

Framing happiness in Fahrurddin Faiz's digital sermons on the *Ngaji Filsafat* YouTube channel: A William A. Gamson's perspective

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Abstract

Research on digital *da'wah* has tended to be descriptive and has not examined much about how narratives of happiness are discursively framed. This study aims to analyse the framing of narratives of happiness in Dr. Fahrurddin Faiz's digital lectures on the *Ngaji Filsafat* YouTube channel, using William A. Gamson's framing theory. This study uses a qualitative discourse analysis approach, drawing on lecture transcripts on the theme of happiness collected through documentation, observation, and reflective field notes. Data analysis was carried out in the stages of data condensation, data presentation, and conclusion drawing, according to Miles and Huberman. The results show that narratives of happiness are constructed through framing devices such as metaphors, key phrases, illustrative examples, and visual imagery, supported by spiritual-existential reasoning patterns. Happiness is positioned as a process of self-management and ongoing spiritual orientation. Implicatively, these findings emphasize the role of digital *da'wah* as a psycho-religious framework in building the psychological resilience of audiences in the contemporary digital space.

Keywords:

digital sermons;
language of *da'wah*;
narrative of happiness;
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INTRODUCTION

Background of the study

The relationship between language and emotion has always fascinated scholars and the public alike. In today's world, communication has shifted from traditional settings to online platforms (Kapriadi & Irwansyah, 2020), creating new avenues for the evolution of public discourse. One notable example is the rise of digital sermons, such as those delivered by Dr Fahrurddin Faiz on YouTube, which combine logical preaching with narratives centred on happiness. Furthermore, the selection of Dr Fahrurddin Faiz as the research subject is based on his unique position within the landscape of *da'wah* and public philosophy in Indonesia. Unlike other Indonesian philosophers such as Franz Magnis-Suseno or Mochtar Lubis, who are more dominant in academic discourse and scientific writing, Dr Fahrurddin Faiz consistently articulates philosophical ideas—including the theme of happiness (Azmi, Asbari, & Santoso, 2022) through the medium of digital *da'wah* that reaches a wide audience, especially students and the younger generation. With millions of viewers and recurring patterns of content consumption, his lectures function not only as philosophical reflections but also as persuasive communication practices in the digital public sphere. Therefore, this research does not position Dr Fahrurddin Faiz as the formulator of a normative theory of happiness, but rather as a representative discourse subject to examine how happiness is constructed, framed, and negotiated through language strategies in contemporary digital *da'wah* in Indonesia.

The relationship between language and emotion has long been a concern for academics and the wider public. In the contemporary context, the shift in communication from traditional spaces to digital platforms (Kapriadi & Irwansyah, 2020) has opened up new space for the transformation of public discourse, including in the practice of *da'wah*. One notable phenomenon in this context is the emergence of digital sermons on YouTube that not only convey religious teachings but also integrate philosophical reflections and emotional narratives, particularly on happiness. Dr Fahrurddin Faiz's sermons are representative examples of this digital *da'wah* practice, as they combine a rational-philosophical approach with a communicative and persuasive narrative of happiness (Nugraha, 2023).

The focus on narratives of happiness in digital *da'wah* becomes increasingly relevant when linked to the socio-psychological conditions of today's society. Unhappiness is a serious issue with far-reaching effects on both individuals and society and therefore deserves attention in Islamic studies. Various studies have shown that low levels of happiness are correlated with increased stress, depression, decreased

productivity, and disrupted social relationships. The 2023 World Happiness Report noted that many developing countries, including Indonesia, are experiencing an increase in mental health disorders and life dissatisfaction, especially among the younger generation (Helliwell et al., 2023). Data from the Indonesian Ministry of Health (2022) also shows that approximately 9.8% of the Indonesian population experiences emotional mental disorders related to stress, anxiety, and feelings of unhappiness (Yulia et al., 2024). In this context, digital preaching that promotes a narrative of happiness has strategic potential to produce meaning and strengthen the community's psychological and spiritual well-being.

Digital sermons can be considered a strategic solution because they respond to the transformation of religious communication toward digital spaces. Digital media functions not only as a channel for religious messages but also as a meaning-making space that shapes audiences' psychological and spiritual dimensions. Studies show that digital religious practices involve a "religious-social shaping of technology," where religious messages interact with users' personal experiences and emotional needs. (Arjunnajata et al., 2024). In Samsul Arifin's research, narratives of happiness are particularly relevant as modern society, especially younger generations, faces psychological stress, existential anxiety, and a crisis of meaning (Arifin & Saputra, 2025). Through other research by Dian, repeated exposure, related to persuasive communication, lectures and digital religious content, facilitates the internalization of spiritual values and contributes to strengthening psychological and spiritual well-being (Hikmah & Surawan, 2025).

Furthermore, the 2018 Basic Health Research (Riskesdas) (Ministry of Health of the Republic of Indonesia, 2018) reported that the prevalence of depression in Indonesia reached 6.1%, a figure that directly impacts an individual's ability to manage emotions and live a meaningful life. Globally, the WHO (2021) found that depression and anxiety, coupled with unhappiness, cause more than 12 billion lost workdays annually, resulting in significant economic losses. These data indicate that unhappiness is not merely an individual emotional state but rather a complex socio-psychological issue involving mental, social, and cultural factors (Helliwell et al., 2023). Therefore, the theme of happiness is highly relevant to study in the context of *da'wah*, particularly digital *da'wah*, which has broad reach and high consumption intensity. Several studies have shown that digital *da'wah* not only serves to convey religious teachings but also has the potential to strengthen mental well-being, provide meaning in life, and foster psychological resilience among audiences amid the challenges of modern life (Kapriadi & Irwansyah, 2020).

Various studies (Febryanti, 2021; Lely, 2018) have shown that unhappiness often stems from existential pressure, the imbalance between expectations and reality, social anxiety, weak emotional management, and an understanding of life in modern society. This situation demands a *da'wah* approach that is not merely normative but also addresses the audience's psychological and emotional issues in a contextual manner. Within this framework, digital *da'wah* has strategic potential to formulate a simpler,

more applicable, and more relevant concept of happiness for everyday experiences, as reflected in Dr Fahrudin Faiz's sermons, which emphasize self-awareness, desire management, and spiritual orientation as the foundations of sustainable happiness.

The need for this approach to *da'wah* aligns with the findings of digital *da'wah* communication studies, which indicate that modern audiences increasingly require rational, dialogical, and reflective *da'wah* (Maulana & Sumarlan, 2023). Digital sermons no longer function solely as a means of conveying religious advice but also as a platform for education and inspiration, helping audiences understand life's challenges more deeply. In this context, Dr Fahrudin Faiz's sermons demonstrate a strong tendency to integrate spiritual and emotional dimensions into a single message.

This trend also reflects the changing orientation of the *da'wah* audience in the digital era, where the need for emotionally soothing and spiritually strengthening content is increasing. Amidst life situations fraught with stress and uncertainty, Dr Fahrudin Faiz's emphasis on inner happiness and well-being represents a broader cultural shift toward increased awareness of mental health (Hidayah & Ruswandi, 2023). Thus, digital *da'wah* audiences are seeking not only spiritual guidance but also messages that can bring emotional balance and inner peace.

Literature review

Several previous studies have discussed *da'wah* in the context of digital media, particularly regarding the transformation of media and religious communication strategies in the modern era (Kasir & Awali, 2024; Rizqy et al., 2023). They show that the use of social media and digital platforms such as YouTube, Instagram, and podcasts has become a primary means of contemporary *da'wah* activities. Digital media enables *da'wah* practitioners to reach a wider audience, across ages and social backgrounds, while also requiring adaptations in language style to be more communicative and relevant.

Other studies highlight the tendency of digital *da'wah* to emphasize emotional, persuasive, and narrative approaches. Alhaq (2025), Anas (2025), and Bari et al. (2025) reveal that popular *da'wah* in digital media generally relies on emotions, personal experiences, and affective rhetoric to build rapport with audiences. Previous studies have also confirmed that emotional approaches are often used to increase audience engagement and response, although they can diminish the depth of rational argumentation.

In the context of media and discourse, several studies have employed William A. Gamson's framing theory to analyze the construction of meaning in public communication, particularly in research on political media and social issues (Fadiyah, 2014; Ega, 2016). Previous studies have shown that Gamson's framing theory is effective in uncovering linguistic devices and moral reasoning in public discourse. However, the application of this theory to the study of digital *da'wah*, particularly in analyzing logical and rational *da'wah* language, remains relatively limited.

Based on the literature review above, the use of logical *da'wah* language in the narrative of happiness within Dr Fahrudin Faiz's digital lectures represents a new discourse that complements existing research on *da'wah* language. The use of social media and digital platforms is increasing in *da'wah* activities (Muzayanah & Lubis, 2023; Putri, 2018; Zaenab et al., 2022). Primarily, this study contributes to the broader discussion on the role of digital media in contemporary *da'wah*. The novelty of this research lies in its focus on logical *da'wah* language, which has been relatively understudied compared to emotional and traditional preaching styles (Britt, 2011; Ismail et al., 2023; Kloos, 2021; Mustapha & Razak, 2019).

The focus of this research is directed toward digital lectures as a medium for logical *da'wah* on the YouTube platform, reflecting the transformation of religious communication in the modern era (Jima'ain, 2023). Furthermore, this study applies William A. Gamson's framing theory (Gawerc & Meyer, 2021; Maesele, 2010; Neubauer & Gunster, 2019; Ningsih, 2021), typically used in political media studies to analyse digital *da'wah* language, thereby expanding the theory's relevance and application within contemporary Islamic communication studies.

Research gap

Dr Fahrudin Faiz's sermons are distinctive for their ability to integrate logical reasoning with emotionally engaging narratives in a manner that feels both fresh and contextually relevant. In contrast to traditional *da'wah* practices, which often rely on an authoritative or moralistic tone (Sholawati, 2021) Dr Faiz adopts a clear, rational structure while simultaneously employing storytelling strategies that evoke joy and a sense of personal fulfilment in his audience. This communicative style enables his messages to resonate with listeners from diverse cultural and social backgrounds, highlighting the effectiveness of adaptive, audience-centred communication in the contemporary digital sphere. When examined through William A. Gamson's framing theory, these sermons provide valuable insight into how linguistic framing operates to shape perceptions, meanings, and emotional experiences within digital religious discourse (Pongkot et al., 2022).

Although various previous studies have discussed digital *da'wah*, these studies generally focused on normative *da'wah* styles, religious authority, or general social media use (Priyanto, 2023). However, initial findings and pre-research observations indicate that Dr Fahrudin Faiz's lectures exhibit a distinct tendency: a blend of logical reasoning, philosophical argumentation, and emotional storytelling. The contradiction between the literature depicting digital *da'wah* as emotional-persuasive and the initial empirical data indicating the rational-reflective strength of Dr Faiz's lectures creates a significant research gap that warrants further investigation.

In terms of methodological gaps, previous studies examining digital *da'wah* generally use a simple descriptive approach or quantitative content analysis, thus lacking a deep understanding of the meaning structures, rhetorical strategies, and framing devices that shape the messages (Setiawan & Abadi, 2024). No comprehensive

study has yet utilized qualitative discourse analysis combined with William A. Gamson's framing theory to examine the construction of narratives of happiness in digital *da'wah*. This indicates a methodological gap that this research can fill.

Another gap is evident in the study population. Most previous research on digital *da'wah* in Indonesia tends to focus on popular preachers with normative, motivational, or entertainment-oriented preaching styles, particularly in the context of *da'wah* on social media and online video platforms (Ahyaturohman, 2025; Astutik & Yaqin, 2024; Mardiana et al., 2024; Yunus, Japeri, & Juli, 2024). These studies generally emphasize persuasive rhetoric, the preacher's popularity, and the effectiveness of the *da'wah* message in attracting the audience's attention. However, few have examined in depth the construction of philosophical discourse or specific thematic framings, such as narratives of happiness, in digital *da'wah*, and even fewer have examined figures oriented toward philosophical discourse and rational reasoning, such as Dr Faiz. However, the increasingly heterogeneous digital audience demonstrates the need for a preaching model that is not only emotional but also intellectual and reflective, a phenomenon that has not been widely explained in the literature.

Furthermore, there is an evidence gap. While numerous studies have shown that framing strongly influences the formation of perceptions (Farida et al., 2020), there is no empirical evidence on how framing mechanisms operate in the context of religious sermons with philosophical nuances that emphasise the theme of happiness. However, preliminary observational data indicate that the audience for *Ngaji Filsafat* does not merely passively receive messages but also actively constructs meaning through comments, discussions, and interactions on YouTube. This contradiction between the literature that views audiences as message recipients and the reality of digital audience participation reinforces the urgency of this study.

Thus, this study fills the knowledge and empirical gap regarding how happiness narratives are framed both logically and emotionally, and how Dr Faiz's philosophical preaching style resonates with digital audiences in the era of participatory culture. Gamson's framing-based discourse analysis approach provides a tool for examining these issues more deeply and systematically.

Purposes of the study

This study aims to analyze how William A. Gamson's framing theory is applied in Dr. Fahrudin Faiz's digital lectures on YouTube. Through this approach, the research seeks to identify the forms of framing and reasoning devices used in the language of logical Islamic preaching and to examine how these frames influence the audience's interpretation of *da'wah* messages.

Rationale of the study

William A. Gamson's framing theory is grounded in his ability to analyse public discourse comprehensively through framing and reasoning devices. This theory is more appropriate than other framing theories because it can simultaneously describe

linguistic, narrative, and moral aspects, making it relevant to the study of Dr Fahrudin Faiz's lecture as a practice of religious communication in the digital space. Gamson's framing theory provides a valuable perspective for examining this phenomenon. Framing, as Gamson explains, involves emphasizing certain aspects of reality while downplaying others to construct meaning (Gawerc & Meyer, 2021; Ramadi et al., 2023; Rahim et al., 2022; Sakti & Sinduwiatmo, 2023). Dr Fahrudin Faiz's lectures exemplify this process by using logical arguments framed around themes of hope, resilience, and happiness. By analyzing how these elements are presented, we can gain a deeper understanding of how audiences perceive and connect with these messages.

In summary, Dr Faiz's digital lectures combine logical preaching and narratives of happiness in a compelling and meaningful way. Analyzing them through Gamson's framing theory reveals how these elements are constructed and experienced within online spaces (Ambarsari & Putri, 2021; Arrosyid & Halwati, 2021; Gawerc & Meyer, 2021; Neveu, 2021; Rofiqoh, 2018). This research has the potential to enhance our understanding of communication, religion, and psychology, highlighting the power of language to shape emotions and promote well-being. Without such critical analysis, narratives of happiness in digital sermons risk being understood in simplistic, normative terms, for example, by reducing happiness to momentary emotional satisfaction or material success.

This incomplete understanding can lead to unrealistic life expectations, blaming individuals for failure to achieve happiness, and ignoring the structural, psychological, and spiritual dimensions of unhappiness (Helliwell et al., 2023). In the context of digital preaching, inappropriate framing of happiness also risks weakening the audience's capacity for reflection and encouraging passive acceptance of religious messages without critical interpretation. Therefore, analyzing linguistic framing in digital sermons is crucial, given that the language of religious figures in digital media has been shown to play a significant role in shaping the audience's perceptions, emotions, and life orientations (Muzemmil, 2024).

Novelty of the study

A review of previous research makes it clear that studies on the framing of Islamic preaching by Abdullah (2025) and Riauan (2020) have focused primarily on themes of morality and religious obedience. In contrast, this study specifically examines the narrative of happiness as a discourse construct in digital preaching. Similarly, studies by Sulaiman & Oktavia (2020) and Ariyanto (2019) focused on popular preachers with an emotional and persuasive preaching style, whereas this study examines a figure who espouses a philosophical approach and logical reasoning: Dr Fahrudin Faiz.

In terms of population, previous research has largely examined specific preaching communities or offline assemblies. At the same time, this study highlights the participatory and heterogeneous digital audience on YouTube, reflecting new

dynamics in the reception of religious messages. From a methodological perspective, studies by Nasution & Alisyah (2024) and Pangestu (2021) employed qualitative discourse analysis, combined with Robert N. Entman's framing theory, to examine language strategies and meaning construction in digital *da'wah*. This study, meanwhile, employs Gamson's theory, which has been widely used in political media studies, thereby making a methodological contribution by extending its application to the fields of *da'wah* communication and religious language.

Thus, the novelty of this study lies in its distinct thematic focus, unique digital population, and the use of a methodological approach that has not been widely applied in *da'wah* language studies, particularly in framing the narrative of happiness in Dr Fahrudin Faiz's lecture.

METHODS

This research uses a qualitative discourse analysis (Syahrizal & Jailani, 2023), rather than simply "descriptive qualitative," to address the need for a more in-depth analysis of the logical construction of *da'wah* language and the narrative of happiness in Dr. Fahrudin Faiz's digital lectures. This approach was chosen because discourse analysis allows researchers to examine language structures, rhetorical strategies, social contexts, and framing mechanisms that cannot be explored through other qualitative methods such as phenomenology, ethnography, or case studies. Phenomenology focuses on subjective experiences, ethnography emphasizes the culture of a specific group, and case studies highlight the case unit holistically. This research requires an analysis of texts and discursive practices as a form of digital *da'wah* communication.

By integrating discourse analysis and William A. Gamson's framing theory, this research identifies the logical devices, argumentation patterns, metaphors, and meaning constructions used by Dr Faiz to frame the narrative of happiness. This method also allows for an in-depth analysis of how *da'wah* messages are constructed, interpreted, and transmitted through digital media, including the relationship between the language used and audience response. Therefore, qualitative discourse analysis is the most relevant and effective methodological choice for providing a comprehensive understanding of the practice of logical *da'wah* language in the Indonesian digital *da'wah* ecosystem.

The scope of this research is limited to Dr Faiz's YouTube lectures on happiness narratives, as the theme of happiness has universal appeal and broad relevance in social and psychological contexts. Happiness is often a topic of interest to many people, in both personal and social contexts. Dr Faiz, as a speaker, can provide unique, in-depth insights into happiness from religious, psychological, or philosophical perspectives, enriching the audience's understanding. The focus on the theme of happiness in this lecture provides added value by highlighting the factors influencing inner well-being and how to achieve it, which is highly relevant in today's often stressful modern life.

Table 1.
 YouTube video data with the theme of happiness on the channel "*Ngaji Filsafat*" Dr Faiz

Title	Date	Duration	Views	Likes	Link
Jangan Buat Allah Tersinggung, Cara Agar Hidup Bahagia dan Tenang	14 Maret 2024	57:19	18.967	352	https://www.youtube.com/watch?v=GotMojTyBAI
Meraih Kebahagiaan dengan Menerima Diri Sendiri	23 Juli 2024	1:17:51	10.327	221	https://www.youtube.com/watch?v=aMHiDpjD9jc
Jangan Banyak Mengeluh, Bahagia itu Dicari	2 Nov 2024	1:32:57	22.932	330	https://www.youtube.com/watch?v=nzb8xmTN4uY
Kunci Bahagia Jadikan Uang Sarana Bukan Tujuan	13 Nov 2024	1:25:15	19.053	325	https://www.youtube.com/watch?v=h5KQL5xH-8Q
Penyebab Kita Sulit Bahagia	24 Jan 2024	35:32	2.762	75	https://www.youtube.com/watch?v=Jiy0HgZQfps

The uniqueness of limiting Dr Faiz's lecture to the theme of happiness lies in its ability to connect happiness to deeper, more applicable concepts. This allows the audience to not only understand happiness theoretically but also to practice it in their daily lives, in accordance with the principles taught in the lecture. Furthermore, this theme creates space to explore how happiness can be a realistic and achievable goal across spiritual, emotional, and social contexts. This theme also allows for addressing contemporary challenges individuals face in their pursuit of happiness amidst the dynamics of the digital world and fast-paced life.

This study used documentation data collection techniques. First, the researcher directly watched Dr Faiz's YouTube channel, *Ngaji Filsafat*, which has 6 videos on happiness. Then the researcher documents the observations as written notes, photographs, or videos to support the observational data. This data collection technique is complemented by reading and note-taking techniques (Rukin, 2022), resulting in rich, in-depth data, both linguistically and in socio-cultural and religious contexts.

This research utilizes the data analysis techniques proposed by Miles and Huberman: data condensation, data display, data drawing, and conclusion verification (Miles & Huberman, & Saldaña, 2014). Data condensation refers to the process of selecting, focusing, simplifying, abstracting, and/or transforming data from the complete corpus (content), such as written field notes, documents, and other empirical data. This stage begins with data collection from observations (YouTube videos of Dr

Faiz's lectures) and other supporting documentation. Next, the language used in *da'wah* (the spread of Islamic teachings) is selected and mapped.

In general, data presentation is an organized, concise collection of information that enables conclusions to be drawn. Data presentation also helps simplify very complex data. The results of this study will be presented in narrative form, namely: data description, namely how the logical narrative of *da'wah* in Dr Faiz's lecture on digital media about happiness is analyzed using William A. Gamson's perspective. Next is drawing conclusions and verification. This means, since the beginning of data collection, we have interpreted the meaning of something (from the data) by noting patterns, explanations, causal flows, and propositions.

To ensure data credibility, this study relied on intensive engagement with the analyzed lecture material, repeated video observations, and systematic recording of narrative structure, themes, and emerging argumentation patterns. This study did not employ source triangulation because the research data focused entirely on digital lecture texts as the primary unit of analysis. The validity of the study was established through in-depth interpretation, consistent application of the digital discourse analysis framework, and transparency in the analytical procedures used to identify and categorize findings. This approach aligns with the characteristics of discourse studies, which place text as the primary object of study and do not require cross-verification across external sources.

RESULTS AND DISCUSSION

Research result

To describe Dr Fahrudin Faiz's logical framing of *da'wah* in his digital lectures, this study employs William A. Gamson's theoretical framework, which emphasizes two main analytical components: framing devices and reasoning devices. Through this framework, the *da'wah* message is understood not only from the textual content itself but also from how the theme of happiness is constructed, logically reasoned, and positioned within a discourse that resonates with the audience.

Accordingly, the following section presents excerpts from Dr Faiz's lectures on the *Ngaji Filsafat* YouTube channel that illustrate the construction of logical frames. These excerpts will then be analyzed based on Gamson's perspective:

Data 1: *"Semangat adalah rasa haus akan kehidupan. Akar semangat: minat; penguat semangat: dukungan kasih sayang. Salah satu penyebab utama kurangnya semangat adalah perasaan bahwa seseorang tidak dicintai, sedangkan sebaliknya, perasaan dicintai meningkatkan semangat lebih dari apa pun. Anak yang tidak diberi kasih sayang orang tua karena alasan apa pun kemungkinan besar akan menjadi penakut dan tidak suka berpetualang, dipenuhi ketakutan dan rasa mengasihani diri sendiri, dan tidak lagi mampu menghadapi dunia dalam suasana eksplorasi". (YouTube Ngaji Filsafat, 2 November 2024)*

Data translation 1: "Enthusiasm is a thirst for life. The root of enthusiasm is interest; the booster of enthusiasm is the support of affection. One of the main causes of a lack of enthusiasm is feeling unloved, whereas feeling loved increases enthusiasm more

than anything else. Children who are deprived of parental affection for whatever reason are likely to become timid and unadventurous, filled with fear and self-pity, and no longer able to face the world in a spirit of exploration.” (YouTube *Ngaji Filsafat*, November 2, 2024)

1. Framing Devices

- a. Metaphor: Enthusiasm is portrayed as a “thirst for life,” suggesting that a person without enthusiasm will wither like one deprived of water.
- b. Catchphrases: “The root of enthusiasm is interest; the booster of enthusiasm is affection” — a concise and memorable expression emphasizing the psychological foundation of motivation.
- c. Depiction: Dr. Faiz describes unloved children as timid, fearful, and lacking in curiosity, while those who receive affection grow confident and explorative.
- d. Exemplar: The contrast between a loved child and an unloved child serves as a universal example that illustrates the transformative power of affection.
- e. Visual Image: The audience is encouraged to visualize a lively, adventurous child filled with curiosity versus a gloomy, fearful child withdrawn from the world due to a lack of love.

2. Reasoning Devices

- a. Roots: The primary cause of diminished enthusiasm is the feeling of being unloved.
- b. Appeals to Principle: Love is presented as a fundamental human need and the essential foundation of vitality and motivation.
- c. Consequences: A child deprived of love becomes anxious and hesitant to explore life; conversely, a loved child develops courage, energy, and enthusiasm to face challenges.

Dr. Faiz frames this message from an existential-psychological perspective, positioning love as the foundation of human vitality and the source of enthusiasm for life. This framing emphasizes that affection and emotional support are not optional luxuries but essential conditions for human growth, courage, and meaningful engagement with the world.

Data 2: “*Dasar Kebahagiaan Manusia: Pangkat, harta, dan kepintaran. Jika seseorang tidak memiliki satu pun di antara ketiganya, maka tidak ada artinya sebagai manusia; bahkan lebih berharga daun jati kering, sehingga ia menjadi peminta-minta atau gelandangan.*” (YouTube *Ngaji Filsafat*, 13 November 2024)

Data translation 2: “The Basis of Human Happiness: Rank, wealth, and intelligence. If a person lacks any of these three, then he is worthless as a human being—less valuable than dried teak leaves—and thus becomes a beggar or a vagrant.” (YouTube *Ngaji Filsafat*, November 13, 2024)

1. Framing Devices

- a. Metaphor: The expression “dried teak leaves are more valuable” serves as a

metaphor emphasizing human degradation when worth is measured solely by material possessions. b. Catchphrases: “The Basis of Human Happiness: Rank, wealth, intelligence” functions as a central phrase encapsulating social critique against materialistic standards. c. Depiction: Individuals lacking rank, wealth, or intelligence are portrayed as inferior and socially marginalized, even compared to “beggars or vagrants.” d. Exemplar: The image of a vagrant serves as an extreme illustration of society’s tendency to judge human worth through materialistic and external standards. e. Visual Image: The audience is guided to visualize a person stripped of status and possessions, likened to a “dry leaf” or a homeless wanderer, thereby highlighting the cruelty of social stigma and inequality.
2. Reasoning Devices a. Roots: The root problem lies in a distorted worldview that equates happiness and human worth with rank, wealth, and intelligence. b. Appeals to Principle: The principle of human dignity should not be defined by worldly attributes but by moral integrity and spiritual values. c. Consequences: If this mindset prevails, those who are poor or simple will continue to be devalued. Conversely, when moral and spiritual criteria are used, every human being possesses inherent nobility and worth.

Dr Faiz frames this message as a critique of social materialism, which measures human happiness and value by external achievements—rank, wealth, and intelligence. Through the metaphor of a “dry teak leaf,” he deconstructs this flawed perspective and redirects attention toward spiritual and humanitarian principles as the true foundation of human dignity and happiness.

Data 3: “Kebahagiaan (<i>sa’ādah</i>) bagi awam: Kesejahteraan, <i>sa’ādah</i> semacam ini selevel dengan <i>al-ladzdzah</i> (kenikmatan). Kenikmatan hanya salah satu jalan menuju kebahagiaan Kenikmatan sifatnya temporer dan berubah-ubah, kebahagiaan sifatnya lebih abadi”. (YouTube <i>Ngaji Filsafat</i>, 14 Maret 2024)
Data translation 3: “Happiness (<i>sa’ādah</i>) for the layperson is well-being. This kind of <i>sa’ādah</i> is on the same level as <i>al-ladzdzah</i> (enjoyment). Enjoyment is only one path to happiness. Enjoyment is temporary and changeable, while happiness is more lasting.” (YouTube <i>Ngaji Filsafat</i>, March 14, 2024)
1. Framing Devices a. Metaphor: Enjoyment is described as a “temporary path,” while happiness is portrayed as something “more lasting.” b. Catchphrases: “Enjoyment is only one path to happiness” — a key phrase that distinguishes the two concepts. c. Depiction: Enjoyment is characterized as temporary, unstable, and fragile, whereas happiness is depicted as more stable, enduring, and valuable.

- d. Exemplar: The distinction between those who pursue physical pleasure and those who seek inner well-being serves as a practical illustration of differing life orientations.
- e. Visual Image: The audience is guided to imagine two contrasting situations — one where a person is preoccupied with fleeting pleasures, and another where someone lives in peace due to possessing lasting inner happiness.

2. Reasoning Devices

- a. Roots: The fundamental human error lies in equating pleasure with happiness.
- b. Appeals to Principle: The principle of spiritual balance and meaningful life orientation — valuing eternal fulfilment over temporary satisfaction.
- c. Consequences: If humans stop at mere pleasure, they will never achieve true happiness. However, if they orient their lives toward spiritual well-being, they will attain lasting and eternal happiness.

Dr Faiz frames this message by distinguishing between pleasure and happiness, emphasizing that pleasure is not the ultimate goal but merely a gateway to higher spiritual joy. This framing encourages the audience to think critically, avoid attachment to fleeting worldly matters, and instead pursue the path toward genuine and enduring spiritual happiness.

Data 4: *“Kebahagiaan adalah Absolute Good, kebaikan yang diinginkan untuk kebaikan itu sendiri; tidak ada yang lebih untuk diraih. Kebahagiaan: Tujuan Hidup. Tuhan menciptakan kita untuk bahagia. Segala yang membuat seseorang bahagia itu baik, dan demikian pula sebaliknya. Orang tidak cukup hanya paham dan sadar tentang kebahagiaan, tetapi ia juga harus menginginkannya dan menjadikan kebahagiaan sebagai tujuan hidupnya. Saat orang tidak ingin bahagia, atau tidak terlalu ingin bahagia, maka yang ia temukan atau lakukan adalah kejahatan atau keburukan. Kebahagiaan diraih saat jiwa mencapai kesempurnaannya (optimalisasi potensi)”. (YouTube Ngaji Filsafat, 14 Maret 2024)*

Data translation 4: “Happiness is the Absolute Good — a goodness desired for its own sake, with nothing more to be achieved. Happiness: The Purpose of Life. God created us to be happy. Everything that makes a person happy is good, and vice versa. People must not only understand and be aware of happiness; they must also desire it and make it their ultimate goal in life. When people do not want to be happy, or do not truly seek happiness, what they encounter or do becomes evil. Happiness is achieved when the soul reaches its perfection (the optimization of potential).” (YouTube Ngaji Filsafat, March 14, 2024)

1. Framing Devices

- a. Metaphor: Happiness is portrayed as the Absolute Good — the ultimate goal of life, not merely a means to an end.
- b. Catchphrases: “Happiness: The Purpose of Life,” “God created us to be happy,” and “Happiness is achieved when the soul reaches perfection” serve as powerful framing anchors.

- c. Depiction: Dr Faiz presents happiness not simply as an emotional condition but as the optimal ontological state of the soul.
- d. Exemplar: Those who do not genuinely desire happiness, according to Dr Faiz, inadvertently invite evil into their lives.
- e. Visual Image: The audience is guided to imagine two contrasting figures — one who attains spiritual perfection and lives in divine happiness, and another who rejects happiness and lives a life marked by moral decay.

2. Reasoning Devices

- a. Roots: The core human error lies in failing to position happiness as the ultimate goal, instead chasing temporary or misleading pursuits.
- b. Appeals to Principle: The teleological principle — everything in existence has a purpose, and the divinely ordained purpose of human life is the attainment of true happiness.
- c. Consequences: If humans consciously make happiness their life's purpose, they reach spiritual perfection; if not, they fall into the realm of evil and moral disorder.

Dr Faiz frames happiness as the Absolute Good and the ultimate end of human existence. This framework highlights that happiness is not a transient emotion but a purposeful life orientation. When humans fail to pursue it consciously and optimally, they risk falling into moral and existential emptiness. Through this framing, Dr Faiz deconstructs superficial notions of happiness and redefines it as the conscious striving toward the soul's perfection.

Data 5: “Terdapat lima macam nikmat menuju kebahagiaan. Pertama, nikmat kebahagiaan akhirat (*ukhrawiyah*), yaitu kebahagiaan kekal abadi yang tidak akan tercapai kecuali dengan adanya nikmat kedua. Kedua, nikmat keutamaan jiwa (*nafsiyah*) yang meliputi akal yang disempurnakan dengan ilmu, pemeliharaan diri dengan *wara'* menjauhi yang haram, syubhat dan maksiat, keberanian yang disempurnakan dengan kesungguhan, serta keadilan yang dilaksanakan dengan rasa kesadaran. Nikmat ini tidak sempurna tanpa nikmat ketiga. Ketiga, nikmat keutamaan badan (*badaniyah*) yang terdiri atas kesehatan, kekuatan badan, keelokan, dan panjang umur, serta akan sempurna dengan adanya nikmat keempat. Keempat, nikmat eksternal (*kharijiyah*) berupa harta, keluarga, kemuliaan, dan kehormatan keluarga yang akan menjadi sempurna jika dilengkapi dengan nikmat kelima. Kelima, nikmat keutamaan taufik (*taufiqiyah*) berupa hidayah, rusyd, syadid, dan tasyid yang menyempurnakan seluruh nikmat menuju kebahagiaan”. (YouTube Ngaji Filsafat, 23 Juli 2024)

Data translation 5: “There are five kinds of blessings that lead to happiness. First, the blessing of happiness in the afterlife (*ukhrawiyah*), which is eternal happiness that cannot be achieved without the second blessing. Second, the blessing of the virtue of the soul (*nafsiyah*), which includes reason perfected through knowledge, self-restraint (*wara'*) from what is forbidden, avoidance of scepticism and immorality, courage perfected by sincerity, and justice carried out with full awareness. This blessing cannot be complete without the third blessing. Third, the blessing of bodily virtue

(*jismiyah*/corporeal), which consists of health, physical strength, beauty, and longevity, and is perfected by the fourth blessing — external blessings (*kharijiyah*), including wealth, family, dignity, and social honor. These blessings will be complete only when accompanied by the fifth blessing, the blessing of divine guidance (*taufiqiyah*), which includes guidance, steadfastness, and reinforcement, all of which perfect the blessings that lead to ultimate happiness.” (YouTube *Ngaji Filsafat*, July 23, 2024)

1. Framing Devices

- a. Metaphor: Happiness is depicted as a multi-layered structure that remains incomplete without its final foundation — the blessing of divine guidance.
- b. Catchphrases: “The blessing of the afterlife,” “The blessing of the virtue of the soul,” “The blessing of bodily virtue,” “External blessings,” and “The blessing of divine guidance” — serve as key conceptual markers.
- c. Depiction: Dr Faiz describes happiness as a gradual and harmonious process requiring balance among the spiritual (afterlife), psychological (soul), physical (body), social (worldly), and divine (guidance) dimensions.
- d. Exemplar: The categorization of the five blessings provides a concrete framework for the audience to evaluate which blessings they already possess and which they still need to cultivate.
- e. Visual Image: The audience is encouraged to visualize happiness as a ladder or pyramid that must be ascended from its lower levels (body and wealth) to the highest level (divine guidance).

2. Reasoning Devices

- a. Roots: The fundamental human error lies in pursuing only one or two types of blessings — such as wealth or health — without complementing them with spiritual virtues and divine guidance.
- b. Appeals to Principle: The principle of holistic life balance — humans must nurture their intellect, soul, body, social life, and spiritual connection to achieve complete happiness.
- c. Consequences: If humans focus solely on worldly or physical blessings, their happiness will remain superficial, fragile, and temporary. However, when complemented by divine guidance, happiness becomes eternal and complete.

Dr. Faiz frames happiness as a gradual and integrative structure composed of five interdependent blessings. This framework underscores that true happiness cannot be achieved merely through material or biological fulfillment but must be perfected through divine guidance. In doing so, Dr. Faiz deconstructs fragmented and materialistic understandings of happiness, guiding his audience toward a comprehensive vision of human well-being that unites body, mind, and soul.

Data 6: “Kunci kebahagiaan adalah mengenali diri. Ia yang mengenal dirinya adalah yang merasakan kebahagiaan sejati. Mengenal diri berarti menyadari bahwa kita memiliki jiwa yang sempurna, namun sering tertutupi oleh hawa nafsu dan sifat kebinatangan. Hakikat diri seseorang bagaikan kaca; apabila dibersihkan dari segala kotoran, maka akan memantulkan

karakter ketuhanan yang sejati. Kunci dari pembersihan ini adalah menyingkirkan hasrat-hasrat egois dan mengisinya dengan kebenaran dalam setiap aspek kehidupan". (YouTube Ngaji Filsafat, 23 Juli 2024)

Data translation 6: "The key to happiness is knowing yourself. Those who know themselves experience true happiness. Knowing yourself means realizing that we have a perfect soul, but desires and animalistic traits often cloud it. A person's true nature is like glass; if cleansed of all impurities, it will reflect the true divine character. The key to this cleansing is to eliminate selfish desires and fill them with truth in every aspect of life." (YouTube Ngaji Filsafat, July 23, 2024)

1. Framing Device
 - a. Metaphor: The human soul is like glass → if dirty, it does not reflect light, but when clean, it reveals divine character.
 - b. Catchphrases: "The key to happiness is knowing yourself" → This phrase becomes the main emphasis of the message.
 - c. Depiction: Happiness is described not as merely an outward feeling, but as the result of purifying the soul from desires.
 - d. Exemplar: A soul clouded by lust is an example of a person who fails to know themselves, while a pure soul is an example of a happy person.
 - e. Visual Image: The congregation is led to imagine dusty glass that does not reflect light, but when cleaned, reflects divine light.

2. Reasoning Device
 - a. Roots: The root of human suffering is a lack of self-knowledge, which leads to being trapped in lust and animalistic traits.
 - b. Appeals to Principle: The principles of *tazkiyah al-nafs* (purification of the soul) and *ma'rifat al-nafs* (knowing oneself) are prerequisites for true happiness.
 - c. Consequences: If a person fails to purify themselves, they lose true happiness. Conversely, if they succeed, they will experience spiritual happiness and reflect divine attributes.

Dr Faiz frames happiness as the result of self-purification through recognising the essence of the soul. This framework shifts the congregation's understanding from materialistic happiness to spiritual happiness. The metaphor of glass clarifies the importance of self-purification, enabling humans to find the divine light within themselves truly.

Data 7: *"Kebahagiaan itu berbeda-beda bagi setiap makhluk hidup. Ada yang bahagia bila urusan makan, minum, dan segala kebutuhan biologisnya terpenuhi; maka ini adalah kebahagiaan kelompok binatang ternak (bahā'im). Ada yang merasa bahagia bila berhasil melakukan penyerangan, bisa mengalahkan dan bahkan membunuh lawan; ini adalah kebahagiaan kelompok binatang liar (sibā'). Ada yang merasa bahagia dengan melakukan tipu daya dan muslihat; ini adalah kebahagiaan syaitan. Sementara itu, kebahagiaan bagi para malaikat adalah kebahagiaan bisa taat sepenuhnya kepada Tuhan, tanpa bisa membangkang,*

tidak memiliki syahwat, dan tidak pernah marah". (YouTube Ngaji Filsafat, 23 Juli 2024)

Data 7: "Happiness varies for every living being. Some feel happy when their food, drink, and all biological needs are fulfilled—this is the happiness of livestock (*bahā'im*). Some are happy when they manage to attack, defeat, or even kill their opponents—this is the happiness of wild animals (*sibā'*). Some are happy when they succeed through trickery and deceit—this is the happiness of the devil. Meanwhile, the happiness of angels is the happiness of complete obedience to God, without the ability to disobey, without lust, and without anger." (YouTube Ngaji Filsafat, July 23, 2024)

1. Framing Device
 - a. Metaphor:
 - 1) The happiness of livestock = biological satisfaction.
 - 2) The happiness of wild animals = domination and violence.
 - 3) The happiness of the devil = cunning and deceit.
 - 4) The happiness of angels = spiritual obedience.
 - b. Catchphrases: "The happiness of livestock... wild animals... devils... angels." → categorical expressions that emphasize moral hierarchy.
 - c. Depiction: Happiness is presented as a moral hierarchy, ranging from the lowest level (lust, aggression, deceit) to the highest level (spiritual obedience).
 - d. Exemplar: The classification of beings serves as a universal example that allows the audience to assess their own level of happiness.
 - e. Visual Image: The audience is guided to imagine human beings who can live like livestock, predators, devils, or angels—depending on the life path they choose.
2. Reasoning Device
 - a. Roots: Human error lies in misinterpreting happiness—stopping at the level of biology, power, or cunning.
 - b. Appeals to Principle: The principles of purity of the soul, control over desire, and total obedience to God as the highest virtues.
 - c. Consequences: If happiness is measured only by biological satisfaction, violence, or deceit, humans fall below the level of angels. If happiness is directed toward obedience, humans attain true and noble happiness.

Dr Faiz frames this message through a hierarchy of happiness across living beings, from the lowest forms (biological gratification, aggression, deceit) to the highest form (spiritual obedience like that of angels). This framework deconstructs materialistic and instinct-driven views of happiness, urging the audience to pursue spiritual happiness that holds eternal value.

Data 8: "*Kebahagiaan sejati dapat diraih dengan memperhatikan tiga hal dalam diri kita, yaitu kekuatan amarah, kekuatan syahwat, dan kekuatan ilmu. Kekuatan amarah dan syahwatnya harus ditaklukkan. Jika tidak, baik amarah maupun syahwat sesungguhnya cenderung merusak diri sendiri. Dengan menaklukkan amarah, seseorang bisa bersikap sabar, tenang, bahagia, dan dengan menjaga syahwat, seseorang dapat menjaga kehormatan dan maruah. Kunci untuk*

menaklukkan keduanya adalah ilmu yang puncaknya bisa mencapai ma'rifatullah. Inilah yang mengantarkan pada kebahagiaan sejati". (YouTube Ngaji Filsafat, 23 Juli 2024)

Data translation 8: "True happiness can be achieved by paying attention to three aspects within ourselves: the power of anger, the power of lust, and the power of knowledge. The powers of anger and lust must be conquered; otherwise, they tend to become self-destructive. By conquering anger, one becomes patient, calm, and content; and by controlling lust, one preserves honor and dignity. The key to mastering both lies in knowledge, the highest form of which leads to the knowledge of God. This is what ultimately leads to true happiness." (YouTube *Ngaji Filsafat*, July 23, 2025)

1. Framing Device

- a. Metaphor: Anger and lust are depicted as wild forces within humans—if not conquered, they become destructive; if controlled, they serve as pathways to happiness.
- b. Catchphrases: "The key to conquering both is knowledge" → a catchphrase emphasizing the pivotal role of knowledge in achieving true happiness.
- c. Depiction: True happiness is portrayed as the outcome of spiritual balance rather than mere sensual pleasure.
- d. Exemplar: A person who conquers anger becomes patient and calm; one who controls lust preserves honor and dignity—these serve as examples of individuals who have attained true happiness.
- e. Visual Image: The audience is invited to imagine two forces—anger and lust—like fire and the ocean, capable of ensnaring humans, yet when governed by knowledge, they illuminate the path toward the light of divine understanding.

2. Reasoning Device

- a. Roots: The root of human suffering lies in the inability to control anger and lust, which leads to internal conflict and moral decay.
- b. Appeals to Principle: The principle of *tazkiyah al-nafs* (purification of the soul), guided by knowledge as the means to attain divine awareness.
- c. Consequences: If anger and lust remain uncontrolled, humans are trapped in self-destruction; if conquered through knowledge, they attain true happiness grounded in the knowledge of God.

Dr Faiz frames true happiness as the result of mastering two fundamental human forces—anger and lust. This framework redirects the audience's understanding from perceiving happiness as external pleasure toward viewing it as the fruit of knowledge that guides humans to divine awareness.

Data 9: *"Kebahagiaan Sebagai Tujuan. Setiap tindakan manusia pasti bertujuan (kebahagiaan). Terdapat tujuan puncak dalam tindakan manusia. Kalau masih belum mencapai tujuan puncak, berarti masih ada tujuan-tujuan selanjutnya, tanpa akhir. Dan ini mustahil. Terdapat satu tujuan puncak dari tindakan manusia. Satu tujuan puncak itu adalah yang memuaskan semua jenis keinginan. Terdapat satu tujuan puncak bagi seluruh manusia. Semua manusia*

menginginkan tujuan yang sama karena setiap orang memiliki kecenderungan dan perangkat hidup yang sama". (YouTube Ngaji Filsafat, 24 Januari 2025)

Data translation 9: "Happiness as a Goal. Every human action must have a goal—happiness. There is a supreme goal behind all human actions. If a goal is not yet the ultimate one, then it points to another, and so on, endlessly—and this is impossible. Therefore, there must be one supreme goal of all human actions. That ultimate goal is the satisfaction of all desires. All humans share this supreme goal because everyone possesses the same natural tendencies and faculties of life." (YouTube *Ngaji Filsafat*, January 24, 2025)

1. Framing Device
 - a. Metaphor: Happiness is portrayed as the ultimate goal or mountain peak that marks the completion of the human journey.
 - b. Catchphrases: "One supreme goal of human action" → a key phrase emphasizing the universality and finality of the human pursuit of happiness.
 - c. Depiction: Dr Faiz presents happiness as the ultimate fulfilment of all human desires—not merely partial or temporary achievements.
 - d. Exemplar: Individuals who remain trapped in the pursuit of endless, fragmented goals represent failure; meanwhile, those who recognize and strive for the ultimate goal exemplify wisdom.
 - e. Visual Image: The audience is invited to imagine a long journey with many resting points but only one true summit that concludes the expedition—the pinnacle of happiness.
2. Reasoning Device
 - a. Roots: The root of human error lies in stopping at temporary goals—such as power, wealth, or pleasure—without realizing that there exists a final, transcendent goal.
 - b. Appeals to Principle: The teleological principle—that everything naturally moves toward a final purpose. Humans are created with an innate disposition (*fitrah*) that directs them toward true happiness.
 - c. Consequences: If humans stop at temporary goals, they become trapped in an endless cycle of desire and dissatisfaction. If they strive toward the ultimate goal, they attain total fulfillment and true happiness.

Dr Faiz frames happiness as the universal and final goal that unites all human actions. This framework encourages the audience not to be content with temporary achievements but to orient their lives toward true happiness as the ultimate peak of human existence.

Data 11: *Jenis Kebahagiaan: "Kebahagiaan sempurna" yang disebutnya beatitude. Dicapai melalui vision beatitude. Kebahagiaan yang tidak sempurna disebut felicitas. Dicapai melalui penggunaan nalar (kontemplasi terhadap kebenaran) dan pelaksanaan kebajikan. Kebajikan*

dibagi menjadi dua kategori: Kebajikan tradisional (kebijaksanaan, keberanian, kesederhanaan, persahabatan, dll.). Kebajikan teologis (iman, harapan, dan cinta)". (YouTube Ngaji Filsafat, 24 Januari 2025)

Data translation 11: "Types of Happiness: 'Perfect happiness,' which he calls *beatitude*, is achieved through the vision of divine *beatitude*. 'Imperfect happiness,' called *felicitas*, is attained through the use of reason (the contemplation of truth) and the practice of virtue. Virtues are divided into two categories: traditional virtues (wisdom, courage, temperance, friendship, etc.) and theological virtues (faith, hope, and love)." (YouTube Ngaji Filsafat, January 24, 2025)

1. Framing Device

- a. Metaphor: Happiness is portrayed as a ladder with two ascending levels: *felicitas* (the initial stage) and *beatitude* (the ultimate stage).
- b. Catchphrases: "Perfect happiness" and "Imperfect happiness" → serve as key expressions distinguishing two stages of human fulfillment.
- c. Depiction: Perfect happiness can only be achieved through divine vision (beatific contemplation), while imperfect happiness is attained through the exercise of reason and moral virtue.
- d. Exemplar: A person who is content with *felicitas* exemplifies someone who halts midway on the journey, whereas one who strives for *beatitude* represents a wise individual who attains ultimate perfection.
- e. Visual Image: The audience is invited to visualize a two-tiered ladder of happiness—the first level representing worldly or partial happiness, and the second representing perfect union with God.

2. Reasoning Device

- a. Roots: The root of the human problem lies in stopping at imperfect happiness (*felicitas*) and neglecting the pursuit of perfect happiness (*beatitude*).
- b. Appeals to Principle: The teleological and theological principles assert that humans are created to attain the ultimate end: eternal happiness with God.
- c. Consequences: If humans stop at *felicitas*, they remain satisfied with partial, fragile, and transitory happiness. If they ascend toward *beatitude*, they attain perfect and eternal happiness.

Dr Faiz frames happiness as a two-tiered structure, with *beatitude* as the ultimate goal. This framework guides the audience to view *felicitas* as an essential yet incomplete stage, emphasizing that human life must be oriented toward perfect and eternal happiness in divine union.

Data 12: *Pengertian Kebahagiaan: Kebahagiaan (felicitas: Latin; eudamonia: Yunani): "pemuasaan keinginan untuk memiliki kebajikannya yang benar dan tepat secara sungguh-sungguh." "Kepuasan subyektif, perasaan puas yang dialami seorang individu, di mana keinginan (desire) berhenti." "Sukacita yang riil, suatu keadaan di mana seorang individu memiliki kebaikan obyektif yang dirindukan atau diinginkan." (YouTube Ngaji Filsafat, 24*

Januari 2025)
Data translation 12: Definition of Happiness. Happiness (<i>felicitas</i>: Latin; eudaimonia: Greek): “The true and proper satisfaction of the desire to possess one’s true and proper good.” “Subjective satisfaction — a feeling of contentment experienced by an individual when desire comes to rest.” “Real joy — a state in which an individual possesses the objective good that has been longed for or desired.” (YouTube <i>Ngaji Filsafat</i>, January 24, 2025)
1. Framing Device a. Metaphor: Happiness is portrayed as the “satisfaction of desire” that arises when one attains the true good, causing desire to cease. b. Catchphrases: “Subjective satisfaction” and “real joy” → emphasize the convergence between inner emotional fulfillment and the attainment of objective goodness. c. Depiction: Happiness is described as a state in which human desire comes to rest because one has discovered the true and ultimate goal. d. Exemplar: People who chase desires aimlessly exemplify failure; in contrast, those who direct their desires toward true goodness serve as models of genuine happiness. e. Visual Image: The audience is guided to imagine a thirsty person who finally stops searching upon finding the true water that completely quenches their thirst.
2. Reasoning Device a. Roots: The root of the human problem lies in misplaced desires, leading to satisfaction with things that are not truly good. b. Appeals to Principle: The teleological and ethical principles assert that humans are created with desires that can only be fulfilled by encountering true goodness. c. Consequences: If human desires are misdirected, life becomes filled with disappointment and emptiness. If desires are rightly directed toward true goodness, one attains real joy and genuine happiness.

Dr Faiz frames happiness as the intersection between human desire and objective, true goodness. This framework guides the audience to avoid false satisfaction and instead pursue authentic, ultimate joy that arises from uniting desire with the true good.

Data 13: *Ciri Kebahagiaan: “Kebahagiaan itu subyektif dan obyektif”. “Subyektif karena kebahagiaan berkaitan dengan manusia sebagai subyek yang merasakannya; obyektif karena kebahagiaan merupakan sesuatu yang dicari dan ingin dimiliki oleh semua manusia”. “Kebahagiaan bukan sarana atau alat untuk mencapai tujuan yang lain, melainkan kebahagiaan itu sendiri adalah tujuannya (telos)”. “Sebagai tujuan, kebahagiaan selalu mengandung dalam dirinya kebaikan (bonum)”. “Kebahagiaan tertinggi mengandung kebaikan tertinggi. Allāh adalah Kebaikan Tertinggi, karena itu kebahagiaan tertinggi hanya dapat ditemukan dalam*

Allāh". (YouTube Ngaji Filsafat, 24 Januari 2025)

Data translation 13: Characteristics of Happiness

"Happiness is both subjective and objective."

"Subjective, because happiness is related to humans as the subjects who experience it; objective, because happiness is something that all humans seek and desire."

"Happiness is not a means or tool to achieve another goal, but rather happiness itself is the goal (*telos*)."

"As a goal, happiness always contains within itself goodness (*bonum*)."

"The highest happiness contains the highest good. God is the Highest Good; therefore, the highest happiness can only be found in God." (YouTube Ngaji Filsafat, January 24, 2025)

1. Framing Device

- a. Metaphor: Happiness is portrayed as the "final goal" or "culmination of the journey" that humans strive to reach.
- b. Catchphrases: "Happiness is a goal, not a means" → highlights the ultimate and self-sufficient nature of happiness.
- c. Depiction: Dr. Faiz presents happiness as something of intrinsic value—an end in itself, not a tool for achieving other purposes.
- d. Exemplar: Those who pursue only worldly pleasures are depicted as examples of failure, while those who associate happiness with God are portrayed as examples of true success.
- e. Visual Image: The audience is guided to imagine happiness as the pinnacle of a radiant mountain, symbolizing the culmination of life's journey—attainable only through closeness to God.

2. Reasoning Device

- a. Roots: The root of human error lies in mistaking superficial or temporary happiness for true and eternal happiness.
- b. Appeals to Principle: Grounded in teleological and theological principles, this message emphasizes that true happiness is found only in God, the *summum bonum* (the Highest Good).
- c. Consequences: If humans settle for temporary happiness, life becomes hollow and meaningless. Conversely, by pursuing ultimate happiness in God, one attains eternal fulfillment and spiritual perfection.

Dr Faiz frames happiness as a universal, intrinsic, and transcendental goal—the *telos* of human existence. This framework encourages the audience not to be content with fleeting worldly pleasures but to orient their lives toward God, the Highest Good and the true source of ultimate happiness.

Data 14: *Penghalang Kebahagiaan: Dosa. "Dosa: Terjadi berdasarkan kemampuan-kemampuan yang terkait dengan jiwa, yaitu akal budi, keinginan, dan kehendak". "Berkaitan dengan akal budi: orang dapat menjadi berdosa berdasar tindakan ketidak tahuan yang disengaja, misalnya*

orang dapat berdosa dengan cara mabuk-mabukan atau merusak kesadarannya demi dapat melakukan kejahatan dengan leluasa & tenang". "Berkaitan dengan Keinginan: keinginan duniawi untuk memperoleh kenikmatan". "Berkaitan dengan kehendak: kehendak yang tidak teguh untuk melakukan yang baik, dipengaruhi oleh emosi yang tidak teratur untuk melakukan tindak kejahatan". "Dosa yang berulang akan membentuk kecenderungan dan karakter serta menghalangi jiwa untuk menerima nilai luhur dan kebahagiaan sejati". (YouTube Ngaji Filsafat, 24 Januari 2025)

Data translation 14: Barriers to Happiness is Sin

"Sin occurs through the faculties associated with the soul, namely: reason, desire, and will."

"Related to reason: a person may fall into sin through deliberate ignorance; for example, one may sin by becoming intoxicated or by corrupting the conscience in order to commit evil acts freely and without guilt."

"Related to desire: the pursuit of worldly pleasures."

"Related to will: an unsteady will to do good, influenced by disordered emotions that lead to wrongdoing."

"Repeated sin shapes tendencies and character, preventing the soul from receiving noble values and true happiness." (YouTube *Ngaji Filsafat*, January 24, 2025)

1. Framing Device

- a. Metaphor: Sin is portrayed as a "barrier" or "wall" that blocks the light of happiness from entering the soul.
- b. Catchphrases: "Repeated sin shapes tendencies and character" → underscores the lasting and transformative effect of sin on human nature.
- c. Depiction: Sin is explained through three faculties of the soul: misused reason, uncontrolled desire, and weakened will.
- d. Exemplar: A person who gets drunk to silence their conscience is presented as a concrete example of sin that corrupts the mind and moral clarity.
- e. Visual Image: The audience is guided to imagine the soul as a vessel that has become dirty and sealed due to sin—unable to receive the light of happiness.

2. Reasoning Device

- a. Roots: The roots of sin lie in the misuse of reason, the domination of worldly desires, and the instability of will.
- b. Appeals to Principle: Moral-spiritual principle: a pure soul serves as a vessel for noble values and happiness, whereas an impure soul is closed off from goodness.
- c. Consequences: If sin is repeated, the soul becomes corrupted, noble values are rejected, and true happiness is lost. Conversely, if sin is avoided, the soul remains pure and receptive to genuine happiness.

Dr Faiz frames sin as a "barrier" that obstructs humans from attaining true happiness. This framework emphasizes that happiness is unattainable without preserving the soul's purity, as repeated sin damages human nature and seals the heart from receiving noble and divine values.

Discussion

From William A. Gamson's framing perspective, Dr Fahrudin Faiz positions happiness not merely as a moral theme, but as a field of value contestation between refined worldly happiness and authentic spiritual happiness. Through his preaching narrative, he consciously constructs an interpretive framework that positions knowledge, self-control, and a relationship with God as the foundation of true happiness. At the same time, materialistic orientations are presented as sources of illusion and existential disturbance. This framing directs the audience to interpret reality not only through the attainment of logical material, but through a more reflective religious value system (Fauzi & Nugroho, 2023). Thus, Dr Faiz's preaching functions as a practice of meaning-making that influences not only the content of the message received by the audience but also how they perceive and convey their life experiences.

Similarly, within William A. Gamson's framing theory, framing does not stop at the delivery of the message but actively shapes the audience's understanding of social reality and their inner experiences. In this context, the narrative of happiness in Dr Faiz's sermons is a valuable tool. Fahrudin Faiz works through two main components: framing devices and reasoning devices, which complement each other in constructing meaning. Through the combination of these two devices, the audience's perception of happiness is systematically reframed—from a material, immediate understanding to a spiritual, rational, and self-transformational meaning.

First, metaphors function as a primary cognitive mechanism that translates the abstract concept of happiness into concrete, easily imagined experiences (Cynthia, 2020). Cognitive linguistic studies show that metaphors enable individuals to understand complex concepts by mapping everyday experiences, so that happiness is not understood abstractly but experienced personally and reflectively. In the context of digital *da'wah*, the use of metaphors helps audiences connect their inner states—such as anxiety, hope, or life satisfaction—with a broader spiritual framework, thereby bringing the message of happiness closer to their existential experiences.

In line with this function of metaphors, the use of comparative examples or analogies in rhetorical messages extends the metaphorical framing strategy. Analogies help audiences understand complex ideas by connecting them to familiar experiences, making the *da'wah* message clearer and easier to internalize. Communication studies show that analogical structures can bridge the gap in understanding by facilitating the formation of strong mental associations between abstract concepts and the audience's concrete experiences. Thus, analogies not only increase the cognitive engagement of the audience, but also strengthen the persuasive power and emotional resonance of the *da'wah* message, making it more cognitively and affectively meaningful (Fatimah, 2025).

Second, slogans or key phrases serve as a means of emphasizing meaning and simplifying the message. Slogans summarize key messages in a concise, memorable, and emotional form, thus reinforcing the audience's interpretation of happiness

(Gamson & Modigliani, 1989). In the context of digital *da'wah*, key phrases help audiences internalize the message and reuse it as a reference for self-reflection.

Third, symbolic depictions and illustrative examples help establish clear moral and spiritual categories. Symbols such as humans as "animals, demons, or angels" serve as evaluative tools that encourage audiences to assess their own ethical and spiritual positions. Research on moral communication shows that such symbols trigger automatic evaluative responses that influence self-assessment and behavioral motivation (Khaerani, 2016).

Fourth, visual imagery and multimodal elements strengthen the framing process by engaging the audience's visual and affective dimensions. Studies of digital communication show that the combination of verbal and visual language enhances audience comprehension, emotional engagement, and retention of messages (Pamungkas et al., 2024). In digital *da'wah*, message visualization helps audiences not only "understand" happiness but also "experience" its meaning emotionally.

In addition to framing devices, Dr Fahrudin Faiz's preaching also relies on reasoning devices that reinforce the framing of happiness's meaning. The root of the problem is framed as humanity's misunderstanding of the essence of happiness, particularly the tendency to interpret it in material and superficial terms. Appeals to principle are then offered through values such as self-awareness, control of desires, and spiritual orientation, which serve as the foundation of true happiness. Meanwhile, the consequences are framed in causal terms: a mistaken understanding of happiness will lead to inner anxiety, while a correct understanding will produce a calm and peaceful life. This cause-and-effect pattern strengthens the message's rationality and increases the framing's resilience to criticism (Sari, Afifa, & Nur, 2019).

These framing and reasoning devices work synergistically to form a stable interpretive scheme. Gamson emphasized that a strong frame provides a complete "meaning package"—including problem definition, moral evaluation, and recommended action (Nafiudin & Basid, 2025). In the context of Dr. Faiz's preaching, happiness is not only defined but also morally assessed and practically guided, so that the audience receives both cognitive and normative guidance.

From a cognitive psychology perspective, this type of framing structure helps individuals reduce existential ambiguity. When complex life experiences are mapped into a clear cause-and-effect flow, individuals tend to experience an increased sense of coherence, that is, the feeling that life can be understood, managed, and made meaningful (Helena & Kinanthi, 2021). This explains why the narrative of happiness in Dr Faiz's preaching has a strong appeal to audiences experiencing emotional confusion or a crisis of meaning.

Furthermore, the use of rational reasoning tools demonstrates that digital *da'wah* does not rely solely on emotional persuasion. Research on contemporary religious framing shows that religious messages accompanied by logical arguments tend to be more resilient to audience resistance and more easily accepted by a critical and reflective younger generation (Arista & Irawan, 2023).

In the context of digital culture, the framing of happiness also functions as a mechanism for selecting meaning. Audiences do not simply passively receive messages but actively select and negotiate frames deemed relevant to their lived experiences. This aligns with the constructivist view that meaning in digital communication is constructed through the interaction between the message, the medium, and the audience's experiential background (Octaviani, 2022).

Dr Faiz's framework for happiness also reflects a paradigm shift in *da'wah* (Islamic preaching) from a normative-prescriptive approach to an interpretive-reflective one. *Da'wah* no longer serves solely to "correct" behavior, but rather to help audiences understand emotions, failures, and anxieties as part of a spiritual journey. This approach aligns with findings in psycho-religious studies that emphasize the importance of empathy and self-meaning in contemporary religious practice (Fakhruroji, Rustandi, & Busro, 2020).

Sociologically, the framing of happiness in digital *da'wah* also contributes to the formation of public discourse on well-being. When happiness is no longer reduced to material success, but understood as inner and spiritual balance, *da'wah* plays a role in challenging the dominant capitalist logic in popular culture (Nurrofik et al., 2023).

However, the effectiveness of framing depends heavily on the appropriateness of the constructed framework to the audience's cultural background. Overly philosophical framing may be less resonant with audiences with limited religious literacy. Therefore, previous research has emphasized the importance of adapting frames through local language, everyday metaphors, and the audience's social context to ensure the inclusiveness of the *da'wah* message (Efendi, Ramadhani, & Tanti, 2023).

Thus, the interaction between framing devices and reasoning devices in Dr Fahrudin Faiz's digital *da'wah* demonstrates that *da'wah* language functions as a mechanism for constructing psycho-religious meaning. *Da'wah* not only conveys teachings, but also shapes how audiences understand happiness, self, and life in a reflective, rational, and sustainable manner. These findings enrich framing studies, digital *da'wah* studies, and psycho-religious studies by concretely demonstrating how the meaning of happiness is constructed through language, narrative, and reasoning in contemporary digital spaces.

Psychologically, these devices operate through cognitive and affective framing mechanisms: metaphors help the audience direct abstract concepts into concrete mental images that are easier to understand (Putri et al., 2023), while moral symbols like "animals" or "angels" trigger automatic evaluative reactions that influence self-assessment and behavioral motivation (Khaerani, 2016). Emotional effects such as compassion, self-awareness, and religious motivation arise when the audience engages in self-referential processing, assessing themselves within the framework the speaker provides.

In the context of *da'wah*, metaphors and symbols have proven highly effective because they combine religious cognition and moral emotion. *Da'wah* messages that use metaphors tend to be more memorable, more persuasive, and more capable of

driving behavioral change (Cynthia, 2020). This finding aligns with Gamson's principle that a strong framework not only shapes understanding but also guides emotions, values, and actions through the use of interpretive schemes that are easily recognized and shared by the audience.

Furthermore, a thorough analysis shows that the use of metaphors and symbols in Dr. Faiz's sermons serves not only as rhetorical embellishments, but also as cognitive tools that bridge the abstract concept of happiness with the concrete life experiences of the listeners. Research in cognitive linguistics and persuasive communication shows that metaphors function as conceptual metaphors, enabling complex concepts—such as contentment, self-awareness, and inner peace—to be translated into images close to everyday experience, thus facilitating the internalization of meaning by the audience (Kurniasih, 2019). In this context, metaphors serve as “cognitive shortcuts” that help listeners build stable, generalizable understandings while strengthening emotional attachment to the sermon's message.

On the reasoning side, Dr Faiz constructs his frame through roots, appeals to principles, and consequences. The root of the problem lies in humanity's misunderstanding of happiness; the principles include contentment, awareness, and understanding; and the consequences distinguish between continuous dissatisfaction and inner peace. This framework builds not only rhetorical persuasion but also a causal narrative: if one fails to interpret happiness correctly, the result is inner suffering; if one follows the right path, the outcome is serenity. Such a framing structure reinforces rational persuasion rather than relying solely on emotional appeal. In the literature on contemporary religious framing, frames incorporating reasoning devices are considered more resilient to criticism and reinterpretation (Sari, Afifa, & Nur, 2019).

Furthermore, the structure of the reasoning device, built through cause-and-effect relationships (misunderstandings about inner happiness and suffering versus true understanding and inner peace), suggests that Dr Faiz's sermon framework operates at a rational-reflective level, not just a persuasive-affective one. This approach encourages the audience to evaluate themselves critically, reconsider their life orientation, and recognize their position within a broader framework of spiritual values (Musthofa, 2022). Thus, sermons not only influence momentary attitudes but also have the potential to shape long-term mindsets.

In the context of digital media, Dr Faiz synchronizes his *da'wah* framework through a multimodal format that combines text snippets and subtitles, emphasizing key phrases through close-ups, and transitional editing that strategically directs the audience's focus. This multimodal framing strengthens the construction of meaning because the audience not only “hears” the message of happiness verbally but also “sees” it through complementary visual and textual cues. Thus, the *da'wah* message becomes easier to understand, remember, and internalize, as confirmed in digital communication studies that the integration of verbal and visual elements can enhance cognitive processing and emotional engagement among audiences (Kartini et al., 2020)..

The effectiveness of this multimodal framing has significant psycho-religious implications, as a logically and visually structured *da'wah* framework helps individuals construct meaning from their life experiences, while simultaneously managing inner tension and existential conflict (Ibrohim, Nurhayati, & Gumiandari, 2022). A clear cause-and-effect framework provides a sense of cognitive control over life's realities, contributing to increased psychological resilience and spiritual well-being among audiences. The primary strength of Dr Faiz's *da'wah* is its ability to communicate effectively. Faiz's strength lies in his ability to integrate logic, emotion, and religious values into a coherent narrative system that is relevant to the psychological needs of modern society (Rustandi, 2022).

This research has limitations due to its focus on a single figure and a single digital platform. This choice was made intentionally to allow for an in-depth qualitative analysis of the construction of meaning and narratives of happiness in digital *da'wah*. A qualitative approach was used because it can explain the process, context, and dynamics of discourse in detail, but it has limitations in measuring the effectiveness of *da'wah* and the impact on audience behavior change quantitatively and long-term.

CONCLUSIONS AND SUGGESTIONS

Conclusions

Based on the data analysis, it can be concluded that the narrative framing of happiness in Dr Fahrudin Faiz's digital preaching consistently aligns with William A. Gamson's framing model. Happiness is not framed as a momentary emotional state or a material achievement, but rather as an existential goal born of inner purification, emotional management, self-awareness, and a clear spiritual orientation. This framing positions happiness as an arena for the contestation of values between superficial, worldly happiness and reflective, authentic spiritual happiness.

This framing is constructed through framing devices—such as metaphors, slogans or key phrases, symbolic depictions, illustrative examples, and reflective narrative visualizations—that translate the abstract concept of happiness into concrete experiences easily understood by the audience. These devices are reinforced by reasoning devices that explain the roots of human existential problems (roots), the principles of happiness grounded in spiritual values (appeals to principle), and the logical consequences of human life choices (consequences). The interaction of these two tools forms a systematic and coherent meaning package, enabling audiences to interpret inner experiences—such as anxiety, desire, guilt, and the search for meaning—within a rational and reflective *da'wah* framework.

The main findings of this study indicate that the narrative of happiness in Dr Fahrudin Faiz's *da'wah* serves as an interpretive framework that helps audiences reconstruct their life experiences, both spiritually and psychologically. Happiness is understood not as an instant result but as a continuous process of self-awareness through the control of desires, the deepening of the meaning of life, and the

development of a relationship with God. Thus, digital *da'wah* not only conveys normative teachings but also provides a structure of meaning that enables audiences to understand themselves and their lives more deeply.

Theoretically, this study makes a novel contribution by confirming that the language of *da'wah* in the digital space functions not only as a normative persuasive medium but also as a psycho-religious interpretive framework. Dr Fahrudin Faiz's digital *da'wah* emerges as a space for reflection that integrates philosophical, Sufi, and psychological dimensions through logical, dialogical, and empathetic language. Therefore, digital *da'wah* has significant potential to strengthen society's mental and spiritual well-being and shows that the construction of the meaning of happiness in the digital space is actively shaped through language, narrative, and structured reasoning.

Suggestions

Based on the findings of this study, preachers are advised to develop a reflective, logical, and dialogical narrative of happiness by emphasising happiness as an internal process involving emotional management, self-awareness, and spiritual orientation, so that preaching serves as a means of giving meaning to life, not merely as a moral imperative. The public is also expected to understand happiness holistically, not merely as the fulfillment of worldly needs or the absence of problems, but as the ability to interpret life experiences within a healthy and constructive spiritual framework. These findings also open up opportunities for mental health practitioners to develop integrative services based on a psycho-religious approach that aligns with rational preaching. Future research is recommended to expand the scope of the study to other preachers and digital platforms, and to combine discourse analysis with quantitative approaches or digital ethnography to gain a more comprehensive understanding of the influence of digital preaching on the community's psychological and spiritual well-being.

DECLARATION OF USING AI IN THE WRITING PROCESS

The authors acknowledge the use of an AI-assisted tool, ChatGPT (OpenAI), for the limited purpose of language refinement, grammar checking, and formatting. This AI tool was used solely to improve the clarity and readability of the text. The study conceptualization, data collection, data analysis, interpretation of findings, and discussion were carried out entirely by the authors. All AI-assisted results have been carefully reviewed, edited, and verified by the authors to ensure that the scientific ideas, interpretations, and analytical content remain the authors' original work. The authors take full responsibility for the accuracy, originality, and academic integrity of this manuscript.

AUTHOR'S CONTRIBUTIONS STATEMENT

Abdur Rosid: Conceptualization; Data Curation; Formal Analysis; Funding Acquisition; Investigation; Methodology; Project Administration; Resources; Validation; Visualization; Writing Original Draft; Writing, Review & Editing

Mastur Mastur: Data Curation; Formal Analysis; Funding Acquisition; Investigation; Project Administration; Resources

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