

Multimodal Analysis of the Term "Star" in the Qur'an on Agus Mustofa's YouTube Channel

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Abstract

The concept of "star" in the Qur'an presents a complex natural phenomenon expressed through five distinct terms, yet Indonesian translations often conflate these into a single term, "*bintang-bintang*," which risks misunderstanding. This study addresses this issue by examining Agus Mustofa's interpretation of these terms on his YouTube channel, focusing on how visual and multimodal elements contribute to his discourse. Previous research has largely overlooked the interplay between religious terminology and digital visual media, creating a gap this study aims to fill. The research problem centers on how Agus Mustofa interprets and conveys the term "star" within the Qur'an using multimodal discourse. Conducted qualitatively with a netnographic approach, the study analyzes digital cultural traces from Agus Mustofa's videos. Data collection involved reviewing his video content, while multimodal discourse analysis examined language alongside visuals, symbolism, gestures, music, and sound, based on Kress and van Leeuwen's theory. Findings reveal that Agus Mustofa distinguishes *al-kawkab* as planet, *an-najm* as star, *al-buruj* as star clusters and galaxies, *al-misbah* as meteor showers, and *al-khunnas* as black holes or neutron stars. This research recommends further exploration of religious multimedia interpretations and encourages expanding multimodal frameworks in digital religious studies.

Keywords

Multimodal Analysis, Star Terms, Al-Qur'an, Agus Mustofa.

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Introduction

Talk about science in the Qur'an will always exist until the time that has been desired by Allah SWT. Every time these sciences come by leading to something new, it must be revealed and known in the holy book of the Qur'an that has existed since 14 centuries ago.¹ For example, in surah al-Anbiya verse 30, Allah SWT says:

أَوَلَمْ يَرِ الَّذِينَ كَفَرُوا أَنَّ السَّمُوتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ ۝ ٣٠

"Do the disbelievers not know that the heavens and the earth, the two, first merged, and then We

¹ M. R. Lubis, "Makna Al-Buruj Dalam Al-Qur'an Menurut Thanthawi Jawahari Dalam Tafsir Al-Jawahir" (UIN Sultan Syarif Kasim Riau, 2020).

*separated them and made all living things from water? Didn't they, then, believe?" [Qs. Al-Anbiya' (21):30]*²

This sentence describes Edwin Hubble's Big Bang concept (1929), in which the universe that was originally in a solid state before exploding and expanding into what it is today, shows that the Qur'an had discussed this scientific concept long before it was discovered by modern scientists.³ Of the many verses that talk about science in the Qur'an, one that catches the attention of researchers is about the stars. Historically, the stars have been used as navigational guides by sailors and travelers in the desert. As explained in Qs. An-Nahl verse 16, Allah SWT said: "(He also created) signs. With the stars they get a clue."⁴ In the Qur'an there are several terms related to the stars, namely *Al-Kawkab*, *An-Najm*, *Al-Buruj*, *Al-Misbab* and *Al-Khunnas*.

Stars are giant balls of gas that have the power to radiate heat and light. When viewed from a distance, stars are so small that they are sometimes invisible to the naked eye. Even though the actual size is very large.⁵ In the Great Indonesian Dictionary, the definition of a star is an object consisting of flammable gas, especially visible at night and at night the star will appear scattered in the sky.⁶ Meanwhile, globally, the definition of a star is a celestial body consisting of flammable gases, such as the Sun, Nebula, or a cloud blob consisting of dust and gas. It is the thick part of the dense nebula that eventually becomes a star.⁷ This process is one of the amazing wonders of the universe and is constantly being studied by scientists. It is undeniable that the development of technology in this day and age is rapidly developing, and this development makes various information easy to find and obtain, especially in the media of the time such as youtube which is a platform that is a medium for sharing videos, especially videos about Islamic studies from other parts of the world, and everyone can access it through the internet network.

Agus Mustofa in his youtube channel uses visual images that are interconnected with what he conveys in the video content he uploads on his personal youtube channel. In his channel description, Agus Mustofa is a Muslim scholar who wrote Islamic books from a modern, logical, and scientific point of view. Discussing the latest Islamic studies in order to advance the thinking of Muslims, especially in Indonesia. The management of the youtube channel is under the auspices of the publisher Padma Press multimedia division.⁸

This research focuses on two main things: first, how Agus Mustofa describes the term star in the Qur'an; and second, how the analysis of multimodal discourse is applied in Agus Mustofa's study related to the term star in the Qur'an. The purpose of this study is to describe in detail the elaboration of the term star in the Qur'an as studied by Agus Mustofa, as well as to describe the application of multimodal discourse analysis used by Agus Mustofa in his explanation of the term star. To identify these problems, this study uses a qualitative

² Kementerian Agama RI, *Al-Qur'an Dan Terjemahannya: Edisi Penyempurnaan 2019 (Qur'an In Microsoft Word)* (Perpustakaan Lajnah Pentashihan Mushaf Al-Quran Kemenag RI) (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2019).

³ Richa Dwi Rahmawati and Nurhasanah Bakhtiar, "Pembelajaran IPA Berbasis Integrasi Islam-Sains Pada Pokok Bahasan Penciptaan Alam Semesta Dan Tata Surya," *Journal of Natural Science and Integration* 1, no. 2 (January 17, 2019): 197, <https://doi.org/10.24014/jnsi.v1i2.6599>.

⁴ RI, *Al-Qur'an Dan Terjemahannya: Edisi Penyempurnaan 2019 (Qur'an In Microsoft Word)* (Perpustakaan Lajnah Pentashihan Mushaf Al-Quran Kemenag RI).

⁵ G. D. A. Claybourne and Kandi Sekarwulan, *Ensiklopedia Planet Bumi (Cet. 1)* (Erlangga for kids, 2007), 8.

⁶ "KBBI Daring (Bintang). KBBI Daring,," Badan Pengembangan dan pembinaan Bahasa, 2016, <https://kbbi.kemdikbud.go.id/entri/bintang>.

⁷ Muhammad Quraish Shihab, *Dia Di Mana-Mana: "Tangan" Tuhan Di Balik Setiap Fenomena (Cet. 6)* (Jakarta: Lentera Hati, 2008), 14.

⁸ A. Mustofa, *Deskripsi*, 2013, <https://www.youtube.com/@AgusMustofa63/about>.

approach with the type of Netnography research, which is a form of qualitative research that seeks to understand cultural experiences that include and are reflected in digital footprints, practices and trace systems *Online*. Footprint *Online* It can be text, graphics, photography, audiovisual, music, commercial advertising, and many other things.⁹

By applying the theory of multimodal analysis which is the study of discourse to study language combined with other resources, such as: images, scientific symbolism, gestures, actions, music, and sound.¹⁰ Analyze the delivery method used by Agus Mustofa about the term star in the Qur'an. The data collection technique uses documentation and interviews. To obtain accurate and valid data and in accordance with the subject of discussion to be studied, the researcher chose a study video on understanding the istilah of the stars in the Qur'an delivered by Agus Mustofa in the mass media, namely the youtube platform and Padma Press Surabaya as a reference for this research data. The following is the title and address (link) of the video: First, "Futuristic Islam eps. 120 - Understanding the term "star" in the Qur'an", <https://youtu.be/lFzTu3uZWA>; Second, "Futuristic Islam eps. 122 - "An Najm" In The Qur'an What Is A Star?", <https://youtu.be/P-eJ36pz0iI>; Third, "Futuristic Islam eps. 122 - "An Najm" In The Qur'an What Is A Star?", <https://youtu.be/P-eJ36pz0iI>; Fourth, "Futuristic Islam eps. 125 - "Al Misbah" The Burning Heavenly Object", <https://youtu.be/PbdGkefrHCg>; Fifth, "Futuristic Islam eps. 130 - Black Holes & Neutron Stars In The Qur'an", https://youtu.be/Llq9fGZO_7k.

This study focuses on the phenomenon of interpreting the term "star" in the Qur'an as explained by Agus Mustofa on his YouTube channel, which is in line with a qualitative approach. The reason for choosing this phenomenon lies in its complexity and dependence on multimodal communication, including verbal and visual elements. Qualitative methods are suitable because they are capable of capturing rich descriptive data, such as spoken words, texts, images, and behaviors, which are essential for understanding how meaning is constructed and conveyed in digital religious discourse.¹¹ Given the cultural and multimedia dimensions of this topic, qualitative research allows for in-depth exploration beyond mere quantitative measurement.

This study uses netnography as its specific type of research, which is a qualitative method designed to understand cultural experiences reflected in digital traces. Netnography is particularly suitable for this study because it investigates online practices, expressions, and interactions in virtual communities, such as those found on YouTube.¹² The data used in this study consists of audiovisual material from Agus Mustofa's YouTube channel, including video content, visual images, graphic symbols, sounds, and text comments. This diverse type of data captures the multimodal nature of its interpretive practices, offering a comprehensive source for understanding how the term "star" is presented and understood in the Qur'an.

The data sources were carefully selected from publicly available YouTube videos belonging to Agus Mustofa, which focused on the interpretation of the term "star" in the Qur'an. The selection criteria included videos with clear explanations, relevant visual and auditory elements, and significant interactions that reflected cultural digital traces. Data collection was carried out by downloading and cataloging videos, followed by detailed observation and transcription of verbal and non-verbal elements. The analysis process

⁹ Eriyanto and N Asri, *Metode Netnografi: Pendekatan Kualitatif Dalam Memahami Budaya Pengguna Media Sosial* (Bandung: Remaja Rosdakarya, 2021), 2.

¹⁰ K. O Halloran, "Multimodal Discourse Analysis," in *Bloomsbury Companion to Discourse Analysis*, ed. K. Hyland and B. Paltridge (Bloomsbury, 2021), 1, <http://hdl.handle.net/20.500.11937/40301>.

¹¹ A. & Ahmad Mustamil Khoiron Kusumastuti, *Metode Penelitian Kualitatif*, ed. Fitratur Annisya & Sukarno (Lembaga Pendidikan Sukarno Pressindo (LPSP), 2019), 12.

¹² Eriyanto and Asri, *Metode Netnografi: Pendekatan Kualitatif Dalam Memahami Budaya Pengguna Media Sosial*, 2.

involved several stages, beginning with identifying and categorizing five Qur'anic terms for “star.” Next, multimodal discourse analysis was conducted based on Kress and van Leeuwen's framework, exploring how language, visual images, gestures, and sounds interact to produce meaning. Finally, the findings are synthesized to reveal patterns, interpretations, and cohesion between discourse and visual design. This systematic approach ensures a comprehensive understanding of the content and form in the elaboration or explanation presented by Agus Mustofa.

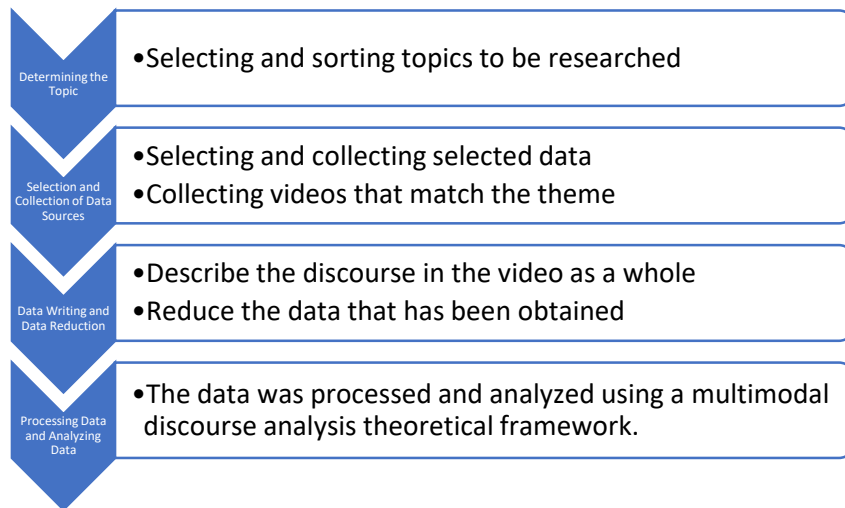


Figure 1. Research stages

Result and Discussion

Profile of Agus Mustofa

Agus Mustofa is a Muslim scholar who was born in Malang on August 16, 1963.¹³ He comes from an educated family. His father, Sheikh Djapri Karim, was a mursyid (spiritual guide) of the Qadiriyyah Naqsabandiyah Order and served on the Advisory Council of the Indonesian Islamic Order Party (PTII) during the presidency of Ir. Soekarno, the first president of the Republic of Indonesia.¹⁴

From the interview the author conducted via WhatsApp, he explained that he learned a lot about religious philosophy and monotheism from his father. This greatly influenced the religious studies he wrote over the next dozen years, in 60 books. “*Serial Diskusi Tasawuf Modern*”. What he calls the program “*Cangkir Tasawuf Modern*” on his YouTube channel,¹⁵ and his latest work, “*Tafsir Ulul Albab*,” which was published in February 2024.¹⁶

In addition to his father, there were KH. Abdullah Fattah, founder of the Bahrul Mahgfiroh Islamic boarding school in Malang, and KH Nursalim, founder of the free Budi Mulia school in Kepanjen. These two senior clerics in the city of Malang Raya often became friends and sources of inspiration for discussions on social and religious themes.¹⁷

Starting from elementary school in Malang, Agus Mustofa continued his formal education at SMPN 2 Malang and SMAN 1 Malang. He continued his education at Gadjah

¹³ A. Mustofa, *Terpesona Di Sidratul Muntaha (Cet. Ke-3)* (Padma Press, 2004).

¹⁴ A. Mustofa, “Latar Belakang Keagamaan (Zainur Rozikin, Interviewer) [Personal Communication],” 2023.

¹⁵ Mustofa.

¹⁶ A. Mustofa, *Tafsir Ulul Albab Juz 1* (Padma Press, 2024), 4.

¹⁷ Mustofa, “Latar Belakang Keagamaan (Zainur Rozikin, Interviewer) [Personal Communication].”

Mada University (UGM) in Yogyakarta in 1982 and majored in nuclear engineering at the faculty of engineering. During his studies, he interacted extensively with contemporary Islamic scientists such as Prof. Ahmad Baiquni M.Sc. Ph.D and Ir. Sahirul Alim, MSc. These scientists later influenced Agus Mustofa's thinking in his works.¹⁸

After completing his studies and obtaining a degree in nuclear engineering, Agus Mustofa switched to studying the Qur'an rather than learning about nuclear energy. This was because he was concerned about the current state of Muslims, who were falling behind in various aspects of life.

From the author's interview via WhatsApp with Agus Mustofa, he said: "I was greatly inspired by two of my lecturers while studying Nuclear Engineering at UGM. The first was Prof. Ahmad Baiquni M.Sc. Ph.D. He was a doctor and professor in the field of Nuclear Physics. He once served as Director General of BATAN (National Nuclear Energy Agency). He has written a number of religious books from a scientific perspective and often gives lectures on the relationship between religion and science. The second is Ir. Sahirul Alim M.Sc. He is a lecturer in Physical Chemistry who also teaches religious studies. His ideas are similar to those of Prof. Baiquni, namely understanding religion from the perspective of modern science. He is a hafizh al-Qur'an (one who has memorized the entire Qur'an) and a scientist. Furthermore, I developed myself by reading various scientific works related to religion and science from various sources, and then compiling them into the books of the Modern Sufism Discussion Series, a study of Islam from a scientific perspective."¹⁹

He also said that while he was in the world of writing, he received many questions from his followers, especially about his understanding and perspective on the verses of *kauniyah* in the Holy Qur'an, including the theme of "Stars," which he then poured into a series of videos on his YouTube channel.²⁰

The interpretation described in Agus Mustofa's study in the first video is as follows: "*Islam Futuristik eps. 120 - Memahami Istilah "Bintang" Di Dalam Al Qur'an.*"²¹ This episode is an introductory video or explanation by Agus Mustofa regarding the five terms for stars in the Qur'an and explains these terms in more detail. *kawkab/kawākib*.



Figure 2. Screenshot of episode 120 minutes 02:33-04:33

Note/Source: <https://youtu.be/IFzTuz3uZWA?t=32>

In explaining his interpretation, Agus Mustofa uses background designs related to the topic being discussed, such as in "Figure 2," which displays visuals or images of outer space objects, such as the crescent moon, planets, asteroids, and stars. This will later be related to his explanation that there are five terms in the Qur'an that are translated into the Indonesian translation of the Qur'an as stars, but have different emphases in meaning even though they are both interpreted as stars.

The term *kawkab* or its plural form *kawākib*. This is mentioned five times, including when Prophet Ibrahim was undergoing his spiritual journey to seek God, as stated in Surah

¹⁸ Mustofa.

¹⁹ Mustofa.

²⁰ Mustofa.

²¹ A. Mustofa, *Islam Futuristik Eps. 120—Memahami Istilah "BINTANG" Di Dalam Al Qur'an*, 2022, <https://youtu.be/IFzTuz3uZWA>.

al-An'am verse 76.²²

فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا ۖ قَالَ هَٰذَا رَبِّي ۖ فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الْآفِلِينَ ۖ ٧٦

"When night fell, he (Ibrahim) saw a star (and) said, "This is my Lord," but when it set, he said, "I dislike those that set." [Qs. Al-An'am(6): 76]²³

From the explanation in the video, the term *al-kawkab*—or its plural *kawakib*—is interpreted by Agus Mustofa as “near stars,” namely the planets that can be observed from Earth’s surface, as explained in Surah As-Saffat, verse 6.

إِنَّا زَيَّنَّا السَّمَاءَ الدُّنْيَا بِزِينَةِ الْكَوَاكِبِ ۖ ٦

" Indeed, We have adorned the nearest heaven with the adornment of stars." [Qs. As-Saffat(37):6]²⁴

In contextual analysis, the terms “kawkab” and “kawakib” have been the subject of intense attention among classical exegetes. For example, Ibn Kathir in his interpretation interprets “*kawakib*” as stars that adorn the night sky. Al-Qurtubi also asserts that “*kawakib*” refers to celestial entities that adorn the sky, indicating that this term covers astronomical phenomena that can be observed from Earth. In contemporary exegesis, we find that Quraish Shihab in “*Tafsir Al-Misbah*” interprets “*kawakib*” not only as aesthetic entities, but also as important navigational tools for humans. Agus Mustofa's approach, which interprets “*kawakib*” as planets visible from Earth, offers a new perspective that is more specific and oriented towards entities in the solar system, creating an interesting synthesis between traditional and modern interpretations.

From a scientific and cosmological perspective, Agus Mustofa's interpretation can be linked to modern astronomical understanding. Planets such as Venus, Mars, and Jupiter, which are often seen shining brightly in the night sky, are often mistaken for stars by lay observers. This approach emphasizes awareness of the distinction between stars and planets in the framework of astronomy, while remaining relevant in the discourse of Qur'anic interpretation.

The philosophical and theological implications of this interpretation are very significant. By interpreting “kawakib” as the nearest planets, Agus Mustofa emphasizes the connection between divine revelation and scientific knowledge, which can deepen our appreciation of the majesty of God's creation. This interpretation also encourages Muslims to be more sensitive to the beauty and complexity of the universe as a manifestation of God's greatness.

From a historical perspective, the understanding of “*kawakib*” in the Qur'an was most likely influenced by the astronomical knowledge available at the time of the revelation. As science evolves, this interpretation may undergo transformation, providing new insights. Agus Mustofa offers an approach that seeks to bridge classical knowledge with modern scientific findings, enriching the discourse of interpretation and opening up space for broader dialogue between religion and science.

Second, the interpretation described in Agus Mustofa's study in the second video “Islam Futuristik eps. 122 - “*An Najm*” Dalam Al Qur'an Bintang Apakah Itu?” This video explains the term an-najm in the Qur'an and also discusses the previous term, *al-*

²² Mustofa.

²³ RI, *Al-Qur'an Dan Terjemahannya: Edisi Penyempurnaan 2019 (Qur'an In Microsoft Word)* (Perpustakaan Lajnah Pentashihan Mushaf Al-Quran Kemenag RI).

²⁴ RI, *Al-Qur'an Dan Terjemahannya: Edisi Penyempurnaan 2019 (Qur'an In Microsoft Word)* (Perpustakaan Lajnah Pentashihan Mushaf Al-Quran Kemenag RI).

kawkab/kawākib.

From Agus Mustofa's explanation regarding the term *an-najm* or its plural form *an-nujūm*, he concludes that the term refers to celestial objects that are translated as stars, both distant stars and stars that are close to us within the solar system. As explained in Surah al-An'am verse 97, stars serve as guides in the darkness.

وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ٩٧

“And it is He (Allah) who made the stars for you, so that you may use them as guides in the darkness of the land and the sea. Indeed, We have given signs to people who know.” [Al-An'am (6):97]²⁵

Next, in Surah at-Tariq verse 3, which talks about stars whose light can pierce the night.

النَّجْمُ الثَّاقِبُ ٣

“(namely) a star whose light (sharply) pierces (the night).” [At-Tariq (86):3]²⁶

Agus Mustofa linked it to Surah an-Najm verse 49 about the star *shi'ra* or Sirius.

وَأَنَّهُ هُوَ رَبُّ الشَّعَرَى ٤٩

“And that He is the Lord (owner) of the star *Syi'ra*,” [an-Najm (53):49]²⁷

Lastly, in Surah At-Tur, verse 49, it refers to the setting of the stars (in the morning).

وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَادْبَارَ النُّجُومِ ٤٩

“And glorify Him during part of the night and at the setting of the stars (in the morning).” [Qs. at-Thur (52):49]²⁸

Third, the interpretation described in Agus Mustofa's study in the video “*Islam Futuristik eps. 124 - “Al Buruj” Menunjuk Kepada Gerombolan Bintang*”, in this episode, Agus Mustofa explains in depth the term “*al-Buruj*” and quotes several explanations of terms from previous episodes at the beginning of the video.²⁹ For an explanation of the term *al-buruj*, he explains it starting from minute 10:25 until the end of the video.

From the description in the video, in general, the term *al-buruj* in the Qur'an can refer to galaxies, clusters of stars, clusters of suns with various formations, as explained in Surah al-Furqan verse 6, al-Hijr verse 16, and al-Buruj verse 1:

²⁵ RI, *Al-Qur'an Dan Terjemahannya: Edisi Penyempurnaan 2019 (Qur'an In Microsoft Word)* (Perpustakaan Lajnah Pentashihan Mushaf Al-Quran Kemenag RI).

²⁶ RI, *Al-Qur'an Dan Terjemahannya: Edisi Penyempurnaan 2019 (Qur'an In Microsoft Word)* (Perpustakaan Lajnah Pentashihan Mushaf Al-Quran Kemenag RI).

²⁷ RI, *Al-Qur'an Dan Terjemahannya: Edisi Penyempurnaan 2019 (Qur'an In Microsoft Word)* (Perpustakaan Lajnah Pentashihan Mushaf Al-Quran Kemenag RI).

²⁸ RI, *Al-Qur'an Dan Terjemahannya: Edisi Penyempurnaan 2019 (Qur'an In Microsoft Word)* (Perpustakaan Lajnah Pentashihan Mushaf Al-Quran Kemenag RI).

²⁹ A. Mustofa, *Islam Futuristik Eps. 124—“Al Buruj” Menunjuk Kepada Gerombolan Bintang*, 2023, <https://youtu.be/PbdGkefrHCg>.

تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ فِيهَا سِرَاجًا وَقَمَرًا مُنِيرًا ٦١

“Glory be to Allah, who created constellations in the sky and also created the sun and moon that shine upon it.” [Qs. Al-Furqan (25): 61]³⁰

This verse uses the word *Burujān*, which is the plural form of “*al-buruj*,” meaning beautiful celestial objects that twinkle like pearls in the sky. It refers to stars, but because it is plural, it means a cluster of stars.

وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا لِلنَّظِيرِينَ ١٦

“And indeed, We have created constellations (in the sky) and We have adorned the sky for those who look.” [Qs. Al-Hijr (15): 16]³¹

This verse provides a consistent description of beautiful celestial objects, so that it is described at the end as “*wa zayyannāhā linnaẓirīna*,” making the sky beautiful, adorned with gems and sparkling pearls. Thus, the emphasis of the word *al-buruj* refers to celestial objects and there lies a certain beauty in the form of constellations—specific formations or clusters of stars.³²

وَالسَّمَاءِ ذَاتِ الْبُرُوجِ ١

“For the sake of the sky with its constellations (which are beautiful).” [al-Buruj (85): 1]³³

The use of the word *al-buruj* in the Qur'an refers to a number of stars in plural form and has a certain arrangement, so that it looks beautiful from the surface of the earth. So astronomically, what does that mean? It refers to two things, the first of which refers to galaxies. A galaxy is a cluster of stars that is astronomically described as “The galaxy actually contains billions of stars and shapes.”³⁴

Second, the term *al-buruj* is also used to refer to constellations, which are groups of stars that form patterns in the sky. Seen from Earth, these patterns vary in shape, including the constellation Orsa Major or Orion, the constellation Scorpio or Krux, and so on. There are many constellations that form specific constellations from a number of stars.³⁵

Fourth, a description of the interpretation and application of multimodal analysis in Agus Mustofa's study of video. “*Islam Futuristik eps. 125 - “Al Misbah” Benda Langit Yang Terbakar*”. In this episode, Agus Mustofa focuses his discussion on the term “*al-Misbah*,” but as usual, he briefly explains the three previous terms, namely *al-kanakab*, *an-najm*, and *al-Buruj*.

³⁰ RI, *Al-Qur'an Dan Terjemahannya: Edisi Penyempurnaan 2019 (Qur'an In Microsoft Word)* (Perpustakaan Lajnah Pentashihan Mushaf Al-Quran Kemenag RI).

³¹ RI, *Al-Qur'an Dan Terjemahannya: Edisi Penyempurnaan 2019 (Qur'an In Microsoft Word)* (Perpustakaan Lajnah Pentashihan Mushaf Al-Quran Kemenag RI).

³² Mustofa, *Islam Futuristik Eps. 124—“Al Buruj” Menunjuk Kepada Gerombolan Bintang*.

³³ RI, *Al-Qur'an Dan Terjemahannya: Edisi Penyempurnaan 2019 (Qur'an In Microsoft Word)* (Perpustakaan Lajnah Pentashihan Mushaf Al-Quran Kemenag RI).

³⁴ Mustofa, *Islam Futuristik Eps. 124—“Al Buruj” Menunjuk Kepada Gerombolan Bintang*.

³⁵ Mustofa.

For an explanation of the term *al-Misbāh*, start at minute 07:20 until the end of the video.³⁶



Figure 3. Screenshot of episode 125 minutes 07:06
Note/Source: <https://youtu.be/PbdGkefrHCg?t=426>

Agus Mustofa interprets the term *al-misbāh* as a lamp and, more specifically, as a celestial object, rocks from outer space that burn and then glow like a lamp, visible from Earth like stars. It is stated in Surah Fussilat verse 12:

فَقَضَيْنَا سَبْعَ سَمَوَاتٍ فِي يَوْمَيْنِ وَأَوْحَىٰ فِي كُلِّ سَمَاءٍ أَمْرَهَا وَزَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ
وَحِفْظًا ۚ ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ١٢

“So He created the seven heavens in two days, assigning each heaven its task. And We adorned the nearest heaven with brilliant stars and guarded it with the best protection. Such is the decree of the Almighty, the All-Knowing.” [Qs. Fussilat (41): 12]³⁷

It is said in this verse “*wa zay-yan-nā al-samā-a al-dun-yā bimaṣābīḥa wa ḥifẓā*” Allah adorned the nearby sky with brilliant stars and then Allah preserved it. So, the term *al-misbāh* It refers to objects (space rocks) that burn up in the atmosphere, or meteor showers.³⁸

Fifth, the interpretation described in Agus Mustofa's study in the video “*Islam Futuristik eps. 130 - Black Hole & Bintang Neutron Di Dalam Al Qur'an*”. In this video, Agus Mustofa explains the term *al-khunnas* in the Qur'an, which is described as a neutron star and can also be interpreted as a black hole. In addition to discussing this term, Agus Mustofa also relates it to the term *aṭ-ṭariq* as the process preceding the formation of a Black Hole, namely the pulsations of electromagnetic waves generated by the rotation of a Neutron Star before it eventually collapses and becomes a Black Hole.³⁹



Figure 4. Video Content Thumbnail

Note/Source: https://youtu.be/Llq9fGZ0_7k?si=fodOR8C3AT62rbzQ&t

The term *al-khunnas* appears in Surah at-Taqwir verses 15 to 18:

فَلَا أُقْسِمُ بِالْخُنَّسِ ١٥ الْجَوَارِ الْكُنَّسِ ١٦ وَاللَّيْلِ إِذَا عَسَسَ ١٧ وَالصُّبْحِ إِذَا تَنَفَّسَ ١٨

³⁶ A. Mustofa, *Islam Futuristik Eps. 130—Black Hole & Bintang Neutron Di Dalam Al Qur'an*, 2023, https://youtu.be/Llq9fGZ0_7k.

³⁷ RI, *Al-Qur'an Dan Terjemahannya: Edisi Penyempurnaan 2019 (Qur'an In Microsoft Word)* (Perpustakaan Lajnah Pentashihan Mushaf Al-Quran Kemenag RI).

³⁸ Mustofa, *Islam Futuristik Eps. 130—Black Hole & Bintang Neutron Di Dalam Al Qur'an*.

³⁹ Mustofa.

“Truly, I swear by the stars, which revolve and are hidden (unseen), and by the night when it is dark, and by the dawn when it begins to break.” [Qs. At-Taqwir (81): 15-18]⁴⁰

This verse describes stars that revolve but are invisible (hidden). Based on this diction, Agus Mustofa interprets the term *al-khunnas* as a black hole, which is the final phase of a collapsing star or experience death.⁴¹

The application of multimodal discourse analysis in Agus Mustofa's study of the term “star” in the Qur'an is divided into four stages, namely discourse, design, production, and distribution.⁴² Furthermore, to strengthen its application, we use the theory of reading image, which is divided into three parts: information value, salience, and framing.⁴³ Here is its application in one of the images shown by Agus Mustofa in his video:



Figure 5. Screenshot of Agus Mustofa's video

Note/Source: https://youtu.be/IFzTuz3uZWA?si=LqFqrNt-ziW_JYuv&t=147

Discourse

“Star Cluster”⁴⁴

“That looks smaller and sparkles”⁴⁵

Design

a. Information Value

From the image, we can gather some information, namely a beautiful visual of outer space, which is in line with Agus Mustofa's statement when he presented the image, namely “a cluster of stars.” This information is further reinforced after seeing the source of the image, which was captured by the Hubble telescope.⁴⁶

b. Salience

The significance or salience of the image can be seen from the contrasting background, with dark colors combined with bright or light colors, as well as the presence of irregular lines separating the black color from other brighter colors, and many brighter or more prominent points of light.

This shows that the light is produced by trillions of stars from various galaxies. This is in line with Agus Mustofa's statement that “what appears small and twinkling” refers to a collection of stars seen from a distance that appear small and twinkling in the dark, which refers to the term *al-buruj*.

c. Framing

⁴⁰ RI, *Al-Qur'an Dan Terjemahannya: Edisi Penyempurnaan 2019 (Qur'an In Microsoft Word)* (Perpustakaan Lajnah Pentashihan Mushaf Al-Quran Kemenag RI).

⁴¹ Mustofa, *Islam Futuristik Eps. 130—Black Hole & Bintang Neutron Di Dalam Al Qur'an*.

⁴² G. R. Kress and T. van Leeuwen, *Multimodal Discourse: The Modes and Media of Contemporary Communication (Reprinted)* (London: Oxford University Press, 2001), 20–21.

⁴³ G. R. Kress and T. van Leeuwen, *Reading Images: The Grammar of Visual Design* (New York: Routledge, 2006), 177.

⁴⁴ Mustofa, *Islam Futuristik Eps. 120—Memahami Istilah “BINTANG” Di Dalam Al Qur'an*.

⁴⁵ Mustofa.

⁴⁶ HubbleWebbESA, *Flight Through Star Cluster Westerlund 2—Slow*, 2015, <https://youtu.be/GZxyTUH10jM?si=TCiTFNMDT8SUuS4V>.

There are several frames in the image, namely the “Padma multimedia” logo or text in the upper right corner, which means that the visual image or video was produced or distributed by “Padma multimedia.” There is also a photo of Agus Mustofa in the lower right corner, indicating that the speaker in the video series is Agus Mustofa.

Production

From the author's interview with Agus Mustofa through Padma Press management, to produce or create the video, he used Adobe Primer and Adobe After Effects applications as video editing.⁴⁷

Distribution

For the distribution of his videos, Agus Mustofa published them on several social media platforms, including YouTube, TikTok, and Instagram.⁴⁸

Across the five videos, Agus Mustofa consistently delivers and elaborates on the concept of “stars” by presenting visual images and animations that correspond to the topics discussed. By applying the theory proposed by Kress and van Leeuwen, the researcher found a coherence between discourse and design in Agus Mustofa's five videos. For production and distribution, Agus Mustofa utilized Adobe Premiere and Adobe After Effects for video editing, while for distribution he employed social media platforms such as YouTube, TikTok, and Instagram.

Multimodal Analysis of the Term "Star" in the Qur'an on Agus Mustofa's YouTube Channel

The explanation of the term “star” in the Qur'an on Agus Mustofa's YouTube channel consists of five different terms in the Qur'an, namely: *Kawkab/Kawākib*, *an-Najm/Nujūm*, *Al-Buruj/Buruj*, *Al-Miṣbāḥ/Maṣabīḥ*, dan *Al-Khunnas*. In his explanation, he interprets several verses in the Qur'an by relating them to modern science and presents them with illustrations or visuals that make it easier for those who want to understand the meaning of the verses he conveys.

In explaining these five terms, Agus Mustofa divided them into five different episodes so that the meaning contained in the terms could be understood more clearly. In the five videos, Agus Mustofa defines the first term, *al-kawkab/kawākib*, as planets; the second term, *an-najm/an-nujūm*, as stars in general, whether they are far or close to Earth; the third term, *al-buruj/burj*, is interpreted as constellations and galaxies, the fourth term, *al-miṣbāḥ/maṣabīḥ*, is interpreted as meteor showers that are visible from Earth like stars, and the fifth term, *al-khunnas*, is interpreted as a black hole, which is the final phase of a star that collapses or dies.

The application of multimodal discourse analysis in Agus Mustofa's study of the term “star” in the Qur'an is divided into four stages, namely discourse, design, production, and distribution. Furthermore, to strengthen its application, he uses image reader theory, which is divided into three parts, namely information value, salience, and framing. From one of Agus Mustofa's video screenshots in Figure 5, it is analyzed in more depth with several aspects: Discourse: First, it discusses the “Star Cluster” seen in the image. Second, it describes that the stars appear smaller and twinkling. Design: Information Value: The image depicts a beautiful view of outer space, in line with the discourse of star clusters. Salience: The contrasting dark background, irregular lines, and many brighter points of light illustrate that the light emanates from trillions of stars from various galaxies. Framing: There are elements

⁴⁷ A. Mustofa, “Produksi Dan Distribusi Video (Zainur Rozikin, Interviewer) [Personal Communication],” 2023.

⁴⁸ Mustofa.

such as the “Padma multimedia” logo, which indicates that the video was produced or distributed by “Padma Multimedia,” and a photo of Agus Mustofa, showing that he is the speaker in the video series. Production: This video was produced by Padma Multimedia using Adobe Premiere and Adobe After Effects for editing. Distribution: The video was published on social media platforms, namely YouTube, TikTok, and Instagram.

Conclusion

This study reached several important conclusions relevant to the focus and questions of the research. First, Agus Mustofa interpreted the terms for stars in the Qur'an specifically, namely: *al-kawkab* or *kawākib* is interpreted as a planet, *an-najm* or *an-nujūm* as a star in general, *al-buruj* or *burj* as constellations and galaxies, *al-miṣbāḥ* or *maṣābīḥ* as meteor showers, and *al-khunnas* as black holes or neutron stars. Second, the application of the theory developed by Krees and Leeuwen revealed a harmony between discourse and design in the five videos produced by Agus Mustofa. The production and distribution of the videos demonstrate the use of the latest editing technology, namely Adobe Premiere and Adobe After Effects for production, as well as social media platforms such as YouTube, TikTok, and Instagram for content distribution.

The conceptual contribution of this study lies in the understanding and development of visual communication theory in the context of presenting video-based scientific material. Using the theoretical framework of Krees and Leeuwen, this study not only identifies the relationship between discourse and visual design, but also reinforces the relevance of using social media as a medium for distributing educational content in the digital age. Methodologically, this study provides an in-depth look at the multimodal analysis approach that combines text and image studies in videos, thereby expanding the scope and depth of visual communication studies in the context of Indonesian language and culture.

However, this study has several weaknesses that need to be considered for future research. First, the limited focus of the study on five videos by Agus Mustofa limits the generalization of the results. Second, there are limitations in access to supporting data, such as in-depth interviews with Agus Mustofa or analysis of the audience receiving the videos. Third, this study still relies on a specific theoretical framework without testing alternative visual communication theories that may provide different perspectives. Therefore, the recommendation for further research is to expand the object of study, involve more varied qualitative approaches, and conduct comparative studies with other educational video content.

Author Contribution Statement

Zainur Rozikin served as the sole initiator, data collector, data analyst, and author of this article. The author is fully responsible for all aspects of this work.

Statement of Interest

The author declares no conflict of interest. There were no financial or non-financial conflicts of interest during the research process, including data collection, data analysis, and collaboration with research partners. All research data used in this study is reliable and credible in quality.

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