This schematic illustrates the research stages, from acquiring study materials to formulating conceptual findings.

The initial stage was Data Search, which involved searching for and identifying core material in the form of a recording of a sermon by Ustadz Hanan Attaki titled "Glorify Parents" uploaded to YouTube. This video was selected based on its representation of

contemporary online da'wah (Islamic preaching) with a style of message delivery that appeals to the younger generation.

Figure 1. Research Flow Diagram



The next stage was Data Collection, which included video documentation and a search for related literature. In this phase, audiovisual recordings were collected as the primary source of the research, while academic references served to strengthen the theoretical and methodological foundations used.

The third stage was Data Management, which focused on the process of interpreting and restructuring spoken material. Due to the unavailability of official transcripts, analysis was conducted by converting speech into written form through linguistic inference, allowing for structured examination of the textual material. Once the study material is ready, the analysis process is carried out using Fairclough's three main dimensions of CDA, presented simultaneously in the diagram:

Textual Analysis, which examines linguistic aspects at the text level, including the choice of common diction, the use of emotional appeals (pathos), and the drawing of logical conclusions (logos). Discourse Practice Analysis, which examines how the text is constructed and received, particularly through the communication style of "Teman Hijrah," interactions with listeners, and strategies for achieving satisfaction in online da'wah messages.

Sociocultural Practice Analysis, which connects religious discourse with the broader social and cultural sphere, for example, popular Islamic trends and the ideological perspectives of digital da'wah in today's society. These three aspects are then integrated in the Interpretation and Drafting phase, which combines the results of the textual analysis, communication practices, and sociocultural practices to gain a holistic understanding according to Fairclough's CDA model.

The final stage is the Analysis Results, which presents a conceptual idea, "Down-to-Earth Da'wah," within the realm of Islamic messages in cyberspace. This concept explains how a combination of language strategies, delivery methods, and social contexts supports one another to create preaching that feels close, engaging, and relevant to digital audiences.

## **RESULTS AND DISCUSSION**

### **Descriptive Findings of Sociocultural Practices**

Morality is an inherent characteristic that drives individuals to act without the need for analysis or consideration (Handayani et al., 2022). UHF's development of the Morality narrative within a sociocultural context is a deliberate response to meet the rapidly evolving social needs of the digital age. At the heart of all this discourse is relatability, always combined with a pragmatic attitude. Strategically, UHF positions itself not as an authoritarian religious leader, but as a peer, referred to as a "Friend of Hijrah."

This approach has proven successful in bridging the psychological distance between traditional religious leaders and the younger generation, who generally reject rigid authority. UHF's communication method, which focuses on presenting practical solutions to audience anxieties, has created rhetorical dominance. After examining the text, it becomes clear that his rhetorical style tends to be pragmatic. In terms of pathos, or emotional appeal, UHF chooses subtle language to evoke sympathy. Meanwhile, in terms of logos, he makes a direct connection between devotion to parents and ease in earning a living (Anggit yuliyanti, 2024). Its primary goal is to maintain fundamental Islamic values, such as *birrul walidain*, relevant and dominant in everyday life. everyday life, while mitigating the influence of secular or individualistic discourses that can damage youth morals. Therefore, this discourse is critically understood as a 'social struggle' that successfully preserves the authority of religious morality amidst the ever-changing dynamics of the digital public.

### **Descriptive Findings of Discourse Practices**

In its production, UHF employs a highly interpersonal *tabligh* style; it chooses to convey profound moral messages in a light and empathetic manner. This shift indicates that UHF's authority (*ethos*) is no longer solely dependent on formal expertise, but is also strengthened by its ability to understand audience concerns and provide applicable religious solutions (Anggit yuliyanti, 2024). This inclusive and interactive approach significantly democratizes the preacher's authority, bringing UHF closer to the audience, in contrast to traditional *da'wah* methods, which are often one-way. Regarding Discourse Consumption, according to the Uses and Gratifications Theory (UGT) framework, audiences demonstrate motivations that go beyond mere spiritual needs; they actively seek satisfaction in the form of practical guidance and emotional comfort.

The discourse of *birrul walidain*, which UHF's content is promoted as the key to achieving a smooth livelihood or a solution to life's anxieties. With this practical packaging, UHF's content successfully transforms into a problem-solving tool relevant to the audience's daily challenges. This active engagement and positive response, in turn, reinforce the *Akhlak* message and strengthens UHF's legitimacy as a religious figure providing solutions in the eyes of the digital generation.

### **Descriptive Findings Text Dimension**

An analysis of UHF's language choices reveals a clear tendency toward rhetorical pragmatism in conveying the message of birrul walidain. In the Pathos (Emotional Touch) dimension, UHF consistently uses gentle, non-dogmatic language and places a strong emphasis on emotion. Rather than rigid religious terminology, UHF prefers motivating phrases and language that directly evoke empathy, such as deep regret or love for parents, with words like, "Learn to make your parents happy. Honor your parents, and Allah will honor your life, please your parents, and Allah will bless your life." This linguistic choice aims to encourage the mad'u (students) to do good not only because of formal religious demands, but also because of a strong emotional drive and the hope of a positive outcome.

Meanwhile, in the framing In the discourse aspect of Logos (Pragmatic Argument), a rhetorical pragmatism approach is clearly evident, linking moral actions directly to concrete, visible results. The core of this message emphasizes that children's devotion and obedience to their parents will bring tangible rewards, namely a steady stream of sustenance and God's blessing (Anggit yuliyanti, 2024). This deliberate Logos strategy combines both spiritual and material benefits, transforming the view of morality into a form of moral investment that offers tangible benefits both in this world and the hereafter. This approach is highly appealing to today's audience, who have a strong inclination towards practical and beneficial outcomes.

Table 1. Summary of Findings of Fairclough's Critical Discourse Analysis Model

Fairclough Dimensions	Key Findings (Description)	Data Inference Example (Linguistics/Practice)
Sociocultural Practices	Reliability Da'wah as the dominant ideology; Response to the digital moral crisis and individualism.	The figure of "Friends of Hijrah"; Discourse as a discursive 'social struggle'.
Discourse Practice	Production of democratized authority; Consumption of audiences seeking gratification (practical solutions).	Interpersonal style and empathy: Birrul Walidain as a means of problem-solving.

## DISCUSSION

### A Critical Analysis of the Ideology of Relatability and the Legitimization of Authority in Preaching

Preaching encompasses all activities aimed at inviting society to goodness and preventing it from evil, whether through speech, writing, images, or actions, using methods and media aligned with Islamic principles, with the hope of achieving happiness for humanity both in this world and the hereafter (Lestari, 2020). The relatability approach promoted by UHF goes beyond mere marketing and represents an active effort to strengthen the moral standing of religion in a public space increasingly populated by groups that reject traditional models of authority. The birrul walidain crisis is exacerbated by the spread of individualism and destructive online content, requiring religious authorities to adapt and become more connected to society to confront this negative discourse. This process, identified by Fairclough (Windarini & Hamdani, 2025) as the "social struggle" within discourse, demonstrates that the power of UHF's narrative lies in its ability to combine the absolute authority of knowledge with the relevance of authority.

UHF employs the "Friend of Hijrah" strategy, presenting itself as a relatively well-known religious figure. Unlike more traditional religious figures, UHF's popularity stems

from a pious image and emotional connections built on social media (Rohmatulloh et al., 2023). This gives rise to what has been termed "media religious capital," where the number of likes and shares is often considered more important than in-depth theological understanding (Raya, 2024).

However, an emphasis on the worldly benefits of worship can lead to the commercialization of religion. If the primary purpose of devotion to parents is merely to secure a living, the transcendental essence of sincerity can diminish. This trend aligns with Slama's (2024) notion of how digitalization accelerates the "instant fulfillment of religious needs" for active urban communities. (Rohmatulloh et al., 2023). By creating the persona of "Friends of Hijrah," UHF successfully maintained Islamic ideological values (ethics of Akhlak) while adopting an open communication style, thus generating a strong rhetorical influence among the digital generation. This critical adaptation is key to keeping traditional Islamic values relevant amidst significant cultural change.

### **Rhetorical Pragmatism and the Commodification of Moral Values**

The clear connection between adherence to birrul walidain and the smooth flow of sustenance is central to UHF's rhetorical pragmatism. This Logos strategy fundamentally positions Akhlak as a moral investment offering tangible benefits, an appealing concept to a modern audience focused on results and efficiency. However, a critical analysis needs to consider the potential consequences of this framework. If the primary motivation for carrying out birrul walidain is driven by the hope of material gains (such as smooth flow of sustenance), there is the potential for religious motivation to shift from pure, sincere worship to utilitarianism.

This phenomenon reflects the commodification of spirituality, where moral values are assessed based on worldly benefits received, potentially creating conflict with traditional Islamic ethics, which strongly emphasize the importance of sincerity or monotheism in deeds. While this approach has proven highly effective in resolving the moral crisis, it is important to continue investigating whether this overemphasis on pragmatic aspects could unwittingly diminish the supposedly transcendental dimension of morality. (Amin et al., 2020)

### **Democratization of Authority and the Effectiveness of Digital Da'wah**

The significant shift in UHF authority, from authority based solely on theoretical knowledge to authority supported by problem-solving skills, reflects the democratization of the role of preachers in the digital world. Today, the success of modern da'wah is measured by its ability to meet the audience's demand for practical guidance. In the context of AWK, the power relationship between da'i and mad'u has undergone adjustment; today's da'i acts as a relevant resource or counselor, rather than a hierarchical figure holding absolute truth. Thus, the interpersonal and empathetic approach employed by UHF is a crucial element that differentiates successful digital da'wah from conventional methods. This success is driven not only by the effectiveness of digital media but also by the changing structural role of the da'wah itself, which allows for the transmission of moral values to the younger generation in a contextual and relevant manner.

## **CONCLUSION**

Based on a critical discourse study using Fairclough's approach, it can be concluded that the representation of the Akhlak Birrul Walidain values in Ustadz Hilman Fauzi's material is highly contextualized, solution-focused, and supported by the ideology of Relatable Da'wah. This discourse has proven to be a strategic discursive intervention in addressing the Birrul Walidain crisis occurring in the digital era. Specifically, the Discourse

Text Dimension is characterized by pragmatic rhetoric that combines familiar language with a presentation style that connects moral obedience to solving everyday problems. The Discourse Practice is successfully generated through an interpersonal style that creates an environment that effectively meets the audience's need for practical guidance. Finally, the Sociocultural Practice is dominated by the ideology of Relatable Da'wah, which functions as a "social struggle" strategy to maintain the relevance and dominance of Akhlak values amidst a major shift in digital culture.

It can be stated that Ustadz Hilman Fauzi's depiction of the value of birrul walidain is highly contextualized through the concept of "Relatable Da'wah." This approach succeeds as a discursive effort to maintain the relevance of Islamic morality in the digital age, yet it still holds important caveats regarding the potential simplification of religious meaning due to the more pragmatic logic of platforms. Overall, this UHF da'wah model has proven highly effective in facilitating the delivery of moral values to the younger generation in a relevant and contextual manner.

### **Declaration of AI and AI-Assisted Technologies in the Writing Process**

In the course of preparing this manuscript, the authors made limited use of ChatGPT & Gemini as a supporting tool to improve linguistic clarity and to help structure ideas more coherently. All outputs generated with the assistance of this AI tool were carefully examined, refined, and rewritten by the authors. The authors take full responsibility for the accuracy, originality, and academic integrity of the final manuscript.

### **CRedit Authorship Contribution Statement**

Authorship contributions are reported following the CRedit (Contributor Roles Taxonomy) system. Each author's specific role in the research and writing process should be identified clearly. The contributions of each author are described in accordance with the **CRedit (Contributor Roles Taxonomy)** framework.

- a. **Siti Fatimah:** Conceptualization, Data Collection and Curation, Investigation, Formal Analysis, Methodology Development, Draft Writing, Manuscript Review and Editing.
- b. **Nirwan Syafrin:** Supervision, Validation of Findings, Project Coordination, Manuscript Review and Editing.
- c. **Dewi Anggrayni:** Technical Support (Software), Data Visualization, Resource Provision, Manuscript Review and Editing.

### **Declaration of Competing Interest**

The authors declare that there are no financial interests, personal relationships, or other potential conflicts that could have influenced the research or the preparation of this manuscript. This study was conducted independently and without involvement from external institutions or funding bodies.

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### Data Availability Statement

The data that support the findings of this study are not publicly archived but can be made available by the corresponding author upon reasonable request for academic and research purposes.

### Funding Statement

This research was conducted without financial assistance from any funding agency, institution, or organization. All research activities were supported using the authors' personal resources.

### Ethical Approval Statement

His study employed a qualitative content analysis of publicly accessible digital materials. As the research did not involve direct interaction with human participants, personal data collection, or the use of sensitive or private information, formal ethical approval was not required. Nevertheless, the study adhered to established ethical research principles, including responsible data use, respect for creators' rights, and accurate representation of the analyzed content.

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