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## Original Article

### Judicial Guidelines in The Holy Qur'an: A Content Analysis of Tafsir on 'Adi Hidayat Official' YouTube Channel

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**Abstract:** The purpose of this article is to examine the formulation of guidelines for judges in The Holy Qur'an presented by Ustādh Adi Hidayat. The Holy Qur'an, which acts as a *hudān* for Muslims, needs to be revealed because it contains a lot of guidance in living life, especially for judges who have a big responsibility in deciding a case. The method of research is qualitative with content analysis, the primary data sources is in the form of videos on the YouTube channel 'Adi Hidayat Official'. The secondary data comes from several scientific literatures such as books, articles, and journals with similar themes. This study concludes that there are at least several words of judge juxtaposed with the name of Allah in The Holy Qur'an which according to Ustādh Adi Hidayat can be derived as guidelines for judges in carrying out their duties, they are: the word *Hakīm* with '*Azīz* which refers to closeness to Allah, *Hakīm* with '*Alīm* which is related to knowledge, *Hakīm* with *Hamīd* which is related to ethics and morals, *Hakīm* with *Wāsī'an* which is related to breadth of view, *Hakīm* with *Khabīr* which is related to accuracy, and *Hakīm* with *Tawwābun* which is related to guidance on the right path. The accumulation of several impressions of this verse will culminate in the creation of wisdom. So that the instructions that Allah revealed in The Holy Qur'an if carried out optimally will bring a judge in an honorable position before Allah and His creatures.

**Keywords:** Adi Hidayat, Guidelines, Judge, *Hakīm*, YouTube, Tafsir.

**Introduction:** A judge is an official in the state judiciary who is authorized by law to judge a case. The Law Indonesia on Judicial Power Number 4-year 2004 explains that judges are obliged to understand and comply with the values and principles of law that exist in society. Judges who act as one of the Legal Apparatus or law enforcement officers also have moral standards or often referred to as a code of ethics as a professionalism symbol. However, in reality there are often deviations and abuses by the legal profession, especially in the profession of judges, so that the assumption and assessment of society always has a negative connotation.<sup>1</sup> This inevitability occurs due to law enforcement officials, especially a judge who has not been able to live and apply his professional code of ethics properly.<sup>2</sup>

As main reference of Muslims in living on this earth, The Holy Qur'an contains a lot of guidance in answering various problems since it was first revealed. And in its development, the study of The Holy Qur'an known as tafsir has also undergone a transformation. Starting from the oral tradition with the Prophet (*Ḥaḍrat Muhammad*

*Rasūlullah Khātām un Nabīyyīn Ṣallallahu ‘alaihi wa ‘alā Ālihi wa Aṣḥābihi wa Ṣallam*) as the figure who first interpreted The Holy Qur’ān to the companions, then the tradition developed in the form of writing which can be found in the interpretive works of classical and contemporary scholars. Turning to the present which is very closely aligned with the sophistication of technology which becomes a new chapter for the study of tafsīr where tafsīr can be easily found in applications and other social media platforms.<sup>3</sup> This is a necessity that cannot be rejected because the flow of globalization and modernization is always dynamic. And one of the many figures who are quite active on social media in grounding and preaching the interpretation of The Holy Qur’ān is Ustādh Adi Hidayat on his YouTube channel.<sup>4</sup>

The reason for choosing and making Ustādh Adi Hidayat the object of study in this paper is due to several things. First, his scientific background which indeed focuses on the field of Qur’anic studies. Second, the style he brings in delivering the study material is very detailed and systematic. Third, Ustādh Adi Hidayat is one of the many Ustādh who is quite famous in the Indonesian public and is quite active in conveying Islamic studies, especially in the field of tafsīr. This can be observed in the graph of the number of subscribers on the YouTube channel 'Adi Hidayat Official' which has reached 5.13 million subscribers, the uploaded videos have reached 2.2 thousand, and the total number of views has reached 457 million times until this writing was made by the author. And the fourth reason, some of Ustādh Adi Hidayat's videos on his YouTube channel formulate instructions and guidelines for a judge in The Holy Qur’ān so that judges maintain their integrity in addition to implementing their code of ethics properly, in line with the theme of the author's study.

Regarding previous studies that are similar to this paper, at least the author divides these studies into two categories. First, regarding judicial studies related to the code of ethics of the judge's profession; and second, regarding the study of Ustādh Adi Hidayat's lectures on social media, especially on his YouTube channel. In the first category, studies related to the professional ethics of judges both in professional and Islamic perspectives tend to focus on how professional ethics and behavior for judges. Such as the study written by Aunur Rohim Faqih entitled *Kode Etik dan Pedoman Perilaku Hakim* (Code of Ethics and Code of Conduct for Judges) which concluded that there are several ideal behaviors that must be carried out by judges, namely broad-minded, fair, honest, wise and prudent, independent, high integrity, responsible, upholding self-respect, and being able to behave professionally.<sup>5</sup> Next is research was conducted by Siti Zulaikha entitled Professional Ethics of Judges in the Perspective of Islamic Law,<sup>6</sup> Achmad Khoiri entitled Analysis of the Professional Ethics of Judges in Indonesia in the Perspective of Islamic Law<sup>7</sup>, and Rabiatul Hidayah entitled Professional Ethics of Judges in the Perspective of Islamic Law.<sup>8</sup> According to the authors' review, the studies above have almost the close conclusion, that in the formulation of the professional code of ethics for judges there is an ethical foundation and Islamic values derived from Qur’ān so that these points can be in line with the Islamic ethical system. These include truth (honesty), justice, free will, and responsibility.

Meanwhile, in the second category is existing studies on The Holy Qur’ānic verses on a theme discussed by Ustādh Adi Hidayat on his YouTube channel. Such as a study entitled Interpretation of the Meaning of Kaffah Islam written by Nurun Nisa Baihaqi,<sup>9</sup> Al-Qur'an as *Syifā'* (Medicine) for the Covid-19 Outbreak written by Achmad Fawaid in 2022,<sup>10</sup> Seven Practices to Get Paradise Firdaus written by Harun Arrasyid in 2022,<sup>11</sup> and

Esoteric (*Batīniyah*) Interpretation of Prayer Verses: An Analysis of Tafsīr Syafahi Adi Hidayat on YouTube by Luthviah Romziana.<sup>12</sup> Based on the two categories above, no writings have been found that discuss how The Holy Qur'ān formulates instructions and guidelines for judges in carrying out their duties based on Ustādh Adi Hidayat's perspective. This paper tries to analyze how Ustādh Adi Hidayat's perspective in formulating instructions and guidelines for a judge as a court decision maker in accordance with The Holy Qur'ān. Because in fact a judge is not an angel, but just an ordinary human being, sometimes they will potentially make mistakes because they are influenced by several external and internal factors.

**Research Method:** A qualitative with a descriptive analysis method is used in the process of collecting and processing data in this study, a descriptive qualitative approach is a research approach by accumulating data that includes words and images to study phenomena and solve a problem based on facts and then analyzed in depth.<sup>13</sup> To conduct a study of this paper, the authors uses content analysis theory, which is a research technique that aims to obtain an objective and systematic description of the message content in a medium. The primary data used is videos on the YouTube channel 'Adi Hidayat Official' related to the theme of the judiciary, specifically on the content of 'Instructions and Guidelines for Judges in The Holy Qur'ān and Hadith' uploaded on October 31, 2022, and 'Bernas...Tausiyyah UAH in Front of the Judges' uploaded on January 12, 2023. Meanwhile, the secondary data is based on scientific literature including printed books, articles, and journals that are similar to the discussion.

## Result And Discussions:

**The Existence of Judges in The Holy Qur'ān:** There are at least 8 repetitions in The Holy Qur'ān regarding the command to explore the suitability of the Book of Allah in deciding a law.<sup>14</sup> This indicates that God's revelation must be used as the first and even the main benchmark for a judge in deciding or determining a law. For the next, when the law related to a case is not found in The Holy Qur'ān, the hadith becomes the second reference after it. And if there is still no solution and law in it, then the judge is allowed to do *ijtihād* in determining the law of a case.<sup>15</sup> This command can be examined in Q.S. Al-Maidah [5]: 48

“And We have revealed to you, [O Muḥammad], the Book [i.e., the Qur'ān] in truth, confirming that which preceded it of the Scripture and as a criterion over it. So, judge between them by what Allāh has revealed and do not follow their inclinations away from what has come to you of the truth.”

Allah also mentions how in making a decision on a case, especially for a judge when carrying out his profession, he must maintain a just law by not following lust<sup>16</sup> in Q.S. Shad [38]: 26 which reads:

“[We said], "O David, indeed We have made you a successor upon the earth, so judge between the people in truth and do not follow [your own] desire, as it will lead you astray from the way of Allāh.”

Q.S. An-Nisa' [4]: 35 mentions the duty of a judge in handling civil matters, namely by offering the principle of peace to the two parties concerned. The following is the word of Allah:

“And if you fear dissension between the two, send an arbitrator from his people and an arbitrator from her people. If they both desire reconciliation, Allāh will cause it between them. Indeed, Allāh is ever Knowing and Aware.”

The peacemaker referred to here refers to the role of a judge. The understanding that can be taken from the verse is the effort to offer peace that must be done by judges, especially in civil matters. One of the good intentions that can be done by judges when faced with the problem of husband and wife who want to divorce is to seek peace to both parties by giving advice so that the problem can be resolved and the harmony of the relationship can be re-established.

Regarding judges who are not trustworthy when carrying out their duties, The Holy Qur’ān has also mentioned in Q.S. Al-Baqarah [2]: 188 which reads:

“And do not consume one another's wealth unjustly or send it [in bribery]”

Allah explains that taking property owned by others using wrongful means is strictly prohibited. When contextualized in the current era, this action refers to corruption, cheating, and robbery. While the prohibition of bringing affairs (wealth) to the judge is equated with bribing or giving bribes to a judge in order to legalize or be able to take part of someone else's property.

In addition to the previous verses, the word judge is also found in Q.S. Yunus [10]: 1 where there is something interesting here because the editorial words judge and wisdom are related to each other. Allah says:

“Alif-Lām-Ra. These are the verses of the Book, rich in wisdom.”

The verse listed above about the word judge actually refers to the content of The Holy Qur’ān which is full of wisdom.<sup>17</sup> Based on general understanding, the meaning of the word *hikmah* is wisdom (which comes from God); magic; or the depth of a meaning (benefit). The concept of wisdom that is widely juxtaposed with the word *hikmah* here contains at least two meanings, namely good at using reason and intellect (leading to experience and knowledge); as well as proficiency in acting when faced with a difficulty and so on.<sup>18</sup> While linguistically, the word *al-hikmah* can be interpreted by using knowledge to know the essence of something. Some scholars explain that wisdom acts as knowledge that prevents the mixing of something that has bad value with something that has good value. So that in short, wisdom can be interpreted as knowing and understanding the secrets and benefits of something, especially regarding religious law, sharia, and moral values and their meanings. And the title of *al-Hakīm* will never be attached to a person if he only carries out a thing or action without seeing and understanding the good and bad of the action.<sup>19</sup>

Al-Raghib al-Ishfahani states that *al-Hikmah* is using knowledge and reason to reach the truth.<sup>20</sup> Someone who is given the gift of knowledge by Allah on how to approach something good and avoid something bad, then it is certain that he has gained wisdom.<sup>21</sup> There are at least 2010 words of wisdom in The Holy Qur’ān with various grammatical forms. The word wisdom with the original grammatical form amounts to at least 20 times. While wisdom with various derivatives is repeated once with the phrase *hakama*, 11 times in the phrase *hukmān*, 53 times in the phrase *hukm*, 23 times in the phrase *yahkumu*, 3 times in the phrase *ahkām*, and 81 times in the word *Hakīm*. The



whole word of wisdom with various grammatical forms and derivations when categorized based on verses and surahs is spread across 12 surahs and 19 verses in The Holy Qur'ān.<sup>22</sup>

The close connection between the words *hukm* and *hikmah* is because they share the same root word, *hakama*. The difference between these two words lies in the scope of their meaning. The word *al-hukm* (law) has a wider scope than wisdom because not all laws are categorized as wisdom, while every wisdom must have legal content in it.<sup>23</sup> A law enforcer (judge) in Islam is required to be able to realize justice as a form of responsibility for the mandate that has been given to him. And this justice will be realized in every judge's decision if a judge has embedded trustworthiness in carrying out his duties. Allah has mentioned judges as one of the special professions because not everyone can accept the mandate fairly in every decision in Q.S. An-Nisa [4]: 58 which reads:

“Indeed, Allāh commands you to render trusts to whom they are due and when you judge between people to judge with justice.”

The verse indicates that the position of judge as a decision maker on a case must be given and entrusted to someone who has expertise in the field and is trustworthy. A judge who is trustworthy in carrying out his duties will always put things where they should be, in accordance with the concept of truth and justice without adding or subtracting. So that intervention from any party will not shake the judge's principles in providing fair and wise decisions.<sup>24</sup> God makes the position of the judge special because the judge is described as a representative of God whose duty is to uphold the law and justice on earth.

In the Islamic concept, the orientation of the judge's decision must lead to the values of justice and truth because the judge acts as a law enforcer who in every decision dare to act on behalf of God. So that someone who works as a judge must really be able to uphold moral ethics because the activities he does are not only worldly, but include the hereafter as well. That is, Islam indirectly says that not only the economic aspect can be seen from the activity of working in a particular profession, but worship is also included in it. And the profession of law enforcement and decision-making undertaken by a judge is one of the professions that will be held accountable by Allah in the hereafter.<sup>25</sup>

**Ustādh Adi Hidayat's Interpretation on Guidelines for Judges in The Holy Qur'ān:** Formulating the instructions and guidelines for judges contained in The Holy Qur'ān, Ustādh Adi Hidayat first explained the word judge, which in terms of language is a word derived from wisdom.<sup>26</sup> One of The Holy Qur'ānic verses he took to explain this wisdom was Q.S. An-Nahl [16]: 125 which reads:

“Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best.”

He explained that this wisdom has at least three main meanings. First, it is congruence between words and deeds. Second, the peak of deep knowledge so as to understand an essence broadly. This is in accordance with Q.S. Al-Baqarah [2]: 267-269. Third, wisdom which is the culmination of deep knowledge as in the second sense. The accumulation of these three notions will make someone who has this wisdom called a judge. And this judge becomes one of the attributes of Allah in Asmaul Husna because everything Allah

says must be true, all the peaks of knowledge only Allah has, and all wisdom only exists in Allah.<sup>27</sup>

After the three meanings of the content of wisdom were explained by Ustādh Adi Hidayat in detail, he then explained that all the characteristics of wisdom when attached to an owner or a person will change into a judge. When a judge gives a decision or action on a case, it will be called a law. Then Ustādh Adi Hidayat explained that in The Holy Qur'ān, all the words judge never stand alone. At least there are several words of judge paired with other *lafaz* which are arranged systematically with high precision,<sup>28</sup> which is attached to the attributes that Allah has where this refers to Asmaul Husna. Here he emphasized that Asmāul Husna is not just the 99 names of Allah that are commonly mentioned to accompany prayers, but the best names that Allah revealed to learn which can later guide how humans should behave in their daily lives.



Figure 1: Content titled “Instructions and Guidelines for Judges in The Holy Qur’ān and Sunnah - Ustādh Adi Hidayat”

Ustādh Adi Hidayat summarized and formulated several words of judges in The Holy Qur’ān which have the best pair of names borne by Allah, which if studied and exemplified properly, the essence of judges in accordance with Allah's commands can be derived guidance, including:<sup>29</sup>

1. **Judge with ‘Azīz (Q.S. Al-Baqarah [2]: 129):** There are at least 25 times the word judge is paired with ‘Azīz in The Holy Qur’ān. The origin of the word ‘Azīz is *Izzah* which means high, great, powerful, and honorable. When the word Izzah is attached to an object, including creatures, it changes its name to ‘Azīz. The word judge when attached to the nature of ‘Azīz seems to provide a narrative and impression that the judge who is able to accumulate the qualities of wisdom makes the judge elevated by Allah to an honorable and high position so that it has the potential to have its own majesty and power that is not owned by other professions.

Ustādh Adi Hidayat then made a formula that can be implemented by judges if they want to gain honor before Allah in carrying out their duties, namely by building closeness to Allah (spiritual strength) and following the guidance of The Holy Qur'ān and Sunnah, one of which is by maintaining prayer. Furthermore, he said that there are 40 *rak'aāt* (unit) of prayer in a day which, if done consistently, will guarantee a person's ease and comfort in life in the world. Among the details of the *rak'ahs* are 17 *rak'aāt* of 5 fardzu prayers, 11 *rak'aāt* of tahajud prayers, and 12 *rak'aāt* of *rawātib* sunnah prayers (2 *rak'aāt* before shubuh, 4 *rak'aāt* before dhuhur, 2 *rak'aāt* after dhuhur, 2 *rak'aāt* after maghrib, and 2 *rak'aāt* after isya'). If a judge is able to implement this formulation from The Holy Qur'ān, it will guarantee him spiritual preservation that results in moral values.<sup>30</sup>

2. **Judge with “*Alīm* (Q.S. Al-An'am [6]: 83):** The pairing of the word judge with '*Alīm* is recorded at least 20 times in The Holy Qur'ān. The origin of the word "*Alīm* is Knowledge which means knowledge or insight. Allah attached the word "*Alīm* to the judge to give the impression that if a judge wants to be honored and elevated, a judge must have knowledge or insight and continue to add to it so that it becomes deeper. Ustādh Adi Hidayat explained that The Holy Qur'ān gives a message for judges to increase their knowledge because the wisdom that arises from the word wisdom which is the nature of the judge will only be obtained by those with broad insight.
3. **Judge with with *Hamīd* (Q.S. Fussilat [41]: 42):** *Hamīd* is a word derived from *alhamdu* which means having praiseworthy ethics. *Hamīd* does not only mean praise, but it comes from good attitudes and traits and from that goodness ethically and morally gives birth to praise. Allah attached the word judge with *Hamīd* to give the impression that a judge does not only need knowledge to be honorable, but also must have good moral ethics, such as patience, help, honesty, hard work, and have good behavior socially, both to Muslims and non-Muslims. One of the ways to have good moral ethics is to approach Allah (prayer) which will lead to good behavior and actions towards fellow humans and at the same time, good moral ethics will be built by rejecting things that can tarnish honor and degrade the position such as accepting bribes.
4. **Judge with *Wāsi'an* (Q.S. An-Nisa' [4]: 130):** The pairing of the word judge with *Wāsi'an* is only mentioned once in The Holy Qur'ān. The word *Wāsi'an* here means broad, fair, and able to look at anyone with the same view. Ustādh Adi Hidayat explained that *Wāsi'an* does not only mean broad, but gives the impression that the wise nature of *al-Hakīm* will only be obtained if it positions all those handled in the same concept. It does not discriminate against anything and anyone in decision-making and adheres to the principles of justice and wisdom.
5. **Judge with *Khabīr* (Q.S. Al-An'am [6]: 73):** The word judge juxtaposed with *Khabīr* is mentioned only once in The Holy Qur'ān. *Khabīr* itself means meticulous. Ustādh Adi Hidayat said that Allah juxtaposed the word judge with *Khabīr* as if to give the impression that a judge must be careful when faced with a situation to decide a case and not let anyone be harmed by the decision.
6. **Judge with *Tawwābun* (Q.S. An-Nur [24]: 10):** In The Holy Qur'ān, there is only one mention of the word *Tawwāb* alongside judge. *Tawwāb* itself comes from the word repentance which means returning to the right path. A person who guides others



from error to righteousness is called Tawwab. Allah placed the word judge with Tawwab as if to suggest that all the attributes of wisdom are directed at giving decisions and guidance that return people to the right path. So that the law comes out not to hurt or persecute others.

Ustādh Adi Hidayat explained that if the noble qualities above are accumulated into one, the peak is in wisdom which is in accordance with the word wisdom. It is hoped that someone who works as a judge and becomes a representative of Allah can be wise and maximally accommodate the noble qualities that are juxtaposed with the name of Allah, so that the decisions and actions taken to make laws do not deviate from Allah's rules, then at the end of his material, he mentioned Q.S. Ali Imran [3]: 26

Here he said that if Allah entrusts a position, it is only a entrustment. The following is a transcript of Ustādh Adi Hidayat's lecture:

“What is important to realize, if there is a position attached to us no matter how small, it is entrusted and by the will of Allah. No matter how hard we try in the wrong way, we will never get it. That is the first moral message from The Holy Qur’ān that God entrusts. Moreover, we say that we are God's representatives. If we can maintain the nature of this wisdom well, accumulate knowledge, and maintain moral ethics well, then the state of ourselves and the institution attached to us will be elevated honorably.”<sup>31</sup>

He went on to explain that if a judge encounters a test, there are several solutions that The Holy Qur’ān offers. Here are some of them:

1. **Q.S. Ali Imran [3]: 142:** Here he explains that success is directly proportional to the test. The following transcript is quoted from Ustādh Adi Hidayat's lecture:

“Jannah is the success we want to achieve but have not yet seen. The peak is called heaven. The success of the hereafter that we have not seen, therefore it is called Jannah. But the success of the world that we want to achieve and have not seen is also called heaven in The Holy Qur’ān. If we pull it into our current passion, do the ladies and gentlemen in the court want to be successful just like that? In their career, yes? In their impression, in their honor? While no test has been passed. So that it turns out, success is directly proportional to the test.”<sup>32</sup>

Ustādh Adi Hidayat then gave the key to the above verse when a judge's life is faced with a test. First, accept it patiently and gracefully. Second, be serious where this will have three roots. (1) *Ijtihād*, which is seriousness in conducting evaluations to reorganize and improve the vision. (2) *Jihād*, which is the earnestness to execute the plans that have been prepared. (3) *Mujāhadah*, which is building positive emotional strength and eliminating negative impressions that prevent from moving forward.

2. **Q.S. Al-Baqarah [2]: 286:** Ustādh Adi Hidayat said that Allah will not give a test to a servant unless the servant is considered capable of dealing with it. The test given by Allah is not to give a burden to a servant, but Allah wants to raise the degree of a servant from the previous condition to a higher degree that His servant has never imagined.

3. **Q.S. Al-Inshirah [94]: 5-6:** Ustādh Adi Hidayat explained that the whole of Surah al-Insyirah can provide solutions to humans when they are tested, especially for judges who in making a decision on a case will certainly be tested by many trials. The solution that this surah reveals is to be patient and remain patient when the test approaches and is accompanied by optimism that there must be a solution to the test or there will be ease after difficulty.

**The Mufasssirs' Interpretation of the Word *Hakīm* in The Holy Qur'ān:** As a comparison to the interpretation made by Ustādh Adi Hidayat some references from several other mufasssirs, both from the classical and contemporary eras so that this study can be more comprehensive in presenting data. From the classical era, the author took the commentaries by Ibn Kathir and At-Tabari. While from the middle and contemporary era, the author took the interpretation of Fakhruddin Ar-Razi and Ibn Ashur. The following are the interpretations of the mufasssirs on the verse used by Ustādh Adi Hidayat in deriving instructions and guidelines for judges.

1. **Hakīm with 'Azīz (Q.S. Al-Baqarah [2]: 129):** Ibn Kathir explained that *al-'Azīz* here means the Almighty who is able to do everything. Meanwhile, Hakīm means the All-Wise in actions and words and puts everything in its proper place because of His knowledge and justice.<sup>33</sup> At-Tabari interpreted *al-'Azīz* as the Almighty who cannot be hindered by His will. While Hakīm is interpreted as the All-Wise One who in managing everything does not contain errors and shortcomings.<sup>34</sup> Examining the meaning of other mufasssirs, Ar-Razi interprets the word 'Azīz as the Almighty who cannot be defeated, while the word Hakīm is interpreted as the Wise One who is not negligent towards something. As for this wise judge, if it is meant in the sense of knowledge, then this is one of the attributes possessed by Allah. If it is meant in the sense of Omnipotence, then this is perfection. If it means wisdom, then the attributes of 'Azīz and Hakīm are not attributes of Allah that are eternal, incontrovertible, and certain. Rather, they are impermanent, contradictory and relative attributes whose relation depends on the effect produced by the doer.<sup>35</sup> Ibn Ashur, on the other hand, argues that the expression of the word 'Azīz juxtaposed with Hakīm here is nothing but a preamble to bring the answer closer, meaning that Allah is not overwhelmed by great things and nothing is beyond the reach of Allah's knowledge and wisdom.<sup>36</sup>
2. **Hakīm with 'Alīm (Q.S. Al-An'am [6]: 83):** In interpreting the pairing of the word Hakīm with 'Alīm in this verse, Ibn Kathir explains that Allah is Wise in His words and deeds and knows who He will guide and who He will mislead.<sup>37</sup> At-Tabari writes in his tafsīr that the meaning of Wise and All-Knowing is that Allah is wise in managing His creation and knows what happens to His messengers and those sent to them. Whether the nations remain in disbelief and perish because of it, or they repent and return to obey Allah.<sup>38</sup> Meanwhile, Ar-Razi revealed that the meaning of this wording is that Allah will raise the status of whoever He wants based on wisdom and knowledge, not based on lust or arbitrariness because Allah's actions are free from impossibilities, damage, and falsehood.<sup>39</sup> As for Ibn Ashur in interpreting this pairing is nothing but an explanatory interpolation that Allah knows who is entitled and deserves a high degree. The word *arīf* (judge) takes precedence over the word knowledge because it is the embodiment of wisdom, indicating that wisdom is closely related to knowledge itself.<sup>40</sup>
3. **Hakīm with Hamīd (Q.S. Fussilat [41]: 42):** Ibn Kathir interprets the pairing of these two words as wise in words and deeds and praiseworthy in all that he commands and prohibits.<sup>41</sup> While At-Tabari gives the meaning of Hakīm with wise in regulating and

directing His servants to goodness and *Hamīd* with the Most Praiseworthy for His favors to them.<sup>42</sup> As for Ar-Razi, he interpreted *Hakīm* as the Most Wises in all circumstances and His actions, while *Hamīd* as the Most Praiseworthy for all His creatures because of His many favors and gifts. That is why Allah made Praise be to Allah, the Lord of the Worlds, the opening line of His words and informed that the final words of the dwellers of Paradise will be *Alhamdulillah*.<sup>43</sup> Ibn Ashur explains that The Holy Qur'ān is the revelation of the praiseworthy, and the praiseworthy is the one who is praised the most, namely Allah. Therefore, the words revealed from Him deserve praise because they contain guidance to many good things that will lead the doer to praise as well, unlike the polytheists. The use of this adjective shows the ignorance of those who deny the Qur'ān and have deprived themselves of good fortune in this world and the Hereafter.<sup>44</sup>

4. **Hakīm with *Wāsi'an* (Q.S. An-Nisa' [4]: 130):** In interpreting the pairing of the word *Wāsi'an* with *Hakīm* in this verse, Ibn Kathir reveals that the meaning is that Allah is All-Wide and Wise in all His actions, destinies, and laws.<sup>45</sup> As for At-Tabari, the interpretation of the Most Comprehensive here refers to the sustenance given by Allah to His creatures and wise in determining the law.<sup>46</sup> Meanwhile, Ar-Razi in his tafsīr interprets *Wāsi'an* here as the Most Comprehensive in all perfection, not only limited to the Most Comprehensive of something specific in terms of sustenance, favor, or in terms of affection.<sup>47</sup> Whereas Ibn Ashur in interpreting the Most Comprehensive in this verse refers to His bounty given to His creatures.<sup>48</sup>
5. **Hakīm with *Khabīr* (Q.S. Al-An'am [6]: 73):** At-Tabari in his interpretation reveals that the Judge here means the All-Wise in regulating and directing His creation from nothing to existence, as well as rewarding and punishing. Meanwhile, the word *Khabīr* here means that Allah is the One who watches over everything that humans do and produce, both from good and bad deeds. And Allah keeps it for later accountability for everything.<sup>49</sup> As for Ar-Razi in interpreting *Hakīm* here as correct in his actions (wise), while '*Alīm* or knowledgeable is interpreted as knowing reality without confusion or ambiguity.<sup>50</sup> While Ibn Ashur interprets *Khabīr* as the All-Knowing of the unseen. So, when juxtaposed with *Hakīm*, these two attributes combine the perfection of creation that shows the greatness of Allah with knowledge of everything, both visible and hidden (accuracy).<sup>51</sup>
6. **Hakīm with *Tawwābun* (Q.S. An-Nur [24]: 10):** At-Tabari interprets the pairing of the word *Hakīm* with *Tawwābun* to mean that if it were not for the grace and mercy of Allah, because Allah is Forgiving and Merciful, and because Allah is Wise, Allah would punish people for their sins and expose them openly. But Allah hides the sins of the people because of His compassion, so the people should be grateful for this blessing and leave whatever He forbids.<sup>52</sup> As for Ibn Ashur in his tafsīr, this verse contains the kindness and compassion of Allah who forgives those who repent and shows the perfection of His wisdom. Ibn Ashur also said that the pairing of the adjective wise with the adjective repent here indicates the wisdom of this repentance, namely human reconciliation or efforts to improve a certain human condition to its original state.<sup>53</sup>

From some of the interpretations by the mufasssirs above, a common thread can be drawn that Ustādh Adi Hidayat's interpretation is not much different from the interpretations of the mufasssirs. The editorial used may not be exactly the same, but the meaning conveyed by Ustādh Adi Hidayat is still in the same corridor. However, what needs to be noted is how Ustādh Adi Hidayat tries to contextualize these verses by using the perspective of a judge in order to emulate the attributes of God which are closely related to the word judge itself. This attempt is not found in the commentaries of Ibn

Kathir, At-Tabari, Ar-Razi, and Ibn Ashur because overall, these mufasssirs interpret these verses as nothing but the great attributes and names possessed by Allah. Although in the four commentaries it is not explicitly stated whether it contains instructions for judges or not, the impression of the verse composed by Ustādh Adi Hidayat does not violate the meaning of the content of the verse. So, it can be said that the formulation of instructions and guidelines for judges in the six redactions of the verse which later accumulated in wisdom is an *ijtihād* and contextualization effort of Ustādh Adi Hidayat himself.

The presence of Ustādh Adi Hidayat in studying tafsīr on social media, especially YouTube, has provided considerable benefits and positive impacts felt by the Indonesian people themselves. According to the author's opinion, the first positive impact that can be felt from the existence of Ustādh Adi Hidayat's tafsīr study on the 'Adi Hidayat official' YouTube channel is that it is able to refute the assumption of some people that social media is the main reason for the erosion of the essence and meaning in understanding religion. This can be seen from the study that Ustādh Adi Hidayat conducted on his YouTube channel, that even though the study was conducted on digital media, it did not mean that the content or the weight of understanding in religious knowledge was reduced. In fact, Ustādh Adi Hidayat is able to convey the study of Tafsīr Al-Qur'an clearly, in detail, in detail, and systematically with various stories and the history of the descent (*asbābun nuzūl*) of the verse. Second, with the presence of Ustādh Adi Hidayat's studies on social media, especially YouTube, it can elevate and ground the study of Al-Qur'an Tafsīr so that it is not left behind by technology which is increasingly uncontrolled content. Third, his expertise and depth of knowledge, especially in The Holy Qur'ān and tafsīr, can be used as enthusiasm and motivation for young preachers to always increase their knowledge so that they can see a problem broadly and thoroughly.

Like the saying that there is no ivory that is not cracked, although it brings a number of positive impacts, the presence of Ustādh Adi Hidayat's studies on social media, especially on YouTube, does not escape a number of negative impacts as a consequence. First, outside of his offline lecture studies, there is no direct interaction (*talaqqi*) between Ustādh Adi Hidayat and the learners via YouTube so that the scientific *sanad* becomes unclear. Second, digital media is a platform that is quite difficult to control, so Ustādh Adi Hidayat's video studies and lectures on his YouTube channel have the potential to be used arbitrarily by irresponsible people. For example, uploading the video again for personal monetization purposes and cutting his lecture videos to lead public opinion. Third, with the detail of his explanation in conveying the tafsīr study of a verse in The Holy Qur'ān, of course, it will cause tafsīr scholars, especially among young people (students), to be complacent with the convenience he offers and choose to leave and even no longer open and access the books of tafsīr directly, both in physical and digital form. Whereas it could be that by opening the tafsīr book directly, a new perspective will be obtained outside the study conducted by Ustādh Adi Hidayat.

**Conclusions:** Based on the study of the previous discussion, the author can draw several conclusions. Regarding the existence of judges in The Holy Qur'ān, Ustādh Adi Hidayat's presentation concluded that there is an editorial relationship between the word judge and wisdom which explains that a judge will not be called al-Hakīm if he does not apply the concept of wisdom and only carries out a behavior without knowing the positive and negative sides. The concept of wisdom itself has three main notions, namely the compatibility between words and actions, the peak of deep knowledge so as



to understand an essence broadly, and wisdom. In his study which uses the maudhui or thematic method, Ustādh Adi Hidayat discusses in detail and systematically the word judge which is juxtaposed with the name of Allah which will bring down guidance for judges in carrying out their profession. First, *Hakīm* with ‘*Azīz* which refers to the honor one will gain from being close to Allah. Second, *Hakīm* with “*Alīm* which refers to knowledge. Third, *Hakīm* with *Hamīd* which refers to ethics and morals. Fourth, *Hakīm* with *Wāsī’an* which refers to breadth of vision. Fifth, *Hakīm* with *Khābīr* which refers to accuracy. And sixth, *Hakīm* with *Tawwāb* which refers to the return to values and the path of truth. The culmination of several impressions of this verse is wisdom. So, it can be concluded that according to Ustādh Adi Hidayat, a judge if he wants to be honored and elevated by Allah must have broad knowledge and knowledge, have good and commendable moral ethics, and always be close to Allah (one of which is praying) in order to have breadth of view, accuracy, and be able to produce legal decisions that always lead to goodness and truth.

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