

**FUTURISTIC ISLAMIC STUDIES
IN AGUS MUSTOFA'S AUDIOVISUAL EXEGESIS**

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Abstract

Agus Mustofa is a controversial figure because his thoughts are considered deviant. Even so, he remains productive in writing and interpreting verses from the Al-Qur'an on his YouTube channel, which has hundreds of thousands of subscribers. Agus Mustofa's academic background is nuclear engineering, not Qur'anic exegesis. This study examines the sources, methods, validity, and implications of Agus Mustofa's interpretations. It employs interpretive epistemological theory and mass communication theory to accomplish these objectives. Data is collected from a Agus Mustofa's YouTube channel, Sufistic Islamic Studies. The results show that first, the sources used by Agus Mustofa are *tafsir bil ma'tsur* and *tafsir bil ra'yi*. Second, the method used is *mauḍū'ī* with a scientific approach. Third, the validity of the data obtained through coherence is inconsistent using interpretive sources, whereas correspondence and pragmatism are new in the world of interpretation. Fourth, Agus Mustofa's interpretation provides positive cognitive, affective, and behavioral impacts on society.

Keywords: Agus Mustofa, Futuristic Islamic Studies, Audiovisual Exegesis, YouTube

Abstrak

Agus Mustofa merupakan tokoh kontroversial karena pemikirannya yang dianggap menyimpang. Meskipun demikian, beliau tetap produktif menulis dan menafsirkan ayat-ayat Al-Qur'an melalui media YouTube dengan ratusan ribu subscriber. Di sisi lain, latar belakang keilmuan Agus Mustofa adalah bidang teknik nuklir, bukan penafsiran Al-Qur'an. Maka, hal ini menjadi sesuatu yang menarik untuk diteliti bagaimana sumber, metode, validitas penafsiran, dan implikasi penafsiran Agus Mustofa di sosial media. Untuk menjawab pertanyaan tersebut, penulis menggunakan teori epistemologi penafsiran dan teori komunikasi massa. Data yang dipakai dalam penelitian ini bersumber dari video yang berjudul Kajian Islam Sufistik pada channel YouTube Agus Mustofa. Adapun hasil dari penelitian ini adalah: *Pertama*, sumber yang digunakan Agus Mustofa adalah *tafsir bil ma'tsur dan tafsir bil ra'yi*. *Kedua*, metode yang digunakan yaitu metode *maudhu'i* dengan pendekatan metode sains ilmiah. *Ketiga*, validitas data yang didapatkan secara koherensi belum konsisten menggunakan sumber penafsiran, sedangkan secara korespondensi dan pragmatisme menjadi sebuah novelty dalam dunia tafsir. *Keempat*, penafsiran Agus Mustofa memberikan dampak kognitif, afektif, dan behavioral yang positif untuk masyarakat.

Kata Kunci: Agus Mustofa, Kajian Islam Futuristik, Tafsir Audiovisual, YouTube

Introduction

The Qur'an is not an astronomy book or a science textbook but has become the embryo of astronomy and scientific structure.¹ The Qur'an is a guide to knowledge in the world.² The Qur'an speaks of the universe, which includes everything in the heavens and the earth. The verses of the Qur'an indeed contain several scientific facts³ about the universe that cannot be debated because they are revelations from the

¹ Intan Pratiwi Mustikasari and Muhammad Badrun, "Urgensi Penafsiran Saintifik Al-Qur'an: Tinjauan Atas Pemikiran Zaghul Raghīb Muhammad Al-Najjar," *Studia Quranika: Jurnal Studi Quran* 6, no. 1 (Juli 2021): 33, <https://doi.org/10.21111/studiquran.v6i1.5674>.

² Danyl Demina, Tachioka Remy, Asuncion Danyl "The Use of Quranic Learning Strategies Through the Wafa Method in Elementary Schools," *JIIET: Journal International Inspire Education Technology* 1, no. 2 (August 2022): 63, <https://doi.org/https://doi.org/10.55849/jiiet.v1i2.91>. Wali Ramadhani, "INTERPRETASI MAKNA HIDAYAH DALAM AL-QUR'AN: Telaah Pemikiran Al-Rāghīb Al-Aṣfahānī," *Diya Al-Afkar: Jurnal Studi Al-Quran Dan Al-Hadis* 10, no. 2 (2022): 237–50, <https://doi.org/10.24235/diyaafkar.v10i02.11401>.

³ A. Muwahhid Muhammadi, "Aktualisasi Al-Qur'an Di Era Modern," *Karimiyah: Journal Of Islamic Literature and Muslim Society* 1, no. 2 (Agustus 2022): 78, <https://doi.org/10.59623/karimiyah.v2i2>.

Creator, which are absolute truths. Along with the development of the times, studies related to the interpretation of verses of the Qur'an about the universe continue to be studied and have given birth to many works.⁴ Interestingly, according to al-Qaradawi, the discussion of verses of the Qur'an relating to the universe is carried out by scholars and general science experts.⁵

One of the Indonesian scientific experts who is also involved in the world of interpretation is Agus Mustofa. He is a nuclear engineering graduate who is active in conducting Islamic studies, especially interpreting the Qur'an using a scientific lens. This indeed invites many pros and cons among the wider community. Most people praise the scholarly *qur'aniah* of his thinking, while others oppose it because he is contrary to interpretation. Even so, Agus Mustofa remains consistent in broadcasting his version of the interpretation of the Qur'an.

As an active preacher, Agus Mustofa not only intensifies his preaching through his works but also keeps abreast of technological developments through the YouTube platform. The discussion on his YouTube channel is very diverse, one of which is *Futuristic Islamic Studies*. The number of videos in this study reached 143 episodes with various kinds of discussions. One of the exciting discussions is the topic of star verses. In interpreting the poem about the stars, Agus Mustofa uses picture and audio illustrations, also known as audiovisual interpretations. This breath of fresh air enriches the treasury of interpretation knowledge regarding benefit and thought. However, the question is the sources, methods, and validity of the data he used in interpreting the star verse and its impact on society. Therefore, this article attempts to explain the epistemology of Agus Mustofa's interpretation and tries to understand the implications and responses viewers give to his interpretation.

There are several studies related to star verses, such as research conducted by Wahid Nur Afif with the title "Bintang Dalam Perspektif Al-Qur'an (Studi Tafsir Tematik),"⁶ Alfi Salwa Qibty, et al. with the title "The Parable as Sky Stabilizers (Convergence of Hadith and Science))"⁷ and Sohail, et al with the title "The Movements of Stars in the Light of Quranic Study."⁸ However, this research does not discuss Agus Mustofa's perspective. Meanwhile, research related to Agus Mustofa's

⁴ Wely Dozan, "Dinamika Pemikiran Tafsir Al-Qur'an di Indonesia," *Ijtima'iyya: Jurnal Pengembangan Masyarakat Islam* 13, no. 2 (Desember 2020): 253, <https://doi.org/10.24042/ijpmi.v13i2.6547>.

⁵ Nur Fajri Romadhon, "Makna 'Bintang Sebagai Alat Pelempar Setan' Dalam Al-Mulk Ayat 5: Studi Interkonektif Tafsir Dan Data Astronomis: Studi Interkonektif Tafsir Dan Data Astronomis," *Taqaddumi: Journal of Quran and Hadith ...* 1, no. 2 (Juni 2022): 13, <https://doi.org/10.23887/jfi.v1i2.13992>.

⁶ Wahid Nur Afif, "Bintang Dalam Perpektif Al-Qur'an (Studi Tafsir Tematik)" (Skripsi, IAIN Ponorogo, 2019).

⁷ Alfi Salwa Qibty, Azwan Sahamir Azhari, Dzikriyatun Qolbi, Hizbullaha, and Moch Haidar Ramadhan, "The Parable of the Stars as Sky Stabilizers (Convergence of Hadith and Science)," vol. 24, (2023): 451, <https://conferences.uinsgd.ac.id/gdcs>.

⁸ Sohail, Dr. Ikram Ul Haq, and Muhammad Hammad "The Movements of Stars in the Light of Quranic Study," *VFAST Transaction on Islamic Research* 10, no. 2 (April-Juni 2022): 175, <https://vfast.org/journals/index.php/VTIR2022>.

epistemology was conducted by Erma Sauva Asvia with the title “Telaah Epistemologi Penafsiran Agus Mustofa (Studi Ayat-Ayat Akhirat Dalam Tafsir Ilmi),”⁹ Frima Piscal Ridwansyah with the title “Penafsiran Agus Mustofa Terhadap Ayat-Ayat Al-Qur’an Tentang Bio-Engineering”¹⁰ and Vida Rofika Miladiah with the title “Telaah Pemikiran Agus Mustofa Dalam Buku Ternyata Akhirat Tidak Kekal Analisis Kritik Roger Fowler.”¹¹ However, these various studies have yet to discuss Agus Mustofa’s audiovisual interpretation using mass communication theory regarding the interpretation of star verses via YouTube.

This research uses a qualitative¹² netnographic¹³ method because it focuses on empirical data on YouTube social media as a substitute for interviews, and field survey data was obtained through primary sources, namely the Al-Qur’an and translations and Agus Mustofa’s YouTube study videos. Secondary data sources used are books, journal articles, the internet, and other scientific research related to the theme of this research.¹⁴ Data analysis in this study uses descriptive analysis, namely the discussion method, by explaining the problem with analysis and providing an in-depth explanation of the data.¹⁵ In reducing and presenting data, the author uses interpretive epistemological theory and mass communication theory initiated by Onong Uchjana Effendi.¹⁶

This research has similarities and differences with previous studies. The similarities reveal the meaning of the stars and the epistemology of Agus Mustofa’s interpretation. Still, the difference in this research is using YouTube media in Agus Mustofa’s interpretation of the meanings of the stars. This research aims to complete the deficiencies in previous research and reveal the meaning of stars according to Agus Mustofa in YouTube media.

⁹ Erma Suvia Asvia, “Telaah Epistemologi Penafsiran Agus Mustofa (Studi Ayat-Ayat Akhirat Dalam Tafsir Ilmi)” (Tesis, UIN Sunan Kalijaga Yogyakarta, 2018).

¹⁰ Frima Piscal Ridwansyah, “Penafsiran Agus Mustofa Terhadap Ayat-Ayat Al-Qur’an Tentang Bio-Engineering” (Skripsi, IAIN Syekh Nurjati Cirebon, 2022),.

¹¹ Vida Rofika Miladiah, “Telaah Pemikiran Agus Mustofa Dalam Buku ‘Ternyata Akhirat Tidak Kekal’ Analisis Roger Fowler” (Skripsi, UIN Maulana Malik Ibrahim, 2022).

¹² Mahin Muqaddam Assarwani, “Epistemologi Hermeneutika Kaitan Dan Implikasinya Terhadap Penafsiran Al-Qur’an,” *Al-Dzikra: Jurnal Studi Ilmu Al-Qur’an Dan Al-Hadits* 15, no. 2 (Desember 2021): 279, <https://doi.org/10.24042/al-dzikra.v15i2.9216>.

¹³ Netnography is a method used to view life situations and virtual world activities built in the internet world. Netnographic methods are used to understand social relations in social networks such as social media. Julian Chen, Vincent Greenier, and Sasha Janes, “A Netnography of Emergent ESOL Researcher Identity and Development in a Virtual Community of Practice” 33, no. 2 (July 2023): 278, <https://doi.org/10.1111/ijal.12465>.

¹⁴ Anjana Kumari, “A Riview Of Research Process: Data Collection and Analysis,” *Galaxy International Interdisciplinary Research Journal (GIIRJ)* 10, no. 5 (May 2022): 774, <https://doi.org/https://giirj.com/index.php/giirj/article/view/3159>.

¹⁵ Naufal Kurniawan, Sun Limei, Sarkissian Catherine, “Improving Students’ Islamic Behavior through Teacher Prophetic Education Model,” *I Nternational Journal of Educational Narratives* 1, no. 1 (February 2023): 31, <https://doi.org/https://doi.org/10.55849/ijen.v1i1.239>.

¹⁶ Teddy Khumaedi, “Penyimpangan Etika Dalam Komunikasi Massa,” *At-Tawasul: Jurnal Komunikasi Dan Penyiaran Islam* 1, no. 2 (Februari 2022): 67, <https://doi.org/https://doi.org/10.51192/ja.v1i2.208>.

Agus Mustofa: A Biography

Agus Mustofa is a modern Sufism thinker born in Malang on August 16, 1963. Agus Mustofa is a descendant of Syech Djapri Karim (1900-1990 AD), who was a *mursyid* of the *Qadiriyyah wa Naqsyabandiyah Order* and had served as the Board of Trustees of the Indonesian Islamic Order Party during the reign of President Ir. Sukarno. Since childhood, Agus Mustofa has studied monotheism, philosophy, and sufism from his father until his father died in 1990. In 1982, Agus Mustofa migrated to seek knowledge at the college level. Gadjah Mada University in Yogyakarta was his choice to pursue more studies, especially in the Nuclear Engineering Department. During his college years, Agus Mustofa had a lot of contact with modern-minded Islamic scientists, such as Ahmad Baiquni and Sahirul Alim, who became his lecturers.¹⁷

The combination of tasawwuf and science has produced a unique type of thought in Agus Mustofa, referred to as “Modern Sufism”. Agus Mustofa’s criticality in conducting analysis has been honed since he joined the Jawa Pos Newspaper, Surabaya, in 1990 as a journalist. Then he also struggled in local television media, becoming the General Manager of Jawa Pos. Now Agus Mustofa focuses on spreading the knowledge of Allah in mosques, on campuses, and in various agencies or companies, as well as having discussions in a distinctive format, namely Islam, science, and modern thinking.¹⁸ From the results of the study, that makes a very productive writer. Agus Mustofa always publishes one book or more every three months. His controversial study materials are written serially in the form of a series of fun and deep books. It has been running consistently for more than eight years. The resulting books reached approximately 40 book titles. Some of them are translated into English, Arabic, and Malay. Some of his books are; Memahami Al-Qur’an dengan Metode Puzzle, Al-Qur’an Inspirasi Sains, Heboh Spare Part Manusia, Tafakur, and Ternyata Akhirat Tidak Kekal. These books are known as the Modern Sufism Discussion Series.¹⁹

Apart from working through books, Agus Mustofa also works through social media. He has a YouTube channel named Agus Mustofa and started joining YouTube on September 3, 2013. Discussions on his YouTube cover a variety of content such as; Chatting dengan Allah, Al-Qur’an Challenge, Perspektif, Jejak Langkah, Eskpedisi Sungai Nil, Islam Futuristik, Cangkir Tasawuf Modern, Rihlah Tasawuf, Audiobook, Kajian Padang Mahsyar, Senandung Cinta, and Serial Makrifat Ramadan. The number of subscribers to Agus Mustofa’s YouTube channel has reached 157 thousand

¹⁷ Vida Rofika Miladiah, “Telaah Pemikiran Agus Mustofa Dalam Buku ‘Ternyata Akhirat Tidak Kekal’ Analisis Roger Fowler.”, 19-20

¹⁸ Hebi Habibie, “Konsep Kekelatan Akhirat: Komparasi Eskatologi Islam Dan Kristen,” *Jurnal SINTHOP: Media Kajian Pendidikan, Agama, Sosial Dan Budaya* 1, no. 1 (Juni 2022): 21, <https://doi.org/10.22373/sinthop.v1i1.2337>.

¹⁹ Agus Mustofa, *Memahami Al-Qur’an Dengan Metode Puzzle* (Surbaya: PADMA Press, n.d.), sampul.

subscribers, and he has uploaded 625 videos with 22,444,082 viewers. Currently, YouTube Youtube management is managed by the Padma Press publisher multimedia division.

Diagnosis of Agus Mustofa's Futuristic Interpretation of the Star Verses

The discussion on the meaning of stars on Agus Mustofa's YouTube channel is included in the *Futuristic Islam playlist*. This discussion is divided into six episodes, from episode 120 to episode 126, with an average video duration of 25 minutes per episode. First, in episode 120, titled "Islam Futuristik: Memahami Bintang di Dalam Al-Qur'an," Agus Mustofa explains the meaning of *Al-Kawkab*.²⁰ *Al-Kawkab* is mentioned five times in the Qur'an, namely in QS. Al-An'am [6]: 76, QS. Yusuf [12]: 4, QS. An-Nur [24]: 35, QS. As-Saffat [37]: 6, and QS. Al-Infitar [82]: 2. Agus Mustofa interprets *Al-Kawkab* using QS. Al-An'am [6]: 76.

فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا يَقَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الْأَفْلِينَ

Translation: "So when the night covered him [with darkness], he saw a star. He said, "This is my lord." But when it set, he said, "I like not those that disappear."²¹

In this verse, Agus Mutofa interprets what Prophet Ibrahim a.s. are stars or celestial bodies that appear to rise and set due to their location and distance not too far from the Earth. Then he explained the meaning of QS. Al-An'am [6]: 76 using QS. As-Saffat [37]: 6.

إِنَّا زَيَّنَّا السَّمَاءَ الدُّنْيَا بِزِينَةِ الْكَوَاكِبِ

Translation: "Indeed, We have adorned the nearest heaven with an adornment of stars"²²

According to Agus Mutofa, *Al-Kawkab* in this verse, refers to the planets that are bound in the solar system. Then, in QS. Al-Mulk [67]: 3, he explained that *Al-Kawkab* is in balance so that it appears to rise and sink because the earth rotates and evolves, resulting in relative or apparent motion. However, he said *Al-Kawkab* could also scatter or be irregular, as explained in QS. Al-Infitar [82]: 2 and QS. Al-Furqan [25]: 25.

From the explanation above, the meaning of *Al-Kawkab*, according to Agus Mustofa is a star or celestial body that is in the solar system, be it giant planets, minor planets, asteroids, meteors, Kuiper belt, Oort Fog and comets that can be seen from earth, praxis and the movement is seen slowly.

²⁰ Agus Mustofa, *Islam Futuristik Eps. 120 - Memahami Istilah "Bintang" Di Dalam Al-Qur'an* (Indonesia: Youtube, 2023), <https://www.youtube.com/watch?v=IFzTuz3uZWA>, diakses pada 19 Juni 2023.

²¹ Kementerian Agama RI, *Al-Qur'an Dan Terjemahannya* (Jakarta: Lajnah Pentashihan Mushaf al-Qur'an, 2019), 186.

²² Kementerian Agama RI, *Al-Qur'an Dan Terjemahannya*, 644

Second, in episode 121, with the title “Islam Futuristik: Sebelas Bintang Dalam Mimpi Nabi Yusuf,”²³ Agus Mustofa re-explains the meaning of *Al-Kawkab* in QS. Yusuf [12]: 4.

إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ

Translation: “[Of these stories mention] when Joseph said to his father, "O my father, indeed I have seen [in a dream] eleven stars and the sun and the moon; I saw them prostrating to me.”²⁴

According to Agus Mustofa, *Al-Kawkab* in this verse has two meanings: a symbolic meaning and a literal meaning. The symbolic meaning symbolizes the Prophet Yusuf a.s. was given a miracle, could interpret dreams, and had eleven siblings. At the same time, the literal meaning represents the heavenly bodies or planets. Then, Agus Mustofa concluded that *Al-Kawkab*, in this verse, provides a guide in astronomy. According to him, the meaning of the word eleven stars in verse refers to the eleven planets in the solar system, which consists of seven significant planets, namely Mercury, Venus, Mars, Jupiter, Saturn, Uranus, and Neptune, and four dwarf planets, namely Pluto, Eris, Haumea, and Makemake.

Third, in episode 122, with the title “Islam Futuristik: *An-Najm* Dalam Al-Qur’an Bintang Apakah Itu ?,” Agus Mustofa explains the meaning of *An-Najm*.²⁵ The word *An-Najm* is used 13 times in the Qur'an, namely in QS. Al-An’am [6]: 97, QS. Al-A’raf [7]: 54, QS. An-Nahl [16]: 12, QS. An-Nahl [16]: 16, QS. Al-Hajj [22]: 18, QS. As-Saffat [37]: 88, QS. At-Tur [52]: 49, QS. An-Najm [53]: 1, QS. Ar-Rahman [55]: 6, QS. Al-Waqi’ah [56]: 75, QS. Al-Mursalat [77]: 8, QS. At-Takwir [81]: 2, and QS. At-Tariq [87]: 3. The term *An-Najm* is more widely used in the Qur’an than *Al-Kawkab*. One of them is in QS. Al-An’am [6]: 97.

وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ

Translation: “And it is He who placed for you the stars that you may be guided by them through the darknesses of the land and sea. We have detailed the signs for a people who know.”²⁶

Agus Mustofa explained that the star, which uses the word *An-Najm* has a function as a guide. According to him, the meaning of the word *An-Najm* is several stars with constellations or arrangements that can give directions or indicate the direction of the compass. However, Agus Mustofa also explained that *An-Najm* has another meaning in QS. At-Tur [52]: 49, which is a star that is close and does not

²³ Agus Mustofa, *Islam Futuristik Eps. 121 - Sebelas “Bintang” Dalam Mimpi Nabi Yusuf* (Indonesia: Youtube, 2023), <https://www.youtube.com/watch?v=Y0Iyv8J12e8>, diakses pada 19 Juni 2023.

²⁴ Kementerian Agama RI, *Al-Qur’an Dan Terjemahannya*, 325

²⁵ Agus Mustofa, *Islam Futuristik Eps. 122 - “An-Najm” Dalam Al-Qur’an Bintang Apakah Itu?* (Indonesia: Youtube, 2023), <https://www.youtube.com/watch?v=P-eJ36pz0iI>, diakses pada 19 Juni 2023.

²⁶ Kementerian Agama RI, *Al-Qur’an Dan Terjemahannya*, 190

move around. However, Agus Mustofa also has a different explanation about *An-Najm* according to QS. At-Tariq [86]: 3.

النَّجْمُ الثَّاقِبُ

Translation: “It is the piercing star”²⁷

In this verse, he defines *An-Najm* as a bright star whose light penetrates the night. Agus Mustofa explained that this was also mentioned in the Qur’an explicitly in QS. An-Najm [53]: 49. Astronomers state that the brightest star is Sirius. This star is 20 times brighter than the sun. Some modern interpreters interpret *An-Najm* as a Pulsar star. But Agus Mustofa believes that *An-Najm* is more towards the Sirius star than the Pulsar star because the Sirius star emits a bright light while the Pulsar star has a dim light.

Fourth, in episode 124, with the title “Islam Futuristik: Istilah Al-Buruj Menunjuk Kepada Gerombolan Bintang,” in this episode Agus Mustofa explains about *Al-Buruj*.²⁸ *Al-Buruj* is used six times in the Qur’an, namely in QS. An-Nisa [4]: 78, QS. Al-Hijr [15]: 16, QS. An-Nur [24]: 60, QS. Al-Furqan [25]: 61, QS. Al-Ahzab [33]: 33, and QS. Al-Buruj [85]: 1.

The use of the word *Al-Buruj* has different meanings in the Qur’an. According to Agus Mustofa, the meaning of the word *Al-Buruj* in QS. Al-Ahzab [33]: 33 and QS. An-Nur [24]: 60 is jewelry or genitals, adorning oneself, and using jewelry or all accessories that beautify women. Then, Agus Mustofa also explained the meaning of *Al-Buruj* in QS. An-Nisa [4]: 78 which means a magnificent, tall and sturdy building. But *Al-Buruj* has another meaning in QS. Al-Furqan [25]: 61.

تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ فِيهَا سِرَاجًا وَقَمَرًا مُنِيرًا

Translation: “Blessed is He who has placed in the sky great stars and placed therein a [burning] lamp and luminous moon.”²⁹

According to Agus Mustofa, the meaning of *Al-Buruj* in QS. Al-Furqan [25]: 61 refers to a group of stars that look beautiful from the earth’s surface. He also interpreted the word *Al-Buruj* in QS. Al-Buruj [85]: 1 has the same meaning as QS. Al-Furqan [25]: 61. Then, according to him in QS. Al-Hijr [15]: 16 the word *Al-Buruj* refers to beautiful celestial bodies so that the stars are described as ornaments or pearls that glow in the sky. Thus, Agus Mustofa interprets the meaning of *Al-Buruj* to refer to two things, namely the galaxy and the constellations.

Fifth, in episode 125 “Islam Futuristik: Al-Misbah Benda Langit Yang Terbakar,” Agus Mustofa explains the meaning of *Al-Misbah*.³⁰ In the Qur’an, the word

²⁷ Kementerian Agama RI, *Al-Qur’an Dan Terjemahannya*, 888

²⁸ Agus Mustofa, *Islam Futuristik Eps. 124 - Istilah “Al-Buruj” Menunjuk Kepada Gerombolan Bintang* (Indonesia: Youtube, 2023), <https://www.youtube.com/watch?v=KujzSdZCMUM>, diakses pada 19 Juni 2023.

²⁹ Kementerian Agama RI, *Al-Qur’an Dan Terjemahannya*, 520

Al-Miṣbah is used as star diction three times, namely in Q.S. An-Nur [24]: 35, QS. Fussilat [41]: 12, and QS. Al-Mulk [67]: 5. Agus Mustofa explains *Al-Miṣbah* using QS. An-Nur [24]: 35.

﴿ اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ كَمِشْكُوتٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي زُجَاجَةٍ ﴾

Translation: “Allah is the Light of the heavens and the earth. The example of His light is like a niche within which is a lamp, the lamp is within glass,”³¹

According to Agus Mustofa QS. An-Nur [24]: 35 explains that *Al-Miṣbah* is a lamp that lights up by itself, and no conditions are attached. According to him, the lamp in this verse refers to the star. Agus Mustofa also said that this verse explains the diversity of light, namely the rainbow resulting from the spectrum of sunlight. In addition, he thinks that *Al-Miṣbah* also has another meaning, namely *Qiyāmuhi Binafsihi*, which means the majesty of Allah. Then, Agus Mustofa also explained QS. Fussilat [41]: 12.

فَقَضَاهُنَّ سَبْعَ سَمَوَاتٍ فِي يَوْمَيْنِ وَأَوْحَىٰ فِي كُلِّ سَمَاءٍ أَمْرَهَا وَزَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ

Translation: “And He completed them as seven heavens within two days and inspired in each heaven its command. And We adorned the nearest heaven with lamps”³²

This verse discusses the near sky, which means the world’s atmosphere. According to Agus Mustofa, when viewed from QS. Fussilat [41]: 9-11, the sky is close in QS. Fussilat [41]: 12 refers to the earth’s atmosphere. Then the layer of the atmosphere capable of emitting light is in the 3rd layer, namely the mesosphere. When there are rocks that pass through this layer, they will burn so that it looks like stars.

Based on this verse, Agus Mustofa interprets the meaning of *Al-Miṣbah* as a meteor. Then Agus Mustofa also explained *Al-Miṣbah* in the content of QS. Al-Mulk [67]: 5

وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ

Translation: “And We have certainly beautified the nearest heaven with stars and have made [from] them what is thrown at the devils and have prepared for them the punishment of the Blaze.”³³

According to Agus Mustofa QS. Al-Mulk [67]: 5 explains the function of *Al-Miṣbah* as a beautiful decoration or scenery. This is because there is a place for tourists where from that place you can see rain from meteors or comets. Then, in this verse, Agus Mustofa interpreted *Al-Miṣbah* to have another function, such as a satanic

³⁰ Agus Mustofa, *Islam Futuristik Eps. 125 “Al-Mishbah” Benda Langit Yang Terbakar* (Indonesia: Youtube, 2023), <https://www.youtube.com/watch?v=PbdGkefrHCg>, diakses pada 19 Juni 2023.

³¹ Kementerian Agama RI, *Al-Qur’an Dan Terjemahannya*, 504

³² Kementerian Agama RI, *Al-Qur’an Dan Terjemahannya*, 695

³³ Kementerian Agama RI, *Al-Qur’an Dan Terjemahannya*, 829

stoner. In this verse, the devil is interpreted as a symbol of evil, destructive and harmful. It leads to another meaning, namely a meteor which describes the damage caused by the entry of a meteor towards the earth so that it looks like fireworks or a lamp.

Sixth, in episode 126, with the title “Islam Futuristik: Al-Siraaj Matahari Yang Bersinar Terang,” Agus Mustofa explains the difference between the words *Al-Miṣbah* and *Al-Sirāj*.³⁴ In the Qur'an, *Al-Sirāj* is used as a star diction four times, namely in QS. Al-Furqan [25]: 61, QS. Al-Ahzab [33]: 46, QS. Nuh [71]: 16, and QS. An-Naba [78]: 13. Agus Mustofa explains the meaning of *Al-Sirāj* using QS. Al-Furqan [25]: 61.

تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ فِيهَا سِرَاجًا وَقَمَرًا مُنِيرًا

Translation: “Blessed is He who has placed in the sky great stars and placed therein a [burning] lamp and luminous moon.”³⁵

According to Agus Mustofa QS. Al-Furqan [25]: 61 mentions *Al-Sirāj* as the sun. This is because the mention of the sun in the Qur'an never uses the word *Al-Miṣbah*, but always uses the word *Al-Sirāj*. Although it is not directly said that *Al-Sirāj* is the sun, you can see it because the word moon always accompanies it; this was explained by Agus Mustofa in QS. Nuh [71]: 16.

وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسُ سِرَاجًا

Translation: “And made the moon therein a [reflected] light and made the sun a burning lamp?”³⁶

Apart from that, Agus Mustofa also explained in QS. An-Naba [78]: 13 that the use of *Al-Sirāj* is always associated with the sun, which emits a very bright light shining around it. Then, he also explained the different meanings of *Al-Sirāj* in QS. Al-Ahzab [33]: 46.

وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا

Translation: “And one who invites to Allah, by His permission, and an illuminating lamp.”³⁷

In this verse, he explained that *Al-Sirāj* is used as an idiom or parable for Rasulullah SAW. This is because Rasulullah SAW is a lamp that illuminates the people until the end of time. So, according to Agus Mustofa, the difference between *Al-Miṣbah* and *Al-Sirāj* is; *Al-Miṣbah* is a lamp whose light is dimmer and is used to describe objects that are smaller than *Al-Sirāj*. *Al-Sirāj* is a large lamp that emits bright light and is used to show the sun, illuminating the universe around it.

³⁴ Agus Mustofa, *Islam Futuristik Eps. 126 - “Al-Siraaj” Merujuk Matahari Yang Bersinar Terang* (Indonesia: Youtube, 2023), <https://www.youtube.com/watch?v=RPIKDXE19GM>, diakses pada 19 Juni 2023.

³⁵ Kementerian Agama RI, *Al-Qur'an Dan Terjemahannya*, 520

³⁶ Kementerian Agama RI, *Al-Qur'an Dan Terjemahannya*, 846

³⁷ Kementerian Agama RI, *Al-Qur'an Dan Terjemahannya*, 610

From the explanation above, Agus Mustofa interprets the verses about stars in several words, namely *Al-Kawkab*, *An-Najm*, *Al-Burūj*, *Al-Miṣbah*, and *Al-Sirāj*. Each word has a different meaning. According to Agus Mustofa, *Al-Kawkab* means celestial bodies around the solar system that can be seen from the earth, their praxis, and their movement is seen slowly. Then his interpretation of the meaning of *An-Najm* is several stars where the constellation or arrangement can give directions or indicate the direction of the wind. Then Agus Mustofa's interpretation regarding the meaning of *Al-Burūj* is a group of stars that looks beautiful from the surface of the earth, in contrast to the results of his interpretation of the word *Al-Miṣbah*, which is a brilliant star or meteor and is close to the earth's sky. Then Agus Mustofa also discusses the interpretation of the meaning of *Al-Sirāj*, which refers to the sun because the sun is a lamp that emits very bright light shining around it.

Study of the Epistemological Structure of Agus Mustofa's Audiovisual Interpretation

In studying the epistemology of audiovisual interpretation, you can use the theory of interpretive epistemology.³⁸ This theory is used to formulate an epistemology and methodology to understand the Qur'an in a more dialectical, critical, reformative, and transformative way so that the results of the interpretation can provide solutions to contemporary societal problems.³⁹ The subject of epistemology examines three main aspects: sources of knowledge, methodology, and benchmarks of truth or validity.⁴⁰ By looking at Agus Mustofa's model of interpretation of the star verses, it can be revealed what the sources of knowledge of Agus Mustofa's interpretations are, what is the methodology of his interpretation, and how is the validity of his interpretation.

The source of interpretation is a reference factor for someone in understanding the content of the verses of the Qur'an.⁴¹ With a head of interpretation, one can get closer to the desired intention of the poem, even though its existence is not absolute. The sources of interpretation used by Agus Mustofa in interpreting the verses of the Qur'an about stars include two sources, namely the interpretation of *bil ma'tsur* and the interpretation of *bil ra'yi*.

The use of interpretation *bil ma'tsur* in Agus Mutofa's interpretation can be seen when he interprets *Al-Kawkab* in QS.Al-An'Am [6]: 76. In this verse, Agus Mustofa explains that *Al-Kawkab* is the planets visible from the earth and celestial

³⁸ Shahirah Said Kasimah Kamaruddin, "Suitability of The Usuliyat Al-Lughawiyat Method as a Data Analysis Method," *BITARA: International Journal of Civilizational Studies and Human Sciences* 5, no. 4 (November 2022): 74, <https://www.bitarajournal.com/index.php/bitarajournal/article/view/330/271>.

³⁹ Ahmad Hasbullah, "Integrasi Al-Qur'an Dan Ilmu Sosial (Kontekstualitas Al-Qur'an Dalam Kehidupan Bermasyarakat)," *Ulumul Qur'an: Jurnal Kajian Ilmu Al-Qur'an Dan Tafsir* 1, no. 2 (Oktober 2021): 2, <https://doi.org/10.58404/uq.v1i2.69>.

⁴⁰ Abdul Mustaqim, *Epistemologi Tafsir Kontemporer* (Yogyakarta: Idea Press, 2020), 59.

⁴¹ Eko Zulfikar, "Rekonstruksi Objek Penelitian Tafsir Al-Qur'an: Konsep Dan Aplikasi," *Jurnal Tafser* 6, no. 2 (Agustus 2019): 109, <https://doi.org/10.24252/jt.v7i1.10011>.

bodies around the solar system. Then he also used QS. As-Saffat [37]: 6 and QS. Yusuf [12]: 4 in interpreting *Al-Kawkab*. Sources of interpretation of the Qur'an can also be found when he analyzed *An-Najm* in QS. Al-An'am [6]: 97. In this verse, *An-Najm* functions as a guide. Agus mustofa also explained another meaning of *An-Najm*: the star Sirius, which has a bright light using QS. At-Tariq [86]: 1-3 and QS. An-Najm [53]: 49.

The source of interpretation of *bil ma'tsur* interpretation is also found in the explanation of *Al-Burūj* in QS. Al-Furqan [25]: 61. Agus Mustofa explained that the meaning of *Al-Burūj* in this verse is a group of stars visible from the surface of the earth. In interpreting QS. Al-Furqan [25]: 61, Agus Mustofa uses another verse, QS. Al-Hijr [15]: 16 and QS. Al-Buruj [85]: 1. Likewise, when he interpreted *Al-Miṣbah* in QS. An-Nur [24]: 3, Agus Mustofa explains the verse using QS. Fussilat [41]: 12, and QS. Al-Mulk [67]: 5 in response that *Al-Miṣbah* means a bright star. In addition, the use of interpretation *bil ma'tsur* can also be seen in the interpretation of *Al-Sirāj* in QS. Al-Furqan [25]: 61. Agus Mustofa interprets *Al-Sirāj* in QS. Al-Furqan [25]: 61 is the sun. In interpreting QS. Al-Furqan [25]: 61, he uses another verse, namely QS. Nuh [71]: 15-16, QS. An-Naba [78]: 13 and QS. Al-Ahzab [33]: 45-46.

The source of interpretation *bil ra'yi* is also used by Agus Mustofa in interpreting the meaning of the stars. This can be seen from the several aspects used, such as language rules and the knowledge occupied by Agus Mustofa. The rationality reasoning used by Agus Mustofa in interpreting the verses about stars in the Qur'an uses one of linguistics, namely Arabic. This can be seen when Agus Mustofa translated the word *Al-Burūj*. He explained the differences in *Al-Burūj* diction in each surah in the Qur'an. In addition, he also explained the difference between the words *Al-Miṣbah* and *Al-Sirāj*. Then, Agus Mustofa also used the science he was practicing when interpreting the meaning of the stars in the Qur'an. Agus Mustofa relates the interpretation of the Qur'an using his expertise as a scientific expert with scientific facts that exist in the universe.

So, the sources of interpretation used by Agus Mustofa are the *bil ma'tsur* interpretation and the *bil ra'yi* interpretation. This can be seen from the Youtube review videos that are consistent in the use of interpretive sources. However, in using the understanding of *bil ma'tsur*, Agus Mustofa only uses the Qur'an as a reference without referring to other sources of variation, such as hadith and the opinions of his companions. After interpreting a verse using the interpretation of *bil ma'tsur*, Agus Mustofa immediately concluded the results of this interpretation using the understanding of *bil ra'yi* or his logic.

In interpreting the star verse, Agus Mustofa did not mention the source of his interpretation from any book or book. However, Agus Mustofa's interpretation has similarities with *Tafsir Al-Mishbah*, *Tafsir Al-Azhar*, *Tafsir Al-Maraghi*, *Tafsir Mafatih al-Ghaib*, and *Tafsir of the Ministry of Religion of the Republic of Indonesia*. Apart from that, judging from Agus Mustofa's educational background, he was most

likely inspired by his lecturer, Ahmad Baiquni. This can be seen in the similarities between the two in the style of interpretation. There are similarities between the themes raised by Ahmad Baiquni and Agus Mustofa, such as; Pemahaman Al-Qur'an Dengan Sains, Penciptaan Alam Semesta, and Upaya Memahami Ayat Al-Qur'an. Apart from that, Ahmad Baiquni also uses the exact source of interpretation, namely the interpretation of *bil ma'tsur*, and applies the *maudhu'i* or thematic method with a scientific approach. Ahmad Baiquni's interpretation results are in the book series Tafsir Al-Qur'an bil '*Ilmi* titled Al-Qur'an dan Ilmu Pengetahuan Kealaman.⁴²

Audiovisual interpretations uploaded to Agus Mustofa's YouTube channel account tend to use the *maudhu'i* or thematic method (analysis based on a unified discussion theme)⁴³ with a scientific approach. In addition, he also uses the Al-Qur'an puzzle method.⁴⁴ The Al-Qur'an puzzle method by Agus Mustofa functions to interpret Qur'an verses with Qur'an verses. The way to use this method is to take verses related to a specific topic in several surah's in the Qur'an, then combine them so that you get a complete picture of the poem using personal perception. This is related to Agus Mustofa's background as a Nuclear Engineering scholar, so Agus Mustofa's interpretation can be categorized as *tafsir 'ilmi* or scientific approach.

The steps used by Agus Mustofa in interpreting the meaning of stars through YouTube videos are; explaining the topics to be discussed, mentioning verses of the Qur'an relating to the issue of interpretation, displaying pictures of quotations of verses of the Qur'an, explaining references of verses of the Qur'an, taking verses of the Qur'an as reinforcement or explanation, explaining the relevance or relationship between verses, explaining the verse based on a scientific point of view, displaying picture illustrations by existing scientific facts, and concluding the results of the interpretation with personal logic.

By paying attention to the sources, methods, and approaches used by Agus Mustofa, it can be concluded that the validity of his interpretation can be measured by three theories of truth.

First, is the theory of coherence, meaning that an interpretation is correct if it is in accordance with pre-existing propositions and consistently applies the methodology built by each *mufassir*.⁴⁵ Based on this theory, Agus Mustofa's interpretation is not coherently correct because it is inconsistent in using sources of interpretation. In interpreting the meaning of the stars, he needed to use the right steps in interpreting the *bil ma'tsur*. Agus Mustofa needs to interpret the verse about stars as

⁴² Achmad Baiquni, *Al-Qur'an Dan Ilmu Pengetahuan Kealaman* (Yogyakarta: PT. Dana Bakti Prima Yasa, 1997), 223.

⁴³ Muhammad Irfan Helmy, "Kesatuan Tema Dalam Al-Qur'an (Telaah Histori-Methodologis Tafsir Maudhu'iy)," *Jurnal Ilmiah Ilmu Ushuluddin* 20, no. 2 (Juni-Desember 2020): 170, <https://doi.org/10.18592/jiiu.v>.

⁴⁴ Agus Mustofa, *Memahami Al-Qur'an Dengan Metode Puzzle*, 209.

⁴⁵ Khoirur Rifqi Robiansyah, "Struktur Epistemologi Tafsir Al-Tibyan Fi Tafsir Ayat Al-Ahkam Karya Achmad Nasrullah Abdurrochim Tambakberas , Jombang" 4, no. 1 (April 2023): 61, <https://doi.org/10.58401/takwiluna.v4i1.847>

a whole. For example, when he explained the meaning of *An-Najm* in the Qur'an. Thirteen verses describe the importance of *An-Najm*, but he only interprets three poems related to *An-Najm*. He also did not mention other sources of reference, such as authentic hadiths, understandings of companions, and previous commentaries on the Qur'an. This is certainly different from the rules of interpretation in the interpretation of the *bil ma'tsur*.

Then, Agus Mustofa did not use tools in Arabic as a whole. According to Quraish Shihab, an interpreter must have specific disciplines such as linguistics (grammar and literature).⁴⁶ There needs to be more explanation in Agus Mustofa's interpretation, which relates to more analysis. He only mentions simple word derivations. For example, when explaining the word *Al-Miṣbah*. Agus Mustofa only explains the plural form, even though word analysis is needed in an interpretation of the Qur'an. In addition, he did not explain the *asbabun nuzul* verses used and needed help understanding the Qur'anic texts with *makiyyah-madaniyyah*. Meanwhile, according to the 'ulama, *asbabun nuzul*'s urgency contains essential information to facilitate understanding of the Qur'an.⁴⁷

Second, is the correspondence theory, meaning that it is used as a benchmark stating that an interpretation is declared correct if it is in accordance with empirical scientific facts in the field.⁴⁸ Referring to this theory, the products of Agus Mustofa's interpretation also contain suitability because they are relevant to the results of current scientific discoveries. For example, when interpreting the word *Al-Kawkab* and reporting from the International Astronomical Union, there are eight major and four minor planets in the Milky Way Galaxy.⁴⁹ This is in line with Agus Mustofa's interpretation, which states that *Al-Kawkab*'s classification is eight major planets (Mercury, Venus, Earth, Mars, Jupiter, Saturn, Uranus, Neptune), four minor planets (Pluto, Eris, Haumea, Makemake) and objects sky around the solar system. He did not classify Pluto as a major planet but included it as a minor planet. In addition, he also mentioned that the motion of the earth's rotation and revolution affects the movement of relativity. His statement is very relevant to Albert Einstein's theory.⁵⁰ Based on this, he has tried to link the Qur'an to scientific reality. In this way, it will be felt that

⁴⁶ M. Quraish Shihab, *Kaidah Tafsir Syarat, Ketentuan, Dan Aturan Yang Patut Anda Ketahui Dalam Memahami Ayat-Ayat Al-Qur'an* (Tangerang: Lentera Hati, 2019), 14-15.

⁴⁷ Aulia Aisa and Diki Cahyo Ramadhan, "Asbab An-Nuzul Dan Urgensinya Dalam Memahami Makna Al-Qur'an," *Al-Lahjah: Jurnal Pendidikan, Bahasa Arab, dan Kajian Linguistik Arab* 2, (Agustus 2019), 39, <https://doi.org/10.12928/taqaddumi.v2i1.6314>.

⁴⁸ Ibnu Mas'ud, Ahmad Zainuddin, Amir Mahmud, Mukhid Mashuri, "Epistemologi Penafsiran Aceng Zakaria Dalam Kitab Tafsir Al-Fatihah," *Relinsia: Jurnal Kajian Agama Dan Multikulturalisme Indonesia* 2, no. 2 (Juli 2023): 24, <https://doi.org/https://doi.org/10.572349/relinsia.v2i2.702>.

⁴⁹ Oka Saputra, "Revolusi Dalam Perkembangan Astronomi: Hilangnya Pluto Dalam Keanggotaan Planet Pada Sistem Tata Surya," *Jurnal Filsafat Indonesia* 1, no. 2 (Mei 2018): 74, <https://doi.org/10.23887/jfi.v1i2.13992>.

⁵⁰ Sri Jumini, "Relativitas Einstein Terhadap Waktu Ditinjau Dari Al-Qur'an Surat Al-Ma'arij Ayat 4," *Syariati: Jurnal Studi Al-Qur'an Dan Hukum* 1, no. 02 (November 2015): 229, <https://doi.org/10.32699/syariati.v1i02.1110>.

the Qur'an is not just a text but a holy book that can build a modern scientific civilization.⁵¹

Third, is the theory of pragmatism, meaning that an interpretation is declared correct if it can provide alternative solutions to social problems.⁵² Referring to this theory, Agus Mustofa's interpretation is pragmatically correct. This is what is unique about Agus Mustofa's interpretation; he tries to develop the interpretation of previous science by classifying the meaning of the stars. Agus Mustofa also promotes a scientific interpretation of the Qur'an or *tafsir 'ilmi* from the verses of the Qur'an. In addition, the audiovisual interpretation model using YouTube media is undoubtedly a new substance in the world of interpretation by the development of society in the modern technological era.⁵³ Based on this, the following table is Agus Mustofa's epistemological structure.

Table of mapping the epistemological structure of Agus Mustofa's interpretation of the star verses.

Writer	Epistemological Structure of Agus Mustofa's Interpretation		
	Source Interpretation	Methods, Approaches and Style of Interpretation	Interpretation Validity
Agus Mustofa	Use <i>tafsir bil ma'tsur</i> (interpreting the Qur'an with the Qur'an) and <i>tafsir bil ra'yi</i> (logic or personal perspective).	Using the <i>maudhu'i</i> or thematic method with a scientific approach, scientific style or <i>tafsir 'ilmi</i>	<ol style="list-style-type: none"> 1. In theory, coherence is inconsistent in using interpretive sources. 2. In theory, correspondence conveys truth with facts. 3. In theory, pragmatism is of use value and as a renewal in response to societal problems in the era of modern technology.

⁵¹ Fauzi Fahmi, "Potret Islam Sebagai Agama Dan Peradaban Modern," *Al-Fatih: Jurnal Pendidikan Dan Keislaman* III, no. 2 (Desember 2020): 212, <https://doi.org/10.30821/alfatih.v3i2.91>.

⁵² Atik Maslukhi, M. Muhid Mashuri, Wiwin Ainis Rohtih, Miftarah Ainul Mufid, "Epistemologi Kitab Tafsir Al-Mubarak Karya KH Taufiqul Hakim," *Relinisia: Jurnal Kajian Agama Dan Multikulturalisme Indonesia* 2, no. 1 (Juli 2023): 15, <https://doi.org/https://doi.org/10.572349/relinisia.v2i1.751>.

⁵³ Ali Hamdan and Roudlotul Jannah, "Alqur'an Dan Hadith Dalam Wacana Delegitimasi Nasionalisme Di Media Online Islam," *Al-A'raf: Jurnal Pemikiran Islam Dan Filsafat* 16, no. 1 (Juni 2019): 13, <https://doi.org/10.22515/ajpif.v16i1.1644>.

Agus Mustofa's Audiovisual Interpretation and Its Implications on Social Media

The implications for viewers on YouTube after listening to the study by Agus Mustofa include three dimensions of effect, namely, cognitive, affective, and behavioral. Cognitive effects are the consequences that arise from YouTube viewers, which are informative for themselves.⁵⁴ This cognitive effect is related to the transmission of knowledge regarding information that is useful for community development. In this research, the intended cognitive effect is a study of the interpretation of the Al-Qur'an presented by Agus Mustofa on his YouTube channel to viewers, which can increase their knowledge of the content explained.

Many viewers like the way Agus Mustofa conveys the contents of the Al-Qur'an that he explains. Complicated and challenging to understand discussions can become more accessible after listening to the study presented by Agus Mustofa. This was proven when viewers gave good responses that they were delighted with Agus Mustofa's explanation. Viewers also said that his explanation was fascinating and easy to understand, so it provided new knowledge about star terms in the Al-Qur'an. One of them was conveyed by the account @realisvembri3548: "Alhamdulillah, thank you, Mr. Agus Mustofa, for your study. It is fascinating for all of us to know the star terms in the Al-Qur'an. Increase the faith and devotion of the people. Allah is Most True in all His words. Regards". Somebody also gave a response to the video with the title "Futuristic Islam eps. 122–*An-Najm* in the Qur'an What is that star?"⁵⁵ by the account harrykuffal6516, "Alhamdulillah, I learned a lot about stars. Just now, I understand why almost all the scholars of the golden age of Islam always started as astronomers/al-falak as the highest natural science."

Likewise, in the study video submitted by Agus Mustofa with the title "Futuristic Islam eps. 126 - *Al-Sirāj* Points to the Sun that Shines Brightly"⁵⁶, responses from Youtube viewers were also found, which contained cognitive aspects. As expressed by a Youtube viewer with the account name @fairusmi5851, "Alhamdulillah, thank you for studying the Al-Qur'an to increase your faith in monotheism in Allah SWT. Allah always gives guidance and health to Mr. Agus Mustofa"

The description of viewer responses to the three videos of Agus Mustofa's studies shows that the studies presented by Agus Mustofa are easy to understand and provide new knowledge for viewers. They also appreciated Agus Mustofa's YouTube

⁵⁴ Vika Anggraini Muhammad Bisri Mustofa, Agus Sujepri, Nurrohman, Umiatul Mutoharoh, "Efek Perkembangan Komunikasi Massa Terhadap Pola Pikir Dan Perilaku Masyarakat Di Era Society 5 .0," *Alamtara: Jurnal Komunikasi Dan Penyiaran Islam* 7, no. 1 (n.d.): 16–26.

⁵⁵ Mustofa, *Islam Futuristik Eps. 122 - "An-Najm" Dalam Al-Qur'an Bintang Apakah Itu?* (Indonesia: Youtube, 2023), <https://www.youtube.com/watch?v=P-cJ36pz0iI>, diakses pada 7 November 2023.

⁵⁶ Mustofa, *Islam Futuristik Eps. 126 - "Al-Siraj" Merujuk Matahari Yang Bersinar Terang.* (Indonesia: Youtube, 2023), <https://www.youtube.com/watch?v=RPIKDXE19GM>, diakses pada 7 November 2023.

account for uploading videos of Agus Mustofa's studies and liked his studies. The direct response from YouTube viewers proves that the futuristic study presented by Agus Mustofa succeeded in showing an informative effect.

Second, the affective effect, namely the response related to the feelings of YouTube viewers after listening to the study presented by Agus Mustofa. This effect has a higher level than the cognitive effect. The goal achieved by this effect is to provide understanding to the viewer after listening to the study and to be able to feel the message from the content of the study conveyed.

Evidence of an example of applying this affective effect in Agus Mustofa's study is the title "Futuristic Islam episode 120 - Understanding the Term Star in the Al-Qur'an."⁵⁷ In this video, most viewers gave an excellent response. Agus Mustofa's presentation of the study was able to touch the emotional side of the viewer. They felt happy and satisfied with the explanation from Agus Mustofa, as conveyed by the account @ripalismail2582:

"Thank you, Mr. Agus, for your knowledge. In the past, I always wondered and was curious about the information on the contents of the Al-Qur'an. Now, most of my curiosities have been answered. May Allah always give you and your family health. Amen. Hopefully, the knowledge you have provided can make us closer to Allah, aamiin."

The @arinugraha account also commented positively, "MasyaAllah, Tabarakallah ustadz Agus. A rare study." Likewise, the response from sahrulmuafa596, "Alhamdulillah, thank you sir for your explanation, it's very difficult to find people who can explain things like this, thank you sir." The account @supayogi7498 also did the same thing: "Alhamdulillah, this discussion is fascinating, ustadz, hopefully what is being studied can provide greater understanding to all of us lovers of ustadz studies regarding the star terms contained in Al-Quran so that we can better understand the meaning of the verses spoken by Allah. May Allah make everything easier for you, Ustadz, aamiin ya rabbal 'alamin."

Third, behavioral effects, meaning responses related to the impact of the viewer's behavior or actions after listening to Agus Mustofa's study. This effect aims to express the viewer's response regarding changes in attitude or behavior for the better after listening to the analysis presented by Agus Mustofa. Evidence of an example of the application of this behavioral effect was found in Agus Mustofa's reflection on the video with the title "Futuristic Islam eps. 122-*An-Najm* in the Qur'an: What is that star?"⁵⁸ In the video, one of the viewers reveals in the comments column

⁵⁷ Agus Mustofa, *Islam Futuristik Eps. 120 - Memahami Istilah "Bintang" Di Dalam Al-Qur'an* (Indonesia: Youtube, 2023), <https://www.youtube.com/watch?v=IFzTuz3uZWA> diakses pada 7 November 2023

⁵⁸ Mustofa, *Islam Futuristik Eps. 122 - "An-Najm" Dalam Al-Qur'an Bintang Apakah Itu?* (Indonesia: Youtube, 2023), <https://www.youtube.com/watch?v=P-cJ36pz0iI>, diakses pada 7 November 2023.

that his life has changed, and it has become easier to understand the Al-Qur'an. As stated by the account @rassidkami8759:

“Subhanallah, since I joined Mr. Agus Mustofa’s forum, my life has changed. I can easily understand the Al-Qur’an. O Allah, grant good health to Mr. Agus Mustofa and expand his sustenance to convey pages of understanding of the contents of the Al-Qur’an Al-Karim.”

The viewer’s response shows that the study by Agus Mustofa can change the viewer’s thinking paradigm and change their attitude to become a better person.

Conclusion

Based on the explanation above, within the framework of epistemology, the sources referred to by Agus Mustofa in interpreting the meaning of the stars are all taken from the Qur’an, and all of them refer to the basic foundation of reason (*ra’yi*). In addition, the method used by Agus Mustofa is the *maudhu’i* or thematic method with a scientific approach. Regarding validity, Agus Mustofa applies three theories of truth or validity: coherence, correspondence, and pragmatism. In this case, Agus Mustofa can provide added value or novelty in interpretation, especially in the academic interpretation of the Qur’an, which pays a lot of attention to the scientific structure and scientific facts in the Qur’an. Apart from that, for the three effects in mass communication theory: cognitive, affective, and behavioral, Agus Mustofa has had a good impact on society. He can provide change and a different perspective in the modern technological era.

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