



---

## **Philosophy-Based Da'wah in Digital Media in the Perspective of Discourse on Studying Philosophy Fahrudin Faiz on YouTube MJS Channel**

Arinil Haq

[arinil\\_haq@stainkepri.ac.id](mailto:arinil_haq@stainkepri.ac.id)

STAIN Sultan Abdurrahman

### Abstract

This study aims to analyze the construction of da'wah discourse in the "Ngaji Filsafat" program presented by Fahrudin Faiz on the YouTube channel MJS Channel. It focuses on how language, narrative, and communication strategies are used to build a reflective, inclusive, and contextual understanding of religion. Furthermore, this study aims to identify the paradigm shift in da'wah from dogmatic to dialogical, and from exclusive to inclusive within the context of digital da'wah. This study uses a qualitative approach with a descriptive-analytical approach and a critical discourse analysis (CDA) method that emphasizes three main dimensions: text, discursive practices, and social practices. Data were obtained through non-participatory observation of several episodes of "Ngaji Filsafat," documentation, and transcriptions of lectures relevant to the study's focus. The data were then analyzed using an interactive analysis model that encompasses data reduction, data presentation, and systematic and continuous conclusion drawing. The results indicate that the da'wah discourse constructed in this program is reflective, inclusive, and contextual. In the textual dimension, the use of communicative, argumentative, and narrative language enables the delivery of complex philosophical concepts to be more easily understood by the audience. In the discursive practical dimension, the presence of digital media opens up a space for participatory interaction between preachers and audiences, so that the meaning of da'wah is not singular but rather negotiated collectively. Meanwhile, in the social practical dimension, "Ngaji Filsafat" represents an effort to address the need of modern society for a rational, moderate, and open understanding of religion.

---

### **ARTICEL INFO**

#### Articel history:

Received 09, 09, 2025

Revised 30, 09, 2025

Accepted 09, 21, 2025

Available online December  
12, 2025

---

Keywords: *Analysis,*  
*Discourse,* *Da'wah,*  
*Philosophy, Fahrudin.*



This is an open access article under the [CC BY-NC-SA](https://creativecommons.org/licenses/by-nc-sa/4.0/)

license.

Copyright © 2025

## **INTRODUCTION**

The development of digital technology in recent decades has brought significant changes in religious communication patterns, including in the practice of Islamic da'wah (Raharjana & Putra, 2020) Da'wah, which was previously mostly carried out through mosque pulpits, taklim assemblies, and conventional religious forums, is now undergoing a transformation into a digital space that is more open, interactive, and reaches a wider audience. Platforms such as YouTube have become a strategic medium in disseminating Islamic messages with a more flexible, contextual, and adaptive approach to the needs of the modern generation. This phenomenon shows that da'wah is no longer limited to physical space, but has transformed into a dynamic and complex digital discourse (Madeni et al., 2023) In this context, the Mjs Channel YouTube channel is one of the important representations of digital da'wah that integrates intellectual and spiritual approaches. One of its flagship programs, namely "Ngaji Filsafat" which is nurtured by Dr. Fahrudin Faiz, presents a da'wah model that is not only normative, but also reflective, critical, and dialogical.

Through philosophical studies that are packaged in a light but in-depth way, this program is able to attract the attention of various circles, especially the younger generation who have an interest in critical thinking and rationality in understanding religious teachings. Ngaji Philosophy does not only convey Islamic material textually, but invites the audience to think philosophically, understand the meaning behind the text, and relate Islamic teachings to the reality of contemporary life. This approach is interesting to study further, especially in the perspective of discourse analysis, because it contains the construction of meaning, ideology, and communication strategies used by dai in conveying da'wah messages. The da'wah discourse built in this program is not single, but is the result of interaction between texts, contexts, and audiences involved in the digital space (Sina et al., 2022).

The analysis of da'wah discourse is important because da'wah is not only the delivery of religious messages, but also the process of forming meaning and social reality. The language used in da'wah has the power to shape people's views, attitudes, and behavior. Therefore, understanding how da'wah discourse is constructed, conveyed, and accepted by the audience is a strategic step in seeing the effectiveness and implications of da'wah itself. In the context of Ngaji Philosophy, discourse analysis can reveal how Dr. Fahrudin Faiz frames Islamic issues, uses inclusive language, and builds a narrative that is able to bridge the gap between Islamic scientific traditions and modern philosophical thought. In addition, it is interesting to note that the da'wah of Ngaji Philosophy is present in the midst of the challenge of polarizing religious understanding in the digital public space (Isytiyaaqul et al., 2024).

On the one hand, there is a tendency for da'wah to be textualist and exclusive, while on the other hand there is a need for a more moderate, rational,

and contextual approach. In this case, Ngaji Philosophy can be seen as an alternative to da'wah discourse that prioritizes dialogue, openness, and respect for diversity of thought. This makes the program relevant to be studied from an academic perspective, especially in seeing how da'wah discourse can contribute to building an inclusive and civilized religious understanding. Furthermore, the use of YouTube as a da'wah medium also presents a new dimension in discourse analysis. The interaction between dai and the audience is no longer one-way, but rather involves comments, responses, and active participation from the audience (Syihabudin & Rahman, 2023).

This creates a wider discursive space, where meaning is not only produced by the speaker, but also negotiated by the audience. Therefore, the analysis of da'wah discourse in the digital context needs to consider multimodal aspects, including visual, audio, and social interaction that occurs in it. Based on this description, this study aims to analyze the da'wah discourse in the Dr. Fahrudin Faiz Philosophy Ngaji program on the YouTube Mjs Channel. The focus of the analysis is directed at how language construction, narrative, and communication strategies are used in conveying da'wah messages. With a discourse analysis approach, it is hoped that this research can provide a more comprehensive understanding of the dynamics of digital da'wah, as well as contribute to the development of da'wah models that are relevant to the challenges of the times. Thus, this study not only has theoretical significance in the development of Islamic da'wah and communication studies, but also has practical implications in designing more effective, inclusive, and adaptive da'wah strategies in the digital era. Studying Philosophy as a contemporary da'wah phenomenon is an important object to be studied, because it is able to represent the paradigm shift of da'wah from doctrinal to dialogical, from exclusive to inclusive, and from normative to reflective-critical.

## **METHOD**

This research uses a qualitative approach with the type of descriptive-analytical research, which aims to understand and reveal in depth the construction of da'wah discourse in the program "Ngaji Filsafat" delivered by Fahrudin Faiz through the YouTube platform on the MJS Channel channel. This approach was chosen because the research does not focus on quantitative measurement, but on the interpretation of meaning, language structure, and the social context behind the emergence of the da'wah discourse. This type of research is included in the category of literature research (*Library Research*) combined with digital media analysis. The main data in this study is in the form of video content of the lecture "Ngaji Filsafat" uploaded on the MJS Channel, especially episodes that have philosophical and Islamic themes that are relevant to the focus of the research. In addition, supporting data is obtained from literature related to discourse analysis theory, da'wah communication, and the

study of Islamic philosophy, both in the form of books, journal articles, and other academic sources (Janata et al., 2022).

The data collection technique was carried out through non-participatory observation of video impressions, documentation, and transcription of lecture content. The researcher carefully observed the use of language, delivery style, narrative structure, and context of the discussion delivered by Dr. Fahrudin Faiz. The transcription process is carried out to facilitate in-depth text analysis, so that each element of discourse can be systematically identified. In addition, the researcher also pays attention to audience interaction through the comment column as part of the dynamics of the digital discourse that is formed. In analyzing the data, this study uses a critical discourse analysis approach (*Critical Discourse Analysis/CDA*). This approach is used to examine how language is used as a social practice that is not neutral, but rather contains certain ideologies, powers, and interests. The analysis was carried out by examining three main dimensions, namely: (1) the text dimension, which includes word choice, sentence structure, and rhetoric used in da'wah; (2) the dimension of discursive practices, which includes the process of production and consumption of discourse in the context of digital media; and (3) the dimensions of social practices, which are related to the social, cultural, and religious contexts that influence and are influenced by the da'wah discourse (Evi Zahara, 2018).

The data analysis technique in this study refers to the interactive model of Matthew B. Miles and A. Michael Huberman, which includes three main stages, namely data reduction, data presentation, and conclusion drawn. At the data reduction stage, the researcher selects and focuses data that is relevant to the research objective (Judge, 2025) Furthermore, the data is presented in the form of a systematic descriptive narrative to facilitate understanding. The last stage is the drawing of conclusions that are carried out continuously during the research process, while still verifying the data obtained. To maintain the validity of the data, this study uses the source triangulation technique, which is by comparing data from various video episodes, and associating it with relevant theoretical references. In addition, diligence and meticulousness in the analysis process are also carried out to ensure that the research results have a high level of validity.

## **RESULT AND DISCUSSION**

### **Discourse Analysis**

Discourse analysis is one of the important approaches in the study of social sciences and humanities that focuses on how language is used to shape meaning, reality, and social relations in human life. In this perspective, language is not understood simply as a neutral means of communication, but as a social practice loaded with interests, ideologies, and power structures. Therefore, discourse analysis seeks to uncover how texts, both oral and written—are produced, distributed, and consumed in specific contexts, as well as how they

affect the way individuals and groups think and act. In its development, discourse analysis has various approaches, one of which is Critical Discourse Analysis (CDA) which was developed by Norman Fairclough. This approach emphasizes that every discourse is always related to the practices of power and the ideology that works behind language. Fairclough views that discourse not only reflects social realities, but also shapes and reproduces those realities (Lost, 2018).

Therefore, critical discourse analysis does not stop at the description of the text, but also traces how it relates to the broader social structure. Further, the analysis of discourse in Fairclough's perspective includes three main dimensions. First, the dimension of the text which includes linguistic aspects such as word choice (diction), grammar, cohesion, and rhetoric used in a communication. Second, the dimension of discursive practice, namely how texts are produced and consumed by social actors in a given context, including the process of interpretation by the audience. Third, the dimension of social practices related to the social, cultural, and ideological conditions behind the emergence of the discourse. These three dimensions are interrelated and form a comprehensive analytical framework in understanding the meaning contained in a discourse. In addition to Fairclough, other figures such as Teun A. van Dijk also made important contributions to the development of discourse analysis, particularly through cognitive-social approaches. Van Dijk emphasizes that discourse is not only concerned with the structure of the text and the social context, but also involves the cognitive structures of individuals, such as knowledge, beliefs, and ideologies that influence how one understands and produces discourse (Syihabudin & Rahman, 2023).

Thus, discourse analysis also includes the mental processes that occur in individuals when interacting with texts. In the context of religious research, discourse analysis is very relevant to examine how da'wah messages are conveyed and interpreted. Da'wah is not only an activity of conveying religious teachings, but also a process of constructing meaning that involves certain languages, symbols, and social contexts. Through discourse analysis, researchers can identify how a dai frames religious messages, uses rhetorical strategies, and builds relationships with the audience. This is important because the language used in da'wah has a great influence on the way people understand religious teachings and implement them in daily life. In the digital era, discourse analysis is increasingly developing with the presence of new media that allows for more complex and dynamic interactions (Enggar Dhian Pratamanti, Daryono, 2021).

Digital platforms such as social media and online video create a discursive space that is not only one-way, but also involves the active participation of the audience. In this context, discourse is no longer produced singularly by the communicator, but rather the result of the negotiation of meaning between the

various actors involved. Therefore, discourse analysis in the digital era needs to pay attention to multimodal aspects, namely the combination of text, images, sounds, and social interactions that form an overall meaning. (Nurhadi et al., 2024) Thus, discourse analysis is a very important analytical tool to understand the dynamics of communication in various fields, including Islamic da'wah. This approach allows researchers to not only see what is being conveyed, but also how and why the message is being delivered, as well as what its implications are for social life. Through in-depth analysis, discourse can be understood as a space where meaning, power, and ideology interact with each other and shape an ever-evolving social reality.

### **Da'wah**

Da'wah is one of the fundamental concepts in Islam that is related to efforts to invite, call, and guide people to the path of truth as taught in the Qur'an and Sunnah. Etymologically, the word "da'wah" comes from Arabic *da'a-yad'u-da'watan* which means to call, invite, or call. However, terminologically, da'wah has a broader meaning, namely the process of transforming Islamic values into the lives of individuals and communities in a sustainable manner (Natsir, 2000). Thus, da'wah is not only interpreted as a mere religious lecture activity, but also includes all forms of business that aim to instill Islamic teachings in various aspects of life. From a normative perspective, da'wah has a strong foundation in the Qur'an, one of which is contained in QS. An-Nahl verse 125 emphasizes the importance of the wisdom (wisdom) approach, *mau'izhah hasanah* (good advice), and constructive dialogue. This verse shows that da'wah is not just the delivery of a message, but also the art of communication that requires wisdom, empathy, and the ability to understand the conditions of the audience (Madeni et al., 2023).

Therefore, the success of da'wah is highly determined by the methods, strategies, and social context in which the da'wah is carried out. Da'wah can also be understood as a communication process that involves several main elements, namely dai (communicator), mad'u (audience), da'wah message (material), media, and the expected effects or changes. In this sense, da'wah has similarities with modern communication theory, where the success of message delivery depends heavily on how the message is constructed and delivered. A dai is not only required to master religious materials, but also must have rhetorical skills, psychological understanding, and social sensitivity so that the message conveyed can be well received by the audience. In the social context, da'wah has a strategic role in shaping morality, ethics, and the order of people's lives. Da'wah functions as a means of education, social control, as well as an agent of change that is able to encourage people towards a better, just, and civilized life. Through da'wah, values such as honesty, justice, tolerance, and social concern can be instilled and developed in community life. Therefore, da'wah cannot be separated from the social and cultural dynamics that surround it (Awaludin & Hasim, 2019).

Along with the times, da'wah has also undergone a significant transformation, especially with the presence of digital technology. If in the past da'wah was mostly carried out through mosque pulpits, taklim assemblies, and print media, now da'wah has penetrated to various digital platforms such as social media, podcasts, and online videos. This phenomenon gave birth to what is called digital da'wah, which is the practice of da'wah that utilizes information technology to reach a wider and more diverse audience. Digital da'wah allows for more flexible, fast, and responsive interactions to the needs of contemporary society. However, the transformation of da'wah into the digital space also presents its own challenges. One of them is the emergence of various religious interpretations that are not always in line with the principles of moderation and tolerance. In this situation, da'wah is required to maintain the substance of Islamic teachings that *Rahmatan Lil 'Alamin*, as well as being able to adapt to technological developments and social changes. Therefore, a da'wah approach is needed that is not only normative, but also contextual, inclusive, and dialogical. Furthermore, da'wah can also be understood as the process of forming religious discourse (Abdurrahman & Badruzaman, 2023).

The language used in da'wah not only functions as a tool to convey messages, but also as a means to shape people's perspective and mindset towards religion. In this case, da'wah has a strong ideological dimension, because it can influence how individuals understand Islamic teachings and apply them in daily life. Therefore, it is important to examine da'wah not only from the aspect of content, but also from the way it is delivered and its social context. Thus, da'wah is a complex and multidimensional activity, involving theological, social, cultural, and communicative aspects. Da'wah not only aims to convey the teachings of Islam, but also to build awareness, form character, and create positive social change. In the modern era full of dynamics and challenges, da'wah is required to continue to innovate and adapt, without losing its essence and basic values as an effort to invite humans towards goodness and truth (Raihanun, 2022).

### **Studying Philosophy**

"Ngaji Filsafat" is one of the interesting phenomena in the development of contemporary da'wah that combines Islamic scientific traditions with a dialogical and reflective philosophical approach. This program is hosted by Fahrudin Faiz and broadcast via YouTube on the MJS Channel. Its presence is an important representation of the transformation of da'wah methods in the digital era, where the delivery of religious teachings is no longer limited to a normative-dogmatic approach, but develops in a more rational, critical, and open direction to various perspectives of thought. Conceptually, "Ngaji Philosophy" combines two major traditions, namely "ngaji" as a learning practice in the Islamic tradition, and philosophy as an effort to think deeply, systematically, and reflective of reality. In this context, "ngaji" is not only interpreted as the reading of religious texts,

but also as a process of searching for meaning that involves intellect, experience, and spiritual awareness. Meanwhile, philosophy exists as a tool to criticize, understand, and interpret various life problems, both theological, ethical, and existential. The combination of the two gives birth to a study model that is not only informative, but also transformative (Rahmah, 2023).

In practice, "Ngaji Filsafat" presents a wide discussion, ranging from the thoughts of Western and Islamic philosophical figures, the concepts of metaphysics, ethics, epistemology, to reflections on social reality and daily life. However, what is characteristic of this program is its simple, communicative, and contextual way of delivery. Fahrudin Faiz is able to explain complex philosophical concepts in easy-to-understand language, so that it can reach various circles, including those who do not have an academic background in the field of philosophy. More than just an intellectual study, "Ngaji Philosophy" also has a strong spiritual dimension. Each discussion does not only stop at rational analysis, but is also directed at trying to get closer to God and understand the meaning of life more deeply. In this case, philosophy is not positioned as something that is contrary to religion, but rather as a means to enrich religious understanding. This approach is important in the midst of the growing notion that philosophy is often considered to distance a person from religious values (Ramadhana, 2020).

In addition, "Ngaji Philosophy" can also be understood as a discursive space that encourages dialogue and openness in understanding religion. In the midst of the tendency of some religious discourses to be exclusive and rigid, this program offers an alternative approach that is inclusive and respects diversity of thought. The audience is not only invited to accept, but also to think, question, and reflect on their understanding of Islamic teachings. This shows that da'wah does not always have to be one-way, but can be an interactive process that involves the active participation of the audience. In the context of digital media, the presence of "Ngaji Filsafat" on YouTube also expands the reach of da'wah to a wider and more diverse public space. The platform allows for the rapid and massive dissemination of ideas, while opening up spaces for interaction through comments and discussions. Thus, "Ngaji Filosofy" not only becomes a source of knowledge, but also becomes a dynamic learning community, where there is an exchange of ideas and experiences between individuals (Salam, 2025).

More broadly, "Ngaji Filsafat" reflects a paradigm shift in contemporary Islamic da'wah, from what was originally oriented towards the transmission of knowledge to the transformation of understanding. Da'wah is no longer just about conveying what is true, but also inviting the audience to understand why something is true, as well as how to implement it in real life. This approach has become very relevant in the midst of modern society that is increasingly critical and requires rational and contextual explanations of religious teachings. Thus, "Ngaji Filosofy" is not just a study program, but an intellectual-spiritual

movement that seeks to bridge between religion and intellect, between tradition and modernity, and between text and context. Through a dialogical, reflective, and inclusive approach, the program makes an important contribution to building a deeper, more open, and relevant understanding of religion to the challenges of the times (Muhajir, 2025).

### **Philosophy-Based Da'wah in Digital Media in the Perspective of Discourse on Philosophy Fahrudin Faiz on YouTube MJS Channel**

Analysis of the discourse on the "Ngaji Filsafat" program hosted by Fahrudin Faiz on the YouTube platform through the MJS Channel shows that the da'wah conveyed not only functions as a medium for transmitting Islamic teachings, but also as a space for the production of complex, reflective, and dialogical meanings. The discourse built in this program shows a significant shift from the conventional da'wah model to a da'wah model based on rationality, openness, and contextualization of Islamic values. In the text dimension, it can be found that the language used by Fahrudin Faiz tends to be communicative, narrative, and argumentative. He does not use rigid or doctrinal language, but presents a fluid speaking style by combining philosophical terms, everyday analogies, and light humor. This simple but meaning-laden choice of diction allows audiences from a variety of backgrounds to understand complex philosophical concepts. The structure of the discourse built is also not purely linear, but develops dialogically by presenting reflective questions that encourage the audience to think critically (Popularity et al., 2023).

In this case, language becomes a tool to open up the space of consciousness, not just convey normative truths. Furthermore, in the rhetorical aspect, it was found that the strategy of delivering da'wah in "Ngaji Filsafat" uses a lot of inductive approaches—starting from the phenomena of daily life, then directed to philosophical reflection, and finally associated with spiritual values in Islam. This pattern shows that the da'wah discourse is not forced from above (*top-down*), but rather grow from the audience's empirical experience. (Athallah et al., 2025) This strengthens the persuasiveness of da'wah, because the audience feels close to the reality discussed. In addition, the use of stories, illustrations, and references to philosophical figures is an important part of building intellectual legitimacy while enriching religious perspectives. In the dimension of discursive practice, the production and distribution of discourse in "Ngaji Filsafat" is greatly influenced by the characteristics of digital media. YouTube as a platform allows this da'wah content to be widely accessed, across geographies, and across generations. The process of discourse consumption is no longer passive, but active and participatory. The audience not only listens, but also responds through comments, discussions, and even reinterpretations of the material presented (Mardiana et al., n.d.).

These interactions create a dynamic discursive space, where meanings are not singular, but are negotiated collectively. In addition, the continuity of content

production in the MJS Channel channel shows consistency in building a philosophy-based da'wah narrative. Each episode does not stand alone, but rather is interconnected within one grand framework of thought that leads to the strengthening of spiritual and intellectual awareness. This shows that the discourse built is sustainable discourse, not just a response to a momentary issue. Thus, "Ngaji Philosophy" can be understood as a long-term intellectual project in shaping a deeper religious perspective. In the dimension of social practice, the da'wah discourse in "Ngaji Filsafat" reflects the response to the social conditions of contemporary society who are faced with various crises of meaning, such as identity crises, spirituality, and rationality. In this context, Fahrudin Faiz presents da'wah as a means of reconstructing consciousness, where religion is not only understood textually, but also contextually and existentially (Wikaldi & Alhafizh, 2025).

The discourse that is built rejects the dichotomy between religion and philosophy, and seeks to bridge the two as two entities that complement each other. Furthermore, this discourse also contains the values of inclusivity and moderation. In his delivery, there is no tendency to judge or claim the truth exclusively. Instead, the approach used emphasizes dialogue, understanding, and appreciation of differences. This is important in the midst of the rampant polarization of religious discourse in the digital public space. Thus, "Ngaji Filosofi" acts as a counter-discourse to narrow and exclusive religious narratives. Another significant finding is the integration between intellectual and spiritual dimensions in the da'wah discourse delivered. Philosophy is not only used as a tool of rational analysis, but also as a way to deepen spiritual awareness. Each discussion is ultimately directed to understanding the nature of man, relationship with God, and the meaning of life. Thus, the da'wah discourse in "Ngaji Filosofi" does not stop at the cognitive level, but also touches on the affective and transformative dimensions. In the context of da'wah communication, this program also shows a shift from a one-way communication model to a dialogical communication model.

The audience is positioned as an active subject who has a role in shaping meaning. This can be seen from how audience questions are often used as a starting point for discussion, as well as how the audience's response is accommodated in the broader discourse. Thus, da'wah is no longer monological, but rather an interactive process that involves the open exchange of ideas. Overall, the findings of the analysis confirm that "Ngaji Filsafat" is a strong representation of the transformation of Islamic da'wah in the digital era which no longer relies on rigid and normative delivery patterns, but moves towards a more reflective, rational, and contextual approach. In this program, Fahrudin Faiz succeeded in integrating the depth of philosophy with Islamic values, so that da'wah is not only understood as the delivery of teachings, but also as a lively and dynamic process of meaning. This approach makes da'wah more

relevant to the needs of modern society which tends to be critical, open, and requires a rational foundation in understanding religious teachings. The discourse built in "Ngaji Filosofy" shows a reflective character because it does not stop at the delivery of the text, but encourages the audience to do deep reflection on the meaning of life, religion, and human relationship with God. Its inclusive nature can be seen from the way it is delivered that does not judge, but opens up space for dialogue and respects diversity of thought. Meanwhile, the contextual aspect can be seen from the ability to relate the concepts of philosophy and Islamic teachings with the reality of daily life, so that the message of da'wah feels close and applicable (Ramadhana, 2020).

In this case, da'wah is no longer in the ivory tower, but is present in the midst of social life as a solution to the problems faced by the community. This success cannot be separated from Fahrudin Faiz's capacity in managing language as the main instrument of da'wah. He is able to concoct a narrative that is not only informative, but also persuasive and inspiring. The use of simple language but full of meaning, accompanied by analogies and illustrations that are close to the audience's life, makes the message of da'wah easy to understand without losing its intellectual depth. In addition, its ability to utilize digital platforms such as YouTube through the MJS Channel channel shows that new media can be a strategic space in developing da'wah that is wider, interactive, and adaptive to the times. Furthermore, "Ngaji Filosofy" not only functions as a medium for the transmission of religious knowledge, but also as an arena for the production of new knowledge that is dialogical and participatory. In it there is a process of exchange of ideas between the dai and the audience, which ultimately forms a more open and critical religious consciousness (Machin, 2023).

The discourse presented is able to shift the paradigm of da'wah from the previous tendency to be dogmatic to dialogical, from exclusive to inclusive, and from normative to reflective-critical. This shift shows an evolution in the way of understanding and conveying Islamic teachings in the midst of a changing society. Thus, "Ngaji Filosofy" can be positioned as one of the contemporary da'wah models that has important significance in responding to the challenges of the digital era. This program not only offers alternative da'wah methods, but also presents a new paradigm in building relationships between religion, reason, and social reality. In this context, da'wah is no longer just about conveying the truth, but also invites the search for meaning, dialogue, and transformation of consciousness. This is what makes "Ngaji Filosofy" relevant and contributes greatly to shaping the face of Islamic da'wah that is more humanistic, intellectual, and adaptive today (Mouse, 2021).

## **CONCLUSIONS**

Based on the results of the discourse analysis of the "Ngaji Filsafat" program delivered by Fahrudin Faiz via YouTube on the MJS Channel, it can be concluded that the da'wah presented is a form of contemporary da'wah that is reflective, inclusive, and contextual. The built da'wah discourse not only functions as a medium for the normative delivery of Islamic teachings, but also as a space for intellectual dialogue that encourages the audience to think critically, understand the meaning deeply, and relate religious teachings to the reality of life. In the text dimension, the da'wah of "Ngaji Filsafat" is characterized by the use of communicative, argumentative, and meaningful language, so that it is able to bridge complex philosophical concepts with religious understandings that are more easily accepted. In the dimension of discursive practice, digital media allows for dynamic interaction between dai and audience, so that the discourse formed is participatory and not single.

Meanwhile, in the dimension of social practice, this da'wah reflects efforts to answer the needs of modern society for a rational, moderate, and open understanding of religion. Furthermore, "Ngaji Philosophy" shows a shift in the paradigm of da'wah from dogmatic to dialogical, from exclusive to inclusive, and from normative to reflective-critical. This success is inseparable from Fahrudin Faiz's ability to manage language, build a strong narrative, and utilize digital media as an effective and adaptive means of da'wah. Thus, "Ngaji Filsafat" is not only a medium for da'wah, but also a space for knowledge production and the formation of new religious awareness. This program has a significant contribution to the development of Islamic da'wah models that are relevant to the challenges of the times, and is able to present a more humanistic, intellectual, and contextual face of da'wah in the digital era.

**BIBLIOGRAPHY**

- Abdurrahman, Q., & Badruzaman, D. (2023). Challenges and Opportunities for Islamic Da'wah in the Digital Age. *KOMUNIKASIA: Journal of Islamic Communication and Broadcasting*, 3(2), 152–162. <https://doi.org/10.32923/kpi.v3i2.3877>
- Athallah, M. H., Rohanda, R., & Kodir, A. (2025). Arus Journal of Social Sciences and Humanities (AJSH): Da'wah Studies from a Philosophy of Science Perspective: Ontology and Epistemology. *Arus Journal of Social Sciences and Humanities (AJSH)*, 5(3). <https://www.jurnal.ardenjaya.com/index.php/ajsh/article/view/2074/1393>
- Awaludin, Z., & Hasim, W. (2019). The Prophet Muhammad's Social Transformation Strategy in the Madinah Charter (619–622 CE). *Yaqzhan Journal*, 5(1), 42–69. <https://doi.org/10.24235/jy.v5i1.4521>
- Enggar Dhian Pratamanti, Daryono, M. D. U. (2021). Implicature in Islamic Memes on Instagram as a Form of Digitalization of Da'wah Media: A Pragmatic Study. *Social and Cultural Dynamics*, 23(1), 22–37. <https://156.67.218.228/index.php/jdsb/article/download/3484/2032>
- Evi Zahara. (2018). The Role of Organizational Communication for Organizational Leaders. *The Role of Organizational Communication for Organizational Leaders*, 1829–7463 (April), 8. <https://journal.dharmawangsa.ac.id/index.php/juwarta/article/view/8/6>
- Hakim, F. A. (2025). The Qur'anic Reflection on Hedonism: A Contemplative Study of the Stories of Saba' and Qarun in the Qur'an. *AQWAL: Journal of Quranic and Hadith Studies*, 6(2), 157–179. <https://e-journal.uingusdur.ac.id/aqwal/article/view/teha622>
- Isytiyaaqul, M., Al, H., & Dariono, L. (2024). Exploring the Message of Da'wah in the Lyrics of "Interval" by The Flins Tone. *Dakwatuna: Journal of Da'wah and Islamic Communication*, 10(2), 138. <https://ejournal.iaisyarifuddin.ac.id/index.php/dakwatuna/article/view/3164>
- Janata, Y. S., Fauzi, & Sunata, I. (2022). Methods of Da'wah Used by Tahfidz Teachers in Fostering the Morals of Students at the Habibah Tapan Qur'an Memorization Center. 1, 42–53. <https://doi.org/https://doi.org/10.32939/jd.v1i1.1291>
- Kepopuleran, F., Fahrudin, K. H., Ag, S., Ag, M., & Generasi, K. (2023). Factors Contributing to the Popularity of Dr. H. Fahrudin Faiz, S.Ag., M.Ag.'s Lectures Among Generation Z. *AL-IMAM: Journal on Islamic Studies, Civilization, and Learning Societies*, 4, 87–94.
- Machin. (2023). The Relationship Between Philosophy and Religion in Philosophy Study Circles at the Jenderal Sudirman Mosque in Yogyakarta. State Islamic University Sunan Kalijaga Yogyakarta.
- Madeni, A., Mohammad, S., Stid, N., & Natsir, M. (2023). The Role of Da'wah in Overcoming Social Problems. *Journal of Da'wah: Pioneering Treatises*,

- Continuing Da'wah, 6(1), 101–111. <https://www.jurnal-stidnatsir.ac.id/index.php/dakwah/article/view/155>
- Mardiana, P. D., Nugraha, R., & Maulana, R. (n.d.). Integration of Spiritual-Philosophical Approaches in the Study of Fahrudin Faiz's Philosophy as a Therapeutic Da'wah Method. 2(1), 17–27. [https://e-journal.staimaswonogiri.ac.id/index.php/al\\_nahyan/article/view/212/133](https://e-journal.staimaswonogiri.ac.id/index.php/al_nahyan/article/view/212/133)
- Muhajir, M. (2025). The Background of Studying Philosophy.
- Muis, A. (2021). The Wisdom of Studying Philosophy. MJS Press.
- Nalole, D. (2018). Improving Speaking Skills (Maharah al-Kalam) Through the Muhadatsah Method in Arabic Language Learning. *Jurnal Al Minhaj*, 1(1), 129–145. <https://journal.iaingorontalo.ac.id/index.php/alminhaj/article/view/1027>
- Natsir, M. (2000). Fiqhud Da'wah. Media Dakwah.
- Nurhadi, N., Tazaka, M. A. K., Wahyuningsih, M., Wibowo, P. I. S., Imbenai, G. S., Risan, A. N. K., Maharani, S., Ghossani, I. Q., Sujono, H. W., Wisnu, W., Rizal, A. M. A., & Jesus, I. da C. de. (2024). Social Media Management as a Digital Marketing Strategy in the Development of Sombu Wakatobi Tourism Village. *Jurnal Pengabdian Masyarakat Bangsa*, 2(2), 402–406. <https://doi.org/10.59837/jpmmba.v2i2.826>
- Raharjana, D. T., & Putra, H. S. A. (2020). Strengthening Human Resources in e-Marketing for the Promotion of Tourism Villages in Malang Regency. *National Tourism Journal*, 12(2), 140. <https://doi.org/10.22146/jnp.60403>
- Rahmah, N. (2023). The Phenomenon of the Mosque as a Philosophical Space: An Analytical Study of Participants in the Philosophy Study Group at Jenderal Sudirman Mosque, Yogyakarta. *Islamic Thought Review*, 1(2), 113–153. <https://doi.org/10.30983/itr.v1i2.7580>
- Raihanun, D. U. (2022). Nahdlatul Wathan's Political Communication Strategies in the Regional Head Elections during the 2013 and 2018 West Nusa Tenggara Governor Elections. *Portrait of Thought*, 26(2), 150. <https://doi.org/10.30984/pp.v26i2.2048>
- Ramadhana, A. (2020). Philosophers' Perspectives: Notes from a Philosophy Student. MJS Press.
- Salam, M. A. (2025). Interview on the Meaning of Studying Philosophy.
- Sina, A., Ariani, D., Tarigan, K. S., Sertiawan, N., & Mardinal Tarigan. (2022). The Position of Humans in the Universe: Humans as 'Abdullah, Humans as Khalifah Fil Ard. *Journal of Education and Counseling*, 4(3), 1349–1358.
- Syihabudin, B., & Rahman, A. N. (2023). Digital Da'wah Strategies: Enhancing the Mission of Da'wah and Enjoining Good and Forbidding Evil Through Social Media. *Al-Balagh: Journal of Islamic Communication and Broadcasting*, 1(1), 57–68. <https://journal.staialmasthuriyah.ac.id/index.php/albalagh/i>