

Rationality in Islamic Creed: Analyzing the Pillars of Faith in the Learning Islam Using Logic Podcast

Latifah Wulandari¹, Rubino¹

¹Universitas Islam Negeri Sumatera Utara Medan, North Sumatra, Indonesia

Corresponding author e-mail: latifah0101213102@uinsu.ac.id

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Abstract: The transformation of Islamic preaching in the digital era has given birth to a rational, dialogical, and contextual religious approach. This research aims to explain the gap that Islamic faith is often seen as dogmatic, while this study examines its presentation rationally through digital media. The object of study is the podcast “*Belajar Islam Pake Logika/Learning Islam Using Logic*” on Raymond Chin’s YouTube channel featuring Ustadz Felix Siau. The research uses descriptive qualitative methods with content analysis techniques. The primary data is in the form of a transcript of a 1 hour 28 minutes podcast, analyzed through thematic coding based on the six pillars of faith, with data validity reinforced through theory and source triangulation. The results of the study show that faith in Allah is the most dominant theme (10 out of 17 quotes), presented through logical arguments, awareness of monotheism, worship, and understanding life’s tests. Other pillars of faith, such as faith in the prophets, scriptures, the Day of Judgment, and destiny (qada and qadar), are also discussed rationally and practically. Meanwhile, faith in angels is not explicitly addressed, indicating limitations in the metaphysical aspect. The novelty of this research lies in the in-depth analysis of presenting the pillars of faith rationally in digital media, which has rarely been studied before. Its practical implication is that the rational approach to da’wah can serve as a bridge between reason and revelation, while also being relevant to meet the intellectual needs of critical generations in the information era. The contribution of this research is to provide perspectives for preachers, educators, and media managers in designing content that balances rationality with the completeness of doctrinal material.

Keywords: Content Analysis, Digital Preaching, Islamic Creed, Podcast Analysis

A. Introduction

Rationality in religious tradition, especially Islam, is an important aspect that serves as a meeting point between reason and faith. Since the early development of Islamic thought, the debate regarding the relationship between reason and revelation has been a concern of scholars, philosophers, and theologians (Asfufah, Mujidah, & Nurhayati, 2025). In the context of faith, the Pillars of Belief in Allah, angels, His books, His messengers, the Day of Judgment, and divine decree form the foundation of the

belief of Muslims that not only has a spiritual dimension, but also encompasses epistemological aspects that can be analyzed rationally. The development of digital media has opened new spaces for discussions on faith through popular formats like podcasts, which allow for the delivery of religious teachings with an argumentative and logical approach to a wide audience (Anzalman, et al., 2024).

The podcast 'Learning Islam with Logic' presents itself as one of the communication phenomena of da'wah in the digital era, packaging topics of faith, including the Pillars of Faith, using simple language, analogies, and logical reasoning that are easy for listeners to understand (Sharon, 2023). This approach is relevant amid the increasing demands of modern society to understand religion rationally, alongside the influence of scientific advancements, globalization, and the rapid flow of information. However, the presentation of religious material in a popular format also raises critical questions about the extent to which the rational aspects employed remain in accordance with the principles of Islamic theology and do not simplify the complexities of teachings that are transcendental (Ramirez, 2024).

The development of digital technology has changed the way society accesses, understands, and internalizes religious teachings (Karisma & Arsy, 2024). One of the rapidly growing media is podcasts, which allow the delivery of religious material in a flexible, interactive audio format that can be accessed anytime (Fajria, et al., 2025). This phenomenon gives rise to a new form of communication in preaching that not only relies on the authority of sacred texts but also utilizes rhetorical, argumentative, and rational approaches to reach a broader audience, especially the younger generation.

In Islamic tradition, the relationship between reason and revelation has long been an important discourse in the fields of theology and Islamic philosophy. The thoughts of figures such as al-Ghazali, Ibn Rushd, and modern thinkers emphasize that reason plays a strategic role in understanding and justifying the truth of revelation, as long as it remains within the boundaries of Sharia. One of the pillars of faith that is a subject of rational discussion is the Articles of Faith: belief in Allah, angels, His books, His messengers, the Day of Judgment, and divine decree and predestination, which not only contain aspects of transcendental belief but also encompass a philosophical dimension that can be explained through a logical approach.

Various previous studies (Rohmiati, 2025), it has been proven that rationality plays an important role in understanding and teaching Islamic beliefs, particularly in explaining the Pillars of Faith. However, most of these studies have been conducted in the realm of classical Islamic philosophy or formal theological discourse, and are more often based on text studies or academic discourse. Meanwhile, studies on how the concept of rationality in belief is articulated in popular media such as podcasts are still rarely conducted, let alone those that focus on systematic analyses of the argumentative strategies used in explaining the Pillars of Faith.

In addition, previous research (Fajria, et al., 2025) more examining the relationship between religion and media within the general framework of mediatization or changes in the dissemination of religious messages due to technology, without detailing how the podcast medium shapes the structure, language, and logic of delivering doctrinal messages. Meanwhile, podcasts have distinctive characteristics such as personal closeness, simulated interactivity, and dialogical narratives that can influence how rationality is constructed and perceived by the audience. Another gap is seen in the research methods. Studies (Hasan & Hakim, 2025) discussing da'wah in digital media, but not many have combined discourse analysis with the framework of rationality theory and Islamic beliefs. Yet, this approach is very important to map the forms of rationality used (logical-deductive, empirical, analogical, or moral) and examine their suitability with Islamic theological principles. This is the gap in research that needs to be filled, namely the study that combines rationality theory in the study of beliefs with content analysis of popular da'wah media such as podcasts.

This research is presented to address that gap by bringing several novelties. First, the object of study chosen is the podcast "Learning Islam with Logic", which explicitly emphasizes the use of logic in discussing the Pillars of Faith, making it a unique and relevant source of data. Second, this study not only examines the content descriptively but also identifies and categorizes the forms of rationality used by the speakers in conveying the teachings of faith, and then assesses its implications for the understanding of faith. Third, the analysis is conducted within the framework of the theory of religious mediatization, allowing us to map the influence of the format and style of podcast delivery on the construction of the meaning of rationality in faith.

Based on this background, research on rationality in Islamic beliefs with a focus on the analysis of the Pillars of Faith in the podcast "Learning Islam with Logic" becomes important to conduct. This study not only contributes to the development of studies in Da'wah communication and Islamic education but also opens up new understanding of how revelation and reason can be harmoniously integrated in conveying Islamic teachings in the digital era. By analyzing the content of this podcast, it is hoped that a clear picture can be obtained regarding the strategies for conveying faith-based teachings grounded in rationality and their implications for understanding and strengthening the faith of the listeners.

B. Methods

This research used a descriptive qualitative method with a content analysis approach. This method is chosen because it can reveal thematic meanings and the structure of messages contained in a media systematically, objectively, and replicable (Miles & Saldaña, 2024). Content analysis approach is considered relevant for understanding religious messages conveyed through digital media, especially podcasts, as it allows researchers to interpret texts in depth based on the surrounding cultural and scholarly contexts (Creswell, 2020).

The research object is the podcast “Learning Islam Using Logic” which is aired on Raymond Chin’s YouTube channel, lasting 1 hour and 28 minutes, featuring Ustadz Felix Siaw as the speaker. This podcast was chosen purposively because it raises the topic of the rationality of faith in Islam and showcases the interaction between the host and the speaker in a dialogical style that combines religious and logical perspectives.

This research design emphasizes the inductive coding procedure, which aims to identify themes that align with the six Pillars of Faith (Rukun Iman). Coding is performed in stages, starting with open coding to capture key statements in the transcripts (Sugiyono, 2022), followed by axial coding to group related ideas, and concluded with selective coding to formulate the core theme that reflects the essence of the message. This process is done manually, allowing the researcher to understand the linguistic and rhetorical context used by the informants.

Data were collected through three main techniques: Observation of the podcast content to understand the flow of discussion, communication style, and context of message delivery. Documentation in the form of a verbatim transcript of the conversation obtained by copying the entire content of the audio-video completely, including pauses, word emphasis, and relevant nonverbal responses. Literature review of relevant reference sources, both from contemporary academic journals and classic Islamic works, to enrich the analysis and provide a theoretical foundation for the interpretation of findings.

Data analysis was conducted following the model of Miles, Huberman, and Saldaña (2014), which consists of three stages (Creswell, 2020): (1) data reduction, which is the process of selection, focus attention, and simplification of raw data; (2) presentation of data in the form of coding tables that contain categories, subcategories, and relevant quotes; and (3) drawing thematic conclusions based on patterns and relationships between categories. The validity of the data is ensured through the application of theoretical triangulation, namely comparing the content of the podcast with classical literature such as *Ihya’ Ulumuddin* by Al-Ghazali and Ibn Taymiyyah’s views on the rationality of faith, as well as contemporary scholars’ thoughts such as Taqiyuddin an-Nabhani. This triangulation aims to strengthen the interpretation of findings with diverse theoretical foundations, so that the analysis is not only subjective but also has a strong academic support.

This research acknowledges the limitations in the scope of the data. The analysis was conducted only on one episode of the podcast, so the results may not necessarily represent the overall trends of Islamic discourse in digital media (Moleong, 2000). In addition, researchers’ interpretations may be influenced by subjective bias, even though it has been minimized through the application of systematic coding procedures and theory triangulation.

C. Results and Discussion

The transcript of the podcast 'Learning Islam Using Logic' was examined using a thematic content analysis method that involved manual coding techniques. The objective of this analysis was to pinpoint key excerpts that exemplify a rational perspective on the six Pillars of Faith. The coding findings were organized into six categories that align with the dimensions of the Pillars of Faith, identifying indicators of rationality through reflective, argumentative narratives, and the application of logical reasoning in comprehending issues of faith. The specifics of these findings are detailed in the table below:

Table 1. Pillar of Faith

No	Pillar of Faith	Number
1	Faith in Allah	10
2	Faith in Angels	0
3	Faith in the Holy Books	1
4	Faith in the Messengers	2
5	Faith in the Last Day	2
6	Faith in Divine Decree (<i>Qada and Qadar</i>)	2
Total		17

We conducted a thematic coding process to group excerpts from the podcast "Learning Islam Using Logic" that are relevant to the six Pillars of Faith. This process aimed to identify the extent to which the values of aqidah were conveyed rationally and contextually by the speaker, in this case, Ustadz Felix Siau, and how Raymond Chin's questions reframed aqidah themes into logical narratives digestible for the digital public. From the coding results, it was found that faith in Allah was the most dominantly discussed topic using a rational approach, with a total of ten excerpts covering concepts of thinking in the Qur'an, the command to worship, and tawhid explained logically. Meanwhile, faith in angels was not explicitly found in the entire content of the podcast and therefore was not included in the detailed discussion.

Faith in the holy scriptures, messengers, the Last Day, and predestination appear in a more limited form, yet still contain elements of rationality. In these categories, Felix Siau's approach shows that logic-based preaching can not only be carried out for general intellectual discussions but also to discuss aspects of creed that are often considered abstract or dogmatic. Based on the distribution table, the following discussion is presented in accordance with the order of the Pillars of Faith relevant to the findings from the podcast.

Faith in Allah

Belief in God emerges as the most prominent dimension in the podcast 'Learning Islam with Logic' broadcasted on Raymond Chin's YouTube channel, featuring Ustadz Felix Siau as the guest speaker. In this discussion, ten key quotes were identified showing that belief in God is not built dogmatically but through a process of logical thinking that leads the human mind to the conclusion of the existence of God.

However, it should be noted that Ustadz Felix Siau's statement in this podcast does not fully articulate a rational argument about the existence of God in a systematic way. His communication style is narrative and applicative, rather than theoretical-philosophical. Therefore, the researcher interprets and enriches this statement through an interpretative approach, integrating classical and contemporary literature that explains how reason works in building belief in the existence of Allah. The integration of this literature is crucial to ensure that the rationality process, which is the focus of this study, can be fully explained and is argumentatively aligned with the academic goals of the research.

In Islam, in the Al-Qur'an, there are so many verses that invite humanity to think, hundreds of verses. Thinking is related to faith. Conversely, not thinking is related to disbelief (Ustadz Felix Siau, Podcast Learning Islam with Logic). Felix's statement emphasizes that thinking is the path to faith. This is supported by Amin (2018), who notes that Islam considers reason as a privilege granted by Allah to humans, making them superior to other creatures. However, while Islam values the role of reason in life, it does not grant absolute freedom to judge everything. In Islamic teachings, reason must remain subordinate to revelation and the Sunnah of the Prophet Muhammad ﷺ as the primary source of truth.

In Islam, thinking (tafakkur) is not only encouraged but is also the foundation of faith. In this context, reason in Islam is not only understood as a cognitive instrument that analyzes facts logically but also encompasses intuitive, moral, and spiritual dimensions. In other words, reason is not just a tool for logical reasoning but also a means to draw closer to the transcendent divine reality (Islam, et al., 2023). This is in line with (Hossain, Mukta, Islam, Zaman, & Schwitter, 2023) Look in Nizhamul Islam, which states that something limited cannot create itself; therefore, there must be an Infinite Being who is the Creator. By contemplating creations like humans, nature, and life, the mind will reach the conclusion that Allah is the One and Only Creator and worthy of worship (Rohmiati, 2025).

The Qur'an also encourages humans to use their intellect to recognize God, as stated in QS. Ali 'Imran verse 190: "Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding," and in QS. Fussilat verse 53: "We will show them Our signs in the horizons and within themselves until it

becomes clear to them that the Qur'an is the truth." "Some religious people find it difficult to think logically because from the start they see religion as irrational. They begin with the 'what' and the 'how,' not with the 'why.'" (Ustadz Felix Siaw, *Podcast Learning Islam Using Logic*). This statement is an important note that someone will come to believe in God if they are willing to ask 'why' and use their minds critically. Therefore, belief in God must arise from reason, not merely from inheritance or habit.

"Aisyah (RA) said that the Messenger of Allah taught us creed (aqidah) before discussing the rulings of what is lawful and unlawful. This is because if those rulings had been presented first without the foundation of creed, we would have rejected them, as at that time we did not yet have a strong reason to understand why we should do or avoid something." (Ustadz Felix Siaw, *Podcast Learning Islam Using Logic*). This statement from the Mother of the Believers emphasizes that the Prophet Muhammad ﷺ built faith through a rational approach. It demonstrates that the Prophet instilled the concepts of the existence of God, faith, and life after death before conveying commands and prohibitions. In other words, belief in God should be based on understanding, not coercion.

"In Islam, we don't just work for this world, but for what comes after it. Because we believe there are values, we take as provisions for the hereafter." (Ustadz Felix Siaw, *Podcast Learning Islam Using Logic*). This statement explains that human life is not only for worldly purposes but also for the afterlife. It reflects the consequences of the belief that God is both the Creator and the Regulator of life. The existence of an afterlife is a continuation of God's existence as a just Lord who rewards human actions (Istiyani & Taruna, 2024). This explanation is reinforced by the statement: *"In Islam, there is no prohibition against being rich or poor. Conversely, there is no obligation to be rich or poor. Islam views wealth and poverty as the same – as forms of tests. Whatever brings you closer to Allah, whether in wealth or poverty, is good. Conversely, whatever takes you away from Allah, whether in wealth or poverty, is bad."* (Ustadz Felix Siaw, *Podcast Learning Islam Using Logic*).

Here, the value of faith is not determined by material conditions but by a life orientation that is submissive to Allah. This proves that Islam encourages its followers to see wealth and poverty functionally, not as a fixed status or a symbol of prestige. It also emphasizes that Allah, as the Supreme Ruler, grants worldly conditions to humans as a fair test (Faizin, Azzahroh, Munawaroh, & Setyani, 2025). The concept is further emphasized in the discussion of repentance: *"If you want to repent, you cannot stay in the same place; you must move. In distraction theory, change requires breaking the old pattern. If bad behavior arises due to a certain environment, then distancing yourself from it is a logical step to form a new lifestyle."* (Ustadz Felix Siaw, *Podcast Learning Islam Using Logic*). This illustrates that faith in God not only changes beliefs but also behavior and the environment. Such transformation can only happen when one realizes that God observes and governs their entire life journey.

In a social context, Ustadz Felix states: *“In Islam, we are not allowed to insult those who commit sins. We may hate the sin, but not the sinner. Anyone who insults a sinner can be tested by Allah with the same sin.”* (Ustadz Felix Siaw, *Podcast Learning Islam Using Logic*). This shows that those who are aware of God’s role as the Regulator of life will avoid arrogance and be more cautious, realizing that only God has the right to judge His servants.

The rationality of faith in Allah is also seen in Felix’s critique: *“In Islam, idols are not only statues. Anything we focus on completely and become angry when it is disturbed can become an idol. AI, celebrities, and even games can become new idols if they have replaced Allah’s position in our hearts and life orientation.”* (Ustadz Felix Siaw, *Podcast Learning Islam Using Logic*). This contemporary reflection shows that faith in God must be accompanied by total surrender to Him, not to anyone else (Hasan & Hakim, 2025). Felix further states: *“The main task of Prophets and Messengers is first to elevate the level of thinking of the people. This means the people must be made intelligent first. Because religion is not suitable for those who do not want to think.”* (Ustadz Felix Siaw, *Podcast Learning Islam Using Logic*). This means that reason is the vehicle towards faith. As emphasized by Ibn Taimiyah (1999), there is no contradiction between revelation and reason on the contrary, revelation is a light for reason. Therefore, faith in God is the result of a conscious and contemplative thought process supported by evidence from His creations, which are manifested in the universe and within ourselves.

Finally, the peak of the rationality of faith is the obedience that arises from the recognition of God’s authority as the All-Knowing and the Just. As stated in the podcast: *“Humans need discipline in living their lives, and Islam instils this through the five daily prayers. Consistent discipline trains us to face bigger challenges. Although there are many wisdoms behind prayer, the main reason is only one: because Allah commands it.”* (Ustadz Felix Siaw, *Podcast Learning Islam Using Logic*). Although prayer brings many benefits from health to psychological and social well-being, the main reason is because it is a command from God. This shows that reason has its limits and, at a certain point, must submit to revelation. Submission in this sense is not irrational but rational, as it comes after realizing that God is the One who knows far more than humans. (Abid, 2025) It also emphasizes that reflecting on creation leads to the conclusion that God deserves to be obeyed. Therefore, if God commands prayer, that obedience is not a form of foolishness but rather a result of a complete logical framework of faith. From all the quotes in the podcast, it can be concluded that faith in God is built through a stage of reflection on reality, contemplation of the order of nature and life, and the awareness that God is the One and Only Being worthy of trust, obedience, and the highest orientation in a person’s life.

Faith in the Scriptures

“In Islam, there is no prohibition against being rich or poor. Conversely, there is no obligation to be rich or poor. Islam views wealth and poverty equally – as forms of tests. Whatever brings

you closer to Allah, whether in wealth or poverty, is good. Conversely, whatever distances you from Allah, whether in wealth or poverty, is bad." (Ustadz Felix Siaw, *Podcast Learning Islam Using Logic*). In the podcast "Learning Islam with Logic", Ustadz Felix Siaw does not explicitly present rational arguments regarding the origins of the Qur'an as the word of God. However, he emphasizes the importance of thinking. This emphasis serves as a strong foundation for understanding that the Qur'an is not just a text of laws or a set of dogmas, but a revelation that actively stimulates the mind to seek the truth.

Logically, a book that truly comes from God must possess characteristics that surpass the capabilities of ordinary humans in terms of linguistic structure, content consistency, and scientific insight. In this context, the Quran's invitation to think is understood as implicit evidence that it is not a product of culture or human imagination, but rather a rational and universal divine revelation. Scientific studies also reinforce this view. A study on *tafsir bi al-ra'y* demonstrates that a rational approach relying on logic and socio-linguistic context is an essential method for interpreting the Qur'an in a relevant way. Furthermore, research by (Kaur, Islam, & Mahmud, 2022) on the influence of Nurcholish Madjid's thought emphasizes that rational exegesis is a prerequisite for ensuring that the Qur'an remains communicative with the times and does not become reduced to mere textual interpretation. Within the framework of rational theology, the authenticity of the Quran can be analyzed through three main indicators: The strength of its rhetoric and linguistic structure (*i'jaz balaghah*), the harmony of its ethical and scientific values, and the consistency of themes maintained despite being revealed over more than two decades. The thought of Taqiyuddin an-Nabhani in *Nizhamul Islam* strengthens this position, asserting that the Qur'an's uniqueness rationally indicates that it is not a human product but a revelation from the Highest God.

The Qur'an itself affirms this: *"Do they not then reflect upon the Qur'an? If it had been from [any] other than Allah, they would have found within it much contradiction."* (QS. *An-Nisa*: 82). The verse directly presents a rational argument as the basis for accepting revelation. In this case, reason is not only permitted but also necessary to test, understand, and accept the truth of the Qur'an. Faith in the Scriptures does not arise from dogmatic submission but from a logical process that aligns revelation with human reality and experience. Thus, although Ustadz Felix Siaw's narrative in the podcast does not systematically outline rational evidence, his emphasis on the importance of critical thinking becomes a significant entry point. This underscores that in Islam, faith in the Scriptures is not passive but results from intellectual awareness and deep reflection that places reason as a key partner in understanding the divine message in the era of digital engagement and critical thinking.

Faith in the Messengers

Belief in the Prophets, in the context of the podcast 'Learning Islam Using Logic', is not explicitly examined through normative evidence. Instead, it is conveyed through Ustadz Felix Siaw's emphasis on the role of the Prophet as a guide for the intellect of the people. One statement that serves as the starting point for this discussion is: *"The main duty of the Prophets and Messengers is first to elevate the thinking level of the people. This means the people must be made intelligent first. Because religion is not suitable for those who do not want to think."* (Ustadz Felix Siaw, *Podcast Learning Islam Using Logic*).

Although this statement does not directly address the prophethood of Muhammad ﷺ as the Messenger of God, it implicitly contains epistemological arguments: prophethood is an intellectual mission, not merely a ritual. This aligns with a rational approach to prophethood, where people are invited to believe in the prophetic message through reflection on its teachings, the character of the Prophet, and the social transformation brought about by his call to embrace Islam.

This point is reinforced by a narration quoted in the podcast from Umm al-Mu'minin Aisyah (RA): *"If the rulings of what is lawful and unlawful had been revealed first, we would have said: 'We will never abandon wine and fornication.' But what was revealed first were the verses about Paradise and Hell, until our hearts became softened."* (Narrated by al-Bukhari, no. 4993). This narrative shows that the Prophet of Allah ﷺ began his call with a rational and emotional approach through stories about the hereafter and the values of faith, rather than imposing laws directly. This means that the Prophet understood the psychology and reasoning of his people, guiding them step by step so that faith could grow from awareness, not coercion.

The study of (Azam, Islam, & Huda, 2023) presenting a rational argument that God will not allow humanity to live in misguidance by relying solely on their own thoughts; therefore, He sends prophets as intermediaries to formulate revelations into concrete guidance in human language. This statement is supported by (Azad, Islam, Nabi, Khurshid, & Siddique, 2025), Who interprets QS Al Ahzab 45-46 as evidence that prophethood is a logical solution for Allah to choose righteous humans to convey His message so that it can be understood by human reason. In this framework, faith in the Messengers is not only believing that they were sent by God, but also understanding that the prophetic method is logical, humanistic, and educational. This is in line with (Shuvo, Islam, Cheng, & Morshed, 2023) The view that the call of the Prophet is carried out gradually and wisely so that faith can be understood deeply before the law is applied.

In Nizhamul Islam, Taqiyuddin an Nabhani also states that prophethood can be accepted rationally because it is impossible for a human being to produce teachings like those of the Qur'an without divine assistance. The teachings of the Prophet, which integrate law, morality, and a complete way of life, are rational evidence that he did

not act based on personal desires (Fachrurozi & Subhi, 2024). This is reinforced in QS *An-Najm* verses 3–4: *“Nor does he speak from [his own] inclination. It is but a revelation revealed [to him].”* Therefore, the belief in the Messengers in this podcast is presented rationally in two ways: first, by emphasizing that the Prophet came to activate and enhance the intellect of his people; and second, by providing examples of how he conveyed his message gradually so that it could be accepted by the intellect. This addresses the critical question of how the intellect can accept prophethood as a logical concept and not merely as dogma. However, it should be noted that the narrative in this podcast does not provide a complete or deep rational argument for the existence of prophethood as a divine mission. Therefore, the researcher complements this discussion with classical and contemporary literature that emphasizes prophethood as an element of a system that can be accepted by sound reasoning (Saada, 2022).

Faith in the Hereafter

Based on the coding results, the discussion about faith in the Day of Judgment in the podcast ‘Learning Islam Using Logic’ is not presented systematically like the other pillars of faith. However, some statements by Ustadz Felix Siaw indicate that life after this world is a logical reality that must be believed. *“In Islam, we don’t just work for this world, but for what comes after it. Because we believe there are values, we prepare as provisions for later.”* (Ustadz Felix Siaw, *Podcast Learning Islam Using Logic*). This statement reflects the metaphysical logic that has long been examined in Islamic philosophy: if worldly life is full of injustice, common sense demands the existence of an afterlife where perfect justice will be established. This concept of transcendent justice forms a rational basis for faith in the Day of Judgment (Alparslan, 2022). As also emphasized in QS *Al Mu’minun* 115: *“Did you think that We created you only in play, and that you would not be brought back to Us?”* This verse is an invitation from the Qur’an for humanity to use their reason in understanding the purpose of creation and the true end of life. Belief in the Day of Judgment is not merely a doctrine; it is a logical awareness that life must have moral consequences. In another statement, Ustadz Felix Siaw said: *“Because we believe there are values we prepare as provisions for later.”* This strengthens the idea that awareness of life after death serves as the ethical foundation that makes humans accountable for every action. This view is supported by Zahara et al. (2024), who explain that the Hereafter is a rational consequence of God’s attributes as the Most Just. A world filled with injustice cannot logically be the end of everything without a stage for perfect retribution.

Furthermore, Ustadz Felix Siaw remarked: *“If you want to repent, you can’t stay where you came from, you have to move. In distraction theory, change requires breaking old patterns. If bad behavior comes from a certain environment, then moving away from it is a logical step to form a new lifestyle.”* (By Felix Siaw, *Podcast on Islamic Studies*). Although practical in nature, this statement implies a deep spiritual awareness that repentance is a step towards readiness to meet God in the afterlife. Thus, faith in life after death becomes a trigger for authentic and rational self-transformation.

From a psychological perspective, Al-Ghazali describes awareness of the Hereafter as *muraqabah* the belief that every deed is monitored and will be recompensed (Riduan, Hartati, & Nasir, 2025). This conviction creates moral strength that protects a person from destructive behavior. (Maulidya & Sofa, 2025) add that the Qur'an's teachings about the Hereafter aim to shape individuals who are conscious of responsibility and oriented toward eternal values rather than fleeting worldly pleasures.

The study of (Anwar, Salminawati, & Usiono, 2024) emphasizes that belief in life after death is a logical necessity stemming from faith in God as the Most Just. Without life after death, good and bad deeds would be deemed equivalent, and the concept of divine justice would collapse. Therefore, belief in life after death complements the concepts of monotheism and justice in Islam. In conclusion, faith in life after death in this podcast is presented through a narrative that touches on moral and spiritual reasons. Although not packaged systematically, Ustadz Felix Siaw's statements successfully affirm that belief in life after this world is not blind faith, but the result of rational reflection on the realities of justice, responsibility, and a greater purpose in life.

Faith in Qada and Qadar

In the podcast "Learning Islam with Logic", the topic of predestination and fate is presented rationally by Ustadz Felix Siaw to counter the prevalent fatalistic interpretations. He explains that destiny is not a reason to give up, but rather a framework for understanding the relationship between human effort and divine will. *"Some religious people find it difficult to engage in logical thinking because, from the beginning, they see religion as irrational. They start with the 'what' and 'how', not the 'why'. For example, regarding fate, many Muslims say, 'If it is predestined, it will surely be ours.' If understood correctly, this is good, it means that everything goes back to God, not to ourselves."* (By Felix Siaw, Podcast on Islamic Studies).

This statement aligns with the view of Ibn Qayyim al-Jawziyyah that destiny does not eliminate effort; rather, it grounds human striving within the framework of divine will (Patimah, Yonanda, & Ansori, 2025). The rational approach to *qada* and *qadar* emphasizes balance between free will and divine decree. This is echoed in the study *Implementation of Faith in Al-Qadha and Al-Qadar* by (Eseadi, 2023), which asserts that although all of Allah's decrees stand, humans still have a vital role in striving and must not simply surrender passively. Ustadz Felix also remarks: *"In Islam, there is no prohibition on being rich or poor. Likewise, there is no obligation to be rich or poor. Islam sees wealth and poverty as one and the same thing – both are tests. Whatever brings a person closer to God, whether wealth or poverty, is good. On the contrary, anything that distances a person from God, whether wealth or poverty, is bad."* (By Felix Siaw, Podcast on Islamic Studies). This statement reflects the principle that destiny does not determine a person's moral value; instead, it is shaped by a person's consciousness and spiritual orientation. The Quran supports this perspective, for example: *"Allah does not burden a soul beyond what*

it can bear..." (QS *Al-Baqarah* 2:286). This verse shows that in the system of divine decree, God did not create humans to surrender, but to strive within their capacities.

More broadly, the study on *Qada and Qadar Thought of Jamal al-Din al-Afghani* (Hafied, 2025) explains that destiny does not limit reason, but functions as a natural law (*sunnatullāh*) that encourages humans to think critically and reject *taqlid* and fatalism. Similarly, the journal *Qada' and Qadar from the Perspective of the Qur'an and Hadith* (Hoseinzadeh, 2024) emphasizes that *qadar* is a legalistic divine decree, yet humans retain the space for initiative and moral responsibility. Finally, the article *The Concept of Qada, Destiny, and Human Effort* (Inayah & Arroisi, 2024) stresses that faith in destiny must be accompanied by effort. Even though Allah has decreed all things, humans are still obligated to strive for the betterment of both their worldly life and their afterlife.

D. Conclusion

Based on thematic content analysis of the podcast "Learning Islam Using Logic" on Raymond Chin's YouTube channel featuring Ustadz Felix Siau, it was found that rational dawah focuses on strengthening faith through logical, reflective, and contextual thinking processes. Among the six pillars of faith, the most dominant theme is belief in Allah, with ten quotes emphasizing the invitation to tafakkur, the reasoning of tauhid, and critique against forms of modern worship. The other pillars of faith such as belief in scriptures, messengers, the Day of Judgment, and qada and qadar, although discussed in smaller portions, are still conveyed through a rational approach that rejects fatalism, emphasizes the connection between revelation and reason, and links the afterlife with the logic of transcendent justice. No explicit discussion was found regarding faith in angels. In general, the emerging pattern of da'wah shows that rationality and belief are not two opposing things, but rather complement each other: reason serves as the gateway to faith, while revelation acts as a guide for reason towards ultimate truth. The results of this study provide several important implications. For da'wah practitioners, a rational approach can enhance the acceptance of religious messages in the digital public space, especially among critical and skeptical audiences. Therefore, podcasters or preachers need to balance logical arguments with the comprehensive delivery of faith values, including aspects of metaphysics that are difficult to grasp by reason. For Islamic education, this finding encourages the integration of critical thinking methods in the learning of theology, allowing students to connect beliefs with rational evidence, rather than just memorizing dogma. Meanwhile, for the development of digital content, a dialogical discussion format that combines critical questions and logic-based answers has the potential to reach audiences from diverse backgrounds.

This research has several limitations. First, the object of study is limited to one episode of a podcast, which does not yet reflect the variation in Ustadz Felix Siau's communication style in other media or topics. Second, the analysis is only conducted on the transcripts, and does not consider visual and non-verbal dimensions such as

intonation, expressions, and gestures. Third, this study does not measure audience reception or response, so it is not yet known to what extent this rational approach effectively influences their understanding or beliefs. For future research, it is recommended to conduct a comparative analysis across platforms such as YouTube, Instagram, and TikTok to see the consistency of the rational preaching message across various media. In addition, it is important to assess the audience's response to logic-based preaching approaches through surveys, interviews, or commentary analysis. The object of study can also be expanded to include preachers and different discussion formats to compare the effectiveness of delivering rational messages. Finally, a multimodal analysis that combines verbal and non-verbal aspects will provide a more comprehensive picture of the strengthening or weakening of rational preaching messages.

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