

THE POTENTIAL OF DAIYAH (WOMAN RELIGIOUS PREACHERS) TO HARNESS THE POWER OF RELIGIOUS PREACHING ON SOCIAL MEDIA

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ABSTRACT

This article explores the evolving landscape of religious preaching in the digital age, focusing on women religious preachers. In today's world, religious discourse increasingly unfolds on various social media platforms, and the internet has become an integral part of daily life. Social media, once primarily a virtual social network, has now assumed a significant role in various aspects of society. Women religious preachers have taken center stage on social media platforms. They employ diverse communication styles and cover various topics, all aiming to promote good and prevent evil under Islamic values. This research employs qualitative methods and focuses on five prominent female daiyahs active on various social media platforms. We conducted an extensive online survey to assess their impact, audience engagement, and user preferences. Social media analytics tools were used to gather insights into reach, engagement, and emerging trends related to their content. Content analysis was conducted to unveil recurring themes, messaging strategies, and overall influence on their audience. Importantly, these women are engaging in religious discourse and shaping their Islamic identities through their distinct preaching styles. It discusses the adaptability of media technology in the Indonesian context, where global mobile phone practices have been localized and Islamized. This article sheds light on the profound impact of social media on religious preaching and underscores the crucial role of women religious preachers in this evolving landscape. It provides insights into their diverse activities and contributions to religious discourse in the digital age.

Keywords : Social Media; Religious Preaching; Daiyah (Woman Religious Preachers)

ABSTRAK

Artikel ini mengeksplorasi perkembangan lanskap dakwah agama di era digital, dengan fokus pada para daiyah. Di dunia saat ini, wacana keagamaan semakin terungkap di berbagai platform media sosial, dan internet telah menjadi bagian integral dari kehidupan sehari-hari. Media sosial, yang awalnya hanya jaringan sosial virtual, kini memiliki peran penting dalam berbagai aspek masyarakat. Penceramah agama perempuan menjadi pusat



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perhatian di platform media sosial. Mereka menggunakan berbagai gaya komunikasi dan menangani berbagai topik, semua bertujuan untuk mempromosikan kebaikan dan mencegah kejahatan di bawah nilai-nilai Islam. Penelitian ini menggunakan metode kualitatif dan berfokus pada lima daiyah perempuan terkemuka yang aktif di berbagai platform media sosial. Kami melakukan survei online yang luas untuk menilai dampak mereka, keterlibatan audiens, dan preferensi pengguna. Alat analisis media sosial digunakan untuk mendapatkan wawasan tentang jangkauan, keterlibatan, dan tren yang muncul terkait kontennya. Analisis konten dilakukan untuk mengungkap tema berulang, strategi pesan, dan pengaruh keseluruhan pada audiens mereka. Pentingnya, para perempuan ini terlibat dalam wacana keagamaan dan membentuk identitas Islam mereka melalui gaya dakwah mereka yang khas. Artikel ini membahas adaptabilitas teknologi media dalam konteks Indonesia, di mana praktik ponsel global telah dimasyarakatkan dan disyariatkan. Ini memberikan wawasan tentang beragam aktivitas dan kontribusi mereka terhadap wacana keagamaan di era digital..

Kata kunci : Media Sosial; Dakwah; Daiyah (Pengkhotbah Agama Wanita)

INTRODUCTION

At present, religious preaching is increasingly conducted through the internet and can be found on various social media platforms. The internet has become an integral part of human life, making activities easier and providing access to social media anytime, anywhere. Social media is no longer just a virtual social network, but it has a significant impact in various aspects of life. The use of social media has evolved beyond communication and has also become a tool for religious preaching (Burhanuddin, 2019).

In this context, the role of women in religious preaching in the millennial era has become more prominent on social media platforms, whether they are well-known preachers or limited to local communities. They vary in topics and communication styles, ranging from unique, eccentric, calm, passionate, firm, cheerful, to critical. Despite their differences, they share the same mission of promoting good and preventing evil (*'amar ma'ruf nahi munkar*). What's even more apparent is that they are building their Islamic identity through their distinct preaching styles. The presence of online women's religious preaching movements can be seen as a response to dominant online content trends, such as cybersex, terrorist propaganda, and hate speech. These women's religious preaching movements position themselves as active defenders of morality, striving to uphold Islamic morality and counteract moral decline (Nisa, 2018).

Daiyahs, especially the younger generation, have transitioned from print media to online media. This transition began with the introduction of smartphones and tablets, which are now the primary devices for online activities. The advancement of media technology has given rise to mobile messaging apps such as WhatsApp, Facebook, Twitter, blogs, YouTube, and more. Barendregt states that the use of social media, particularly WhatsApp for religious preaching,

is an example of how global mobile phone practices have been 'domesticated, Indonesianized, and Islamized.' (Nurkinan, 2017; Barendregt, 2008)

According to a report by We Are Social, there were 191 million active social media users in Indonesia as of January 2022. This marked a 12.35% increase from the previous year, which had 170 million users. Looking at the trend, the number of social media users in Indonesia continues to grow each year. However, the growth pattern differed between 2014 and 2022. The largest growth occurred in 2017, with a 34.2% increase. However, growth slowed down to 6.3% last year, and this year's increase was minimal. WhatsApp is the most widely used social media platform in Indonesia, with an 88.7% usage rate, followed by Instagram and Facebook at 84.8% and 81.3%, respectively. The proportions of TikTok and Telegram users are 63.1% and 62.8%, respectively (Mahdi, dataindonesia.com).



Source: <https://goodstats.id/infographic/media-sosial-yang-paling-banyak-digunakan-di-indonesia-2022-JpFD1>

Kurniawan (Director of the Communication and Telecommunication Office of Sintang Regency) revealed that the number of internet users in Indonesia at the beginning of 2021 reached 202.6 million people or 73.7% of the total population of Indonesia. The number of social media users in Indonesia was expected to reach 170 million people or 61.8% at the beginning of 2021. In Indonesia, approximately 30 million children and teenagers use the internet and digital media. 76% of social media users are dominated by women. Around 56% of women use Facebook, while only 49.5% of men do. Women spend 30% of their time on social networking, while men only spend 26%. A report from Napoleon Cat shows that the majority, or 52.6%, of Instagram users in Indonesia are women (Kurniawan, Jawapost, 2022).

Based on the above presentation, the proliferation of religious preaching on social networks raises a very interesting question in the midst of digital religious preaching development, which is the existence of women. Social media as a platform that provides a source of religious content has created a new spectrum of "religious" identity for women. Thus, this research depicts the extent of women's religious preaching through social media. This research also aims to understand the diversity of women on social media as far as women's activities in social media preaching are applied in their daily lives, especially among women.

LITERATURE REVIEW

Daiyah in the Islamic Perspective

Various elements are essential in religious preaching (dakwah), including a da'i or da'iyah. Besides the message, the da'i is a crucial factor influencing the effectiveness of religious preaching activities. A da'i is a person who carries out religious preaching through speech, writing, or actions, either individually, in groups, or as part of an organization or institution. The term da'i is often used interchangeably with mubaligh, which refers to someone who conveys Islamic teachings.

The term da'iyah carries a similar meaning to da'i. According to Endang Saifuddin Anshari, after presenting several definitions of da'iyah by prominent thinkers in the field of religious preaching in Indonesia, there are two main understandings of the term: (Ali Aziz, 2004)

1. A narrow definition of da'iyah refers to a woman who conveys Islam to others through speech, writing, or art.
2. A broader definition of da'iyah encompasses individuals who elucidate, interpret, and live out Islam in people's lives and livelihoods.

As subjects of religious preaching, both da'i and da'iyah are also known as Muballigh or Muballighah. These terms can be indirectly found in the Quran. The involvement of religious preachers, whether da'i or da'iyah, in delivering religious messages is essential for effectively transmitting the message to its target audience. To become a da'i or da'iyah, several qualities are required, not only as guidelines for conducting religious preaching but also for addressing emerging societal issues. Some of the crucial qualities that a da'i should possess include: (Sakdiah, 2013)

1. In-depth knowledge of the Quran, Sunnah, and the life history of the Prophet Muhammad and the Caliphs.
2. Understanding the social context and circumstances of the audience.
3. Courage to speak the truth at any time and place.
4. Sincerity in carrying out the duties of religious preaching without being tempted by temporary material gains.
5. Consistency between words and actions.
6. Avoidance of actions that may tarnish one's reputation.

Content of Religious Preaching

Religious preaching content encompasses all messages related to the Islamic religion that a da'i must convey during their religious preaching activities. This religious preaching content is called '*Maddah Ad-Dawah*,' which includes the entirety of Islamic teachings recorded in the Quran and Hadith. There are three main classifications of religious preaching content as follows: (Yusuf, 2006)

1. **Aqeedah:** Etymologically, 'Aqeedah' means a binding and attachment. The nature of 'Aqeedah' is to bind and serve as the foundation of everything. Technically, 'Aqeedah' refers to faith or belief. Islamic 'Aqeedah' is closely related to the pillars of faith, which are the foundation of all Islamic teachings. Faith means affirmation that originates from the heart. The objects of faith include Allah, His angels, His books, His messengers, the Day of Judgment, and Allah's decree (*Qadar*). Faith can also refer to the inner disposition rooted in the heart, manifested through words and actions. Regarding religious preaching content, 'Aqeedah' encompasses not only the pillars of faith but also all matters prohibited by Allah SWT.
2. **Shariah:** Shariah refers to all the regulations given by Allah to His servants through the Prophets and Messengers, whether concerning the practice of acts (branches) codified in jurisprudence (*fiqh*) or fundamental beliefs articulated in the science of religious principles (*ushuluddin*). There are two aspects of the relationship within Shariah: the vertical relationship (between humans and God), known as worship (*ibadah*) and the horizontal relationship (between humans), known as social transactions (*muamala*). The purpose of Shariah in religious preaching content is to provide a correct and clear perspective on every event based on the evidence and proofs established by Allah SWT.
3. **Akhlak:** The singular form of Akhlak is '*khuluq*,' which refers to manners, behaviour, conduct, or disposition. Akhlak comprises two types: good Akhlak (*mahmudah*) and bad Akhlak (*madzimumah*). Mahmudah Akhlak encompasses positive traits such as honesty, patience, and more, while mazuma Akhlak includes negative qualities like arrogance, envy, treachery, etc. The importance of Akhlak is not limited to one's relationship with Allah SWT but also extends to interactions with other living beings, including fellow humans, Prophet Muhammad, parents, oneself, family, neighbours, and society. The themes or content of Akhlak are intended to educate the heart, mind, and actions to distinguish between right and wrong under Allah SWT's rules. The advancement of time, technology, and information has brought about societal changes, making the need for good Akhlak education even more essential.

Islam emphasizes muamalah (social transactions) more than ibadah (worship). In this context, ibadah within muamalah is understood as acts of worship that involve one's relationship with Allah in serving Allah SWT. This statement can be understood for several reasons: (Yusuf, 2006)

1. The Quran and Hadith constitute the most significant proportion of legal sources related to social transactions.
2. Acts of worship with a societal dimension are rewarded more significantly than individual acts of worship.
3. Performing good deeds in societal contexts is rewarded more than voluntary acts of worship."

Dawah on Social Media

The model of religious preaching (dawah) has evolved significantly from previous methods, particularly with the current generation of millennials who have embraced digital dawah. Digital dawah involves the teaching of Islam through various media channels, accessible anytime and anywhere. This aligns perfectly with the characteristics of millennials who are well-acquainted with digital devices, primarily through the internet and social media platforms. Social media is an internet-based application (online media) where users can connect, share information, and communicate with others. This phenomenon is prevalent across society, spanning from children and teenagers to adults. (Mardiana, 2020; Uyuni,et.al, 2023)

Today, religious preaching has gone digital, thanks to the availability of gadgets with numerous Islamic features that facilitate daily activities. These features include Quran reading apps, prayer reminders, zakat calculators, and much more, making it easier for individuals to delve into the teachings of Islam. For dawah activists, digital dawah presents a new opportunity to engage with the current trend of utilizing social media. Masduki Baidlowi, the Chairman of the Information and Communication Commission of the Indonesian Ulema Council (MUI), notes that the paradigm of religious preaching has shifted from print and oral methods to digital media, particularly social media. He emphasizes that dawah through social media is an inexpensive and strategic way to convey the message of dawah (Ramdhani, 2020).

Social media serves as an effective platform for dawah outreach. It also provides the opportunity to engage in more creative and engaging forms of dawah, such as creating content through memes, videos, audio, infographics, and more. The fundamental principles of building engaging content on social media, as suggested by Chaffey and Smith, include creativity, honesty, politeness, individualization, understanding the audience, and regularly updating content (Nursatyo, 2014; Mardiana, 2020).

METHODS

This research employs a qualitative-methods. Our research focuses on five prominent female daiyahs who have established a significant presence across various social media platforms, each representing unique approaches, diverse backgrounds, and distinctive styles in their religious preaching. We conducted an extensive online survey targeting social media users to assess their impact and audience engagement comprehensively. This survey encompasses inquiries regarding user preferences, content influence, and demographic information. Additionally, we harnessed the power of social media analytics tools to gather insights into the reach, engagement, and emerging trends associated with the content disseminated by these selected female daiyahs across diverse social media platforms. Furthermore, our research undertakes a meticulous content analysis, delving into the substance these female daiyahs share on social media platforms to unveil recurring themes, messaging strategies, and their overall influence on their audience.

RESULTS

The Potential of the Strength of Religious Preaching Materials by Daiyyah

Based on the research findings, it is obtained that the mastery of the field of religious preaching materials

RECAPITULATION OF THE POTENTIAL OF DA'IYYAH DA'WAH MATERIAL ON SOCIAL MEDIA

No	Components of Assessment Aspects	Halimah Alaydrus	Oki Setiana Dewi	Aisyah Dahlan	Nabila Abdul Rahim Bayan	Ning Imaz
A.	DAKWAH Themes					
1	AQIDAH	6%	3%	2%	1%	1%
2	SYARIAH	7%	4%	4%	1%	4%
3	MUAMALAH	6%	4%	3%	0%	1%
4	AKHLAQ	4%	4%	1%	1%	0%
5	AL-QUR'AN HADIST	1%	2%	1%	6%	1%
6	CONTEMPORER ISSUES	4%	4%	4%	1%	1%
7	HISTORY	6%	7%	1%	0%	1%
	PERCENTAGE COUNT	34%	29%	17%	11%	10%

	NUMBER OF RESPONDENTS' ANSWERS	676	579	333	219	193
B.	DA'IYYAH					
1	WOMEN'S EXPERTISE	9%	4%	5%	4%	3%
2	BELIEF	4%	2%	3%	2%	1%
3	DYNAMIC AND ACTIVE	3%	4%	2%	2%	2%
4	SOCIABILITY	3%	3%	3%	2%	2%
5	ORIENTATION	4%	2%	2%	3%	2%
6	CHARISM	8%	6%	5%	4%	3%
	PERCENTAGE COUNT	30%	22%	20%	16%	13%
	NUMBER OF RESPONDENTS' ANSWERS	241	175	157	125	102
C.	SOCIAL MEDIA					
1	EASYNES	15%	12%	4%	5%	4%
2	RELATIONSHIP	6%	4%	4%	2%	3%
3	COMMUNICATION	6%	5%	3%	2%	3%
4	INTERACTION	8%	4%	3%	2%	2%
	PERCENTAGE COUNT	35%	25%	15%	12%	13%
	NUMBER OF RESPONDENTS' ANSWERS	176	126	73	60	63

Based on the recapitulation above, it can be concluded that the variable of da'wah material from the respective Ustadzahs is as follows:

1. Ustadzah Halimah Alaydrus has a strong potential in da'wah material related to Aqidah, Muamalah, and Syari'ah.
2. Ustadzah Oki Setiana Dewi has a strong potential in da'wah material related to History.
3. Ustadzah Nabila Abdul Rahim Bayan has a strong potential in da'wah material related to the Quran and Hadith.
4. As for the Akhlak (Morality) material, Ustadzah Halimah Alaydrus and Ustadzah Oki Setiana Dewi have the same potential. Meanwhile, for the Contemporary material, the same potential is shared by Ustadzah Halimah Alaydrus, Ustadzah Oki Setiana Dewi, and Ustadzah Dr. Aisyah Dahlan.

5. Moving on to the second variable, the potential of Female Da'iyahs can be concluded as follows: Ustazah Halimah Alaydrus has potential in expertise, trustworthiness, orientation, and charisma. As for the dynamism indicator, Ustazah Oki Setiana Dewi has the strongest potential. Regarding sociability, the potential is equal among Ustazah Halimah Alaydrus, Ustazah Oki Setiana Dewi, and Ustazah Dr. Aisyah Dahlan.
6. Regarding the third variable, Social Media, it can be concluded that for all four indicators (ease, relationship, communication, and interaction), the highest potential is held by Ustazah Halimah Alaydrus.

DISCUSSION

The Strength of Dawah Analysis

The potency of Islamic dawah can be comprehensively examined through three distinct lenses: the conceptual underpinning of dawah, the potential inherent within the Muslim community, and the pivotal role played by dawah organizations. **Firstly**, delving into the conceptual realm, dawah is an inherent facet of Islamic doctrine, rendering Islam and dawah inextricable. Sayyid Quthb (d. 1966) resolutely affirmed that Islam is inherently a religion of dawah, thereby obligating every Muslim to invite and convey the divine truths emanating from Allah SWT. This imperative duty is aimed at nurturing the values of Islamic compassion in the lives of individuals (syakhshiyah), families (usrah), communities, and nations (daulah). Dawah also embodies a prophetic trait, exemplifying the characteristic of the Prophets and Messengers, chosen individuals dispatched by Allah SWT to beckon humanity towards the truths enshrined within their teachings (QS. al-Ahzâb/33: 45-46). This sacred task was perpetuated by the followers of the Prophets, as evidenced in the annals of Islamic dawah. The global dissemination of Islam, including its arrival in Indonesia through traders, attests to the profound resonance of dawah within the actions of Muslims, transcending their diverse professions. This deep-seated connection manifests the robust conceptual foundation of dawah (Quthb, 1985; Hamka, 2005).

Secondly, the vigour of dawah can be assessed through the Muslim community's quantitative, qualitative, and latent potential within Indonesia. The fact that a staggering 87% of Indonesia's population adheres to Islam establishes it as the world's most populous Islamic nation. The strength of Islamic dawah flourishes when the majority actively lends support and contributes to dawah endeavours, aligning their efforts with their respective capacities and vocations. Thus, dawah organizations and dai (preachers) do not regard them merely as passive dawah recipients but as vital partners in the dawah mission. They are primed, empowered, and encouraged to evolve into dawah agents or dai. This evolving process and collaborative activities are integral to the Dawah

developmental strategy. Even if they have yet to be poised to assume the mantle of active dawah agents, their participation and unwavering support for dawah initiatives remain indispensable. The realization of this vision hinges mainly upon the competencies of dawah organizations and dai, acting as the linchpin components within the dawah ecosystem, charged with augmenting the community's resources (Madjid, 1992).

Lastly, the potency of dawah is intertwined with the proactive engagement of religious and Islamic organizations in Indonesia, tirelessly dedicating themselves to disseminating dawah. The dynamism of dawah is palpable in the active involvement of these religious entities, fervently participating in the propagation of dawah. Virtually every religious organization remains untouched by the sphere of dawah, which, in its expansive terminology, encompasses the realms of politics, economics, social initiatives, scientific and technological pursuits, artistic expressions, and legal codification. All of these facets must serve as instruments of dawah for a devout Muslim to uphold and advance the tenets of Islam (Rais, 1991).

The Weaknesses in Dawah Analysis

Firstly, a notable issue pertains to the waning fervour for sacrificial dedication in the name of religion, which indirectly reflects frailty in the faith amongst Muslims. As per the insights of Hamka, a feeble faith manifests as a form of dishonour, precipitating improper conduct, succumbing to fear in the face of adversaries, and fostering self-centeredness. Every Muslim must foster a sense of identity, as exemplified in QS. Al-Fath/48: 29, where steadfastness in the face of non-believers and compassion towards fellow Muslims are paramount.

Secondly, concerns exist regarding the Muslim community's regression in the realms of education, economics, and healthcare. Addressing the role and economic standing of the Muslim community, M. Natsir underscored, "In the economic sphere, the decline is strikingly apparent. Historically, Muslims held a significant presence in the economic development sector, with the middle class predominantly comprising of Muslims. However, contemporary developments paint a stark picture, indicating a perceived exclusion of the Muslim community from the national economic landscape."

Thirdly, shortcomings in harnessing the potential inherent within the Muslim community are evident. In practice, the Muslim community's potential continues to burgeon over time. However, this burgeoning potential needs to be more adequately managed and utilized for the betterment of Islam. The Muslim community's role and collaborative efforts across diverse domains assume pivotal importance in pursuing dawah advancement. As elucidated by M. Natsir, specific segments of the Muslim populace tend to acquiesce, shy away from taking risks, and exhibit a lack of vigilance in monitoring external influences. According to Soekarno's polemic adversary, this disposition stems from an excessive

attachment to worldly pursuits (*hubb al-dunya*), even when it contradicts their conscience. According to him, this circumstance starkly contrasts the attitude prevalent in society during the pre and post-independence eras. The heightened affinity for worldly pursuits is further exacerbated by advancements in science and technology and the pervasive influence of modernization.

Fourthly, deficiencies emerge in nurturing the younger Islamic generation to assume leadership roles. M. Natsir attributes this phenomenon to the need for intergenerational concern and engagement. Consequently, a state of paralysis and vulnerability besets the prospects of future leadership continuity. To ameliorate this condition, Natsir advocates that the younger generation of Muslims, through *dawah* organizations or institutions, convene gatherings to deliberate the issue earnestly, conduct a thorough situational analysis, and collectively formulate a shared perspective. However, given the sensitivity of this matter, a cautious and discreet approach is recommended, eschewing excessive publicity. (Aziz Thaba, 1996)

Dawah Opportunities and Challenges Analysis

There are two prominent avenues for the implementation of Islamic *Dawah* in Indonesia. Firstly, the presence of Pancasila and the 1945 Constitution (UUD 1945) allows religious adherents, including Muslims, to uphold their faith, engage in worship, and cultivate their respective religious beliefs. Secondly, the opportunities stem from the advancements in science and technology (IPTEK), particularly in communication technology and mass media, encompassing print and electronic media.

It is discernible in the foundational principles of national development, with the foremost principle emphasizing faith in and devotion to the One and Only God. It signifies that all endeavours and undertakings in national development are propelled and guided by unwavering faith and dedication to the One and Only God, serving as a noble value underpinning the spiritual, moral, and ethical tenets of practising Pancasila. It underscores the profound significance of faith and devotion to the One and Only God in the context of national development. To bolster these dimensions, among other measures, is by undertaking *Dawah* activities. Implicitly, Pancasila and the 1945 Constitution proffer openings for *Dawah* endeavours, and the outcomes of these *Dawah* initiatives will, in turn, positively influence national development. (Masy'ari, 1993)

As previously alluded, the march of science and technology (IPTEK) can be a double-edged sword for *Dawah*. On the one hand, it presents opportunities for *Dawah*, but on the other, it carries the potential for adverse consequences and challenges to *Dawah*'s efforts. Herein lies the pivotal role of *Dawah* and the responsibility of the *dai*—to guide the community in optimizing the "blessings" of technological advancement while minimizing or averting the "curses" and negative repercussions, such as the proliferation of pornographic websites on the internet.

More specifically, the emergence of mass media, encompassing both print and electronic formats, represents a logical outcome of technological progress. According to Ibnu Hammad, the proliferation of information and communication technology (ICT), particularly telephones, computers, and satellites constituting the cyber communication network, has rendered information omnipresent in diverse forms, ubiquitously accessible, and catering to many purposes. This phenomenon offers fertile ground for Dawah activities, whereby, at the very least, mass media channels can facilitate the dissemination of Dawah messages to a broader audience, spanning newspapers, radio, television, and the internet.

Therefore, it is incumbent upon Muslims, particularly those engaged in Dawah organizations and dai, to adeptly harness these media platforms. Subsequent endeavours, whether of an academic, cultural, or political nature, should meticulously contemplate the development and utilization of audiovisual media and cutting-edge communication technology.

CONCLUSIONS AND RECOMMENDATIONS

The rapid growth of digital technology and the increasing use of the internet and social media have significantly transformed the landscape of religious preaching. Women have emerged as prominent figures in this digital era of religious discourse, utilizing various social media platforms to share their unique perspectives and engage with diverse audiences. These female preachers cover various topics and communication styles, reflecting the diversity of their approaches to promoting moral values and Islamic teachings. The presence of women in online religious preaching is a response to the challenges posed by dominant online content trends. These women play an active role in defending and upholding Islamic morality, countering the moral decline often observed in digital spaces.

The widespread adoption of smartphones and mobile messaging apps has facilitated the transition of religious preaching from traditional print media to online platforms. This shift in media consumption has allowed for the localization and Islamization of global mobile phone practices, reflecting the adaptability of digital technology in the Indonesian context. The statistics on social media usage in Indonesia, with a significant percentage of the population actively engaged on various platforms, underline the importance of social media as a medium for religious discourse. Women make up a substantial portion of social media users and actively contribute to the digital religious conversation.

The analysis of dawah in the context of Indonesia reveals several key findings and considerations:

1. **Strengths of Dawah:** Dawah is deeply rooted in Islamic doctrine, making it an integral part of Muslim life and identity; the Muslim community in Indonesia is substantial in both quantity and quality,

providing a strong foundation for dawah efforts; and religious and Islamic organizations play an active role in promoting and disseminating dawah, contributing to its dynamism and impact.

2. **Weaknesses in Dawah:** There is a perceived decline in the fervor for religious dedication among some Muslims, leading to a weakening of faith and moral values; concerns exist regarding the economic and educational status of the Muslim community, with potential exclusion from the national economic landscape; the untapped potential within the Muslim community needs better management and utilization to advance the cause of Islam; and the younger generation requires more support and guidance to assume leadership roles in dawah efforts.
3. **Opportunities and Challenges in Dawah:** Pancasila and the 1945 Constitution provide a favorable environment for religious adherence and dawah activities; advances in science and technology, especially in communication technology and mass media, offer both opportunities and challenges for dawah; and mass media platforms, including print and electronic media, can be harnessed for the dissemination of dawah messages to a broader audience.

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