

# Maghza The Story of Prophet Yusuf in the Modern Context: A Critical Discourse Study of Ustaz Firanda's Interpretation on YouTube

Muhammad Muslich Aljabbar<sup>1</sup>, Zahrotufarhana Shofia<sup>2</sup>

<sup>1,2</sup> UIN Sayyid Ali Rahmatullah, Tulungagung, Indonesia

## Article Info

### Article History

Submitted 15-04-2025

Revised 25-06-2025

Accepted 10-07-2025

Published 24-07-2025

### Keywords:

Critical Discourse

Analysis by Norman

Fairclough;

Maghza;

The Story of Prophet

Yusuf;

Ustaz Firanda;

YouTube

### Correspondence:

[muslichaljabbar@gmail.com](mailto:muslichaljabbar@gmail.com)

## Abstract

The story of the Prophet Joseph is one of the most prominent narratives in the Qur'an and has the title *ahsan al-qasas* because it contains a life journey full of trials, emotions, and exemplary. This research is important because it analyzes how social media-based *da'wah* is able to represent Qur'anic values relevant to modern life. This study aims to examine Ustaz Firanda's interpretation of the *maghza* of the Prophet Joseph's story, as well as analyze the structure and discourse strategies he uses. The research method used is qualitative with the *maghza* approach and Norman Fairclough's critical discourse analysis. The results showed that Ustaz Firanda highlighted moral values including patience in facing trials, guarding oneself from the temptation of women, not showing off favors, doing *ihsan*, and using *tawriyah* to avoid false speech. From the discourse aspect, this story is presented representatively as a reflection of contemporary life, building a communicative relationship with the audience through light language and contextual analogies, and creating an identity as an academic preacher. The YouTube dissemination strategy makes this lecture flexible and accessible. Socio-culturally, this lecture serves as a space for the formation of religious awareness and moral reflection that is relevant to the challenges of the times, and answers the needs of the people for digital *da'wah*.

*Kisah Nabi Yusuf merupakan salah satu narasi paling menonjol dalam Al-Qur'an dan mendapat predikat ahsan al-qasas karena memuat perjalanan hidup yang sarat ujian, emosi, dan keteladanan. Penelitian ini penting karena menganalisis bagaimana dakwah berbasis media sosial mampu merepresentasikan nilai-nilai Al-Qur'an secara relevan dengan kehidupan modern. Penelitian ini bertujuan untuk mengkaji interpretasi Ustaz Firanda terhadap maghza kisah Nabi Yusuf, serta menganalisis struktur dan strategi wacana yang digunakannya. Metode penelitian yang digunakan adalah kualitatif dengan pendekatan maghza dan analisis wacana kritis Norman Fairclough. Hasil penelitian menunjukkan bahwa Ustaz Firanda menyoroti nilai-nilai moral meliputi kesabaran menghadapi ujian, menjaga diri dari godaan wanita, tidak pamer nikmat, berbuat ihsan, serta penggunaan tawriyah guna menghindari perkataan dusta. Dari aspek wacana, kisah ini dihadirkan secara representatif sebagai refleksi kehidupan masa kini, membangun relasi komunikatif dengan audiens melalui bahasa yang ringan dan analogi yang kontekstual, serta menciptakan identitas sebagai pendakwah akademis. Strategi penyebaran melalui YouTube menjadikan ceramah ini fleksibel dan mudah diakses. Secara sosial-kultural, ceramah ini berfungsi sebagai ruang pembentukan kesadaran keagamaan dan refleksi moral yang relevan dengan tantangan zaman, serta menjawab kebutuhan umat terhadap dakwah digital.*

## A. INTRODUCTION

The story of the Prophet Yusuf is one of the most outstanding narratives in the Qur'an and is affirmed as *ahsan al-qasas* (the best story) because it contains a life journey full of trials, emotions, and good models (Hamka, vol. 5, 1982). This story not only features family intrigues, female flirtation, and prison injustice, but also shows exemplary patience, firmness, and a father's love for his children. The popularity of Prophet Joseph's story has survived across generations not only because of the narrative's beauty, but because of the content of its meaning which is so relevant to the reality of life. In this context, when the younger generation are facing a moral crisis and increasingly complex social challenges, the values of this story can be a reference for developing spiritual, emotional and moral resilience (Nurmala, 2020).

In the past eight years, national surveys have shown a decrease in moral indicators of teenagers, such as an increase in misleading behavior and consumption of negative content on the internet (Hudi et al., 2024). This data shows a social reality that is both disturbing and a big challenge for the world of dakwah, especially in instilling islamic values among the digital generation. This is where there is a gap between the availability of virtues in the Holy Qur'an and less internalization of these values in the daily lives of the younger generation.

The delivery of stories in the Qur'an, including the story of the Prophet Yusuf, is not rarely part of the dakwah material delivered by preachers, either in a short or complete way. In its function in society, a preacher not only works as a religious messenger, but also as an agent of change who is required to be innovative, dynamic and creative in carrying out his preaching role. He needs to explore and develop new ideas for realizing a spiritually and socially more advanced society over time (Auliya, 2022).

In the growing digital era, the internet is present as a new media that opens up opportunities for dakwah more widely, across geographies, and can be accessed by various groups quickly and affordably. One of its usability is through social media, which allows preachers to spread Islamic messages creatively and massively. In this context, dakwah content contains Qur'anic values, including the stories of the prophets, which are an important part of efforts to generalize the rahmatan lil alamin teachings of Islam in the middle of the dynamics of modern society. It's no wonder that many preachers are currently using social media as a new space for preaching, by

presenting Islamic content such as Qur'anic interpretations and prophetic historical narratives that are packaged in an interesting and relevant ways (Abyan, 2018).

One of the most widely used digital platforms in modern da'wah is YouTube. Through this platform, users can easily upload, watch, and share various video content to the public. Ustaz Firanda is among the preachers who have been actively using YouTube as a dakwah platform since 2017. His preaching is delivered live in an Islamic conference, then broadcasted online and documented in various videos uploaded to his personal social media accounts. In addition, Ustaz Firanda has also developed applications and websites as technology-based dakwah media that can be more widely accessed by society.

The story of Prophet Yusuf is one of the themes presented on FirandaAndirjaOfficial's YouTube channel, with an emphasis on exemplary values that are relevant for all generations. The values of patience, integrity, strong faith, and the ability to protect themselves from temptation and slander are the main moral messages that can be used as a reflection in daily life. Based on this narrative, this research formulates two problem focuses: first, how the maghza are contained in the story of the Prophet Yusuf from Ustaz Firanda's perspective on the FirandaAndirjaOfficial channel; second, how the structure and discourse strategies used in the delivery of the narrative.

The problem limitation in this research is focused on analyzing only a YouTube channel, namely FirandaAndirjaOfficial, by taking the discussion of Prophet Yusuf's story as the main object of study. This focus doesn't include all studies of the prophet's story in general or all existing dakwah media platforms. The purpose of this research is to review the maghza of Prophet Yusuf's story from Ustaz Firanda's perspective, as well as to analyze the structure and discourse strategies that he uses in delivering the story through his YouTube channel.

The authors need to mention earlier that the study of Ustaz Firanda has been undertaken by many previous researchers. For example, Zahratunnisa and Irsan (2023), discuss household conflict resolution from Ustaz Firanda's perspective. Sri Rahayu (2023) reviewed the values of tauhid in surahs al-Kafirun and al-Ikhlâs through *Tafsir Juz Amma* by Ustaz Firanda, while Maftukhatun Nahdiyah (2022) analyzed the verses about jilbab and hijab in *Tafsir al-Taysir* by Ustaz Firanda. The similarity of these researches lies in the focus of their review on Ustaz Firanda's interpretation of Qur'anic verses, both in the form of physical interpretations and

speeches. However, this research is different because it specifically highlights the maghza of Prophet Yusuf's story in the modern context as presented on Ustaz Firanda's YouTube channel, not in the form of written tafsir. Thus, the novelty of this research lies in analyzing the reinterpretation of digital dakwah, that is how the story of Prophet Yusuf, which is full of moral and spiritual values that are repackaged visually-audio to answer the challenges of the times and the spiritual needs of modern society. In the middle of switching religious preaching from oral-traditional to digital-visual forms, it is important to see how the Qur'anic message is not only delivered, but also contextualized to remain relevant to modern social dynamics.

## **B. RESEARCH METHODOLOGY**

This research uses a descriptive-qualitative design to produce in-depth narrative data related to the object of study (Murdiyanto, 2020). The approaches used in this research are the maghza approach and Norman Fairclough's Critical Discourse Analysis (AWK). The maghza approach was chosen to explore the moral and spiritual meanings of the story about the Prophet Yusuf as interpreted and delivered by Ustaz Firanda in his preaching, without ignoring the textual and historical dimensions of the verse. With this approach, the Qur'anic values in the story can be contextualized in the dynamics of modern life (Syamsuddin et al., 2020). Meanwhile, AWK theory is used to review Ustaz Firanda's preaching as a digital religious discourse practice that creates and is created by text structures, discursive practices, and socio-cultural contexts in the digital era (Munfarida, 2014: 11).

The data collection method is literature study and digital documentation. The data sources consist of primary data taken from FirandaAndirjaOfficial's YouTube channel, especially the video entitled *Daily Examples from the Story of Prophet Yusuf 'Alaihissalam*, as well as secondary data consisting of tafsir books, books, journal articles, and relevant scientific works. The main instrument in this research is a human instrument (the researcher himself) who plays a role in determining the focus, collecting, processing, and analyzing data. The data analysis technique is carried out descriptively-analytically, by describing the content of the preaching, interpreting the content of Islamic values, and linking it to the social context and the dynamics of digital dakwah using the analytical techniques that have been mentioned. To ensure data credibility, source and theory triangulation techniques were used. Triangulation of sources was made by comparing the content of the preaching with various literature

references, while triangulation of theory was applied by combining the maghza approach and AWK theory in order to achieve more complete and objective understanding of the analyzed data.

## C. RESULT AND DISCUSSION

### 1. The Concept of Maghza and Its Relevance in Qur'anic Story

Etymologically, maghza means intention, purpose or significance. In the context of Qur'anic interpretation, maghza refers to the main message contained in a verse. This message is not only seen from the surface of the text, but also from the historical and actual context, so that it can be able to connect the understanding between the time of revelation and the present (Aji, 2022; Khairuddin et al., 2025).

The concept of maghza is divided into two main dimensions, which are phenomenal significance and ideal significance. First, phenomenal significance is the main message that is understood contextually and dynamically, starting from the era of Prophet Muhammad to contemporary interpretations. This type includes two things: historical phenomenal significance which refers to a deep understanding of the socio-religious context when the revelation was revealed (*asbabunnuzul*); and dynamic phenomenal significance which refers to the way a verse's meaning is understood and actualized by the mufasir in the present context, with all the social, cultural and thinking developments of the times. Second, ideal significance is the accumulation of various understandings towards the meaning of verses in history, which leads to the ideal purpose of the Qur'an in shaping human civilization in line with the desire of Allah Swt (Aji, 2022).

Then, the approach used in exploring the maghza of a verse includes two main components. First, *Maghza al-Tarikhi*, which is an attempt to reveal the main message of the verse as it means in the historical context when the revelation was revealed. Second, *Maghza al-Mu'asir*, which is an attempt to contextualize the main message of the verse in the modern reality. At this step, the mufasir is expected to do *ijtihad* in classifying the verse, whether it belongs to the category of theology, law, story, or so on. This classification is important because the structure and function of the discourse of each type of verse are different, which affects the direction and method of interpretation (Afiah, 2024).

Specifically on the verses of the story (*qisas al-qur'an*), the interpretation approach applied is narrative and symbolic. This means that the focus of interpretation

is not limited to information on the story, but includes moral, educational, and social values implied behind the narrative. The emphasis on this dimension is relevant in answering the ethical crisis and moral problems faced by contemporary society (Baihaqi, 2023).

Stories in the Qur'an take a very important position. Almost one-third of the content in the Qur'an contains elements of the story, but the narrative is not organized as a whole and chronologically as historical or literary works. The Holy Qur'an more often presents important pieces of an era as a means of education and reflection. The typical characteristics of these stories can be explained as follows: first, it is original and authentic because it works as a justification for the previous religion books; second, it is not referred to be a historical record, because the Qur'an is a guide to life; third, it is not just a literary work, although it is delivered with beautiful language, the beauty is only as a media for delivering the message (Baihaqi, 2023).

The interpretation of the story verses is not directed to reframing past history, but aims to reveal the meaning of narrative which is full of moral and spiritual messages. This process takes several stages: first, identifying the verse as part of *qisas al-qur'an*; second, exploring *maghza al-tarikhi* through the context of the passage; third, developing the message into *maghza al-mu'asir* in line with current realities; fourth, revealing the symbolic meaning behind the narrative in order to expand the relevance of interpretation for modern life (Baihaqi, 2023).

This interpretation of *maghza* developed through ideas from figures such as Nasr Hamid Abu Zayd, who emphasized that Qur'anic language always operates within the framework of *al-siyah* (context), including socio-cultural, linguistic, internal, and external contexts (Dozan, 2020). This idea was expanded by Sahiron Syamsudin through the Ma'na Cum Maghza theory, which emphasizes the importance of language analysis, intra and intertextual studies, and reconstruction of meaning through historical analysis (Syamsuddin, 2022). In this way, *maghza*-based interpretation of the stories in the Qur'an not only allows for in-depth exploration of meaning, but also allows readers and mufasirs to make these messages an ethical pedagogy in contemporary life.

## 2. A. Biographical Sketch of Ustaz Firanda Andirja and Potrait of Firanda Andirja Official Youtube Channel

Firanda Andirja Abidin was born in Surabaya on October 28, 1979. He comes from a family with different ethnic backgrounds. His father, Abidin, was a Buginese from Sengkang City, South Sulawesi. His mother, Suenda, was an East Javanese woman from Surabaya. Even though he was born in Surabaya, Ustaz Firanda spent his childhood and finished his high school in Sorong City, Southwest Papua (Muzakka, 2018).

After graduating from high school in 1998, Ustaz Firanda continued his studies at Gadjah Mada University (UGM), Yogyakarta, majoring in Chemical Engineering. However, his passion for religious knowledge made him only attend UGM for one year before deciding to drop out. He decided to study at the Jamilurrahman Islamic Boarding School in Bantul, Yogyakarta, for a year and a half to explore religious knowledge.

In 2000, Ustaz Firanda participated in a selection of new student admissions organized by Madinah Islamic University and was ranked third place among participants from all over Indonesia. At the end of August 2001, he went to Madinah to study Sharia Studies. At Madinah Islamic University, Ustaz Firanda participated in a one-year intensive program to improve his Arabic, continued his bachelor's degree for four years at the Faculty of Hadith with a cum laude passing grade, then continued his master's program for four years at the Department of Akidah, Faculty of Dakwah and Ushuluddin, and continued his doctoral program for five years in the same department and faculty.

Ustaz Firanda's thesis was entitled *Ajwibat Shaikh al-Islam Ibn Taymiyyah 'an al-Shubuhah al-Tafsiliyyah li al-Mu'attilah fi al-Sifat al-Dhatiyyah*, which means "Syaikhul Islam Ibn Taymiyah's Response to the Specific Doubts of the Deniers Regarding the Attributes of the Substance of Allah." In drafting this thesis, he was mentored by Prof. Dr. Syaikh Abdurrazaq al-Badr al-Abbad and graduated with summa cum laude. Continuing to the doctoral level, Ustaz Firanda wrote a dissertation entitled *Naqdu Istidlalat Du'at al-Ta'addudiyyah al-Diniyah bi al-Shar'iyyah*, which can be translated as "Cancellation the Arguments of Proponents of Religious Pluralism Based on Sharia Texts." He completed his dissertation under the guidance of Dr. Abdul Majid al-May'abi and graduated on September 25, 2016, also with summa cum laude. (Salsabila, 2022).

Ustaz Firanda received training from several famous ulama during his studies in Saudi Arabia. Some of his teachers were Syaikh Abdul Muhsin al-Abbad, a great ulama in Madinah, and Syaikh Abdul Muhsin who has been actively teaching at the Nabawi Mosque for about five years. Also, he studied in person with Prof. Dr. Syaikh Ibrahim al-Ruhaili and Prof. Dr. Syaikh Shalih b. 'Abdil Aziz Sindi, both of whom are known as experts in akidah and regular teachers at the Nabawi Mosque (Ananta et al., 2023).

In his writing, Ustaz Firanda has shown consistency and high productivity. He has produced several works that cover the studies of tafsir, fiqh, akidah, and Islamic social themes. His tafsir works are organized in the *Tafsir al-Taysir* series, which contains interpretations of juz 30, juz 29, juz 28, juz 27, and other surahs such as al-Maidah, al-An'am, al-Kahfi, Maryam, Taha, Luqman, al-Sajdah, al-Ahzab, and Saba'. He also wrote the books *Fikih Haji, Ajaran Madzhab Imam Syafi'i yang Ditinggalkan oleh Sebagian Pengikutnya*, and *Al-Iman bi al-Yaumi al-Akhir*. Some of his other works that discuss issues of akidah and contemporary problems include *33 Banyolan Aqidah Syi'ah Imamiyah, Ketika Sang Habib Dikritik*, and *Sejarah Berdarah Sekte Syi'ah*. He has also written books on family themes and spirituality such as *Kiat-Kiat Membahagiakan Istri, Kiat-Kiat Memilih Istri Idaman, Mukjizat Poligami, Berjihad Melawan Riya dan Ujub, Bid'ah Hasanah, Bahaya Ghibah*, also *Fikih Zikir Pagi dan Petang*. One of his translated works is *Hak-Hak Persaudaraan*, which is a translation of the preaching of Syaikh Salih b. 'Abdul Aziz al-Syaikh (Mufadhilah & Muhtadin, 2023).

In his personal life, Ustaz Firanda married Romala Dewi Arifuddin on August 17, 2001. Romala was born on March 12, 1980. From this marriage, they were blessed with five children consisting of two sons and three daughters. The eldest child, Abdul Muhsin, was born on March 28, 2003, followed by Aisyah Humairo on May 12, 2006, Zainab on June 16, 2008, Habibah on November 26, 2011, and Abdurrozzaq as the youngest child born on October 1, 2014 (Annisa & Idris, 2021).

In the middle of his busy family life, Ustaz Firanda also undertook the mandate of dakwah in various forums. From 2012 to 2018, he was chosen by the Saudi Arabian government to deliver Indonesian-language discourses at the Nabawi Mosque, Madinah. This preaching is aimed towards Hajj and Umrah participants from Indonesia, and also Indonesian citizens living in Saudi Arabia. Furthermore, Ustaz Firanda is also a regular speaker on Radio Rodja broadcasts and has been active in other dakwah media (Dinda et al., 2024).



Not only preaching in official forums and conventional media, Ustaz Firanda also uses digital platforms as a media to spread his dakwah. His YouTube channel, FirandaAndirjaOfficial, is one of the media in delivering Islamic knowledge to the public. It was launched on February 10, 2017, with the tagline “Tebarkan Ilmu, Tumbuhkan Amal, Petiklah Ridho Ilahi,” this channel has uploaded 3.313 videos, reached around 798K subscribers, and has been viewed more than 105 million times. This figure shows the great enthusiasm from the public for Ustaz Firanda's dakwah content, which is delivered consistently and structured.

The variety of courses in this channel can be classified into several categories. First, the books that include syarah and discussion of various books, such as *Sahih Bukhari*, *Kitab Tauhid*, *Al-Jami'*, *Umdah al-Ahkam*, *Arbain Nawawi*, *Riyad al-Salihin*, *Aqidah Wasitiyah*, *Al-Kabair*, *Al-Zakat*, *Usul Thalathah*, *Ahadithul Akhlak*, *Qawaid al-Arba'*, *Al-Masail al-Jahiliyyah*, *Talbis Iblis*, *Fadl al-Islam*, *Usul al-Sunnah*, *Kashfu al-Shubuhah*, *Adab al-Mufrad*, *Bidayah al-Mujtahid*, *Mukhtasar al-Da'wa al-Dawa'*, *Usul al-Sittah*, *Al-Tahawiyah*, *Al-Fushul fi Sirah al-Rasul*, *Sittatu Mawadi' min al-Sirah al-Nabawiyyah*, *Zad al-Ma'ad*, *Usul Iman*, and *Al-Shamail al-Muhammadiyah*. Secondly, there are thematic studies and contemporary issues, such as Thematic Studies, Islamic QnA, Short Conversations, Khutbahs, Ramadan Series, Thought and Concept Series, also Fiqh and Tafsir Studies. Third, historical and biographical studies, including *Sirah Nabi*, *Sirah Sahabat*, *Sirah Tabiin*, Biography of Ulama, and Tarikh Islam. Fourth, there is also the media for Arabic language learning, in the segment Arabic Daurah.

All of this content is curated in playlists based on topics, making it easier for audiences to access and pick up the material as needed. Ustaz Firanda's delivery style, which is supported by a board as a visual tool to facilitate an easier understanding towards complex material. Moreover, good audio-visual quality makes this channel as one of the effective and representative digital dakwah media in delivering Islamic things in a meaningful and systematic way.

Lastly, it should be noted that Ustaz Firanda's dakwah is not limited to only YouTube platforms. He also uses various other social media to spread his preaching to the public. These are his official website [Firanda.com](http://Firanda.com), Facebook account @Firanda Andirja, Instagram @firanda\_andirja\_official, and X @Firanda Andirja. This variety of media shows Ustaz Firanda's commitment to optimally using digital technology as a platform to spread Islamic things that is relevant to the dynamics of this era.

### **3. Maghza The Story of Prophet Yusuf in the Contemporary Context: Norman Fairclough's Critical Discourse Analysis of Ustaz Firanda's Preaching on FirandaAndirjaOfficial Channel**

#### **a. Maghza The Story of Prophet Yusuf on FirandaAndirjaOfficial**

The interpretation of the story of Prophet Yusuf in the Qur'an is delivered by many preachers through digital platforms, one of them is YouTube. Ustaz Firanda is one of the preachers who raised this theme in a taklim forum that he presented and uploaded in a video on his channel FirandaAndirjaOfficial. The preaching scheme is divided into three parts. The first part is the preamble, which contains the opening greeting, praise to Allah Swt, salawat to the Prophet Muhammad PBUH, and also an introduction to the story of Prophet Yusuf. The second part contains a description of the maghza from the story of Prophet Yusuf. Unfortunately, not all of the maghza of each verse is discussed in detail; the preacher only highlights some aspects that are relevant and important. The third section is the closing, which contains a reaffirmation of the maghza that has been presented previously.

#### **1) Preface to The Story of Prophet Yusuf - A Best Story in the Qur'an**

Before starting the interpretation of the maghza from Prophet Yusuf's story, Ustaz Firanda began his preaching by reciting basmalah, opening greetings, praise to Allah Swt, salawat to the Prophet PBUH, and an introduction to the story of Prophet Yusuf. In his preface, Ustaz Firanda affirmed that there were figures chosen by Allah to become a prophet, one of whom was the Prophet Yusuf. Then, he quotes surah al-An'am [6]: 90 as the opening of the interpretation (Kemenag RI, vol. 3, 2011).

Furthermore, Ustaz Firanda explained that the story of Prophet Yusuf was revealed as a response to the conditions that the Prophet was facing in Makkah. He said during that time, the Prophet was under pressured, including the hatred of his own family and community, while the Companions were facing various kinds of intimidation, violence, and even death threats. In this context, according to Ustaz Firanda, Allah revealed the stories of the prophets as a way of calming and empowering for the Prophet and his Companions. He also quotes surah Hud [11]: 120 as the basis for this statement (Kemenag RI, vol. 4, 2011).

According to Ustaz Firanda, not only the story of Prophet Yusuf, but the story of Prophet Nuh is also an important lesson. Even though he had preached for 950 years, the Prophet Nuh only succeeded in inviting about 80 people to have faith. At the end of the story, Allah gave the affirmation to the Prophet that patience will pay off and a

beautiful end belongs to those who are faithful. As a basis for his explanation, he refers to surah Hud [11]: 49 (Kemenag RI, vol. 4 2011).

Ustaz Firanda pointed out that the revelation of the story of Prophet Yusuf had a similar function, which was to make it easier for the Prophet who was facing rejection and hatred from his family and community. The Prophet really hoped that they would accept Islam, but the opposite happened. The story of Prophet Yusuf who was antagonized by his own siblings, Ustaz Firanda argued, became a reflection as well as a reminder for the Prophet.

Ustaz Firanda specifically highlighted that among all the stories of the prophets in the Qur'an, only the story of Prophet Yusuf was revealed as a whole in one series of verses, which was 111 verses. Unlike the stories of Prophet Ibrahim, Prophet Musa, Prophet Lut, Prophet Saleh, Prophet Hud, and Prophet Syuaib whose narrations are dispersed in various parts of the Qur'an. In fact, Ustaz Firanda confirmed that the story of Prophet Yusuf is called *ahsan al-qasas* (the best story), as Allah stated in surah Yusuf [12]: 3 (Kemenag RI, vol. 4, 2011).

## 2) Maghza Surah Yusuf [12]: 84 – Patience in Facing Every Pressure

Ustaz Firanda said that Prophet Yakub was faced with a long distance separation from his beloved son, Prophet Yusuf. The duration of this separation is debated among ulama. Some state 40 years, others state 80 years, and others state a dozen years. However, both of them were separated for a very long time. The deep sorrow that Prophet Yakub felt made his eyes blind, as mentioned in surah Yusuf [12]: 84 (Kemenag RI, vol. 5, 2011).

Figures who are loved by Allah, explained Ustaz Firanda, are among those who are the hardest pressed. When a mukmin is challenged, he should not be suspicious to Allah. Prophet Yakub is a testimony that Allah's love for a servant doesn't mean he will be free from hardship. In fact, hardship trials are part of the consequences of faith. In his explanation, Ustaz Firanda quoted the Prophet's hadith which states that “the most hardened by trial are the prophets, then those who are similar to them, then those who are similar to them.” This Hadith shows that the higher a person's faith, the greater will be his trials (Al-Tirmidhi, 1996).

A review of the stories of all the prophets shows that they were often challenged on the things they loved the most. The prophet Nuh had to face the fact that his own wife and son didn't believe. Prophet Ibrahim was faced with his father's constant disbelief, and separation from his son, Ismail, who he was awaiting his presence, even

commanded to sacrifice him. The Prophet also faced a difficult trial by losing Khadijah and Abu Talib in the same year, which became known as *'am al-huzn* (the year of sorrow), as well as facing the enmity of his own family and watched almost all of his sons and daughters die, except Fatimah.

Ustaz Firanda highlighted that from the various trials of the prophets, there is an important moral lesson, which is don't be prejudiced against Allah when you are faced with a trial. In fact, through trials, Allah removes sins and increases the degree of His servants. Patience in facing trials will bring two benefits, forgiveness and fulfillment in the sight of Allah.

3) Maghza Surah Yusuf [12]: 4-5 – Not to Announce All the Favors Gained to the Public

Ustaz Firanda explains that when the Prophet Yusuf dreamed of seeing eleven stars, the sun, and the moon bowing down to him, it contains a valuable lesson related to manners in expressing favors. In his explanation, Ustaz Firanda quoted surah Yusuf [12]: 4-5 as the basis of the story (Kemenag RI, vol. 4, 2011).

When receiving a dream, Prophet Yusuf did not directly tell it to all his family, but only told it to his father, Prophet Yakub, a pious man. In responding to this matter, Prophet Yakub also advised him not to share the dream with his siblings because it was feared that it would trigger a sense of jealousy that would lead to a war. Ustaz Firanda affirmed that the attitude of the Prophet Yusuf taught the importance of being selective in expressing the favors received, because in a hadith of the Prophet mentioned that everyone who gets a blessing will definitely be betrayed by others (Ibn 'Arabi, vol. 7, 2007).

There are two potential dangers according to Ustaz Firanda, when a person shares his blessings in public. First, hasad arises from other people, even to pious people. The Prophet Yusuf, who was a prophet, was still harassed by his siblings, as well as the Prophet who was also harassed by the munafiks. Secondly, over-expression of favors can make others feel pressured or suffer, especially if they are in difficult situations. A simple case explained by Ustaz Firanda is when someone shows off the harmony of their household or the luxuries of life on social media, it can hurt the feelings of others who see it.

Moreover, Ustaz Firanda reminded the importance of being selective in expressing favors, both verbally and digitally. If you want to share, it should be with people who are trusted and don't have the potential to be jealous. He also quoted advice from the ulama that if someone was asked about the favors he had, it was

enough to answer globally without mentioning in detail, in order to avoid arrogant attitude or open space for others to underestimate or criticize.

#### 4) Maghza Surah Yusuf [12]: 23-25 – Guarding Ourselves from the Flirtation of Women by Minimizing the Chances of Its Appearance

Ustaz Firanda said that when Prophet Yusuf was seduced by al-Aziz's wife, the conditions at that time were very difficult. The woman was extremely willing to commit adultery with him. Meanwhile, Prophet Yusuf, as a man, also had a desire that was moved. This was a human thing, because however he was still a human being. But, the Prophet Yusuf made various actions to protect himself from this temptation, which is one of the most difficult forms of temptation for a man. In his preaching, Ustaz Firanda quoted the Prophet's statement, "I will not leave behind me a temptation more harmful to men than the temptation of women" (Al-Bukhari, 2015). However, this story is very relevant to be used as a lesson, especially in the modern era which is filled with similar temptations. Because of this trial and the exemplary way of dealing with it, Allah memorialized this case in surah Yusuf [12]: 24-25 (Kemenag RI, vol. 4, 2011).

Ustaz Firanda explains that the temptation for men in the modern era is huge, especially due to the existence of the internet and social media such as TikTok, which is a way to expose them to adultery. Watching the exposed aurat, watching content that incites lust, in his opinion, is included in the adultery of their eyes. Even listening to love songs whose lyrics are full of flirtation can be classified as ear adultery, because it can awaken desire and make a person fall into imagination. Ustaz Firanda quoted the Prophet's statement that words can lead to adultery with the mouth, hands to touch, and finally the genitals will realize everything if not controlled (Al-Bukhari, 2015). He affirmed that almost everyone nowadays is risk of falling into the ways that can lead to adultery. For that reason, it is important to learn from the story of Prophet Yusuf who was able to hold himself back from the temptation of women.

In the context of the story, the Prophet Yusuf didn't give a chance to the temptation of women at all. When the desire within himself began, the Prophet Yusuf quickly remembered the favors of Allah as a form of self-awareness. The next real step he decided to took to escape from a place that could potentially lead to sin, as documented in Surah Yusuf [12]: 25, when he ran to escape the temptation of al-Aziz's wife (Kemenag RI, vol. 4, 2011).

Ustaz Firanda explained that no one knows when their faith is strong and when it is shaky, maybe in 10th minute it is still strong, but in 11th minute it starts to waver, and in 12th minute it might fall. That's why people should spend more time in places that bring them closer to Allah, such as mosques, so their hearts will be safe, peaceful, and away from temptation.

Lastly, Ustaz Firanda affirmed that all efforts will never be enough without Allah's support. So, one thing that is very important is to increase prayer to be saved from slander and temptation of women. This was because it is only with Allah's blessings that people can truly be protected from sin.

#### 5) Maghza Surah Yusuf [12]: 36 – Doing Good to Everyone

Ustaz Firanda affirmed that *ihsan* is divided into two forms. First, *ihsan* to Allah. Second, *ihsan* to fellow human beings. The first form, *ihsan* to Allah, is explained through the Prophet's statement, "Worship to Allah as if you see Him, and if you can't, then be sure that Allah always sees you" (Al-Nawawi, 2009). In this context, Prophet Yusuf presented *ihsan* in every phase of his life. When he was thrown into a well, and he was sold as a slave, and facing temptation from al-Aziz's wife, he still managed to maintain his belief that Allah was always watching over him. This belief grew patience and power in the face of these various tests.

The second form is *ihsan* to fellow human beings. The Prophet Yusuf was known to show very noble morals during his imprisonment in prison. This was confirmed when two prisoners came to him to ask for the interpretation of a dream. This attitude of *ihsan* is so noticeable that according to the interpretation of the ulama, some prisoners prefer to stay in prison when their prison term expires, so they can stay with the Prophet Yusuf because of his personality and virtue. In this case, Ustaz Firanda explained that Prophet Yusuf's *ihsan* attitude was so outstanding among the prisoners that his fellow prisoners called him as "al-muhsinin" or people who were doing good, as written in Surah Yusuf [12]: 36 (Kemenag RI, vol. 4, 2011).

Ustaz Firanda added that the form of *ihsan* to others is unlimited to material things. Giving help through energy, advice, or knowledge is also part of *ihsan*. One of the real forms of *ihsan* is forgiving other people's mistakes easily.

In the story of the Prophet Yusuf, there are at least three people who forgave him. First, he forgave his siblings who had harmed him by throwing him into the well. Second, he forgave al-Aziz's wife who had dropped him into prison through slander. Third, he forgave the man who helped him in interpreting dreams, but forgot his

promise to announce Yusuf's existence to the king. This forgetting caused the Prophet Yusuf's imprisonment to be longer than it should have been.

The story of Yusuf's *ihsan* continued when the king of Egypt had a dream that couldn't be interpreted by his advisors. The dream illustrated seven fat cows being eaten by seven skinny cows, also seven green grains of wheat and seven dry grains. In this case, Ustaz Firanda quoted Surah Yusuf [12]: 43 as the basis for explaining the king's dream which became the beginning of the biggest change in the life of Prophet Yusuf (Kemenag RI, vol. 4, 2011). Long story short, after many years had passed, the king's servant who had been helped by the Prophet Yusuf remembered him. The Prophet Yusuf was called to interpret the dream. But before answering, he requested that the king investigate his old case with al-Aziz's wife. This was not for revenge, but to clear his name fairly and transparently.

In the conference, Prophet Yusuf again showed an extraordinary attitude of *ihsan*. He didn't blame the servant who had forgotten his services, but kept his good faith and forgave him. After interpreting the king's dream accurately that there would be a harvest period for seven years and a famine period for the next seven years, Yusuf offered a concrete solution by planting as much as possible during the harvest period and saving some of the produce for the difficult season. This interpretation and solution is memorialized in Surah Yusuf [12]: 47-49 (Kemenag RI, vol. 4, 2011). He also gave the good news that after the two cycles of seven years would come a blessed year with rain and a bountiful harvest of grapes. This additional information shows another form of *ihsan*, which is providing knowledge and solutions without being explicitly asked for them.

Ustaz Firanda explained that this attitude was also shown by the Prophet. When a companion asked about the purity of sea water, the Prophet not only stated that sea water is pure and can be used for purification, but also that the sea animal carcasses are allowed for consumption (al-Rajihi, vol. 6). Even though the original question only concerned the rules of purification, the Prophet gave additional information that the companions might need on their journey, taking into the context of their situation away from access to follow-up questions and answers.

#### 6) Maghza Surah Yusuf [12]: 79 – Usage *Tawriyah* to Avoid Lying Words

The next exemplary action of the Prophet Yusuf that Ustaz Firanda brings up is the usage of *tawriyah*, which is a word that is originally true, but contains another meaning that is different and hidden from the understanding of the other person.

*Tawriyah* is allowed in emergency conditions as a form of communication strategy that doesn't contain explicit lies, but still maintains the principle of truth.

Ustaz Firanda mentioned that an example of *tawriyah* was practiced by the Companion Abu Bakar during the hijrah with the Prophet. When people asked, "Who is the person with you, oh Abu Bakar?" because they knew Abu Bakar as a businessman but didn't know the Prophet PBUH. Abu Bakar replied, "He is a guide." Abu Bakar didn't mean a geographical guide, because the Prophet himself didn't know the route to Madinah, but a guide to heaven. This answer shows an intelligent form of *tawriyah* without telling lies.

Another example is mentioned in the story of Prophet Ibrahim. When asked by his community who destroyed their god, Prophet Ibrahim replied, "Just ask the statue that carries the axe." While the statue couldn't speak, the answer was a sarcastic dakwah strategy as well as a satire on the ignorance of his community who worshiped inanimate objects (Kemenag RI, vol. 6, 2011).

A related story happened when Prophet Yusuf faced his siblings in Egypt. When they were returning to Palestine, the royal trophy was found in Benjamin's sack, so he was arrested under the laws of the country. His brothers, who had not recognized his identity, asked that Benjamin be released and replaced by one of their brothers. The Prophet Yusuf didn't say that "only thieves" would be arrested, because he knew Benjamin hadn't stolen it. Instead, he said, "We will not arrest except the one in whose sack we found our property," as stated in surah Yusuf [12]: 79 (Kemenag RI, vol. 5, 2011). This kind of statement is a form of *tawriyah*.

However, Ustaz Firanda pointed out that the usage of *tawriyah* shouldn't be made into a habit, but should be used in cases of emergency or urgency. This is because the Prophet repeated his words up to three times to ensure that the communication was clear.

#### 7) Closing – Reaffirmation of the Maghza that Has Been Explained

In closing, Ustaz Firanda explained that the story of Prophet Yusuf has many examples that can be practiced in everyday life. He explained the rule in the Qur'an, "You may hate something, but it is good for you" (Kemenag RI, vol. 1, 2011). This rule is clearly reflected in the journey of the Prophet Yusuf's life, which was full of trials but ended in happiness.



Ustaz Firanda explained that the Prophet Yusuf experienced various difficult trials, starting from being antagonized by his siblings, thrown into a well, sold as a slave, working as a servant in someone else's house, being slandered about committing adultery until finally imprisoned, and having to be separated from his father for decades. However, in the end Allah raised his status as an authority in Egypt, and he was able to bring his parents to live together in glory.

Ustaz Firanda affirmed that in life, there will always some things that aren't in line with our wishes, whether in work, household, children's education, or social relations. Therefore, patience is the key in facing these various trials. However, being patient is not enough, it must be complemented with piety. Those who are able to combine patience and piety will definitely be given a solution by Allah in an unexpected way.

b. Norman Fairclough's Critical Discourse Analysis of the Story of Prophet Yusuf in FirandaAndirjaOfficial

Norman Fairclough developed an AWK model consisting of three main dimensions, which are the text dimension, the discursive practice dimension, and the socio-cultural practice dimension (Munfarida, 2014; Hakim, 2025). These three dimensions become the author's analytical framework to systematically review Ustaz Firanda's digital dakwah interpretation of the video "Daily Examples from the Story of Prophet Yusuf," to reveal the relationship between language structure, meaning production, and the social context that surrounds it.

1) Text: Representation, Relationship, and Identity in Ustaz Firanda's Preaching

The text dimension in Norman Fairclough's AWK includes three main aspects, which are representation, relationship, and identity. These three aspects can be analyzed through the language elements contained in Ustaz Firanda's preaching, including the title of the video, the content of the discussion, and the style of his delivery. Representation refers to how a social reality is described in the video discourse, while relation refers to the social relationship between the speaker and the listener formed in the video. While identity relates to how the social identities of speakers and listeners are constructed through video discourse (Fairclough, 1995; Rahman, 2023).

The title of the video "Thematic Study: Daily Example from the Story of Prophet Yusuf 'Alaihissalam - Ustadz Dr. Firanda Andirja M.A" creates a powerful textual impression. The phrase "Thematic Study" indicates a systematic approach that focuses

on one main issue of Islamic thought, while "Daily Example" indicates the connection between Qur'anic values and daily life practices. The mention of the prophet's name along with the honorific 'alaihissalam reinforces the religious impression, and the inclusion of Ustaz Firanda's academic degree adds scientific and authoritative value.

From the aspect of representation, the content of the preaching presents the story of Prophet Yusuf not as a past story, but as a moral reflection that is relevant to the challenges of modern life. Ustaz Firanda highlighted the key messages including patience in facing every challenge (Yusuf [12]: 84), not all enjoyments that are earned should be publicized to the public (Yusuf [12]: 4–5), protecting ourselves from the temptation of women by minimizing the opportunity for temptation to come up (Yusuf [12]: 23–25), and being *ihsan* to anyone and using *tawriyah* to avoid lying (Yusuf [12]: 36 and 79). This representation shows that the preaching not only delivers the normative content of religion, but also transforms the Qur'anic message to be contextualized with the social life of modern society.

On the relational aspect, Ustaz Firanda's language style is communicative and close to the audience's daily life. He uses simple analogies, easy-to-understand language, and simple examples from modern reality. For example, when explaining how Prophet Yusuf avoided the temptation of al-Aziz's wife, Ustaz Firanda highlights the importance of reminding ourselves of Allah's blessings and staying away from the causes of temptation. He said simply but powerfully, "Because we don't know when our faith is down. Maybe the first 10 minutes are strong, the 11th minute is shaky, the 12th minute is falling. We don't know" (Andirja, 2025). Another example, when explaining why Prophet Yusuf only told his dream to his father, Ustaz Firanda analogized it to the present context, "For example, there is a couple traveling abroad, to Puncak Bogor, then taking photos, posting it, and showing happiness that is rarely experienced. Finally, there are some neighbors who have envy" (Andirja, 2025).

Meanwhile, in the aspect of identity, Ustaz Firanda creates his own image as an academic preacher as well as a spiritual guide. This was built from the title that included his name and academic degree in full, reinforced by the content of the preaching that slipped in quotations of verses, hadith, and the views of ulama. On the other hand, the simple and applicable style of speech shows that he positions himself as a communicator who reaches audiences from various backgrounds. Meanwhile, the audience is positioned as a modern society that is seeking life guidance, both spiritually and socially, through digital media.

## 2) Discursive Practice: Discourse Production, Distribution, and Consumption in Ustadz Firanda's Preaching

The discursive practice stage in Norman's AWK includes three main processes, which are discourse production, discourse distribution, and discourse consumption. Discourse production refers to the content or discourse material that is the object of analysis, while discourse distribution describes the process of spreading content from the producer to the audience as the recipient. Discourse consumption relates to how the discourse that has been produced is used, understood, and interpreted by the audience (Fairclough, 1995; Rahman, 2023).

In this context, discourse production is reflected in the delivery of material by Ustadz Firanda through a video of preaching entitled "Thematic Study: Daily Example from the Story of Prophet Yusuf 'Alaihissalam - Ustadz Dr. Firanda Andirja M.A." Discourse distribution takes off through the distribution of preaching content on his YouTube channel, FirandaAndirjaOfficial, which allows a widely reach to digital audiences. Furthermore, discourse consumption happens when the audience listens to the content of the preaching and responds through interactive features such as the comment section. The audience comment responses were all positive, indicating that the discourse was successful in creating audience understanding and engaging with the message.

## 3) Socio-Cultural Practices: Situational, Institutional, and Social in Ustadz Firanda's Preaching

Social practices in Norman's AWK analyze various issues that develop in the community or public space. In its discussion, this social practice includes several aspects, which are situational, institutional, and social aspects. The situational aspect refers to the specific conditions or contexts that are behind the text production process, while the institutional aspect relates to the institution or media responsible for the publishing and distribution of the video. While the social aspect refers to the dimension of the video's influence on the public, especially in responding to various developing social issues (Fairclough, 1995; Rahman, 2023).

The situational aspect in this discourse is characterized by the delivery of preaching material that is not arranged systematically or sequentially from the beginning to the end of surah Yusuf, but is selected thematically based on certain verses that are relevant and contain important maghza. Ustadz Firanda doesn't refer to one particular book of tafsir as the main reference, but explains the verses with a

thematic approach based on a comprehensive understanding of tafsir, and supported by hadith citations and analogies of modern life. The preaching remains within the frame of the story of Prophet Yusuf and is delivered responsively in line with the social context that is currently faced by the people, thus reflecting the flexibility in the delivery of contextualized dakwah.

The connection between the content of the preaching and the delivery media is clearly visible in the institutional aspect. This discourse was distributed through the FirandaAndirjaOfficial YouTube channel, which operates as a digital dakwah media. This platform not only facilitates the process of delivering Islamic material to a wider audience, but also allows for twodirectional interaction between the preacher and the digital audience. The delivery of dakwah through YouTube opens up more dynamic, flexible, and accessible space for dakwah without time and space limitations, thus increasing the role of media institutions as facilitators of the distribution of Islamic values.

Furthermore, the social aspect of this discourse shows the role of preaching as an instrument for the development of religious awareness and moral reflection for the community. Ustaz Firanda highlighted values such as patience in facing trials, being ihsan to anyone, the importance of self-awareness, and resistance to worldly temptations, all based on the story of Prophet Yusuf. These messages are a way for Muslims to introspect and improve their spiritual character in the middle of the challenges of modern life, and become part of the effort to ground the values of the Qur'an in daily reality.

## D. CONCLUSION

Ustaz Firanda's interpretation of the maghza story of the Prophet Yusuf in the FirandaAndirjaOfficial channel, puts this story not just as a historical story, but as a reflection of moral values that are relevant for modern life. He selectively highlights several verses from surah Yusuf, including verses 4–5, 23–25, 36, 79, and 84, to underline the importance of patience in facing trials, guarding ourselves from the temptation of women, not showing off the favors gained to the public, doing *ihsan* to anyone, and using *tawriyah* to avoid lying.

In terms of discourse structure and strategy, Ustaz Firanda frames the story representatively as a reflection of contemporary life, builds a communicative relationship with the audience through casual language and contextual analogies, and builds his identity as an academic preacher and spiritual guide through mentioning the title. The strategy of production, distribution, and consumption of discourse through YouTube channels allows for a wide, flexible, and cross-social boundary distribution of dakwah messages. In addition, the socio-cultural practice of this discourse shows how digital preaching becomes a space for building religious awareness and empowering people's spiritual character. The preaching not only works as a educational platform, but also as an instrument of moral reflection that adapts to the dynamics of the times, and answers the needs of the community for contextualized and easily accessible dakwah.

Regarding to further research, we suggest that the study is not only limited to one figure or dakwah channel, but a comparison of interpretations between several digital preachers who also discuss the story of Prophet Yusuf or other prophet stories, both from salafi and aswaja backgrounds. This approach will enrich the scholarship of digital dakwah studies and show the diversity of discourse strategies, communication styles, and emphasizing moral messages in delivering Qur'anic stories. Also, the next research can explore audience responses and receptions in detail to find out the impact of the preaching in developing the listeners religious understanding, attitudes and actions.

## BIBLIOGRAPHY

- Abyan, A. F. (2018). *Berguru Kepada Ustadz Zaman Now*. Yogyakarta: Laksana.
- Afiah, S. (2024). *Reinterpretasi Q.S. Al-Balad Ayat 14-16 dengan Menggunakan Pendekatan Ma'na Cum Maghza* [Skripsi]. Purwokerto: UIN Saifuddin Zuhri.
- Aji, N. P. (2022). Metode Penafsiran Al-Qur'an Kontemporer: Pendekatan Ma'na Cum Maghza oleh Dr. Phil. Sahiron Syamsuddin, MA. *Humantech: Jurnal Ilmiah Multi Disiplin Indonesia*, 2(1).
- Al-Bukhari. (2015). *Sahih Bukhari*. Riyad: Dar al-Hadarah Linnashar wa al-Tawzi'.
- Al-Nawawi. (2009). *Al-Arbain al-Nawawiyah*. Beirut: Dar al-Minhaj Linnashar wa al-Tawzi'.
- Al-Rajihi, A. A. b. A. *Sharah Sunan Abi Dawud* (Vol. 6).
- Al-Tirmidhi. (1996). *Sunan al-Tirmidhi* (Vol. 4). Dar al-Gharb al-Islami.
- Ananta, P., Masruro, U., Sholihah, S., & Amru, K. (2023). Kontestasi Penafsiran Ayat Teologi di Ruang Digital: Analisis Komparatif Tafsir Audiovisual Surat Al-Baqarah Ayat 115 oleh Musthafa Umar dan Firanda Andirja di Kanal YouTube. *Al-Qudwah: Jurnal Studi Al-Qur'an dan Hadis*, 1(2).
- Andirja, F. (2025, April 12). *Kajian Tematik: Teladan Keseharian dari Kisah Nabi Yusuf 'Alaihissalam—Ustadz Dr. Firanda Andirja M.A.*  
<https://www.youtube.com/watch?v=UUtRReG6Svc&t=652s>
- Annisa, N., & Idris. (2021). Karakteristik Tafsir Nusantara: Studi Terhadap Metode Tafsir Juz 'Amm Karya Firanda Andirja. *Majalah Ilmu Pengetahuan dan Pemikiran Keagamaan TAJDID*, 24(2).
- Auliya, I. (2022). Pelatihan Dakwah bil Lisan Melalui Kegiatan Kuliah Tujuh Menit pada Santri di Pondok Pesantren An Nadhira Kalibeper. *ARKANA: Jurnal Komunikasi dan Media*, 1(1).
- Baihaqi, Y. (2023). *Kisah Al-Qur'an dalam Lintas Dimensi (Sains, Ekonomi, dan Politik)*. Malang: Literasi Nusantara Abadi Grup.
- Dinda, Hakim, L., & Jamal, K. (2024). Analisis Q.S. Ath-Thariq Ayat 10 dalam Tafsir Juz 'Amm Karya Firanda Andirja. *JIQTA: Jurnal Ilmu Al-Qur'an dan Tafsir*, 3(1).
- Dozan, W. (2020). Aplikasi Pendekatan Hermeneutika Al-Qur'an Nasr Hamid Abu Zayd Terhadap Q.S. Al-Nisa' (4): 3 dan Al-Nahl (16): 3-4. *Revelatia: Jurnal Ilmu Al-Qur'an dan Tafsir*, 1(2).
- Fairclough, Norman. (1995). *Critical Discourse Analysis: The Critical Study of Language*. London: Longman.

- Hakim, N. S. (2025). Analisis Wacana Kritis Norman Fairclough pada Video YouTube Zulfan Lindan "Unpacking Indonesia" *Prasasti: Journal of Linguistics*, 10(1).
- Hamka, B. (1982). *Tafsir Al-Azhar* (Vol. 5). Singapura: Pustaka Nasional PTE LTD.
- Hudi, I., Purwanto, H., Miftahurrahmi, A., Marsyanda, F., Rahma, G., Nur Aini, A., & Rahmawati, A. (2024). Krisis moral dan etika pada generasi muda Indonesia. *Jurnal Ilmu Pendidikan dan Psikologi*, 1(2).
- Ibn 'Arabi, A. B. (2007). *Al-Masalik fi Sharh Muwatta' Malik* (Vol. 7). Beirut: Dar al-Gharb al-Islami.
- Kemenag RI. *Al-Qur'an dan Tafsirnya* (Vol. 1). Jakarta: Widya Cahaya.
- Kemenag RI. *Al-Qur'an dan Tafsirnya* (Vol. 3). Jakarta: Widya Cahaya.
- Kemenag RI. *Al-Qur'an dan Tafsirnya* (Vol. 4). Jakarta: Widya Cahaya.
- Kemenag RI. *Al-Qur'an dan Tafsirnya* (Vol. 5). Jakarta: Widya Cahaya.
- Kemenag RI. *Al-Qur'an dan Tafsirnya* (Vol. 6). Jakarta: Widya Cahaya.
- Khairuddin, K., Rahman, R., Perdamaian, P., Suardi, S., Wasalmi, W., & Srg, S. (2025). The Concept of Wasathiyah in QS. 2:143 Analysis of the Ma'na Cum Maghza Approach. *QiST: Journal of Quran and Tafseer Studies*, 4(1).
- Mufadhilah, H. N., & Muhtadin, S. (2023). Adil dalam Berpoligami Perspektif Firanda Andirja dan Pandangan Orientalis Terhadap Poligami. *Al-Mabsut: Jurnal Studi Islam dan Sosial*, 17(2).
- Munfarida, E. (2014). Analisis Wacana Kritis dalam Perspektif Norman Fairclough. *KOMUNIKA: Jurnal Dakwah dan Komunikasi*, 8(1).
- Murdiyanto, E. (2020). *Metode Penelitian Kualitatif (Teori dan Aplikasi Disertai Contoh Proposal)*. Yogyakarta: UPN Veteran Yogyakarta Press.
- Muzakka, A. K. (2018). Otoritas Keagamaan dan Fatwa Personal di Indonesia. *Epistemé: Jurnal Pengembangan Ilmu Keislaman*, 13(1).
- Nahdiah, M. (2022). *Hijab dan Jilbab Perspektif Firanda Andirja dalam Tafsir Taysir* [Skripsi]. Rembang: STAI Al-Anwar.
- Nurmala, J. (2020). Manfaat Kisah Islam dalam Menumbuhkan Akhlak Mulia pada Diri Seseorang. *JIP: Jurnal Inspiratif Pendidikan*, 9(1).
- Rahayu, S. (2023). *Nilai-Nilai Tauhid dalam Surah al-Ikhlâs dan al-Kafirun: Studi Kritis Tafsir Juz Amma Karya Ustaz Firandan Andirja* [Skripsi]. Rembang: STAI Al-Anwar.

- Rahman, A. L. N. (2023). *Perspektif Ustadz Adi Hidayat Mengenai Berbakti Kepada Orang Tua (Pendekatan Analisis Wacana Norman Fairclough)* [Skripsi]. Jember: UIN KH Achmad Siddiq.
- Salsabila, S. (2022). *Analisis atas Penafsiran Al-Qur'an di Channel YouTube Firanda Andirja* [Skripsi]. Jakarta: UIN Syarif Hidayatullah.
- Syamsuddin, S. (2022). Pendekatan Ma'nā-cum-Maghzā: Paradigma, Prinsip, dan Metode Penafsiran. *Nun: Jurnal Studi Al-Qur'an dan Tafsir di Nusantara*, 8(2).
- Syamsuddin, S., Amir, A. M., Aniroh, R. N., Irsad, M., & Hakim, L. (2020). *Pendekatan Ma'nā-Cum-Maghzā atas Al-Qur'an dan Hadis: Menjawab Problematika Sosial Keagamaan di Era Kontemporer*. Yogyakarta: Ladang Kata.
- Zahratunnisa, & Irsan. (2023). Manajemen Konflik dalam Rumah Tangga Perspektif Firanda Andirja. *BUSTANUL FUQAHA: Jurnal Bidang Hukum Islam*, 4(2).