

Rationality in Digital Da'wah: A Critical Discourse Study of The "Belajar Islam Pake Logika" Podcast

Muhammad Ikram Firda*

Universitas Pendidikan Indonesia, Indonesia
ikramfirda@upi.edu

*Corresponding Author

Received: June 17, 2025

Revised: November 12, 2025

Approved: November 18, 2025

Abstract: The lack of studies on logic-based da'wah strategies in digital conversation formats is an important gap in contemporary religious communication studies. This article aims to analyze how a rational approach is used in delivering Islamic messages through the YouTube podcast "*Belajar Islam Pake Logika*" with Felix Siau and Raymond Chin. This study employs a qualitative approach in which descriptive procedures are used to organize the data, while Fairclough's critical discourse study serves as the primary analytical framework. The object of study is the content of conversations in podcasts lasting more than one hour, with data in the form of complete transcripts obtained through documentation and non-intervention observation. The analysis was conducted through three stages: text analysis, discursive practices, and social practices. The findings show that logical argumentation, dialogic style, and social criticism are used as the main strategies of da'wah to build credibility and reach critical audiences. The findings indicate that rationality functions as a discursive resource that restructures how religious authority is articulated in digital media. This expands the theoretical understanding of da'wah communication by showing that meaning-making in contemporary Islamic discourse increasingly depends on dialogical reasoning rather than hierarchical textual claims.

Keywords: *Da'wah, Podcast, Critical Discourse.*

Abstrak: Minimnya kajian tentang strategi dakwah berbasis logika dalam format percakapan digital menjadi celah penting dalam studi komunikasi keagamaan kontemporer. Artikel ini bertujuan menganalisis bagaimana pendekatan rasional digunakan dalam menyampaikan pesan Islam melalui podcast YouTube "*Belajar Islam Pake Logika*" bersama Felix Siau dan Raymond Chin. Penelitian ini menggunakan metode kualitatif deskriptif dengan pendekatan analisis wacana kritis model Fairclough. Objek kajian berupa isi percakapan dalam podcast berdurasi satu jam lebih, dengan data berupa transkrip lengkap yang diperoleh melalui dokumentasi dan observasi non-intervensi. Analisis dilakukan melalui tiga tahapan: analisis teks, praktik diskursif, dan praktik sosial. Temuan menunjukkan bahwa argumentasi logis, gaya dialogis, dan kritik sosial digunakan sebagai strategi utama dakwah untuk membangun kredibilitas dan menjangkau audiens kritis. Studi ini menegaskan urgensi inovasi dakwah digital yang komunikatif, reflektif, dan relevan dengan pola pikir generasi muda.

Kata Kunci: *Dakwah, Podcast, Wacana Kritis.*



© 2025 by the authors. It was submitted for possible open-access publication under the terms and conditions of the Creative Commons Attribution (CC BY - NC - SA 4.0) license (<http://creativecommons.org/licenses/by/4.0/>).

INTRODUCTION

The development of digital technology has opened up new spaces for the transformation of religious practices, including in terms of da'wah communication.¹ Media such as YouTube, podcasts, and other online platforms have become alternative channels for conveying Islamic values that are no longer limited to the traditional lecture format. In the midst of this phenomenon, a rationality-based da'wah approach has emerged that seeks to build religious arguments through logical reasoning and dialogical communication.² The "Belajar Islam Pake Logika" podcast, which features a conversation between Felix Siauw and Raymond Chin, is a representation of this kind of da'wah model. The content analyzed in this study refers specifically to one episode uploaded on Raymond Chin's YouTube channel in which the theme "Belajar Islam Pake Logika" is intentionally used as the framing of the discussion. Although it is a single episode, it is analytically appropriate to view it as a model of da'wah strategy because the episode presents a coherent discursive structure through which rationality-based religious communication is constructed and performed. The format is considered relevant to the tendency of thinking of the younger generation, who are critical of normative authority and more responsive to contextual and argumentative approaches.³

Previous research on digital da'wah generally focuses on aspects of content visualization, personal branding strategies of preachers, or interaction dynamics in social media.⁴ Others have highlighted the development of religious identity in online spaces and the shift of authority in the digital context.⁵ Recent studies also examine YouTube-based da'wah using various analytical lenses, such as research that analyzes the framing of leadership-themed religious messages through Entman's constructionist approach.⁶ This study demonstrates how YouTube preachers structure da'wah narratives by defining religious problems, identifying their causes, offering moral judgments, and proposing value-based solutions, showing that digital da'wah often employs deliberate discursive patterns to shape audience perception. Although such works reveal how Islamic messages are framed within digital media, they

¹ Khadiq, "Transformation of Islamic Religious Practices in the Digital Era: Opportunities and Challenges for Contemporary Da'wah," *Jurnal Dakwah* 24, no. 2 (2023), <https://doi.org/10.14421/jd.2023.24205>.

² Sri Desti Purwatiningsih and Sri Ekowati, "Interfaith Debate Through Youtube Media as an Effort to Educate and Fortify the Faith of the Ummah," *Technium Social Sciences Journal* 30 (April 2022): 271–81, <https://doi.org/10.47577/tssj.v30i1.6246>.

³ Bouziane Zaid et al., "Digital Islam and Muslim Millennials: How Social Media Influencers Reimagine Religious Authority and Islamic Practices," *Religions* 13, no. 4 (2022): 335, <https://doi.org/10.3390/rel13040335>.

⁴ Nurul Khotimah and Fitri Shafa Kamila, "The Trends of Digital Da'wah: Cyber Media Analysis on Instagram Account," *Proceeding of Saizu International Conference on Transdisciplinary Religious Studies*, November 15, 2022, 1–11, <https://doi.org/10.24090/icontrees.2022.217>.

⁵ Nikmah Lubis, "Intersection of Traditional Religious Authority and New Authority in the Digital Space of Indonesia," *FIKRAH* 11, no. 1 (2023): 135, <https://doi.org/10.21043/fikrah.v11i1.19678>.

⁶ Nadya Amalia Nasution and Alisya, "Islamic Leadership Narratives on YouTube: A Framing Analysis of Digital Da'wah Messages," *Ath-Thariq: Jurnal Dakwah Dan Komunikasi* 8, no. 2 (2024): 116–27, <https://doi.org/10.32332/ath-thariq.v8i2.8sw96g96>.

typically focus on thematic or issue-based content rather than the systematic use of logical reasoning in dialogical formats. This highlights a research gap in understanding how rationality is constructed and negotiated within long-form conversational da'wah, such as in the "Belajar Islam Pake Logika" episode analyzed in this study. Despite their important contribution to understanding contemporary religious dynamics, these studies tend not to examine how the construction of rationality is used as a strategy for da'wah discourse, especially in popular public conversation formats. In fact, a logic-based approach has great potential to bridge the distance between religious teachings and the thinking patterns of modern society that are oriented towards rationality and individual reflection.⁷

This lacuna points to an important gap in the study of religious communication. Digital da'wah not only creates new channels, but also reshapes the logic of communication and persuasion strategies used by preachers.⁸ In this context, the rational approach is significant because it encourages a mode of religious delivery that prioritizes reasoning, invites clarification, and creates space for reflective questioning. Meanwhile, the dialogical character observed in this study is shaped not only by the rational orientation of the content but also by the podcast medium itself, which structurally facilitates two-way interaction between speakers. The analysis of discourse strategies in this podcast refers to the ways linguistic choices, narrative framing, and ideological positioning are used to construct religious meaning, which are then examined through the lens of critical discourse analysis to understand how such meanings are produced, distributed, and negotiated among audiences with diverse interpretive backgrounds.

The urgency of this study lies in the need to offer a clearer theoretical and methodological articulation of how rationality functions as a discursive resource within digital da'wah.⁹ Before applying critical discourse analysis, discussions on rationality in Islamic digital communication tended to remain descriptive, limited to identifying logical arguments or persuasive techniques without examining how these elements operate within structures of language, power, and ideology. Through Fairclough's critical discourse analysis, this study operationalizes the analysis of rationality by tracing how reasoning is linguistically constructed, how it shapes speaker-listener relations, and how it positions religious authority in digital interactions. This provides a more systematic framework for studying logic-based da'wah beyond mere rhetorical evaluation.¹⁰

⁷ "Religion, Rationality and Justice – A Cause for Critical Reflection in the Contemporary Society," *Canadian Journal of Educational and Social Studies* 2, no. 4 (2022), <https://doi.org/10.53103/cjess.v2i4.51>.

⁸ Ahmad Faza Fauzan Saragih et al., "Peran Media Sosial Dalam Membangun Dakwah Islam Yang Efektif," *Dakwatussifa: Journal of Da'wah and Communication* 1, no. 2 (2022): 141–51, <https://doi.org/10.56146/dakwatussifa.v1i2.59>.

⁹ Rashid Mukhtidinov, "Da'wah and Counter-Radicalism in Indonesia," *Dakwatuna: Jurnal Dakwah Dan Komunikasi Islam* 9, no. 1 (2023): 67–78, <https://doi.org/10.54471/dakwatuna.v9i1.2246>.

¹⁰ Tzlil Sharon, "Peeling the Pod: Towards a Research Agenda for Podcast Studies," *Annals of the International Communication Association* 47, no. 3 (2023): 324–37, <https://doi.org/10.1080/23808985.2023.2201593>.

Regarding the analytical focus, this study does not treat the podcast as the primary object, but rather as the communicative setting through which the rational approach is performed and made observable. The podcast medium enables a dialogic format, yet the core focus of the critical discourse analysis remains on the rational approach itself, specifically, on how logical sequencing, argument structures, and discursive positioning construct religious meaning within a long-form conversation.¹¹ In this way, the podcast functions as the discursive environment, while the rational approach constitutes the main subject of critical examination.

This study aims to analyze the logic-based religious communication strategy in the "*Belajar Islam Pake Logika*" podcast, focusing on the way Islamic narratives are constructed and interpreted in a digital conversation format. This study departs from the assumption that the discourse of rationality in digital da'wah is not ideologically neutral, but functions as a strategy to reposition religious authority through logical reasoning and dialogical explanation. The rational approach is understood as an ideological move that frames Islam as compatible with contemporary modes of thinking, allowing audiences, especially younger viewers, to negotiate religious meaning through argumentation rather than hierarchical instruction. Specifically, this study asks the question: how is a rational approach applied in da'wah discourse and how does this strategy affect the way audiences understand Islamic values. This study is also expected to make a theoretical contribution to the development of contemporary Islamic communication studies, as well as enrich the understanding of digital da'wah practices in the context of the critical thinking culture of the younger generation.

RESEARCH METHOD

The selection of the "*Belajar Islam Pake Logika*" episode as the object of study is based on its explicit emphasis on rationality, which is not always foregrounded in other podcast episodes that may contain logical elements but do not frame rational reasoning as their central discursive theme; thus, this episode offers the clearest unit of analysis for observing how rationality is intentionally constructed, performed, and negotiated in a long-form da'wah conversation. Although the data derive from a single episode, it remains analytically appropriate for critical discourse analysis, which examines how meaning and ideology are produced within specific communicative events, allowing this episode to serve as a representative instance of logic-oriented da'wah communication in digital spaces. The shift identified in this study does not imply that rational approaches were absent in conventional da'wah, but rather that such approaches are transformed when mediated through conversational podcast formats that enable dialogical sequencing, shared reasoning, and co-constructed explanations, unlike the hierarchical and monologic structure of traditional preaching. Accordingly, the discourse examined here concerns the construction of rationality as a religious communication strategy, particularly how logical arguments, epistemic

¹¹ James Paul Gee and Michael Handford, *The Routledge Handbook of Discourse Analysis*, 2nd ed. (Routledge, 2023), <https://doi.org/10.4324/9781003035244>.

positioning, and everyday analogies are mobilized to frame Islamic teachings in ways that align with the interpretive habits of digital-native audiences.

This research employs a descriptive qualitative method that organizes and interprets the data through systematic coding and categorization, while the critical discourse analysis approach of Norman Fairclough is used to examine how linguistic, discursive, and ideological patterns operate within the selected podcast episode. This approach is used because it is able to explain how language is not only a means of communication, but also an arena for the construction of meaning, reproduction of power, and expression of ideology. The object of study is one podcast episode with a duration of 1 hour and 30 minutes, which is fully transcribed. The data was taken from Raymond Chin's official YouTube channel and purposively selected based on the theme, narrative, and character of the conversation that raised issues of Islamic rationality. The focus of the research is directed at the da'wah narrative built by the two speakers and the argumentative relations formed to convey Islamic values in a logical framework.

Data collection techniques were carried out through documentation of podcast videos and transcripts, as well as non-participatory observation of the context in which they were broadcast on digital media. The data were analyzed using three main stages in Fairclough's model: (1) text analysis, which includes a study of language structure, diction selection, and forms of argumentation; (2) discursive practice analysis, which examines how narratives are produced, distributed, and consumed in digital media; and (3) social practice analysis, which relates discourse to ideological contexts, power relations, and broader social structures.¹² To clarify the analysis workflow, the following table summarizes the stages in the data interpretation process:

Table 1. Data Interpretation Process

Stages of Analysis	Analysis Focus	Destination
Text Analysis	Sentence structure, word choice, language style, narrative logic	Identifying linguistic strategies in framing Islamic meaning
Discursive Practice	Patterns of interaction, narrative production, and circulation of meaning in podcasts	Explains how discourse is shaped and disseminated
Social Practice	The social context, ideology, and power structure behind the discourse	Uncovering the relationship between language and power in digital spaces

Source: Compiled by the author based on Norman Fairclough's model of critical discourse analysis, adapted to the context of digital da'wah communication.

¹² Norman Fairclough, *Critical Discourse Analysis*, 0 ed. (Routledge, 2013), <https://doi.org/10.4324/9781315834368>.

This analysis structure allows researchers to examine the podcast content as a whole, both in terms of linguistics and the construction of its meaning in a broader social context. With this approach, the research not only produces narrative descriptions but also reveals the discursive dynamics that shape the new face of religious communication in the digital era.

RESULT AND DISCUSSION

Language and Logic Construction in Da'wah Narratives

The "*Belajar Islam Pake Logika*" podcast features religious communication constructs designed to reach a rationally minded audience. Since the beginning of the conversation, Felix Siauwa has consistently emphasized that faith is inseparable from the thinking process. For him, religion does not contradict logic, but instead stands on the foundation of common sense. Phrases such as "*If we believe without thinking, that is not faith, it is merely imitation*" become the entrance of a discursive strategy that places reason as the starting point of belief. Here, language functions not only as a means of conveying ideas, but also as a tool to reframe the relationship between religion and rationality epistemically.

Text analysis within Fairclough's framework directs attention to how word choice, sentence structure, and narrative style are used to construct certain social positions.¹³ In this podcast, the language style used by Felix is far from the conventional da'wah style that is loaded with text authority. He uses short, dense, and argumentative sentences organized in the form of logical claims. The thematic structure of his sentences often places critical propositions at the beginning, such as "*If we don't think...*", as a way to put cognitive pressure on the listener from the start. On the other hand, diction such as "*makes sense*", "*to think systematically*", and "*illogical*" are evaluative lexical choices that indicate an ideological stance against religious practices that are not based on reasoning.

The linguistic techniques used also reflect the intention to expose power relations within religious structures.¹⁴ The use of rhetorical questions, such as "*Why should we believe in something that cannot be explained?*" or "*What evidence is there that this is true?*" shifts the discourse structure from a one-way model to a dialogical one. This strategy not only shapes Felix's image as an open speaker but also as a figure who rejects the dichotomy between faith and reason. In the framework of critical discourse, this form of communication shows an attempt to redistribute the authority of religious knowledge from traditional institutions to the rational public sphere.¹⁵

¹³ Fathyieh Fattahizadeh and Fereshteh Motamad Langrodi, "Application of Fairclough's Critical Discourse Analysis Model to Quranic Verses Discussing Peaceful Dealing with Hypocrites," *Journal of Islamic Thought and Civilization* 12, no. 1 (2022): 231–46, <https://doi.org/10.32350/jitc.121.13>.

¹⁴ Mohamed Elsayed Ibrahim Elashrey, "A Stylistic Approach to Power Relation Shifts in Arthur Miller's *The Crucible*," *مجلة كلية الآداب جامعة بورسعيد* ٢١, no. 21 (2022): 22–40, <https://doi.org/10.21608/jfpsu.2021.74436.1087>.

¹⁵ Andry Saputra Ligawan, "THE RELATIONSHIP BETWEEN RELIGION AND THE STATE: DISCOURSE ANALYSIS OF RELIGIOUS COMMUNICATION IN THE PUBLIC SPHERE," *Jurnal Bioconcetta* 9, no. 2 (2024): 57–62, <https://doi.org/10.22202/bc.2023.v9i2.7728>.

One important aspect that needs to be examined is the modality that appears in Felix's utterances. He often uses inclusive epistemic forms, such as "*we should think*", "*we cannot just believe blindly*", or "*What we have believed all this time may not necessarily be true*". These forms create the impression that da'wah is not an order, but an invitation to think again. This modality linguistically reflects the division of responsibility between speaker and listener in shaping shared meaning. It is also an ideological reflection that the speaker's position is not as an absolute authority, but rather a facilitator in an open cognitive space.¹⁶

At the level of intertextuality, the da'wah narrative in this podcast also takes references from the non-religious world to explain Islamic concepts.¹⁷ For example, tawhid is explained with the analogy of a computer operating system. This is not just a simplification strategy, but a form of functional intertextuality that connects abstract concepts to the digital thinking structures of the younger generation. By borrowing systems of meaning from outside the Islamic tradition, Felix performs a kind of *ideological reframing*, where religious symbols are reconstructed to be coherent with the cognitive world of contemporary audiences.

Raymond Chin, as a dialog partner, serves as a representation of the lay audience. His questions indirectly catalyze Felix's arguments. This creates the illusion of a neutral conversation, even though the structure of the interaction is still controlled to direct the narrative towards legitimizing the rational da'wah approach. In discursive analysis, Raymond's role is part of a meaning production strategy that is packaged in such a way as to appear natural, even though it still favors a certain logic. This shows that the production of discourse in this podcast is not fully dialogical, but structured in symbolic power relations that remain directed.¹⁸

Overall, the construction of language in this podcast shows how religious communication strategies depend not only on the content of the message but on the discourse structure that shapes the audience's way of thinking. Language becomes a tool to renegotiate the relationship between faith and logic, between tradition and reason, and between authority and audience.¹⁹ In this context, Felix's approach represents a form of da'wah that is ideological, but wrapped in a rational narrative that can be accepted in public logic. Da'wah becomes not only about conveying the truth, but about shaping a way of thinking that is considered more appropriate to the times.

¹⁶ Elena Sánchez-López, "Meaning, Degrees of Abstraction and Shared Knowledge," in *IVITRA Research in Linguistics and Literature*, ed. Susana Rodríguez Rosique and Jordi M. Antolí Martínez, vol. 34 (John Benjamins Publishing Company, 2023), <https://doi.org/10.1075/ivitra.34.13san>.

¹⁷ Deni Puji Utomo and Rachmat Adiwijaya, "Representasi Moderasi Beragama Dalam Dakwah Habib Husein Ja'far Al-Hadar Pada Konten Podcast Noice 'Berbeda Tapi Bersama,'" *PUSAKA* 10, no. 1 (2022): 212–23, <https://doi.org/10.31969/pusaka.v10i1.675>.

¹⁸ Nurul Sulfiani et al., "Analisis Tindak Tutur Ilokusi Dalam Podcast Deddy Corbuzier Dan Nadiem Makarim Pada Media Sosial Youtube," *DEIKTIS: Jurnal Pendidikan Bahasa Dan Sastra* 2, no. 2 (2022): 114–28, <https://doi.org/10.53769/deiktis.v2i2.251>.

¹⁹ Mark Mattes, "Faith and Reason in the Reformations Ed. by Terence J. Kleven," *Lutheran Quarterly* 36, no. 4 (2022): 454–56, <https://doi.org/10.1353/lut.2022.0106>.

To clarify how linguistic elements are used in framing rational da'wah communication strategies, the following is a table of indicators developed based on the dimensions of text analysis in Fairclough's model.

Table 2. Indicators Of Text Analysis In Fairclough's Model

Text Analysis Aspect	Linguistic Indicators	Example of a Podcast	Ideological Function
Lexical Choice	Evaluative words: <i>"just following others", "thinking"</i>	<i>"If we believe without thinking, that is not faith but mere imitation."</i>	Criticize the practice of passive faith.
Epistemic Modality	<i>"should", "can't", "not necessarily true"</i>	<i>"We cannot simply believe whatever is inherited."</i>	Shifting authority from dogma to reasoned evidence
Intertextuality	Reference the digital/technology world	<i>"Tawhid is like an operating system..."</i>	Grounding Islamic concepts through popular logic
Thematic Structure	Placement of critical claims at the beginning of a sentence	<i>"If we don't think, we are merely following."</i>	Encourages cognitive response from the start of the argument
Rhetorical Question	Implicit criticism of religious customs	<i>"Why should we believe in something that cannot be explained?"</i>	Creating a reflective space for listeners

Source: Author's analysis based on linguistic dimensions of Fairclough's framework, using excerpts from the *"Belajar Islam Pake Logika"* podcast transcript.

The table shows that the language in this podcast is not neutral, but strategically selected to reproduce particular ideological orientations within rationality-based da'wah. The lexical choices that emphasize thinking, logic, and evidence function to delegitimize unreflective belief and reposition rational inquiry as the preferred mode of religious engagement, thereby shifting the axis of authority from traditional textual certainty toward epistemic evaluation.²⁰ Likewise, the use of epistemic modality such as "must," "cannot," or "not necessarily true" constructs an authoritative stance that guides the audience toward specific epistemic commitments while simultaneously framing alternative forms of belief as inferior or insufficiently grounded.²¹ The

²⁰ Haibin Wu, "Identity Construction through Lexical Choices: A Corpus-Based Approach," *Journal of Humanities, Arts and Social Science* 7, no. 2 (2023): 401–7, <https://doi.org/10.26855/jhass.2023.02.028>.

²¹ Imane Belkacem Mohammed Makhloufi, "A Critical Discourse Analysis of Modality in COVID-19 Speeches: A Systemic Functional Grammar Perspective," *Jordanian Educational Journal* 10, no. 1 (2025): 331–53, <https://doi.org/10.46515/jaes.v10i1.1332>.

recurring rhetorical questions, such as “Why should we believe in something that cannot be explained?” serve to discipline the audience into a reasoning-oriented worldview, prompting them to internalize the speaker’s ideological framing through guided self-reflection. In this way, the textual dimension does not merely support the da’wah content but actively participates in shaping and negotiating power relations and ideological meanings, positioning rationality as the normative standard for interpreting Islamic teachings in the digital sphere.

Production and Distribution of Da'wah Discourse in the Context of Digital Media

The "Belajar Islam Pake Logika" podcast is a discursive product that is not formed spontaneously, but through a planned and strategic production process. This process involves the selection of sources, the construction of narratives, and the design of conversation formats that are friendly to digital audiences. Raymond Chin, as the host, brings a non-religious professional background that opens up space for open dialogue, while Felix Siauww appears as a religious figure who does not impose authority but instead offers a reason-based da'wah approach. This combination brings together two different social fields in one discursive space, allowing for a broader and more flexible construction of meaning. In terms of discursive practice, this situation illustrates the negotiation of roles, discourse positions, and ideological authority.

The structure of the conversation in this podcast shows a pattern of interaction that is structured to gradually direct the audience's train of thought.²² Raymond's questions not only serve as discussion starters, but also as a representation of the lay audience's anxiety about religious teachings that are often considered complicated. Felix responds with systematic arguments, building an Islamic narrative from everyday issues to philosophical conclusions. Here, discourse production does not occur freely, but is controlled by a communicative agenda that aims to frame Islam as a rational, open, and applicable system. This format gives the impression of natural conversation, but discursive analysis reveals an ideologically planned structure of meaning production.²³

Distribution platforms become an important factor in expanding coverage and strengthening the legitimacy of discourse.²⁴ YouTube becomes not only a channel, but also a secondary production space through visibility algorithms, such as recommendations, clicks, comments, and audience interactions. The title *"Belajar Islam Pake Logika"* becomes a provocative naming strategy, provoking clicks and clarifying the discursive identity of this podcast as religious content that differs from conventional lectures. Thumbnails with serious expressions and bold text, such as

²² Eka Arie Yuliyani et al., “Edukasi Sadar Bising Sebagai Upaya Promotif Dan Preventif Terhadap Gangguan Dengar Melalui Media Podcast,” *Jurnal Pengabdian Magister Pendidikan IPA* 5, no. 2 (2022): 89–93, <https://doi.org/10.29303/jpmipi.v5i2.1630>.

²³ Luo Guihua and Liu Mi, “The Concepts of Discourse and the Theoretical Genealogy of Discourse Analysis,” *Social Science Research Frontiers*, ahead of print, April 25, 2023, <https://doi.org/10.57237/j.ssrif.2023.02.003>.

²⁴ Amy A. Ross Arguedas et al., “‘It’s a Battle You Are Never Going to Win’: Perspectives from Journalists in Four Countries on How Digital Media Platforms Undermine Trust in News,” *Journalism Studies* 23, no. 14 (2022): 1821–40, <https://doi.org/10.1080/1461670X.2022.2112908>.

"LOGIC IN ISLAM?" provide visual confirmation that this content is critical, not normative. This approach shows how distribution is not neutral, but becomes part of the construction of the meaning of da'wah itself.



Fig. 1. Thumbnail of the “Belajar Islam Pake Logika” Podcast

Source: Raymond Chin YouTube Channel

The discourse formed in these podcasts also undergoes recontextualization when it is cut, quoted, and disseminated across platforms such as TikTok, Instagram, and Twitter. Short snippets containing statements like “If we believe without thinking, that is not faith but mere imitation” or analogies such as “Tawhid is like an operating system” circulate independently from their original dialogic context. When detached from the longer reasoning sequence, these excerpts acquire new ideological functions: a sentence that originally served as part of a reflective explanation becomes, on TikTok, a prescriptive claim that positions rational inquiry as the only legitimate mode of faith; an analogy that was initially pedagogical becomes, on Instagram, a symbolic critique of traditional religious authority. This demonstrates that recontextualization does not merely involve format changes but produces new layers of meaning that amplify, sharpen, or even distort the ideological direction of the original discourse. What was once situated within a balanced conversation is reframed in other platforms as a standalone ideological stance, thereby integrating the discourse into different public narratives and intensifying its persuasive effect.²⁵

Audience response is an important dimension of discourse consumption. Comments in the YouTube column contain many appreciative expressions, such as “This is the first time I understand religion logically” or “All this time I was afraid of Islam, but after watching this, I started to be interested.” This reflects that the communication strategy in the podcast successfully addresses the cognitive needs of the audience who feel marginalized by the authoritative style of da'wah. Discourse consumption does not only mean watching, but also participating in the strengthening of meaning, symbolic recognition, and even the transformation of religious identity.

²⁵ Anjelin Rahmi Junaidi Harahap et al., “Metode Analisis Wacana Dalam Media Sosial,” *Dakwatussifa: Journal of Da'wah and Communication* 1, no. 2 (2022): 105–15, <https://doi.org/10.56146/dakwatussifa.v1i2.54>.

This participation is evidence that discursive practices in podcasts do not stop at the production of messages, but take place through the active involvement of audiences in responding to and redistributing meanings.

The production and distribution of discourse in this podcast is also reinforced by the symbolic capital owned by each resource person. Raymond Chin carries an identity as a professional and moderate entrepreneur and content creator, while Felix Siau carries an identity as a widely recognized religious figure. This combination produces a social synergy that appeals to a wider audience segment—from religious to secular, from students to professionals. In the structure of discourse production, the identity of the source is not neutral, but plays a role in shaping the audience's trust, legitimacy and acceptance of the preaching content delivered.²⁶ This shows that the success of religious communication in the digital era is not only determined by the strength of the message content, but also by who delivers it and how they are positioned in the social context.

To clarify the relationship between transcript excerpts and the discourse production strategies used in this podcast, the following data excerpts are analyzed based on their communicative functions in the construction of rational da'wah.

Table 3. Transcript Excerpts And The Discourse Production Strategies

Time (Minutes)	Transcript Excerpt	Discursive Strategy / Communicative Function
00:05:10	<i>"If we believe without thinking, that is not faith; it is mere imitation."</i>	Criticism of dogmatic faith; framing of reason as the basis of faith
00:12:45	<i>"I used to think, 'Why should I study Islam?' But once I understood the logic behind it, everything felt different."</i>	Personal testimonial strategy: building emotional closeness with the audience
00:17:30	<i>"Tawhid is like an operating system. If it is corrupted, everything else becomes corrupted as well."</i>	A popular analogy to ground theological concepts
00:25:05	<i>"If we only obey without thinking, we become like robots. Islam teaches us to think."</i>	Strengthening the principle of critical thinking as an Islamic value
00:37:15	<i>"Logic is a part of Islam, not its opposite."</i>	Ideological affirmation: deconstructing the religion-reason opposition
00:45:50	<i>"We are having a discussion, not trying to decide who is the most correct."</i>	Egalitarian strategy; building an image of dialogic and equal da'wah

²⁶ Karina Masasa, "The Role of Trust in the Discursive Construction of Legitimacy and Authority. The First Address on Covid-19 in Argentina," *Argumentation et Analyse Du Discours* 28 (2022), <https://doi.org/10.4000/aad.6480>.

Source: Extracted from the “Belajar Islam Pake Logika” podcast transcript at Raymond Chin's YouTube Channel, analyzed using Fairclough's discourse production approach.

The table shows that certain sections of the transcripts serve not only as verbal illustrations but also as shaping elements of a structured discursive strategy. Each excerpt reflects a conscious effort to form new social relations between the speaker and the audience, expand the meaning of Islam into a logical framework, and frame da'wah as an inclusive, dialogical practice. Through these excerpts, it can be seen that the practice of discourse production in this podcast not only conveys messages, but also shapes a new discourse field where religion, logic and digital media are strategically intertwined.²⁷

Within Fairclough's CDA, these processes of production and distribution are not neutral mechanisms but operate as ideological instruments that structure power relations within digital da'wah. The conversational staging, the deliberate emphasis on logical vocabulary, and the use of dialogic framing construct a discursive authority in which rationality becomes the legitimate source of religious meaning, thereby repositioning the preacher from a textual authority to an epistemic guide. At the level of distribution, YouTube's algorithmic visibility, the virality of short clips, and cross-platform recontextualization intensify this ideological shift by amplifying rationality-based discourse far beyond its original dialogic setting. As a result, digital media not only transmit the discourse but actively participate in naturalizing an ideology that privileges individual reasoning, evaluative judgment, and cognitive autonomy as the dominant norms for interpreting Islam. In this sense, both production and distribution contribute to the consolidation of a new regime of epistemic power in which logic-oriented da'wah becomes publicly legitimized as a modern, authoritative, and socially acceptable form of religious communication.

Social Practices and Power Relations in Rational Da'wah Discourse

In Fairclough's critical discourse analysis framework, social practice is the outermost layer that links texts and discourses with the social, ideological and institutional contexts that surround them.²⁸ The “*Belajar Islam Pake Logika*” podcast cannot be understood simply as interpersonal communication, but must be read as a representation of shifting social structures that affect the pattern of relations between religion, authority and public reason. The birth of this logic-based da'wah discourse is not just a form of communication innovation, but a reflection of the demands of the

²⁷ Natalia Nesterova and Anastasia Oreshkina, “The Paper Explores New Discursive Practices Determined by Media Convergence and New Communication Conditions. Based on the Case Study of the Program ‘We Speak Russian’ and the Podcast ‘What Is It in Russian?’ The Following Dynamic Changes Have Been Ident,” *Philology & Human*, no. 4 (December 7, 2022): 26–42, [https://doi.org/10.14258/filichel\(2022\)4-02](https://doi.org/10.14258/filichel(2022)4-02).

²⁸ Fathyieh Fattahizadeh and Fereshteh Motamad Langrodi, “Application of Fairclough's Critical Discourse Analysis Model to Quranic Verses Discussing Peaceful Dealing with Hypocrites,” *Journal of Islamic Thought and Civilization* 12, no. 1 (2022): 231–46, <https://doi.org/10.32350/jitc.121.13>.

times that want a new way of understanding and discussing religion rationally, contextually and openly.

One of the social practices that form an important backdrop in this podcast is the increasing tendency of the younger generation towards a rational approach in seeking the meaning of life and religious identity.²⁹ In the midst of information overload, a crisis of authority, and the fragmentation of religious meaning on social media, many individuals feel saturated with normative preaching styles that emphasize obedience without dialogue. This podcast comes as a response to these conditions, offering discourse that not only answers intellectual curiosity but also strengthens the position of individuals as active subjects in the process of searching for meaning. In this context, the rational da'wah discourse reflects a change in social orientation from obedience to understanding.

The power relations formed in this podcast are also reconstructed. If in the traditional da'wah model, epistemic power is fully in the hands of the preacher as the authority of the text, then in this podcast, power is shared symbolically between the preacher and the audience. Felix Siauwa no longer appears as a conveyor of absolute truth, but as a figure who invites thinking together. This can be seen from the way he responds to Raymond's questions with sentences such as "*kalau kita pikir logisnya...*" or "*menurut saya pribadi...*" which shows a shift from an authoritative to a participatory position. From a discourse perspective, this shows a change in power structure from vertical to horizontal, a new form of social relations that is relevant to the climate of discursive democracy in digital media.³⁰

In addition, the da'wah narrative constructed in this podcast shows how religion is repositioned to compete in the marketplace of ideas. Islam no longer speaks only in institutional spaces such as mosques or majelis taklim, but enters the realm of podcasts, YouTube, TikTok, and other platforms previously dominated by popular discourse, entertainment, or personal motivation. In this space, religion competes not only with secular ideologies, but also with more interesting, logical and personalized communication styles. This podcast is a form of religious articulation in a plural, fluid and competitive social field. It also reflects that da'wah communication must be able to adjust to the logic of the discourse market to remain relevant and not be abandoned.

Consequently, the da'wah discourse in this podcast also shifts the symbolic boundaries between religious and non-religious, between authority and laity, between dogma and dialog. When terms such as tawhid, faith, and truth are paired with digital terms such as operating system, software, or debugging, a symbolic transformation occurs that changes the way religious terms are interpreted. This change is not only linguistic, but also social. The younger generation no longer feels alienated from

²⁹ Institute of Socio-Political Research of the Federal Center for Theoretical and Applied Sociology, Russian Academy of Sciences (ISPR FCTAS RAS) et al., "Religious Identity in the Semantic Self-Regulation of Youth," *Research Result Sociology and Management* 9, no. 2 (2023), <https://doi.org/10.18413/2408-9338-2023-9-2-0-10>.

³⁰ Mariangela D'Ambrosio, "Emotions in Political Discourse and Social Narratives: Sociological Reflections on Traditional and New Media," *Society Register* 6, no. 4 (2022): 101–16, <https://doi.org/10.14746/sr.2022.6.4.06>.

religious language, as it has been translated into a code that they are familiar with. In discourse analysis, this is a process of ideologization, where religious values are repackaged in a form that is compatible with the cognitive structures and social values of contemporary audiences.

CONCLUSION

This study found that the podcast "*Belajar Islam Pake Logika*" is a representative form of the transformation of religious communication in the digital era. The da'wah strategy presented by Felix Siauww is no longer based on textual authority and conventional lecture structures, but is organized logically, argumentatively, and based on personal experience. Through the use of evaluative diction, rhetorical questions, popular analogies, and dialogical style, the narrative of Islam is reconstructed to be more rational and relevant to the mindset of the younger generation. At the level of discursive practice, this podcast shows a strategic process of production and distribution of meaning by integrating the power of algorithms, the public identity of the speakers, and the active involvement of the audience. While at the level of social practice, this logical da'wah is a response to the need for religion that is communicative, reflective, and does not impose a single authority.

These findings offer concrete theoretical implications for the study of da'wah communication in the digital era. The analysis demonstrates that logic-based da'wah cannot be reduced to a stylistic or rhetorical preference, but constitutes an emerging paradigm in which rationality functions as a source of epistemic authority that competes with, and at times reorganizes, traditional forms of religious legitimation. This expands existing da'wah communication theories by showing that religious persuasion in digital spaces increasingly depends on discursive strategies that foreground reasoning, dialogic negotiation, and epistemic evaluation rather than hierarchical textual certainty. Methodologically, this study strengthens the application of Fairclough's CDA to digital religious content by illustrating how the three-dimensional model of textual analysis, discursive practice, and social practice can be integrated to reveal the ideological operations of rationality in the production, circulation, and recontextualization of online da'wah discourse. Through this framework, the article provides a replicable analytical model for examining how digital media reshape power relations, reconstruct religious authority, and generate new meaning structures within contemporary Islamic communication.

However, this study has limitations on the scope of data and objects studied. The analysis only focuses on one podcast episode without observing longitudinally how similar narratives develop in other episodes or on other digital da'wah platforms. In addition, the focus of this study has not systematically covered audience responses, even though audience participation is an important element in the formation of meaning in digital media. Therefore, further research can be directed towards the study of audience reception, the expansion of objects to various types of digital da'wah content, as well as the exploration of the interaction between language, emotions, and algorithms in forming new authority structures in religious communication. With a

more comprehensive approach, future studies can further strengthen the position of digital da'wah communication as a strategic and academically and socially relevant field of study.

REFERENCES

- D'Ambrosio, Mariangela. "Emotions in Political Discourse and Social Narratives: Sociological Reflections on Traditional and New Media." *Society Register* 6, no. 4 (2022): 101–16. <https://doi.org/10.14746/sr.2022.6.4.06>.
- Eka Arie Yuliyani, Hamsu Kadriyan, Mochammad Alfian Sulaksana, et al. "Edukasi Sadar Bising Sebagai Upaya Promotif Dan Preventif Terhadap Gangguan Dengar Melalui Media Podcast." *Jurnal Pengabdian Magister Pendidikan IPA* 5, no. 2 (2022): 89–93. <https://doi.org/10.29303/jpmpi.v5i2.1630>.
- Elashrey, Mohamed Elsayed Ibrahim. "A Stylistic Approach to Power Relation Shifts in Arthur Miller's The Crucible." *مجلة كلية الآداب جامعة بورسعيد* ٢١, no. 21 (2022): 22–40. <https://doi.org/10.21608/jfpsu.2021.74436.1087>.
- Fairclough, Norman. *Critical Discourse Analysis*. 0 ed. Routledge, 2013. <https://doi.org/10.4324/9781315834368>.
- Fattahizadeh, Fathyieh and Fereshteh Motamad Langrodi. "Application of Fairclough's Critical Discourse Analysis Model to Quranic Verses Discussing Peaceful Dealing with Hypocrites." *Journal of Islamic Thought and Civilization* 12, no. 1 (2022): 231–46. <https://doi.org/10.32350/jitc.121.13>.
- Fattahizadeh, Fathyieh and Fereshteh Motamad Langrodi. "Application of Fairclough's Critical Discourse Analysis Model to Quranic Verses Discussing Peaceful Dealing with Hypocrites." *Journal of Islamic Thought and Civilization* 12, no. 1 (2022): 231–46. <https://doi.org/10.32350/jitc.121.13>.
- Gee, James Paul, and Michael Handford. *The Routledge Handbook of Discourse Analysis*. 2nd ed. Routledge, 2023. <https://doi.org/10.4324/9781003035244>.
- Guihua, Luo, and Liu Mi. "The Concepts of Discourse and the Theoretical Genealogy of Discourse Analysis." *Social Science Research Frontiers*, ahead of print, April 25, 2023. <https://doi.org/10.57237/j.ssrf.2023.02.003>.
- Harahap, Anjelin Rahmi Junaidi, Muhammad Fathurrahman Al-Anshori, and Kartini Kartini. "Metode Analisis Wacana Dalam Media Sosial." *Dakwatussifa: Journal of Da'wah and Communication* 1, no. 2 (2022): 105–15. <https://doi.org/10.56146/dakwatussifa.v1i2.54>.
- Institute of Socio-Political Research of the Federal Center for Theoretical and Applied Sociology, Russian Academy of Sciences (ISPR FCTAS RAS), Nina A. Seliverstova, Julia A. Zubok, and Institute of Socio-Political Research of the Federal Center for Theoretical and Applied Sociology, Russian Academy of Sciences (ISPR FCTAS RAS). "Religious Identity in the Semantic Self-Regulation of Youth." *Research Result Sociology and Management* 9, no. 2 (2023). <https://doi.org/10.18413/2408-9338-2023-9-2-0-10>.

- Khadiq. "Transformation of Islamic Religious Practices in the Digital Era: Opportunities and Challenges for Contemporary Da'wah." *Jurnal Dakwah* 24, no. 2 (2023). <https://doi.org/10.14421/jd.2023.24205>.
- Li, Wengqian, and W. Shi. "English Advertising Slogans: A Modality System Analysis." *Asian Journal of Multilingualism and Applied Linguistics* 1, no. 1 (2022): 25–29. <https://doi.org/10.53402/ajmal.v1i1.61>.
- Ligawan, Andry Saputra. "THE RELATIONSHIP BETWEEN RELIGION AND THE STATE: DISCOURSE ANALYSIS OF RELIGIOUS COMMUNICATION IN THE PUBLIC SPHERE." *Jurnal Bioconcetta* 9, no. 2 (2024): 57–62. <https://doi.org/10.22202/bc.2023.v9i2.7728>.
- Lubis, Nikmah. "Intersection of Traditional Religious Authority and New Authority in the Digital Space of Indonesia." *FIKRAH* 11, no. 1 (2023): 135. <https://doi.org/10.21043/fikrah.v11i1.19678>.
- Makhoulfi, Imane Belkacem Mohammed. "A Critical Discourse Analysis of Modality in COVID-19 Speeches: A Systemic Functional Grammar Perspective." *Jordanian Educational Journal* 10, no. 1 (2025): 331–53. <https://doi.org/10.46515/jaes.v10i1.1332>.
- Masasa, Karina. "The Role of Trust in the Discursive Construction of Legitimacy and Authority. The First Address on Covid-19 in Argentina." *Argumentation et Analyse Du Discours* 28 (2022). <https://doi.org/10.4000/aad.6480>.
- Mattes, Mark. "Faith and Reason in the Reformations Ed. by Terence J. Kleven." *Lutheran Quarterly* 36, no. 4 (2022): 454–56. <https://doi.org/10.1353/lut.2022.0106>.
- Mukhtidinov, Rashid. "Da'wah and Counter-Radicalism in Indonesia." *Dakwatuna: Jurnal Dakwah Dan Komunikasi Islam* 9, no. 1 (2023): 67–78. <https://doi.org/10.54471/dakwatuna.v9i1.2246>.
- Nasution, Nadya Amalia and Alisya. "Islamic Leadership Narratives on YouTube: A Framing Analysis of Digital Da'wah Messages." *Ath-Thariq: Jurnal Dakwah Dan Komunikasi* 8, no. 2 (2024): 116–27. <https://doi.org/10.32332/ath-thariq.v8i2.8sw96g96>.
- Nesterova, Natalia, and Anastasia Oreshkina. "The Paper Explores New Discursive Practices Determined by Media Convergence and New Communication Conditions. Based on the Case Study of the Program 'We Speak Russian' and the Podcast 'What Is It in Russian?' The Following Dynamic Changes Have Been Ident." *Philology & Human*, no. 4 (December 2022): 26–42. [https://doi.org/10.14258/filichel\(2022\)4-02](https://doi.org/10.14258/filichel(2022)4-02).
- Nurul Khotimah and Fitri Shafa Kamila. "The Trends of Digital Da'wah: Cyber Media Analysis on Instagram Account." *Proceedings of the Saizu International Conference on Transdisciplinary Religious Studies*, November 15, 2022, 1–11. <https://doi.org/10.24090/icontrees.2022.217>.
- Nurul Sulfiani, Munirah Munirah, and Haslinda Haslinda. "Analisis Tindak Tutur Ilokusi Dalam Podcast Deddy Corbuzier Dan Nadiem Makarim Pada Media Sosial Youtube." *DEIKTIS: Jurnal Pendidikan Bahasa Dan Sastra* 2, no. 2 (2022): 114–28. <https://doi.org/10.53769/deiktis.v2i2.251>.

- Purwatiningsih, Sri Desti, and Sri Ekowati. "Interfaith Debate Through YouTube Media as an Effort to Educate and Fortify the Faith of the Ummah." *Technium Social Sciences Journal* 30 (April 2022): 271–81. <https://doi.org/10.47577/tssj.v30i1.6246>.
- "Religion, Rationality and Justice – A Cause for Critical Reflection in the Contemporary Society." *Canadian Journal of Educational and Social Studies* 2, no. 4 (2022). <https://doi.org/10.53103/cjess.v2i4.51>.
- Ross Arguedas, Amy A., Sumitra Badrinathan, Camila Mont'Alverne, Benjamin Toff, Richard Fletcher, and Rasmus Kleis Nielsen. "It's a Battle You Are Never Going to Win': Perspectives from Journalists in Four Countries on How Digital Media Platforms Undermine Trust in News." *Journalism Studies* 23, no. 14 (2022): 1821–40. <https://doi.org/10.1080/1461670X.2022.2112908>.
- Sánchez-López, Elena. "Meaning, Degrees of Abstraction and Shared Knowledge." In *IVITRA Research in Linguistics and Literature*, edited by Susana Rodríguez Rosique and Jordi M. Antolí Martínez, vol. 34. John Benjamins Publishing Company, 2023. <https://doi.org/10.1075/ivitra.34.13san>.
- Saragih, Ahmad Faza Fauzan, Rony Fernando Sagala, and Erwan Effendi. "Peran Media Sosial Dalam Membangun Dakwah Islam Yang Efektif." *Dakwatussifa: Journal of Da'wah and Communication* 1, no. 2 (2022): 141–51. <https://doi.org/10.56146/dakwatussifa.v1i2.59>.
- Sharon, Tzlil. "Peeling the Pod: Towards a Research Agenda for Podcast Studies." *Annals of the International Communication Association* 47, no. 3 (2023): 324–37. <https://doi.org/10.1080/23808985.2023.2201593>.
- Utomo, Deni Puji, and Rachmat Adiwijaya. "Representasi Moderasi Beragama Dalam Dakwah Habib Husein Ja'far Al-Hadar Pada Konten Podcast Noice 'Berbeda Tapi Bersama.'" *PUSAKA* 10, no. 1 (2022): 212–23. <https://doi.org/10.31969/pusaka.v10i1.675>.
- Wu, Haibin. "Identity Construction through Lexical Choices: A Corpus-Based Approach." *Journal of Humanities, Arts and Social Science* 7, no. 2 (2023): 401–7. <https://doi.org/10.26855/jhass.2023.02.028>.
- Zaid, Bouziane, Jana Fedtke, Don Donghee Shin, Abdelmalek El Kadoussi, and Mohammed Ibahrine. "Digital Islam and Muslim Millennials: How Social Media Influencers Reimagine Religious Authority and Islamic Practices." *Religions* 13, no. 4 (2022): 335. <https://doi.org/10.3390/rel13040335>.