

## DELIBERATIVE RHETORIC IN WOMEN'S MINDSET NARRATIVES: A RHETORICAL ANALYSIS OF SUARA BERKELAS PODCAST EPISODE #67

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**Abstract :** The rapid proliferation of digital audio-visual platforms has created new public spheres in which persuasive discourse about women's empowerment circulates at an unprecedented scale. This study examines the deliberative rhetorical strategies deployed in the women's mindset narrative presented in episode #67 of the Indonesian YouTube podcast Suara Berkelas, featuring guest speaker Lavina Sabila. Guided by Aristotle's tripartite model of persuasion ethos, pathos, and logos the study adopts a descriptive qualitative method with rhetorical analysis applied to the full 52-minute 29-second podcast transcript. Data were gathered through systematic observation and documentation, and analysed using Miles and Huberman's interactive model alongside triangulation of sources, techniques, and time. Findings reveal that ethos is established through Lavina's professional credibility as founder of Inong Carong and lived experiential wisdom; pathos operates through emotional resonance with gender stigma and personal vulnerability; and logos is constructed through rational arguments regarding financial independence and skill mastery as antidotes to fear. The coherent interplay of these three pillars constitutes effective deliberative rhetoric that orients female audiences toward transformative cognitive and behavioural change. This study fills a gap in scholarship on podcast rhetoric that has remained predominantly masculine in orientation.

Keywords: Deliberative Rhetoric, Suara Berkelas Podcast, Women's Mindset, Ethos, Pathos, Logos

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## Introduction

The contemporary digital media environment has fundamentally restructured the conditions under which public discourse is produced, disseminated, and received. Among the most consequential developments within this restructuring is the emergence of the podcast as a dominant format for substantive intellectual and social conversation. Broadly understood as an episodic series of digital audio or audio-visual content delivered through streaming or subscription platforms, podcasts have grown from a niche technological experiment into a globally pervasive medium that commands audiences numbering in the hundreds of millions (Rime, Pike, & Collins, 2022). In Indonesia, this trajectory is particularly pronounced: as of January 2023, the country ranked fourth globally in terms of YouTube viewership, with approximately 139 million active users engaging with audio-visual content that increasingly includes podcast-format programming (Rime et al., 2022). The platform's subsequent addition of a dedicated podcast menu further signals the degree to which podcast content has become structurally integrated into the digital media habits of Indonesian audiences (Kurniawan et al., 2024).

The appeal of the podcast format derives from a confluence of attributes that distinguish it from both traditional broadcasting and text-based digital media. Podcasts offer a combination of accessibility, portability, personalization, and affective intimacy that positions them as uniquely suited to the delivery of nuanced, emotionally resonant content on topics that might otherwise resist mainstream platformization (Hutabarat, 2022). Unlike the visual spectacle of video content or the detached formality of written journalism, the podcast voice creates a parasocial relationship between host, guest, and listener that facilitates a peculiarly direct form of communicative engagement. This quality renders the podcast an especially productive site for the exercise of rhetorical influence that is, for the deployment of communicative strategies designed to persuade audiences to adopt particular perspectives, values, and courses of action (Yubiantara & Retnasary, 2020).

Within the theoretical tradition of communication studies, the form of persuasion most directly concerned with orienting audiences toward future decision-making and collective action has long been identified as deliberative rhetoric. Distinguished from forensic rhetoric, which adjudicates past actions, and epideictic rhetoric, which celebrates or censures the character of individuals, deliberative rhetoric directs its argumentative energy toward the evaluation of future policies, behaviours, and choices in terms of their anticipated benefits and costs (Chandra, 2023). As West and Turner's canonical formulation has it, the effectiveness of deliberative rhetoric is inseparable from the strategic deployment of three foundational pillars of Aristotelian persuasion: *ethos*, the speaker's constructed credibility and moral character; *pathos*, the emotional and empathetic dimensions of the communicative encounter; and *logos*, the rational structure of the argument being advanced (Chandra, 2023). Rapp (2022) observes that these pillars retain their analytical purchase across diverse historical and cultural

contexts, constituting durable instruments for the study of how public discourse shapes opinion and motivates action.

The specific context of women's narratives in digital public spheres lends particular urgency to the application of deliberative rhetorical analysis. Scholars of gender and digital media have consistently observed that the transformative potential of platforms like YouTube for women's self-representation and collective mobilization remains substantially unrealized, with women's voices frequently constrained by entrenched gender stereotypes that limit the range of subject positions from which they are permitted to speak with authority (Wahyudi & Kurniasih, 2021). The era of Industry 4.0, which has theoretically opened new avenues for women to demonstrate competence and leadership through digital literacy, has in practice often reproduced rather than challenged the gendered hierarchies that characterize offline public life. Against this backdrop, the emergence of podcast content that foregrounds women's intellectual authority, emotional experience, and rational agency constitutes a significant discursive intervention worthy of systematic scholarly attention (Annisa Eka Syafrina, 2024).

It is within this intellectual context that the *Suara Berkelas* YouTube channel emerges as a particularly significant object of inquiry. Founded and hosted by Bilal Faranov, the channel has cultivated a substantial and engaged subscriber base of approximately 866,000 followers, offering a consistent programme of intellectually oriented content focused on personal development, self-improvement, and substantive social commentary. The channel's accumulated archive of more than 560 uploaded episodes reflects both the breadth of its thematic reach and the depth of its investment in long-form discursive formats that demand extended engagement from audiences (Suara Berkelas, n.d.). Within this corpus, episode #67 titled *Bedah Mindset Perempuan Berkelas Yang Bikin Kamu Bisa Survive* (Deconstructing the Mindset of Distinguished Women That Enables You to Survive) stands out as an exemplary instance of deliberative rhetoric in the service of women's empowerment. The episode features Lavina Sabila, a writer, content creator, and founder of Inong Carong, a movement dedicated to supporting women's financial independence, as its principal interlocutor across a 52-minute 29-second conversation (Suara Berkelas, 2025).

The existing literature on deliberative rhetoric and podcast communication, while illuminating in several respects, exhibits notable lacunae that the present study is positioned to address. Alberico and Loisa (2019) examined deliberative rhetorical strategies employed by Instagram celebrities for individual motivational purposes, while Amrihani (2021) analysed the deliberative dimensions of public officials' communicative behaviour in political contexts. Both studies, however, remain confined to individual or formally political contexts and do not engage with the group conversational dynamics characteristic of the podcast format. More broadly, the literature on podcast rhetoric has remained predominantly oriented toward masculine domains of discourse political debate, sports commentary, investigative journalism leaving substantially underexplored the specific rhetorical strategies through which

women construct persuasive arguments in digital public spheres (Alberico & Loisa, 2019; Amrihani, 2021).

This study addresses these gaps by conducting a systematic rhetorical analysis of the communicative strategies deployed in episode #67 of *Suara Berkelas*. The central research question is: how is deliberative rhetoric constructed in the women's mindset narrative of *Suara Berkelas* Podcast #67 through the Aristotelian triad of ethos, pathos, and logos? In pursuing this question, the study aims to illuminate the mechanisms through which a female speaker constructs persuasive authority in a digital public sphere, challenges entrenched gender stereotypes through the strategic articulation of personal and intellectual credibility, and orients her audience toward transformative cognitive and behavioural choices regarding women's roles, capacities, and aspirations. The findings carry implications not only for scholarship on deliberative rhetoric and podcast communication but also for the broader study of women's agency and self-representation in digital media environments.

### **Research Methodology**

This study adopts a descriptive qualitative research design, which is epistemologically appropriate for the interpretive analysis of communicative phenomena whose significance cannot be adequately captured through quantitative operationalization. As Corbin and Strauss establish, qualitative research produces findings that emerge from the naturalistic, descriptive engagement with the object of inquiry rather than from the application of statistical procedures, making it well suited to the fine-grained analysis of rhetorical strategy in context (Zis, Effendi, & Roem, 2021). The methodological framework applied is Aristotelian rhetorical analysis, which provides systematic conceptual instruments for the identification and interpretation of ethos, pathos, and logos as co-constitutive dimensions of persuasive discourse. This framework is particularly appropriate given the study's focus on how the interplay of credibility, emotional resonance, and rational argumentation constructs deliberative rhetoric in the context of women's mindset narratives (Wilhelmina, 2024).

The primary data source consists of the complete transcript of episode #67 of the *Suara Berkelas* YouTube podcast, which runs for 52 minutes and 29 seconds and features Lavina Sabila as the principal guest speaker. The episode was accessed through the channel's official YouTube presence and its transcript was produced through a combination of direct audio transcription and documentary verification. Secondary data sources include peer-reviewed academic literature on Aristotelian rhetoric, deliberative communication theory, digital media studies, and women's empowerment discourse, accessed through scholarly databases and verified digital repositories (Abdussamad, 2021). The selection of this specific episode as the primary object of analysis was determined through purposive sampling on the grounds of its exceptional thematic relevance to the study's focus on women's deliberative rhetoric and its representativeness of the broader discursive practices of the *Suara Berkelas* platform.

Data collection was conducted through two principal instruments: systematic observation of the podcast episode with sustained attention to rhetorical strategies and communicative patterns, and documentary analysis through the collection and annotation of transcript segments, timestamps, and supporting contextual materials. Data analysis followed Miles and Huberman's three-stage interactive model, encompassing data reduction (the systematic selection and compression of relevant transcript segments organized around the three Aristotelian pillars), data display (the organization of reduced data into a thematic matrix enabling comparative analytical work), and conclusion-drawing and verification (the formulation and validation of analytical interpretations through iterative engagement with the data corpus) (Abdussamad, 2021). The trustworthiness of the analysis was secured through a three-dimensional triangulation procedure encompassing triangulation of sources, triangulation of techniques, and triangulation of time, ensuring that interpretive conclusions rested on convergent evidence from multiple analytical perspectives (Razali, 2023).

## **Results and Discussion**

The following analysis presents findings organized around the three Aristotelian pillars of deliberative rhetoric as identified in the transcript of *Suara Berkelas* episode #67. The analysis proceeds from ethos through pathos to logos, before examining the integrative and synergistic dimensions of their co-operation in constructing deliberative persuasion oriented toward women's mindset transformation. This sequential presentation does not imply that the pillars operate independently within the episode; on the contrary, as the concluding synthetic analysis demonstrates, their rhetorical power derives precisely from their mutual reinforcement and interdependence (Sopian & Fathurrahman, 2025).

### ***Intellectual Authority and Credibility: The Construction of Ethos***

In Aristotle's rhetorical framework, ethos designates the dimension of persuasion grounded in the perceived character, competence, and moral standing of the speaker. Ethos is not an intrinsic property of the speaker's person but is constructed through strategic communicative acts that invite the audience to confer credibility and trust upon the source of the message (Huri, 2023). In the context of deliberative rhetoric, a robustly established ethos is a prerequisite for the effective uptake of both emotional appeals and rational arguments: without the foundational trust created by perceived credibility, audiences lack sufficient grounds for extending the degree of epistemic deference that persuasion requires (Iqbal, Mardiningsih, & Sugianti, 2024). Within episode #67, Lavina Sabila's construction of ethos operates through three distinguishable strategies: the assertion of professional identity and institutional authority, the demonstration of lived practical wisdom, and the establishment of intellectual engagement through research participation.

**Table 1. Identification of Ethos Indicators in Suara Berkelas Podcast Narrative**

<b>Timestamp</b>	<b>Dialogue Extract (translated)</b>	<b>Ethos Indicator</b>
01:25–01:30	Host: ' <i>Lavina is a writer, creator, and the founder of Inong Carong.</i> '	Professional authority: institutional role and field leadership
17:27–17:38	Lavina: ' <i>...what I gained from living abroad was, first, that I became master of basic life skills, and second, that it tested my faith...</i> '	Phronesis (practical wisdom): personal experiential knowledge validated by trial
03:05–03:15	Lavina: ' <i>Just recently, last week, I happened to assist a professor from the UK with research in Aceh on gender issues. So we interviewed many people...</i> '	Intellectual engagement: active participation in academic research

The data presented in Table 1 reveal a carefully orchestrated construction of ethos that draws on multiple sources of authority simultaneously. The host's formal introduction of Lavina as the founder of Inong Carong, a women's empowerment movement advocating financial independence, immediately establishes her institutional position as a practitioner-leader in the field under discussion. This form of credential-based ethos-building corresponds to what classical rhetoric designates as *arête* the demonstration of virtue or excellence in one's domain and functions to prime the audience's receptivity toward the substantive claims that follow (Rapp, 2022). The subsequent disclosure of experiential learning derived from living abroad as a student extends this ethos construction into the register of *phronesis* practical wisdom earned through direct engagement with the challenges under discussion rather than theoretically derived from external authority. This dimension of ethos is particularly significant in the context of women's empowerment discourse, where claims to authenticity grounded in shared experience carry distinct persuasive weight (Huri, 2023). The additional revelation of Lavina's active involvement in academic gender research conducted in collaboration with a UK-based academic further enriches the ethos profile, positioning her as a speaker who bridges the gap between lived experience and scholarly inquiry a combination that substantially strengthens the credibility of her deliberative arguments.

### ***Emotional Resonance and Empathetic Connection: The Construction of Pathos***

Having established a firm foundation of credibility through the construction of ethos, effective deliberative rhetoric requires a second dimension of persuasive engagement: the cultivation of emotional resonance between speaker and audience. Pathos, in Aristotle's framework, refers to the dimension of persuasion that operates through the speaker's capacity to evoke in the audience emotional states that are conducive to the acceptance of the argument being advanced (Iqbal et al., 2024). In the context of deliberative rhetoric concerned with women's mindset transformation, the strategic deployment of pathos performs a function that is simultaneously empathetic

and politically significant: by giving voice to the emotional dimensions of experiences of gender discrimination, self-doubt, and social constraint, the speaker acknowledges the audience's lived reality and creates conditions of affective solidarity that reduce resistance and deepen engagement (Wahyudi & Kurniasih, 2021). Lavina's deployment of pathos in episode #67 operates through three distinct emotional registers: the expression of compassionate concern about gendered educational expectations, the articulation of vulnerability related to internalized self-limiting beliefs, and the narration of personal experience with racial and religious discrimination.

**Table 2. Identification of Pathos Indicators in Suara Berkelas Podcast Narrative**

Timestamp	Dialogue Extract (translated)	Pathos Indicator
04:33–04:49	Lavina: ' <i>The stigma for women is actually still very strong. That women only need to finish high school, no need to continue to university, then just become housewives like that. And that is what actually makes me sad.</i> '	Compassion: emotional response to unjust social expectations and gender stigma
31:31–31:36	Lavina: ' <i>...actually, the ones who most often tell us we are not capable, that we are stupid, are actually ourselves.</i> '	Shared vulnerability: acknowledgment of internalized self-limiting cognition
16:40–16:56	Lavina: ' <i>Oh, so it turns out it is difficult to be a minority. It turns out it is unpleasant when people stare at you simply because your clothing is different...your skin colour is different.</i> '	Resonance with discrimination: narration of personal experience of othering based on religion and ethnicity

The pathos-generating strategies documented in Table 2 reveal a sophisticated emotional intelligence in Lavina's rhetorical practice. Her expression of sadness regarding the educational expectations imposed on women in certain community contexts expectations that effectively constrain women's intellectual and professional development to domestic roles operates as a form of *compassion rhetoric* in which the speaker's emotional response to injustice positions her as a moral witness and empathetic ally of the audience's struggles. This is not merely an expression of personal sentiment but a calculated rhetorical act that invites the audience to recognize their own experiences of constraint within the speaker's narrative and to feel the legitimacy of their own frustration and aspirations validated by an authoritative voice (Wilhelmina, 2024). The acknowledgment of self-sabotage the insight that women are often their own harshest critics represents a particularly deft deployment of pathos because it speaks to an interior psychological reality that many female listeners will immediately recognize from their own experience, creating a moment of powerful empathetic identification that dissolves the distance between speaker and audience.

The narration of personal encounters with discrimination being visibly othered as a hijab-wearing Muslim woman or as a person of a different skin colour in a foreign environment extends the emotional register of pathos into the domain of minority experience and bodily vulnerability. By sharing these experiences with candour and reflective insight, Lavina demonstrates the quality that scholars of emotional rhetoric identify as *vulnerability*: the willingness to disclose moments of weakness, uncertainty, and hurt as a means of establishing authentic connection with an audience that may share comparable experiences of marginalization (Huri, 2023). This strategic vulnerability is particularly effective in the context of deliberative rhetoric because it softens the audience's critical defences and creates the conditions of trust and solidarity necessary for the subsequent logos-driven argument to be received with genuine openness rather than sceptical resistance.

### ***Rational Argumentation and Logical Construction: The Construction of Logos***

The third pillar of Aristotle's persuasive triad logos designates the dimension of rhetoric grounded in rational argumentation, logical consistency, and the evidentiary support of claims. In deliberative rhetoric, logos is the element that transforms emotional orientation and credibility-based trust into actionable conviction: it provides the audience not only with reasons to feel and to believe but with a structured framework of reasoning that sustains independent deliberation and voluntary decision-making (Rapp, 2022). Within episode #67, Lavina's construction of logos is characterized by three interconnected argumentative strategies: the articulation of financial independence as a structural prerequisite for women's meaningful freedom of choice, the logical dismantling of fear through the argument that capability and skill render fear irrational, and the assertion of radical self-reliance as a realistic and empowering orientation toward life's uncertainties (Sopian & Fathurrahman, 2025).

**Table 3. Identification of Logos Indicators in Suara Berkelas Podcast Narrative**

<b>Timestamp</b>	<b>Dialogue Extract (translated)</b>	<b>Logos Indicator</b>
01:30–01:36	Host: ' <i>...a women's empowerment movement that supports women to be financially independent.</i> '	Logic of economic autonomy: financial independence as a necessary condition for genuine life choices
51:51–52:04	Lavina: ' <i>Sometimes that fear only exists in our heads. But actually it is not real. So if you have the ability, you have the skill, don't be afraid.</i> '	Cognitive-rational argument: skill and competence as logical antidotes to irrational fear
10:32–10:46	Lavina: ' <i>I believe there is no one else who can be relied upon except ourselves...in the end we can only depend on ourselves.</i> '	Logic of self-reliance: autonomous agency as the most reliable basis for navigating life's contingencies

The logos-building strategies documented in Table 3 demonstrate a coherent and internally consistent argumentative architecture. The foundational premise that women's freedom of choice is structurally dependent upon financial autonomy functions as the logical keystone of the entire deliberative argument: it establishes a causal relationship between economic self-sufficiency and the exercise of genuine agency, and thereby provides a rational basis for the claim that women must prioritize the development of marketable skills and independent livelihood. This argument engages with what deliberative rhetoric identifies as the *telos* dimension the articulation of a desired future state toward which present deliberation and action should be oriented (Chandra, 2023). By specifying financial independence as the condition of possibility for women's broader empowerment, Lavina gives her audience a concrete and actionable objective whose desirability is grounded in logical necessity rather than mere aspirational exhortation.

The subsequent argument about fear that it exists primarily as a cognitive construction rather than as an objective feature of reality, and that the possession of demonstrable skill and capability renders it rationally unjustifiable represents a particularly effective instance of logos directed toward the dissolution of psychological barriers to action. By reframing fear as a subjective cognitive phenomenon susceptible to rational correction through competence development, Lavina provides her audience with an intellectually coherent strategy for moving from paralysis to agency (Iqbal et al., 2024). The conclusion that self-reliance is not merely a desirable attitude but a realistic and rational orientation grounded in the acknowledgment that external support is inherently contingent and that only one's own capacities are reliably available completes the argumentative structure by providing a philosophical foundation for the entire programme of cognitive and behavioural change that the episode advocates.

### ***The Synergistic Integration of Ethos, Pathos, and Logos in Deliberative Rhetoric***

Having analysed each Aristotelian pillar in its distinct functional dimension, the analysis now turns to the integrative dynamic through which the three pillars operate in concert to produce the episode's distinctive deliberative rhetorical effect. The foundational insight of Aristotelian rhetoric and the insight that distinguishes sophisticated rhetorical practice from mere persuasive technique is that ethos, pathos, and logos are not independent and interchangeable instruments but mutually constitutive dimensions of a unified communicative act whose persuasive power is irreducibly holistic (Sopian & Fathurrahman, 2025). The following synthetic analysis traces the sequential and cumulative logic through which the three pillars build upon one another across the arc of episode #67.

The rhetorical sequence opens with the strategic establishment of ethos. As the data in Table 1 demonstrate, the host's formal introduction of Lavina at 01:25 immediately positions her as a figure possessing the professional, experiential, and intellectual credentials necessary to speak with authority about the topic of women's

mindset. This initial credentialing act performs a crucial gatekeeping function in the deliberative rhetorical sequence: it establishes, before any substantive argument has been advanced, the conditions under which the audience is willing to grant the speaker epistemic deference. Without this foundational trust, the emotional appeals and rational arguments that follow would encounter a significantly higher threshold of critical resistance. The credibility established through ethos thus functions as an enabling condition for the persuasive work performed by the subsequent pillars (Huri, 2023).

With credibility secured, the episode's middle sections deploy pathos to establish the emotional conditions for genuine deliberative engagement. The extracts documented in Table 2 reveal a speaker who moves fluidly between expressions of compassionate concern about structural gender inequality, acknowledgments of the internalized psychological barriers that constrain women's self-perception, and personal narratives of discrimination and othering. Each of these emotional registers serves a specific function in the deliberative rhetorical sequence. The expression of compassion establishes the speaker's moral alignment with the audience's experiences. The acknowledgment of self-limiting cognition creates a moment of shared vulnerability that dissolves the speaker-audience distinction and positions both parties as co-participants in the struggle for self-understanding. The narration of discrimination extends this affective solidarity into the domain of systemic inequality, validating the audience's intuition that their challenges are not merely personal but structurally embedded. Together, these pathos strategies generate the emotional preconditions openness, trust, identification, solidarity that allow the rational arguments to follow to penetrate the audience's cognitive engagement rather than remaining merely at the surface level of intellectual acknowledgment (Wahyudi & Kurniasih, 2021).

The final and culminating movement of the deliberative rhetorical sequence is the deployment of logos to translate emotional motivation into actionable conviction. As Table 3 documents, the logos dimension of the episode is organized around a coherent argumentative structure that moves from the macro-level premise (financial independence as the structural condition for women's freedom) through the meso-level argument (skill and competence as rational antidotes to fear) to the micro-level conclusion (self-reliance as the most reliable foundation for navigating life's uncertainties). This logical architecture gives the audience a complete and internally consistent framework for deliberating about their own life choices, equipping them not only with the motivation to change (generated by pathos) and the trust in the speaker's guidance (established by ethos) but with the rational tools necessary to think independently about why and how change is warranted. The episode's concluding moments, in which Lavina explicitly encourages the audience to leverage their skills and capabilities without succumbing to fear (51:51–52:04), synthesize all three pillars in a final deliberative act that is simultaneously credible, emotionally resonant, and logically grounded (Chandra, 2023).

The deliberative rhetorical configuration identified in this analysis makes a distinctive contribution to the scholarship on podcast communication and women's empowerment discourse. Existing studies have documented the deployment of Aristotelian rhetorical strategies in the contexts of social media celebrity influence (Alberico & Loisa, 2019) and formal political communication (Amrihani, 2021), but have not examined how these strategies are adapted to the specific affordances of the podcast format and the specific challenges of constructing deliberative authority as a woman in a digital public sphere. The present analysis demonstrates that the podcast conversation, with its extended duration, conversational intimacy, and absence of formal institutional framing, creates distinctive conditions for rhetorical construction: it enables a speaker to develop the three Aristotelian pillars gradually and cumulatively across an extended temporal arc, building trust, emotional resonance, and rational conviction in a manner that more compressed communicative formats cannot accommodate. This finding carries implications for the design and evaluation of future podcast content oriented toward women's empowerment and broader social deliberation.

## Conclusion

This study has demonstrated that episode #67 of the *Suara Berkelas* podcast constitutes a coherent and strategically integrated instance of deliberative rhetoric oriented toward the transformation of female audience members' cognitive orientations and behavioural dispositions with respect to independence, self-reliance, and personal empowerment. Through systematic application of Aristotelian rhetorical analysis to the episode's 52-minute transcript, the study has identified the specific mechanisms through which each of the three foundational pillars ethos, pathos, and logos contributes to the construction of this deliberative rhetorical effect.

Ethos is established through a combination of professional credentialing (Lavina's role as founder of Inong Carong), practical wisdom derived from lived experience (her account of personal development through living abroad), and intellectual credibility grounded in active research engagement. Pathos operates through strategically deployed emotional resonance with gender stigma, shared acknowledgment of self-limiting psychological patterns, and the narration of personal experiences of discrimination that generate solidarity and affective identification with the audience. Logos is constructed through a coherent argumentative architecture that establishes financial independence as the structural prerequisite of genuine autonomy, skill development as the rational remedy for fear, and self-reliance as the philosophically sound foundation for navigating life's contingencies.

The most significant finding of this analysis is the synergistic interdependence of the three pillars across the episode's rhetorical arc. Rather than operating as discrete and interchangeable instruments, ethos, pathos, and logos function as mutually constitutive dimensions of a unified persuasive strategy in which each pillar enables and amplifies the effects of the others. Ethos establishes the preconditions for

emotional reception; pathos creates the affective openness necessary for rational conviction; logos translates emotional motivation into actionable deliberative agency. This integrated rhetorical configuration represents a sophisticated and intentional communicative practice that merits recognition as an effective model for deliberative discourse in digital public spheres.

This study fills a significant gap in the scholarship on podcast rhetoric and deliberative communication by demonstrating how a female speaker constructs persuasive intellectual authority in a digital conversational format that has hitherto been underexplored in the literature on women's empowerment discourse. Future research might productively extend this analysis through comparative examination of deliberative rhetorical strategies across multiple podcast episodes and platforms, as well as through audience reception studies designed to assess the actual persuasive impact of such strategies on listeners' cognitive orientations and behavioural choices.

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