

## Renewing the Dawah Discourse Through multimedia.

-Analysis of the "How to Succeed in Relationships" Podcast as a model-

-تجديد الخطاب الدعوي من خلال الوسائط المتعددة.

- تحليل بودكاست "كيف تنجح في العلاقات" نموذجاً-

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### Abstract:

This study examines the dynamics of the renewal process of religious discourse through multimedia by analyzing podcasts as a model. It considers this model to be the most widespread and popular today. Conversely, preaching discourse today appears as an intellectual, semantic, and expressive product of the reality of Islam and Muslims. The motivation for change appears in content sometimes, and in frameworks at other times, through technical and artistic means that are rapidly emerging and gaining prominence day after day. These technological tools help disseminate this type of discourse on a wider scale. Hence, the need for these applications emerges, which help expand and disseminate preaching discourse through podcast programs and platforms across various applications and multimedia. The study concludes the importance of technological means and their impact on the dissemination of the message. Media, with its religious content, is embedded within a modern, living, and ever-

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changing medium. The preaching discourse may lie in the hidden or profound details of relevant and influential human issues, such as relationships as an art or industry. This discourse has the ability to root human values and concepts according to a solid Islamic and preaching perspective within effective and influential technical forms.

### Keywords:

preaching discourse, multimedia, podcast, renewal, analysis

### الملخص:

تبحث هذه الدراسة في دينامية العملية التجديدية للخطاب الديني عبر الوسائط المتعددة من خلال تحليل بودكاست نموذجاً ، واعتباراً أن هذا النموذج هو الأعلى انتشاراً والأكثر قبلاً عليه اليوم ، في المقابل يظهر الخطاب الدعوي اليوم كصناعة فكرية ودلالية وتعبيرية، حيث تظهر الدافعية إلى التغيير في المضامين أحياناً وفي الأطر أحياناً أخرى ، من خلال الوسائل التقنية والفنية التي تتسارع في ظهورها وتوهجها يوماً بعد يوم ، وهي الأدوات التكنولوجية التي تساعد في انتشار هذا النوع من الخطابات على أوسع نطاق، ومن هنا تبرز الحاجة إلى هذه التطبيقات والتي تساعد في تمدد وانتشار الخطاب الدعوي من خلال برامج بودكاست ومنصاته عبر مختلف التطبيقات والوسائط المتعددة ، وتوصلت الدراسة إلى أهمية الوسيلة التكنولوجية وتأثيرها في انتشار الرسالة الإعلامية بمضمونها الديني ضمن وعاء عصري حي ومتجدد ، وأن الخطاب الدعوي لديه القدرة على تأصيل القيم والمفاهيم الإنسانية وفق منظور إسلامي ودعوي رصين ضمن أشكال تقنية مؤثرة وفاعلة.

### الكلمات المفتاحية:

الخطاب الدعوي ، الوسائط المتعددة ، بودكاست ، تجديد ، تحليل.

## 1. Introduction :

At its core, preaching discourse is a communicative discourse between the sender and the audience, embodying the elements of the communication process: sender and receiver, channel, message, understanding, and interpretation. In the

minds of recipients of the Islamic call, whether Muslims or non-Muslims, this stereotypical image may be formed, based on mobilizing religious emotion, narrating heroic stories, glorifying Islamic heritage, advocating for spiritual values, explaining Islamic doctrine and Sharia, and other Islamic religious sciences.

If we discuss the process of renewing the call to Islam discourse, which is in essence a religious discourse that derives its origins from Islam as a creed and law, we will encounter multiple conceptual and procedural problems, both terminological and practical.

This is because renewing the call to Islam discourse is a renewal that does not come from emptying the Qur'anic or Sunnah texts of their meaning and content. Rather, renewal is in the style and methodology of presentation, not in the core of the religion and its content, or even in some of its terminology.

There is no renewal in the rulings and concepts contained in the Qur'an and Sunnah, nor in the established pillars of Islam and the pillars of faith, nor in matters of faith. Rather, renewal is in the means and tools imposed by the necessities and changes of the age, and in consideration of the conditions of the recipients, both in place and time.

## **2- The Problem of the Study:**

Renewal appears within the details of the preaching discourse as a methodological process, called for by the urgent need to link the Islamic call to the requirements and assumptions of the era.

Today's multimedia, with their interactivity, asynchrony, and transcendence of borders and geography, has enabled preaching discourse to spread widely across the globe and to be renewed with the renewal of these technological means.. From here, the following problem can be posed:

**- What is the impact of modern technological applications and multimedia on the renewal of preaching discourse today?** and What stakes do you hold in the face of the legitimacy of this discourse and the new and innovative values it adds?

## **3- Motives and Objectives of the Study:**

This study aims to identify and monitor the mechanisms and tools for renewing religious discourse, as a religious discourse deeply rooted in the souls of Muslims.

The need to renew this type of discourse is evident, so that it aligns with contemporary circumstances and developments.

The technical and artistic influence on the content of religious and religious discourse is evident, which is changing today in accordance with the changes in technologies and multimedia and their influences.

Today, it appears to be more relatable and open to the minds and souls of recipients, facilitating the delivery and stabilization of ideas in their minds.

The preaching discourse may also blend with new and innovative ideas and values, and lie within the folds of life experiences, real-life experiments, and general human theories governed by the penetrating visions of those with leadership skills and ideas who possess the power to influence the general public who are recipients of modern technological applications.

#### **4- The methodology used in the study:**

This study adopted the descriptive approach, which is one of the basic approaches in media and rhetorical studies. It helps describe social and human phenomena in a comprehensive manner by providing a set of general rules that govern the procedures adopted regarding the phenomenon to be studied.

This helps provide accurate information related to the phenomenon and describe it in a clear scientific manner, and produce scientific results that can be subsequently generalized. The analytical and semantic approach was also adopted by analyzing the content of one of the most powerful podcast programs in the Arab world on YouTube, and examining the values, connotations, and expressions, as well as the nature of the religious discourse contained in the details of the podcast talk shows.

#### **5- Theoretical Framework of the Study:**

In the theoretical framework of this study, we relied on the theory of cultural cultivation; This theory is one of the early theories introduced to study the effects of media. It focuses on the long-term cumulative impact of traditional or modern media. Cultivation refers to the convergence of media audiences' perceptions of social reality and the long-term formation of these perceptions and beliefs about the world as a result of exposure to media.

Despite the influence of this theory in the field of television content analysis, it can be used today to analyze the content and effects of exposure to and viewing of this content via podcasts or multimedia programs in general.

## **6- Basic Concepts of Dawah Discourse:**

Dawah discourse emerged with the emergence of the Islamic call, the Muhammadan message, and God's law on earth, Islam is the final religion.

Every discourse is, in essence, a message and a communication, establishing meanings or activating signs, symbols, and signals that culminate in a process of mutual and understandable understanding between the two parties to this communicative message.

In the process of establishing this discourse, symbols and meanings are generated, and connotations are revived and renewed. This expresses the dynamism of this type of communication and its effectiveness within society and within the cultural and societal context in which it exists.

Discourse produced by a single speaker is more influential than discourse produced by multiple parties, making it more difficult to monitor and prone to failure (Obaid, in *Discourse Analysis*, 2013).

### **6-1-The Concept of Discourse:**

In Arabic, discourse comes from the triliteral verb *khaṭaba*, meaning to speak and address a crowd, i.e., to a group of people, about something, or to deliver a speech (Qutaybah, Ibn, *Safahat al-Mu'jam*).

It is also said: "Someone addressed someone, so he addressed him and addressed him," meaning he responded to him. Speech and address: reviewing speech. He addressed him with speech, addressing and addressing him. Discourse is a description that combines speech and action, and this is one of its essential characteristics. The word discourse appears in several places in the Holy Quran, including:  
- God Almighty says: "And when the ignorant address them, they say, 'Peace.'" (Surat Al-Furqan 63).

Researchers have differed in defining the concept of discourse, as with any term transferred from one culture to another. This difference has been facilitated by many factors, including the multiplicity of specializations to which researchers belong.

Discourse, on the other hand, refers to external contextual elements in its production, linguistic formation, and interpretation, which presupposes knowledge of the conditions of its production and interpretation (Al-Shahri, March 2004, p. 39).

The preaching discourse aims to describe linguistic and rhetorical expressions explicitly, in addition to the fact that the discourse decodes the rhetorical text, and by the text we mean here the Qur'anic texts and the Prophetic hadiths, by identifying what the Qur'anic and Sunnah texts contain of deep and rooted implications, meanings and connotations, and analyzing the discourse, including the preaching discourse, is knowing the messages included in the rhetorical text and knowing its purposes and goals, and the discourse is analyzed by deduction and thinking in a valuable way that indicates spirituality.

## **6-2-The Concept of Da'wah:**

Linguistically: From the root word "da'a" (to call), we say: "I called Allah, I call him with a supplication," meaning I beseeched Him with a question and desired what good He has. "I called Zayd," meaning I called him and sought his attendance. The plural is "da'at" (callers) and "da'oon," and a man is a "da'iyyah" (caller) if he calls people to an innovation or religion, The letter "ha" is added to it for emphasis (Kathir, March 2013).

### **- Dawah technically:**

Sheikh al-Islam Ibn Taymiyyah defined it as: "Dawah to God is the call to belief in Him and in what His Messengers brought, by believing in what they conveyed and obeying what they commanded (Taymiyyah, p. 158).

Another definition of da'wah is: "It is the qualified preacher's effort to convey the religion of Islam to all people, in a manner appropriate to the categories of those being called, and in keeping with the circumstances and conditions of those addressed in every time and place, according to the correct methodology" (Al-Maghdawi, 2010, p. 49).

That analysis of Islamic heritage opens an important discussion about how to engage with the past in order to build a more conscious and effective future. What you've outlined highlights a necessary distinction between transmitted heritage—which remains fixed and requires reinterpretation and understanding to extract the

rulings and objectives we need—and civilizational heritage produced by earlier generations, which is not entirely suitable for direct revival but should be studied as a historical experience full of lessons (yakoub, 2023).

## **7- Multimedia - Definition and Characteristics -**

Today, multimedia appears as a rapidly expanding and influential technological tool. It emerged not long ago, coinciding with the emergence of the World Wide Web and the widespread technological means that accompanied it.

Multimedia is a newly introduced term that refers to the combination and blending of a variety of media, such as written and spoken texts, audio, still images, animated images, video, graphics, diagrams, music, and accompanying sound effects. These media are presented in an engaging manner, enabling interaction between the presenter and the recipient to convey information (Faraj, 2019).

It can be said that multimedia presentations can be recorded or live. Recording and live presentation depend on the type and nature of the content and the skill and expertise of the presenters.

### **7-1- Key Advantages of Multimedia:**

Multimedia has many advantages and characteristics, including:

#### **- Presentation Attractiveness:**

Multimedia is attention-grabbing and can be used to present the content presented, whether presented on stage, on a platform, at a conference, or even on a blog or website.

#### **- Implanting Ideas in the Minds of Recipients:**

With its ease of presentation, simplicity of concept, and elegance of presentation, multimedia helps instill ideas in the minds of recipients from diverse cultures and traditions.

#### **- Documenting Scientific and Journalistic Material or Content, Regardless of Its Substance and Concept:**

Global news television stations such as Al Jazeera, the BBC, and Reuters have utilized multimedia to present their news content and document numerous journalistic and media materials and reports, attracting tens of millions of viewers around the world with the documentaries they broadcast.

Multimedia can be defined as a distinct set of tools, programs, and applications that combine text, images, video, and audio into a single interactive model.

### **8- Podcast - Its Concept and Characteristics:**

The concept of podcasting can be defined through the definitions that surround it. It can be said that podcasting is a term synonymous with audio blogging, and is also defined as an audio broadcast on the internet, allowing users to subscribe and access the service of listening to the audio broadcast at any time on the website. Today, podcasts are considered one of the modern digital media outlets. They consist of a collection of audio and video files that address various topics.

A series of these files can be produced to cover a broad range of aspects of the topic at hand. Today, podcasts are evolving at an astonishing rate, thanks to their unique features and characteristics that make them unique in marketing and disseminating informational, marketing, and promotional content.

Social media platforms have helped promote various podcast programs, transforming them from a purely radio-based format to new forms that combine sound, image, signals, and gestures, and employing the broadcaster's rhetorical skills. They are also distinguished by their conversational nature, which negates any formality in addressing various topics between the presenter or interviewer and the interviewee or podcast guest.

With the diversity and increasing number of podcasts, the topics they discuss have diversified, including politics, economics, investment and business, nutrition, health, technology, and news (Shafiq, 2024, p. 905). Of course, religious content with a technical interface and an integrated and interactive audio and video blogging style is the subject of this study.

#### **8-1- Features of audio and video blogging using podcast technology:**

The basic characteristics that distinguish podcasts from other new media and multimedia applications can be identified through the following:

- Podcasts allow access to the largest possible number of multimedia audiences due to the widespread availability of modern technologies, social media, and audio and video blogging applications.
- Interactive podcasts can reach listeners and audiences at the lowest possible cost, given their lower cost compared to radio and television equipment and tools.



- Acquire public speaking and presentation skills through this modern technology, learn how to engage with podcast guests, and understand the art of public speaking and voice training for the sender or source.

Podcasts are a unique tool for developing effective listening and critical thinking skills as the listening process requires focus and understanding of the content being addressed, broadening listeners' horizons, stimulating them to think creatively, and engaging with various topics.

It can be said that one of the fundamental features of interactive audio blogging is that it is today one of the essential tools for lively and interactive intellectual and cultural renewal, especially with the developments taking place in this technology.

### **9- Renewing the Dawah Discourse Through Multiple Media:**

The dynamic of renewal in the Dawah discourse is evident through a set of organized and systematic , the Dawah discourse and Renewal can be defined as:

“ Reviving the meanings of truth in people's hearts, embracing the reality of religious practice to promote adherence to the legally prescribed rules of action” (Al-Madh'uri, 2014, p34).

If we talk about renewal in the preaching discourse as an inevitable path imposed by the requirements of time and place and the necessities of the era, then we will undoubtedly face the greatest challenges facing this type of religious discourse with its societal, cultural and civilizational dimensions.

The authentic structure of the discourse can be preserved as a religious discourse through the value, beauty, and spirituality of the preaching text, and by imbuing it with a realistic aspect.

It can be said that any message or discourse, including advocacy discourse, includes two objectives:

**-The intellectual objective:** which is to inform, persuade, or guide, and is achieved in advocacy discourse.

**-The emotional objective:** which occurs when rhetorical measures are employed to arouse the listener's emotions and gain their sympathy for a goal that motivates them toward a specific behavior, or to achieve aesthetic pleasure (Turki, 2011, p. 15).

The importance of new media as tools and mechanisms for conveying religious discourse is evident through the elements of the communication and rhetorical process embedded within the details of advocacy discourse.

Multimedia has contributed to a qualitative shift in the function, content, and variety of digital texts presented to broad audiences, who are now described as digital audiences due to their direct and continuous exposure to the various contents presented through these media and platforms.

Today, podcasts are widely used and received digitally by recipients, discussing political, social, educational, religious, and other topics.

#### **10- Analysis of a podcast program on the "Thamania" platform on YouTube:**

In this part of the study, we attempt to present an applied and analytical model of a dialogue podcast program with purposeful advocacy content, combining advocacy for God with a purposeful life vision. It adopts an ethical approach based on pure Islamic values, is realistic and insightful, and elaborates on the close relationship between religion and life, and the complementary relationship between them. The "Thamania" podcast platform was chosen for this exemplary analysis.

##### **10-1- An introductory overview of the "Fenjan" podcast platform on "Thamania" Radio:**

The popular Arabic podcast program "Fenjan" has set a historic record on YouTube, with the number of views for each episode exceeding 100 million in a period of less than a year and a half. With Yasser Al-Hazimi, a certified trainer in relationship development and communication skills, in the episode "How Relationships Succeed."

The three-hour episode addressed the most important pillars of human relationships, the difference between self-love and arrogance, and how people achieve balance in their relationships, 74% of viewers were from outside Saudi Arabia, with the 25-34 age group being the most watched, and 21% watching it with English subtitles, While explanations for the episode's exceptional popularity varied, many comments from the audience agreed on the guest's acceptance and the urgent need for Arab societies to understand the dynamics of social and human relationships, the relationship with oneself, and the secrets of success (Fouad, 2024).

This historic achievement was officially recognized by the Guinness Book of World Records, thanks to its straightforward and uncomplicated approach, which made the information and advice presented seem accessible and simple to all segments and classes of society, rather than purely academic or scientific, or directive. It's worth noting that the "Finjan" podcast is a production of Thamanya Publishing and Distribution Company, and is published as part of a diverse group of podcast programs. It is considered the first Arab podcast in terms of precedence and influence, and is presented by the founder and CEO of Thamanya, Abdulrahman Abu Maleh. It hosts influential Arab figures from diverse backgrounds in an informal atmosphere on various topics, including culture, religion, history, politics, media, and other fields. The program has produced more than 329 episodes, with an average viewership exceeding one million views per episode. The program includes extended and in-depth dialogues with influential Arab figures, some of whose episodes have achieved a reach exceeding ten million views.

#### **9-2- Analyzing the Values and Discourse of the Dawah Content in the Podcast Episode "How Relationships Succeed":**

The model analysis we have of the Dawah discourse in the episode "How Relationships Succeed" by trainer and relationship expert Yasser Al-Hazimi is based on a basic premise:

The most popular episode in podcast history, "How Relationships Succeed," spanning three full hours, includes a vast amount of religious and Dawah values with a contemporary flavor, a fresh blend, and a renewed spirit. It can be said that much of its content differs from previous Dawah programs, in which religious and Dawah discourse is purely devoid of connection to contemporary problems, issues, and concerns.

This explains one of the secrets of this episode's success among the most-watched podcasts on YouTube: the focus and deep-rootedness of the Dawah and religious content, its fluidity with the recipient, and the connection of all of this to social relationships, the relationship with oneself, and the relationship with the Creator - the Almighty - without causing boredom or tedium, all within the high rhetorical intelligence of the host and the moderator To him.

To begin, we had to refer to the episode on the "Thmanyah" podcast on YouTube and watch it in full. The episode spans a full three hours of the talk show's duration. This was to monitor and analyze the content and connotations of the renewed preaching discourse through podcast technology and applications. The following was included:

**- Religious and preaching values and their types:**

The religious and preaching values presented in the "How Relationships Succeed" podcast episode can be identified through a series of repeated words and various expressions and connotations. We then explain the context of these religious and preaching values, and how they were employed with great success, through the following:

**- Table 1:**

| PERCENTAGE | FREQUENCY | ,RELIGIOUS AND PREACHING VALUES              |              |
|------------|-----------|----------------------------------------------|--------------|
| 15,56      | 28        | Man's relationship with God, and the         | <b>01</b>    |
| 3,33       | 6         | Trust and the Mission of Succession on Earth | <b>02</b>    |
| 10         | 18        | Treatment and Foundations of Interaction     | <b>03</b>    |
| 6,11       | 11        | Foundations of the Marital Relationship      | <b>04</b>    |
| 35         | 63        |                                              | <b>TOTAL</b> |

**- Analysis of the Content of the Values Included and Their Semantic Field:**

Semantic Field - Man's Relationship with God and the Impact of the Spiritual Relationship:

The talk show begins by defining man's relationship with God Almighty and the essence of the spiritual relationship with the Creator - the Almighty. The table above shows that the frequency of mentioning the relationship with God exceeds 15 percent, a percentage with significant expressive significance in terms of the following:

The program's context, at its beginning, defines the foundation of the eternal relationship from the beginning of human creation until the Day of Resurrection. It is

the relationship with God - the Almighty - and defines the essence of the spiritual relationship between man and his Creator, reflecting this sacred relationship on the life of the Muslim in general. This affirms that the origin of creation is the relationship with God first, followed by its reflection on the rest of the relationship with creation. The broad semantic field of the value of the relationship with God Almighty is evident through the expressions. Specifically, it is stated as follows:

The relationship with God comes first, servitude to God, the relationship with God affects creation, man has value in God's eyes, man is great in God's eyes, existence in this world is to fulfill God's will.

The importance of the semantic field, "the relationship with God," and the impact of this spiritual relationship on the life of the Muslim and his relationships with others, is evident within the talk show. This is achieved through the collection and classification of expressive vocabulary that captures the essence of the discourse and its expressive and implicit connotations. This is achieved by removing ambiguity in the use of these vocabulary and meanings, generating the meanings and connotations intended to be conveyed to the recipient, and providing a lexicon of precise terms for demonstration and production of meaning, which is, in essence, a discourse rooted in a religious and Islamic meaning, through which it is evident that the origin of human existence is his relationship with God and his servitude to Him.

**-The second semantic field- Trust and the reality of succession:**

The content and expressive significance of the concept of trust and the mission of succession on earth were repeated six times, representing 3.33 percent of the program's chronological duration. This came chronologically after discussing the relationship with God and defining the content of the spiritual relationship. The significance of the sequence is the explanation and interpretation of how to carry out the mission of succession and the nature of the great trust that a person bears from birth until death. Therefore, it is the mission.

The application of the spiritual relationship with God Almighty, as the creation of man was based on a dual mission: a relationship with God and a relationship with the earth within the mandate of succession, all of which flows into the reality of servitude to God Almighty.

**- Several meanings and terms have emerged that indicate this semantic field:**

Offering a trust, trusting one's body, trusting one's life, time, and money, the great trust, and the will of the one entrusted, i.e., the Creator Almighty.

- Establishing the concept of trust and succession as stated:

This is achieved through the Almighty's saying: "And when your Lord took from the children of Adam, from their loins, their descendants and made them testify of themselves, [saying], 'Am I not your Lord?' They said, 'Yes, we testify.'" (Surat Al-A'raf, verse 172).

The semantic connection between words and phrases appears as individual words within their specific context, but they have a deep and rooted semantic and expressive connection. The speaker is aware of the isolated words during the speech process, and the value of each of their elements within the discourse is determined by its position and relationship within the whole, There is a network of relationships that governs the word with other words within a single field, and between each semantic field and the rest of the other fields.

#### **- The Third Semantic Field - Treatment and the Foundations of Interaction:**

The relational network of this semantic field appeared extensively throughout the program, The author elaborated on defining the indicative meanings and delved into the values of interaction between both parties. He also defined the basis of sound and serious interaction between Muslims and non-Muslims, emphasizing the principle contained in the hadith, "Religion is treatment." He emphasized the ethical aspect of interaction, with the word being repeated 10 percent of the time during the three-hour program. The network of **-the semantic field appears as follows:**

Interaction to please God, the pinnacle of good behavior, patience and tolerance, the power of virtue, dealing with virtue, good character, and good companionship and friendship. - Establishing the foundations of good conduct and dealings with the verses and hadiths mentioned:

The Almighty says: "And do not forget graciousness between you." (Surat Al-Baqarah, verse 237).

"A believing slave is better than a polytheist, even if he pleases you." (Surat Al-Baqarah, verse 221).

"So we have no intercessors, nor a close friend." (Surat Ash-Shu'ara, verse 101).

The Prophet (peace and blessings be upon him) said: "The believer is the mirror of his brother."

Hadith: "The closest of you to me in status on the Day of Resurrection will be the best of you in character."

Hadith: "The Prophet was sitting with his companions when he took off his ring and said, 'This has distracted me from you.'"

Hadith: "Keep in touch with those who have severed ties with you, forgive those who have wronged you, and do not betray those who have betrayed you."

#### **-Fourth Semantic Field - Foundations of the Marital Relationship:**

This field appears saturated with marital values from both an Islamic and human perspective. The guest speaker provided a comprehensive overview of the foundation and nature of the marital relationship, and how it is built on a sound foundation in accordance with the divine approach. The term's occurrence rate is 6.11 percent.

#### **- The semantic network of the aforementioned field appears as follows:**

Marriage is a solemn covenant; the wife and an explanation of its meaning: "For you to find peace with her, not with her"; "There is no peace for a man except with a wife"; "Mercy in marriage comes from God"; "The soul's happiness with the wife" Establishing the foundations of marital relations with the verses and hadiths mentioned:

- "Either keep [her] in an acceptable manner or release [her] with good treatment." (Surat al-Baqarah, verse 229).

- "He created for you mates from among yourselves that you may find tranquility in them, and He has put between you affection and mercy." (Surat al-Rum, verse 21).

- The Prophet's (peace and blessings be upon him) statement to Aisha, "By God, I know when you are angry with me and when you are pleased."

- The hadith of Ibn Abbas, quoting the Prophet (peace and blessings be upon him), "Adam slept while he was in Paradise and felt lonely... So when he slept, God created Eve from his rib to keep him company."

We note that the author of the message employed a broad semantic network for the field of marital relations, linking it to the Sharia approach and the humanistic perspective, He compiled the linguistic vocabulary according to the characteristics present in each linguistic form, removing the ambiguity that hinders the

speaker or sender from using terms that appear synonymous or similar in meaning. This provides a lexicon of precise terms to denote the general concept, which plays a fundamental role in the optimal performance of the media message and its delivery to the recipient within a successful process of consensus. The sender and receiver agree on the same concepts and values, thus avoiding ambiguity or confusion.

#### - General Human Values:

General human values are evident through a set of connotations, concepts, and expressions. The program guest employed these precisely, contributing to the construction of the discourse process in accordance with the sender's pre-established objectives, in a smooth and fluid manner without conflicting with his religious and advocacy approach. These values can be identified through the following:

**Table 2:**

| PERCENTAGE | FREQUENCY | HUMAN VALUES                             |    |
|------------|-----------|------------------------------------------|----|
| 16,57      | 30        | Rules of Human Relations                 | 01 |
| 6,57       | 12        | The Influence of Social Media            | 02 |
| 26,67      | 48        | Criticism of Western Civilization        | 03 |
| 7,22       | 13        | Contractual and Employment Relationships | 04 |

#### Analysis of the Content and Implications of General Human Values:

From Table 2, we find that the most important human values featured in the program are grouped into four pillars, identified through a question-and-answer format between the moderator, or host, and the guest. The following can be observed:

#### - Rules of Human Relations:

These are rules established through a universal and legal vision, in which Islamic values blend with sound human values based on the principle of need and benefit in social and human relations, the shared interests of people, and the principle of need in relationships as a sound human nature.

The categories of public relations were identified through the frameworks within which people operate in their relationships with others. These rules were re-



peated 16 percent of the time, The speaker used familiar language without exaggeration, employing expressive expressions. His primary goal is to provide information, and his primary concern is that his expressive medium does not raise any problems for the recipient. The author of the speech developed a network of important semantic expressions through which he defined the rules and principles of human relations, considering that humans are social beings who influence and are influenced, interact with their surroundings, and fulfill their needs through them. The semantic field of the foundations of relationships can be identified through the following:

Identifying the pillars of human relations, exploitation in relationships, the absence of oversight in relationships, building relationships based on needs, living relationships, dead relationships, sick and diseased relationships, and humans as social figures in certain situations.

**- The impact of social media:**

The author of the speech reinforced the critical function in his discussion of the range of effects produced by social media. Despite the positives of this type of communication, it has isolated modern humans from reality and reinforced their level of individualism. Relationships have been disrupted by the influence of these applications, as they do not take into account the value systems of many individuals and groups. Criticism of Western Civilization:

While discussing the reality of human relations today, the author of the speech directly criticized the Western mind and the effects of Western civilization, which, according to him, has produced a great deal of waste. He spoke of the confusion of contemporary man, and, in his critique of secularism, mentioned its attempt to unify the Western model over the world, as well as the influence of Western philosophers and thinkers who came and created the fundamental concepts upon which the Western mind is based today, He discussed how the philosopher Nietzsche expressed the "death of God," a rational argument presented by the author of the dialogue as an expression of the dissolution of divine religion and its replacement with the humanistic religion endorsed by the writings of the Western mind since the fall of the Church and the rise of this mind on its ruins. He also criticized the materialistic philosophy that weakened human nature, and he elaborated

on freedom in its materialistic concept, which has become synonymous with freedom of the body and freedom of absolute action, and with individualism and utilitarianism devoid of humanity. - **Contractualism and Employment Relationships:**

The concept of contractualism was identified as 7.22 percent over the course of the program. It is considered sound in some aspects of relationships and is often referred to in times of disputes and crises, especially those related to the enforcement and application of the law. However, according to him, it is poor in its human aspect and is depriving societies of some of its values, particularly in Arab and Islamic societies, He considered it a relic of Western civilization in some aspects because it strips people of value and principles. However, contractualism can be resorted to in its contexts without compromising the human essence, emphasizing that the world today is rife with contractualism and excessive legalism.

He also spoke about employment relationships in the labor market and in jobs, clarifying the foundations of this type of relationship, which is based on the principle of respect and increased productivity. He divided this type of relationship into temporary relationships, old relationships that are renewed, and others that end with the expiration of the employment contract. In this context, it can be said that the message's author has deliberately created or constructed new meanings, or altered and replaced old meanings. These meanings, among other things, lead to the unification of individual behavior through the recipient's acceptance of the message's meaning, re-clarification of the message in the recipient's mind, or the revelation of its truth.

**- Self-related values:**

Self-related values can be identified through Table 3:

| PERCENTAGE | FREQUENCY | SELF-RELATED VALUES                |           |
|------------|-----------|------------------------------------|-----------|
| 12,78      | 23        | Skill Development                  | <b>01</b> |
| 13,33      | 24        | Psychosocial Illnesses             | <b>02</b> |
| 9,44       | 17        | Reconciliation and Self-Acceptance | <b>03</b> |

Through the semantic analysis of the values and meanings in Table 3, the most important expressions and connotations created by the speaker can be identified. The following can be analyzed:

The guest of the interview spoke about what he called "self-marketing" in the social market and expressed the importance of skills in building the self, as these skills reduce the individual's need for others. Twelve percent of the expressions expressed the positioning of this value within the dialogue program. A significant network of expressions emerges within the field of skill development, including:

Self-strengthening, relationships as part of the self, confidence, the difference between confidence and arrogance, awareness, entitlement, knowledge of rights and limits, knowledge and skills affect relationships, and a sense of entitlement.

As for the negative aspects and gaps that can afflict an individual's self, the speaker identified them as ego inflation and self-inflation, arrogance, excessive hesitation, fear of experimentation, self-contempt, loss of norms, etc.

The discussion addressed the negative aspects of the human self in the context of addressing the psychological and social imbalances and crises that can befall an individual due to the influence of reality and interactions with others. He mentioned a number of psychological and social illnesses, representing 13.33 percent of those affected in the dialogue program, which he described as affecting people when interacting with reality and with others. These include: individualism and isolation, lack of skills, lack of real-life communication (replacing it with virtual communication), lack of social awareness, shyness, and fear of experimentation. He presented realistic solutions for addressing these imbalances, including: increasing knowledge and skills, a sense of entitlement, strengthening oneself, embracing experimentation as a form of self-discovery, addressing contempt with acceptable self-praise, and knowing one's limits and developing one's capabilities. The speaker focused on reconciliation and self-acceptance, representing 9.44 percent of those affected, emphasizing the importance of development and accepting the hostility of others in the context of success, as this is inherent in social relationships. The program's guest succeeded in assembling the network of relationships within this field and other semantic fields, i.e., identifying vocabulary directly related to the field term and indicating its meaning. This serves to firmly reinforce the presence of the main term within the text of the circulating discourse, as it highlights the primary

meaning intended to be conveyed, which indicates the semantic and moral content and values around which the field term revolves.

In conclusion, this analysis can be said to demonstrate that semantic analysis in general relies on groups or fields that help highlight various semantic issues, such as synonymy and antonymy, homonymy, and multiple meanings. It also highlights the linguistic and non-linguistic context (i.e., social context) and distinguishes between direct and indirect meaning.

### **9-3 - General technical observations regarding the flow of the talk show podcast:**

- There was no tagline at the program's introduction, perhaps due to a lack of professionalism in the production.
- The beginning of the dialogue and the program's introduction were extracted from later speech in one of the program segments. It would have been more appropriate to begin by introducing the interviewer, the program host, the episode's special guest, and the topic of the dialogue.
- The absence of visual and musical effects was due to the committed personality of both participants, but this was compensated for by the fluidity of the dialogue and the laughter generated by the rapport between the interviewer and the guest.
- The program's décor was calm and unfussy, with indirect backlighting. The interviewer's session was informal and comfortable, while the guest's session was formal and open to receiving and responding to questions directly.

-Both participants were highly skilled in verbal and visual communication and dialogue, thanks to their combined experience and skills, and the program host's ability to manage the dialogue smoothly and fluidly, As for the guest, some aspects of his personality dominated the dialogue, expressing his committed and balanced personality, his Islamic and missionary vision, and his combination of religious knowledge, knowledge of the art of relationships, and his skills, along with his diverse life experiences.

The program concluded with thanks and gratitude to the guest speaker, a soothing soundtrack, an introduction to the program's production team, and an ex-

change of smiles reflecting the sense of satisfaction felt by both parties, It was described as a beautiful and spontaneous encounter, unexpected in some aspects and expressions, and the positive impressions generated were expressed.

#### **10- Study Results:**

The main findings of this study can be summarized as follows:

- Podcasts are one of the most powerful tools of expressive and multi-media technology, given their ease of downloading and review, and their built-in interactivity.
- According to the renewal approach, it is preferable to frame the preaching discourse with modern artistic and technical forms, given their widespread reach and impact on the audience.
- Podcasts transcend local and regional boundaries, enhancing the levels of reception and interaction with the preaching discourse on the widest possible scale, among Muslims and others.
- Dawah discourse is rooted in the details of relevant and influential human issues, These vital issues can be rooted in a value-based and religious perspective and interpreted according to a religious, legal, and dawah vision.
- The moral and expressive connotations of dawah discourse must take into account the conditions and levels of the recipients and align with their experiences within the cultural and social contexts of their reality.
- Dawah discourse can blend with contemporary and humanitarian discourse on the fundamental issues of contemporary man, in a fundamental synthesis and a deeply rooted intellectual fabrication by thinkers, preachers, and those with expertise and skills.

#### **11 - Conclusion:**

In conclusion, this study demonstrates that religious and advocacy values are deeply embedded and fully realized within the podcast of the talk show "How Relationships Succeed", Through the development of this distinguished program, we can conclude that religious and advocacy discourse can take root and become established in multimedia talk shows that explore the foundations of life's rules and the experiences and skills that intertwine religion and life.

Islam is a comprehensive way of life, and the program demonstrates that life values can be rooted in the Islamic curriculum and religious vision, which requires

only some new skills and methods. A renewed religious discourse is one that flows with new and innovative tools, without classifying religion and life as separate or parallel. Today, renewing the preaching discourse is a fundamental and important dynamic process. It requires a change in some of the forms and frameworks through which the preaching discourse is presented to Muslim masses and others.

This requires that this discourse keep pace with successive contemporary concepts and values, and keep pace with the cultural trends, the changes of the times, and the new developments and challenges of the age, as defined in Islamic terminology. Thus it is argued that establishing deep religious values through various technological applications can bring about change or renewal in many concepts and visions that have not previously been renewed, or in those new values that have not yet been considered within the Islamic and Sharia perspective. Indeed, it is possible to root contemporary concepts within a balanced Islamic vision, and to explore their interpretation from a Sharia, scientific, and humane perspective.

It is also possible to apply the concepts of preaching to many contemporary problems, and to apply these concepts and values to the reality of contemporary man in a way that does not separate religion from life, and between man and the nature with which God created him, in accordance with the Almighty's saying, "The nature of Allah upon which He has created mankind. There is no change in the creation of Allah. That is the right religion, but most people do not know." (Surat Ar-Rum, verse 30)

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