CDA in Framing Religiosity and Critical Thinking: *The Indah G Show* Featuring Cinta Laura Podcast

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Abstract: This thesis examines discursive strategies in the podcast episode *Lack of Critical Thinking Skills in Indonesian Society Ft. Cinta Laura Kiehl* on *The Indah G Show* YouTube channel. The episode discusses critical thinking as lacking in Indonesian society due to factors like language skills, economic conditions, religiosity, and collectivist culture. However, research on the link between religiosity and critical thinking remains limited. This study focuses on how religiosity, as mentioned in the podcast, influences critical thinking. Using a qualitative descriptive approach, this research applies Critical Discourse Analysis (CDA) to examine the podcast's discursive strategies. The findings reveal that *The Indah G Show* frames religiosity and critical thinking through problematization, critique of religious education, delegitimization of religious leaders, highlighting religious intolerance, linking religious thought to social stagnation, and rhetorical questioning. The discursive strategies identified include generalization and cultural comparison, rhetorical questions, critique of religious authority, memorization versus understanding, euphemism, and personal narratives. *The Indah G Show* podcast employs multiple strategies across textual, discursive, and social dimensions to frame religiosity as a potential barrier to critical thinking. The study aims to explore how these two topics offer insights into this specific aspect of the broader issue.

Keywords: Critical Thinking; Discourse; Discursive Strategies; Podcast; Religiosity.

1. Introduction

Both religiosity and critical thinking skills are important to face daily problems, especially in Indonesia. Through examining a podcast titled *Lack of Critical Thinking Skills in Indonesian Society Ft. Cinta Laura Kiehl*, this study examines the discursive strategies framing religiosity and critical thinking using Critical Discourse Analysis (CDA) as an approach. Critical discourse analysis is a tool to convey meaning, to express ideas, and to shape public opinion. According to Alsaraireh et al. (2020), discourse is a written or in-person conversation on a subject and also refers to communication in writing or speech. According to Blommaert (2005), discourse gives our surroundings social and cultural significance. In short, any kind of information influences how we perceive the world.

According to Rime et al. (2022), a podcast is a portion of episodic, downloadable or streamable, mainly spoken audio content that is made by anyone and distributed online. It can be listened to at any time and from any location. The Indah G Show podcast hosted by Indah Gunawan who brought topics related to political, social, gender issues, and others. Connecting religiosity with critical thinking skills is controversial, looking at the fact that there is a trending topic about low human resources or *"SDM rendah"*. As third culture kids, Indah G and Cinta Laura want to contribute to Indonesia's education through sharing their wider views of Indonesian society. Some facts that are mentioned in the podcast episode, according to them, barrier the ability to increase critical thinking skills, and religiosity cannot be separated from that. The writer finds the urgency to study this correlation between religiosity and critical thinking by analyzing the discursive strategies

employed in the podcast *Lack of Critical Thinking Skills in Indonesian Society Ft. Cinta Laura Kiehl by* applying CDA as an approach.

In the podcast episode, Indah and Cinta quoted that the IQ of Indonesian people is below the global average, at 92,64 tested in 2023. UNESCO Institute for Statistics stated that Indonesia is ranked 100th from 208 counties with a low literacy rate at 95.44% (Indrasari, 2024). Higher-order thinking abilities like critical thinking are essential for handling complexity, change, and uncertainty (Sala et al., 2020). Instead of merely taking ideas from the outside without giving them careful thought and analysis, critical thinking involves reflection (Bezanilla et al., 2019; Maryani, 2024). Critical thinking is necessary in making decisions by ourselves without depending on other people's ideas. The problem in Indonesia is, the majority of people are quick to move towards assumption and they also tend to refuse to discuss an issue or problem. The podcast host stated "Indonesian people are very good at being told what to do but they cannot figure out how to do shit for their own selves." (The Indah G Show, 2024).

Religious factor is the theme that brought up the most in the first half of the podcast by Indah and Cinta. Following the customs of a specific religious group is a component of religiosity (French et al., 2008). The relationship between religiosity and critical thinking skills in Indonesian society is a controversial and relevant topic to discuss. The writer decided to utilize discourse to employ discursive strategies within a podcast episode due to the variation of framing strategies used by the speakers in the podcast. Podcasts offer entertainment style in sharing opinions with the public to make the information easily indulged by the listener. The Indah G Show's podcast raises various themes that are relevant to today's society. Different perspectives between the host and the guest stars drove the audience to delve into the complexities of the podcast's topic. Critical discourse analysis applied in this correlation to academically critique social issues that Indonesian people faced in contemporary society.

This research is trying to answer two questions as follows: (1) What discursive strategies are employed in The Indah G Show podcast to construct the relationship between religiosity and the lack of critical thinking skills? (2) How are the textual, discursive, and social dimensions of the podcast *Lack of Critical Thinking Skills in Indonesian Society Ft. Cinta Laura Kiehl?*

This study significantly contributes to the fields of linguistics and discourse. Through critical discourse analysis, the discursive strategies that are being extracted from The Indah G Show's podcast featuring Cinta Laura provide a deeper understanding of how language is used to express concepts, create meaning, and influence public opinion. New perspectives in this area can be gained by examining the discourse surrounding the religious beliefs of the Indonesian society and relating it to critical thinking skills. Additionally, this study should improve the reader's comprehension of how societal issues are portrayed in the media. The reader is supposed to promote their knowledge of societal problems.

2. Preliminaries or Related Work or Literature Review

This section outlines the key concepts and theories that frame the study, particularly focusing on Critical Discourse Analysis (CDA), discursive strategies, podcasts as media, critical thinking, and religiosity.

Critical Discourse Analysis (CDA)

CDA is an approach to studying how language reflects and reinforces power, ideology, and social structures. According to Fairclough (2001), CDA examines language use in context, considering its impact on society. This study applies Fairclough's three-dimensional model—textual, discursive, and social analysis—to explore how language in the podcast constructs meaning.

Discursive Strategies

Discursive strategies refer to the linguistic methods used to influence meaning and shape opinions. Van Dijk explains these as moves used by speakers to represent ideologies, position themselves, or persuade audiences—making them essential tools for analyzing spoken texts like podcasts.

Podcast as Media

Podcasts are digital audio or video programs available online. They offer informal yet influential platforms for discussing societal issues. *The Indah G Show* is selected for its relevance and public engagement, especially in addressing critical thinking and religiosity.

Critical Thinking

Critical thinking involves objective analysis and reasoned judgment. It requires openness to diverse perspectives and resistance to blindly following ideas. In the podcast, lack of critical thinking is linked to cultural and religious influences in Indonesian society.

Religiosity

Religiosity refers to individuals' religious beliefs, practices, and affiliations. It plays a major role in shaping values and behavior in Indonesia. The podcast critiques how strong religious adherence may sometimes hinder open discussion and critical thought.

Previous Research

This section reviews studies that have analyzed discursive strategies and critical discourse in various media, especially podcasts and online content. These prior works provide insight into relevant methodologies and themes, while also highlighting the gap that this current study seeks to address.

Arsil (2024) – *Analisis Wacana Kritis Podcast Ruang 28 Episode Mencari Pemimpin Ideal di Indonesia Hanya Omong Kosong*
This study applied Fairclough's CDA model to analyze political discourse in a podcast episode. It focused on how language constructs public expectations and critiques political leadership. Although the themes differ, the methodology aligns with the present study, demonstrating the use of CDA to analyze spoken digital media.

Margaretha et al. (2024) – *Pedagogy of Freedom: Van-Dijk's Socio-Cognitive Discursive Analysis on Nadiem Makariem's Endgame Podcast*
This research employed Van Dijk's socio-cognitive approach to examine the educational ideology behind the "Merdeka Belajar" policy. The study highlighted how discourse can be used to promote government narratives. It shows the usefulness of CDA in exploring how speakers strategically construct messages in podcast formats.

Syahriyani et al. (2021) – *Discursive Strategy of the Relationship Between Islam and Democracy in the NYT's Room for Debate*
This study explored how religion and democracy were discussed in online opinion columns. It identified persuasive strategies and the audience's responses. While it focused on written texts and international media, it informs the analysis of religious discourse, which is central to the current study.

Mohammed (2024) – *Unveiling Discursive Strategies and Ideologies: A CDA of Migration Discourse in Turkish Newspapers*
This research used Reisigl's model to analyze how immigrants were represented in the media. The study examined linguistic choices, argumentation, and ideological framing—demonstrating how discourse can reflect and reinforce societal power relations.

Theoretical Framework

The study adopts Fairclough's three-dimensional CDA model to analyze the podcast: (1) **Textual dimension** – analyzes vocabulary, tone, and grammar. (2) **Discursive dimension** – explores how meaning is shaped through interaction and ideology. (3) **Social dimension** – interprets how the discourse reflects and influences Indonesian society.

3. Proposed Method

The study adopts a qualitative descriptive approach, utilizing Critical Discourse Analysis (CDA) as the primary analytical framework to examine the podcast's discourse. The method of this study is descriptive qualitative, according to Sukmadinata (2010), qualitative research is research that is purposed to describe and analyze a phenomenon, event, social activity, behavior, belief, perception, individuals or groups' thought. CDA as a domain of critical applied linguistics explores the relationship between language, power, and ideology is a crucial focal point (Tavakoli, 2013). Wodak and Meyer (2009) stated that critical discourse analysis is basically interested in the analysis of "opaque" as well as "transparent" structural relationships manifested in language use. CDA explores language, power, and ideology within discourse

(Fairclough, 2001). CDA offers a way of critical thinking rather than one single path to carry out a research project as the approach does not "have a unitary theoretical framework" (Van Dijk, 2001)

Using Critical Discourse Analysis (CDA) as the main analytical framework, the study takes a qualitative descriptive method to analyze the discourse in the podcast. According to Sukmadinata (2010), qualitative research aims to describe and analyze a phenomenon, event, social activity, behavior, belief, perception, or the thoughts of individuals or groups. This study employs a descriptive qualitative methodology. A key focus of CDA, a branch of critical applied linguistics, is the interaction between language, ideology, and power (Tavakoli, 2013). According to Wodak and Meyer (2009), the main focus of critical discourse analysis is the examination of both "opaque" and "transparent" structural links that are expressed in language use. CDA investigates discourse's use of language, power, and ideology (Fairclough, 2001). Since CDA does not "have a unitary theoretical framework," it provides a method of critical thinking as opposed to a single methodology to conduct a research project (Van Dijk, 2001).

In this study, the author applies Norman Fairclough's technique to conduct a systematic analysis of the discourse by identifying the discursive strategies used in the podcast. The transcript from The Indah G Show YouTube channel is used as the research subject. The aim of implementing Fairclough's three-dimensional approach is to discover the social background in the relationship between religiosity and critical thinking skills in Indonesian society. CDA offers a robust framework for examining the connection between language, power, and ideology in discourse. This approach enables researchers to detect and analyze how language is employed in the podcast, as well as illustrate how the construction of religion influences critical thinking development in Indonesia. Through critical discourse analysis, the author develops a more comprehensive and critical understanding of language's role in shaping the perception and understanding of religiosity and critical thinking in Indonesian society.

This study's analysis approach addresses a number of important topics. First, the textual dimension focuses on the language used in the podcast episode, including the speakers' choice of words, vocabulary, tone, structure, and style. Second, the discursive dimension examines how the podcast's discourse reflects social, political, cultural, power, and ideological constructs. Third, the social dimension underlines how the podcast can impact Indonesian public opinion about religious beliefs and critical thinking issues, as well as how the podcast was created in light of the social reality of the Indonesian people.

4. Results and Discussion

This part provides the results and discussions from the analysis of *Lack of Critical Thinking Skills in Indonesian Society The Indah G Show ft. Cinta Laura Kie*hl podcast. The results found seven discursive strategies, while the discussion analyzed the podcast with Fairclough's three-dimensional approach that is implicitly present.

Results

The podcast employs multiple discursive strategies to construct the relationship between religiosity and the lack of critical thinking skills in Indonesia. The discursive strategies include:

Problematization (Framing religion as a challenge to critical thinking)

Data 1
Cinta: "I feel like dangerous people read holy scripture not from its original form."
(01:38 - 01:45)

Indah: "Do you not see that there is an issue when we are a country that is built on religious diversity, and at the same time, we are taught to first and foremost view ourselves through what religion we are associated with?" (44:14 - 44:30)

This strategy presents religious beliefs as potentially problematic when they are mindlessly followed without critical analysis. The hosts raise concerns about how religious beliefs can prevent people from having access to various perspectives, which can result in closed-mindedness and inflexible thinking.

Generalization and Cultural Comparison (Contrasting Indonesia with other countries to highlight weaknesses)

Data 2
Indah: "I cannot think of any society today on earth that is both very high in religiosity and also has a very strong education system that promotes critical thinking." (35:47 - 36:26)

Cinta: "In countries where religion is not prioritized, they have done a very good job of separating religion from state." (38:28 - 38:38)

Here, the claim that religiosity has a negative association with critical thinking and intelligence is supported by generalization. The speakers make the argument that societies with less religious influence typically have stronger educational systems and greater critical thinking abilities by contrasting Indonesia with Western or secular countries.

Use of Hypotheticals and Rhetorical Questions (Encouraging the audience to question assumptions)

Data 3
Cinta: "What if we are only reading what has been modified over thousands of years?" (02:02 - 02:07)
Cinta: "Are we really reading what was originally written?" (01:48 - 01:51)

The speakers invite the audience to consider the validity and influence of religious teachings by asking questions rather than making declarative judgments. This rhetorical device challenges audiences to think about the accuracy and ambiguity of faith-based knowledge.

Critique of Religious Authority (Challenging the credibility of religious leaders)

Data 4
Cinta: "Sometimes even those who guide them in that religion don't know what they're talking about." (23:13 - 23:18)

Cinta: "Religious leaders end up spreading false information to put themselves in power."
(23:24 - 23:43)

The strategy criticizes religious leaders by implying that some misuse religion for their own motives and keep members from becoming independent thinkers. The speakers suggest that blind faith in religious leaders may discourage critical thinking.

Emphasizing Memorization Over Understanding (Arguing that rote learning hinders critical thinking)

Data 5
Cinta: "There is a correlational study that shows memorizing a language without understanding it decreases IQ." (32:23 - 32:35)

Indah: "That's why Indonesians are good at following orders but struggle to think independently." (31:32 - 31:40)

The speakers connect a lack of critical thinking abilities to religious memorizing, such as rote learning of holy scriptures. This argument supports the claim that traditional religious education weakens logical reasoning and problem-solving abilities by emphasizing obedience over analysis.

Euphemism and Mitigation (Softening controversial statements to avoid backlash)

Data 6
Cinta: "I am not saying that it's about this religion or that religion, but rather about holding onto certain beliefs in a way that limits self-actualization." (22:40 - 22:59)

Indah: "I respect that Indonesia prioritizes religion, but at the same time, we must acknowledge the problems it presents." (43:30 - 43:53)

The speakers moderate their criticism of religion by pointing out that it is not the faith itself that is to blame, but rather the way it is practiced. This raises questions regarding how religion affects one's capacity for independent thought while preserving diplomatic language.

Personal Narratives and Anecdotes (Using personal experiences to reinforce credibility)

Data 7
Cinta: "Three years ago, I did a speech on radicalism and terrorism at the Ministry of Religion… My manager was scared we'd get stoned to death." (14:54 - 15:25)

Cinta: "When I was growing up, I learned about multiple religions, and I think that shaped my ability to think critically." (33:25 - 33:55)

In order to increase the relatability and credibility of their views, the speakers draw on personal experiences. They emotionally engage the audience while strengthening their views about religion and critical thinking by telling experiences about their education, religious experiences, or unpleasant occasions.

Discussion
Fairclough's three-dimensional model (textual, discursive, and social dimensions) is implicit in the result above, but it has not been explicitly constructed using his framework.

Textual Dimension – Language Features in the Podcast
The analysis discovers diction and phrase selection, such as: (1) The phrase *"latching onto a belief system"* implies dependence. (2) *"False information being spread by religious leaders"* → Presents religious leaders as barriers to critical thinking. (3) *"Good at following orders but struggle to think independently."* → Associating rote memorization with a lack of critical thinking (4) It examines rhetorical questions, such as *"Are we really reading what was originally written?"* are used to gently create doubt on religious beliefs. (6) One strategy to soften contentious remarks is to use euphemism and mitigation *("It's not about the religion itself but about how it's practiced").*

Discursive Dimension – Discursive Strategies in Interaction
The analysis finds discursive strategies used in the podcast, such as: (1) **Problematization** *("Religious identity is framed as restrictive.").* (2) **Cultural comparison** *("Education systems are typically weaker in religious societies.")* (3) **Delegitimizing religious leaders** *("False information is spread by religious leaders.").* (4) **Rhetorical devices** *("Encourage the audience to question their assumption.").* (5) **Narratives and anecdotes** *("Credibility is reinforced by personal experiences.").*

Delegitimizing Religious Leader
Cinta: *"Spreading false ideals to make themselves feel empowered and also to put themselves in power, very selfish and only care about themselves but "use God" to validate everything."*
Because religion holds great importance in Indonesian society, those who claim to have understood specific religions make use of God to legitimize whatever they say. Even though these individuals who declare to be religious leaders are aware that what they are contributing to society is incorrect. But they continue to do so, because it provides them the ability to govern society. These leaders offend religion, and blasphemy is promoted without societal knowledge. People can no longer distinguish between what is right and what is wrong based on their faith, because the religion itself is distorted. It has led to the breakdown of a society as we can observe in Indonesia.

Rhetorical Devices

Cinta: *"Are we really reading what was written 1400 years ago?"*

The podcast's speakers encourage audiences to challenge their ideas about the holy scripture. As previously said, when certain authorities exploit religion for their own benefit, one of the tools they use is the holy book, which must also be questioned. Holy scriptures from different religions may have been standardized in a variety of ways. This rhetorical question is a method to trigger the audience's critical thinking skills. By questioning the beliefs that Indonesian people held, it caused them to distrust the structured beliefs established by religious leaders. Questioning one's beliefs can lead to mind liberation.

Narratives and Anecdotes

Indah: *"We have the mental space to be able to critically think because we're not so busy worrying about all the other things (basic necessities)."*

The speakers both agree to have the privilege to be able to critically think. Both compare themselves to the majority of Indonesian people who are struggling economically. As a result of this statement, Cinta responded to the host's question on the main reason people in Indonesia lacked critical thinking skills. Cinta prepared her response to that question by laying the basis for why Indonesians maintained particular belief systems without screening such ideas "a lot of Indonesians are poor, in order to survive and latch on to life, they hold on to …. a certain belief system" (The Indah G Show, 2024). This particular belief system, which stems from religious leaders that misled the Indonesian people, gave power to those who claimed to be religious leaders. The Indonesian people's inability to think critically led them to believe anything these leaders said without defining whether it was true or not within the religion. Because religion has been hijacked by powerful people, they now use God to rule over the lower levels of society in order to enrich themselves. Indonesian people appreciate and value religion; they follow those who "claim" to bring it and excel at it.

This brings us back to Cinta's statement at the starting point , Indonesian people are constantly preoccupied with meeting basic needs, and the writer concluded that they lack the ability to allocate time to studying their religion. Indonesian people have a convenience culture, thus they feel secure by relying only on religious leaders to advise them on how to deal with life's difficulties, without considering what those leaders ordered them to do, and then blindly following their instructions. In other words, Indonesians do not have the freedom to think for themselves or even self-actualize.

Social Dimension – Broader Societal Context

The analysis finds social context in the podcast, such as: (1) The podcast's discourse is evaluated in relation to Indonesia's religious and educational systems. (2) The discussion about rote memorization versus critical thinking is related to larger concerns regarding Indonesia's education system. (3) The comparison to secular countries portrays religion as a potential hindrance to societal growth. (4) The political dimension of religion in Indonesia is addressed (*"In countries where religion is not prioritized, they have done a better job of separating religion from the state"*).

Memorization in Indonesia's Education System

Indah: *"My friend told me it's because of the religious education that is often incorporated, "often" not all the time but often incorporated into most Indonesian education systems."*

Indah and Cinta looked at Indonesia's school system, which is based on memorizing. They highlight the religious belief system, which is frequently incorporated into the educational system. This is why, in their perspective, it is terrible. Cinta went on to remark that a study found that learning a foreign language lowers IQ, but she retorted with "I'm not saying don't memorize the Quran guys!...but my suggestion is if there is no Indonesian translation, learn Arabic!" to avoid causing conflict within one religious group.

Cinta persuades audiences to learn Arabic and afterwards memorize the Qur'an. In order to truly understand a language, a person must first memorize it. In Bloom's taxonomy (Main, 2023), memorizing is the first phase, whereas comprehending is the second among six processes in objective learning. Furthermore, the most effective technique to learn a foreign language is to practice using the language, which may be found in memorizing; however, this requires repetition. On the other hand, the belief that memorizing holy text verses lowers IQ is linked to Indonesia's education system.

Separating State From Religion

Cinta: *"In countries where religion might not be prioritized, I think they've done a very good job of separating religion from state."*

According to Cinta, Indonesia is making a mistake by combining religion and politics. She highlights countries that do not stress religion, whereas Indonesia values religion to its core, according to Pancasila's first tenet, "Belief in the one and only God". The separation of religion and politics originated in the Western civilization. History records that European and Russian monarchs used religion to exploit people. They carried out this plan using religious leaders, institutional institutions (such as churches), and sacred scripture. Religion was exploited incorrectly by the westerners back then, resulting in a confrontation between intellectuals and religious people.

Finally, they came to the opinion that religion should be separated from the state, a concept known as secularism. Today, secularism serves as the foundation for the capitalist ideology. This concept did not reject religion or allow it to interfere with life; rather, it simply detached it from it (an-Nabahani, 2002). Indeed, Indonesia has become a secular republic with the establishment of the Ministry of Religion. Religion has its own ministry, indicating that it is separate from the state. However, the country of Indonesia provides this as part of its governmental system. In actuality, Indonesia's Ministry of Religion only covers one religion: Islam. Cinta and Indah also stated that this country is based on Bhinneka Tunggal Ika and is not just for the majority of population (The Indah G Show, 2024).

5. Conclusions

The podcast employs multiple discursive strategies to construct the relationship between religiosity and the lack of critical thinking skills in Indonesia. The discursive strategies include, Problematization (framing religious influence as a challenge to critical thinking); Generalization and Cultural Comparison (Contrasting Indonesia with other nations to highlight issues); Rhetorical Questions and Hypotheticals (Encouraging doubt and questioning); Critique of Religious Authority (Challenging the credibility of religious leaders); Memorization vs. Understanding (Associating religious learning with rote memorization); Euphemism and Mitigation (Softening critiques to avoid controversy); and Personal Narratives (Using lived experiences to reinforce arguments). By utilizing these discursive techniques, The Indah G Show presents religiosity as both a foundational and problematic aspect of Indonesian society, suggesting that critical thinking development requires a balance between religiosity and critical thinking skills.

This study has analyzed how The Indah G Show podcast constructs the relationship between religiosity and critical thinking in Indonesia through Fairclough's three-dimensional model that is used implicitly in the research finding section: (1) At the textual level, the podcast strategically employs linguistic nuances to subtly challenge religious thinking. Through phrases like *"latching onto a belief system,"* the discourse portrays religious adherence as a form of dependency. Rhetorical questions such as *"Are we really reading what was originally written?"* serve as sophisticated tools to invite critical reflection, allowing audiences to question religious teachings without direct confrontation. The speakers use euphemistic language, strategically noting that *"It's not about religion itself but how it is practiced,"* which enables a nuanced critique that softens potential resistance while maintaining a critical perspective on religious influence. (2) At the discursive level, the podcast constructs its argument through problematization, generalization and cultural comparison. By contrasting Indonesia with secular nations and relating cognitive limitations to religious education's rote memorization, the speakers highlight how religious education potentially constraints critical thinking capabilities. (3) Delegitimization of religious leaders as intellectual barriers becomes a central concern. Personal narratives and carefully selected anecdotes are woven into the discourse, enhancing the speaker's credibility and making the discourse more persuasive and relatable to the audience. (4) At the social level, the podcast's discourse extends beyond individual critique to engage with broader societal structures and ideological tensions inIndonesia. By exploring religious influence in education, the speakers tap into ongoing national debates about faith's role in shaping collective identity and intellectual development. The critique resonates with deeper societal concerns about misinformation and power dynamics within religious institutions. Importantly, the argument suggests that Indonesia's struggle with critical thinking is deeply rooted in its religious framework, connecting contemporary educational challenges to historical and political discussions about secularism and governance. This approach

challenges dominant beliefs, encouraging a comprehensive re-evaluation of existing religious and educational practices.

Critical thinking is not inherently opposed to religious belief, but requires a deliberate, reflective methodology that encourages questioning, self-reflection, and an openness to challenging established narratives. The podcast suggests that meaningful intellectual growth in Indonesia necessitates a transformative dialogue that respects cultural and religious contexts while simultaneously promoting rational inquiry.In conclusion, The Indah G Show employs a variety of discursive methods that covers textual, discursive, and social dimensions to frame religiosity as a potential barrier to critical thinking. The findings imply that, while religion remains an important part of Indonesian society, building a balance of faith and rational inquiry is crucial for intellectual and social development. Future research ought to examine how similar discourses occur in different media contexts and how audiences interpret such critiques in Indonesia's changing socio-political landscape.

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