

# Women Online Da'wah In Cyberspace Content Trends

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## ABSTRACT

Trends in content began to fill the virtual space that was built through the da'wah delivered by women on social media, the women's da'wah movement as one of the passions for preaching on social media platforms grounded the identity of women from the dominant environment. Even though some of the preachers are not women who have a religious education background and experience in preaching as well as female preachers in offline rooms, but likes, shares and comments make online preachers become popular figures and referrals more than offline preachers because they have many followers, subscribers, or followers. the following viewers. How do women preachers form an identity that is built through social media da'wah. This study uses a netnographic method, namely da'wah on three social media Instagram, YouTube and Facebook can be a soothing oasis in the midst of the heat of religious narratives that lack appreciation, the themes presented are attractive to the demands of women in the modern era.

**Keywords:** Online Da'wah, Women, Cyberspace

## I. INTRODUCTION

Technology in Islam is not something that is prohibited, even though at the time of the Prophet Muhammad, there was no technology as developed at this time. The development of da'wah requires attention to technological developments by expecting da'wah to be easily accepted and reached by mankind so that da'wah does not seem out of date.[1]With the development of technology, da'wah can be done in various ways. Da'wah at this time not only has to be delivered in every recitation or events commemorating the Islamic day, and does not always take place in mosques, ta'lim assemblies or other muslim places of worship. In the delivery of da'wah must use the media.[2]

The emergence of various kinds of media makes it easy to reach the wider community. The media used for preaching vary, audio media is media that only uses sound to be heard, visual media is media that uses images and writing that

can only be seen and audio-visual media uses sound and images that can be seen and heard. Of course, audio-visual media that is widely used by someone to preach because it is easier and faster to be caught by the target of da'wah, seeing and hearing is more memorable than just seeing or hearing. One of the da'wah media used is social media, which provides various conveniences, is faster, can convey da'wah in a short, simple and broad manner.

The role of social media in preaching has now also become very important, considering the condition of society, especially Indonesia, which is increasingly using social media.[3]Da'wah delivered today can be delivered through social media, in this study Facebook, YouTube and Instagram media. Using the latest technology such as social media in making da'wah can help spread da'wah to a wider range of target audiences, this is also because those who use social media come from various walks of life.

Now, social media has become the most effective tool to convey da'wah messages because almost every home now has internet access. Therefore, media such as TV and radio are seen to have lost their popularity which is now a lot of people spending more time using the internet as a source of information and entertainment. By seeing the rise of social media users from various circles, Facebook, YouTube and Instagram are the most popular media and become propaganda media for Da'i and Da'iah in delivering their da'wah. This is then used by social media users to be able to access da'wah messages on social media, because it is considered easier to access besides attending recitations, listening to lectures at tabligh akbar events. This fact makes the media of da'wah as a tool that must be observed in conveying da'wah messages to the public. The tendency of the community to use social media is a land that must be used for preachers in delivering their da'wah. because it is more accessible than attending recitations, listening to lectures at the tabligh akbar. This fact makes the media of da'wah as a tool that must be observed in conveying da'wah messages to the public. The tendency of the community to use social media is a land that must be used for preachers in delivering their da'wah. because it is more accessible than attending recitations, listening to lectures at the tabligh akbar. This fact makes the media of da'wah as a tool that must be observed in conveying da'wah messages to the public. The tendency of the community to use social media is a land that must be used for preachers in delivering their da'wah.[4]

Women who in fact focus on housework, but that does not mean that women are unable to contribute to preaching, they actually have a very big opportunity.[5] a simple example of them educating their children to obey Allah besides that in this technological era women also have the opportunity to preach whatever the menu can be delivered using technology that already exists and is developing at this time for example they can

use social media Facebook, Twitter, Instagram and others for propaganda purposes. In relation to the role of women in da'wah, women today or known as modern times must be literate and able to master technology so that the existence of women is not only seen as a group in the domestic realm, namely weak creatures who always need the protection of men, but women must be able to show their existence, especially in the world of da'wah by packaging different menus to be delivered to the general public.[6] Currently, da'wah has undergone many changes and also continues to innovate both in terms of its methods, media and materials along with the times and according to the needs of the times, adapted to the audience. If you look at current developments, women also have the same rights as men [7] In the world of da'wah, the difference lies in the level

Da'wah movement is defined as every activity in the context of carrying out Islamic da'wah [8] To invite people to goodness, to command the rightful and prevent what is evil, while in particular, the da'wah movement is often referred to as the Islamic movement (al-harakah al-islâmiyyah) or also called the da'wah congregation or also called kutlah da'wah (da'wah group), which is a group consisting of people who together carry out da'wah in one work unit and coordination. [9]Therefore, the flexibility of da'wah must continue to be carried out with the times. "People are no longer able to capture da'wah messages only from conventional approaches, but switch to using exclusive recitation media and social media," but the rapid development of technology has become an opportunity for da'wah, when da'i dare to take the right position in various social spheres. politics, then upgrade its ability to master communication media technology that is developing as it is today.[10] By equipping oneself with the ability to practice the cyber world with all its incarnations, as the author has described above. Meanwhile, the development of information

technology in social media will be a formidable challenge, because technology users have various backgrounds and diverse motivations. Likewise for women preachers (da'iyah) the spirit of preaching on social media platforms ground the identity of women from the dominant environment, [11] Even though some of the preachers are not women who have a religious education background and experience in preaching as well as female preachers in offline rooms, but likes, shares and comments make online preachers become popular figures and referrals. [12] more than offline preachers because there are many follower, subscriber, or viewer who follows. According to the character of social media, one of which is popularity, a person can be ordained as a "religious leader" if he has many followers, subscribers, or viewers. They become a place of reference for digital citizens' religious issues. Things that are difficult to happen in offline da'wah activities (offline). Religious authorities in these online da'wah activities also belong to followers,[13] as a representation of the congregation who generally become the "legitimacy" of religious leaders in society. The phenomenon of women's da'wah on social media [14] which is currently a trend for virtual space content in Islamic-based religious activities so that women's da'wah on social media tends to have a lot of devotees.

## 2. RESEARCH METHODOLOGY

This study uses a qualitative netnographic research method approach [15] on three platform accounts, namely Facebook, Instagram and YouTube. Using a qualitative case study method holistically (thoroughly) by considering elements that are related to each other seen in various contexts with the data collection and analysis process including in-depth interviews conducted on admins combined with document studies and observations involved in online spaces. The research was conducted over the span of 2020

## 3. CONCEPTUAL FRAMEWORK

Advances in technology provide various conveniences in communicating, social media itself appears as an ease in answering modern problems that cannot be answered by conventional media. [16] Social media is a means of interaction between a number of people through sharing information and ideas through the internet to form a kind of virtual community. Communication on social media is no longer limited by distance and time. Wherever users can communicate with each other, find information, and add new friends with various features [17] owned, such as Facebook, YouTube and Instagram, as the author will examine. Likewise, da'wah through virtual or online is a medium that is in great demand by social media users, preaching with social media is certainly more practical, including for female preachers whose scope of movement is limited and preaching through social media is very helpful in delivering da'wah. Social media is present as part of the development of new media that has quality, reach, frequency, usability, immediacy, and its permanent nature. [18] The convenience provided by social media also affects the realm of religion very large, especially for the development of Islamic da'wah activities. Preaching is no longer limited to lecturing from the pulpit of the mosque, but can be done through social media. There are also forms of da'wah broadcasts that we can see through social media such as on Instagram, packaged in different forms. The emergence of new technology also affects the process of da'wah development cannot convey the message of da'wah that is more feminist in an open and comprehensive manner, therefore the role of da'iyah in the delivery of da'wah is very much needed. This research uses a conceptual approach to framing analysis, which is one of the text analysis methods in the category of constructionist research. Framing analysis can simply be described as an analysis to find out how reality (events, actors, groups or whatever) is

framed by the media. The framing is of course through the construction process.

Da'wah done through social media [19] is one of the comprehensive da'wah movements that can penetrate space and time and can hypnotize the listeners of da'wah from various circles. The formation of this movement is intended to create the main supporters or core jama'ah. This movement was formed in a bond of religious solidarity and has a responsibility for the development of Islam and its environment, expanding its territory and network so that Islamic da'wah can spread throughout the world, namely the Islamic broadcasting community through social media platforms.

#### 4. DISCUSSION

The role of the da'iyah in providing various counseling to women in particular is very different from the role of the da'i, because the principals of the da'i are sometimes reluctant to express various problems related to women's problems, but if the role of the da'iyah can be carried out with good, then all women's problems can be explained in detail by the da'iyah, without feeling embarrassed because they are both from the women's group. Many women do not understand various laws in carrying out Islamic law, but because of their reluctance to ask the da'i these problems, they are forced to keep various problems.

The existence of space that is opened to share religious knowledge on social media means that many people, especially women, follow da'wah content on Facebook, Instagram and YouTube and many women also follow da'wah content filled with female preachers. This can be said to be interesting both in terms of themes, messages, packaging or memes or formats and even visual messages designed by the da'wah admin.

Group Dr. Aisyah Dahlan.facebook.com and a youtube channel called Media Da'wah Hikmah and on @dr.aisyahdahlan.official. is one of the groups on social media facebook, youtube and intragram which has da'wah activities that attract a lot of attention and has 73,780 followers on facebook and every content that airs on youtube channel 11,142 x watched and 170rb followers discuss various kinds of da'wah messages that are devoted for Muslim women with unique and clear packaging. Inspirational lectures that are always delivered by the group include family issues.

Now the Dr. Group account. Aisyah Dahlan.facebook.com or by another name Majelis Islamic Parenting and a youtube channel called Media Da'wah Hikmah and @dr.aisyahdahlan.official developed into a routine da'wah activity organized by admins, in addition to preaching on social media. the admin always makes regular studies by informing the congregation through the account about the days and hours of activities. In addition, the group becomes a forum for contributions, where followers or mad'u can share opinions, Islamic articles or other da'wah messages on the account. In the process of making and distributing it, of course, the admins are free and have their respective rights to update the message content, but if the message is sourced from outside, the admin must include the author's name.

Reinforced by the author's interview with Puput admin group Dr. Aisyah said that why the da'wah discussion group was formed with the aim of motivating Muslim women in facing or carrying out life in the world. To increase their role in society, this women's group needs to cooperate with the mass media, so that the image of women in the mass media no longer appears as a group that always exist in the domestic sphere even in the media industry women are placed at a disadvantage. Women are often objects to attract the attention of consumers, however, it is time for

women through the media to be able to describe and introduce their potential and positive image.



Figure 1. Homepage Facebook account @Majlis Islamic Parenting

In this condition of society, which incidentally has become a modern society. So, da'wah should not only be seen in a narrow sense, namely as tabligh or limited to lectures that are more oriented to matters of mahdhah worship (ritual),

but da'wah also has an orientation to issues of ijtima'iyah worship (social). [20] The material presented was varied apart from family issues but also discussed physical and spiritual health.



Figure 2. Message of Da'wah group Dr. Aisyah Dahlan

On the image picture. 2. Explaining one of the materials discussed in the group which was posted by the admin who explained that the da'wah material is not only about mere faith or

worship but also provides insight into women which many women complain about. Da'wah has developed from time to time, not only the methods used, but the development of da'wah has

included all elements of da'wah, both media, methods and so on.

For now, da'wah is not enough just to be institutionalized, however, the use of communication and information technology in people's lives has become a trend and has value (prestige) or class in socio-cultural life. As a result, someone who cannot adapt to technological sophistication is considered a traditional, conservative and ancient society.[21] In this condition, da'wah is deemed necessary to enter the realm of technology and information, the existence of da'wah in the mass media is

expected to be a filter for the community so that they do not get carried away with the sophistication of communication technology.

On the Facebook account, Mumpuni Handayayekti lovers, which was followed by 124,264 members and Instagram @dr.aisyahdahlan.official with 177rb followers and posted many videos about how women should behave and the media used a lot of memes. Meme is a visual and text aspect that becomes a form of format in a media. The display is attractive so that many readers listen and discuss in the comments of each material presented.

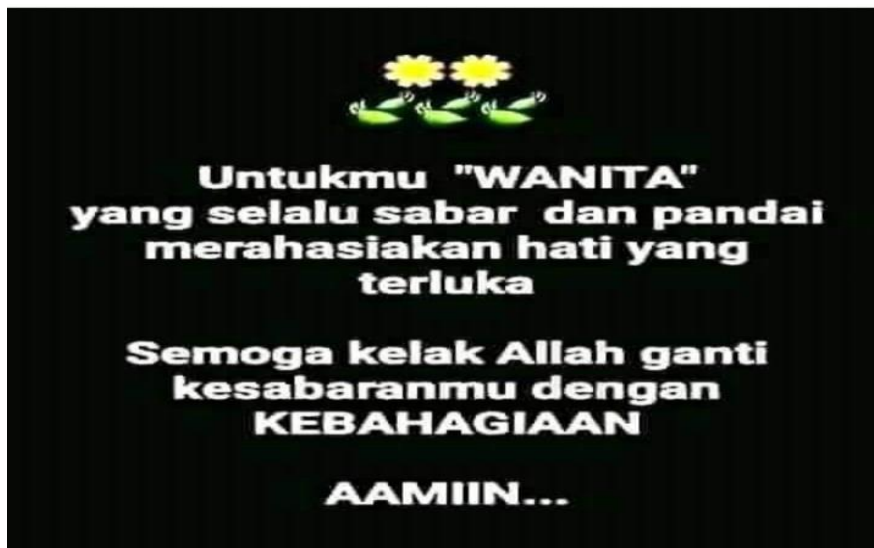


Figure 3. Motivating messages in the form of memes

From the meme post above, the result of an interview with Nurjanah admin on @mumpuni\_handayayekti lovers, the messages in this account are more in the form of motivation for women, both teenagers and adults. Motivation messages can also be said to be a series of efforts to provide certain conditions, so that someone is willing and wants to do something. So motivation can be stimulated by external factors but motivation grows within a person. Likewise, the

poster format is a medium that presents information in the form of visual images, this da'wah message poster can be used as a medium for da'wah purposes. Because, now the message of da'wah is not only conveyed in the form of direct communication but can be conveyed through visual media such as posters with a combination of images,[22] So that the da'wah messages contained in it also look more alive and give a deep impression on the reader or mad'u.



Figure 4. Messages of da'wah in the form of posters

From posting propaganda messages in the form of posters according to admin @mumpuni\_handayayekti Juminten that the da'wah messages posted by @mumpuni\_handayayekti are not only about women but more about self-motivation and spiritual worship and social life. By using posters, listeners and followers will focus more on understanding the meaning in the images with text captions.

On Oki Setiana Dewi's Facebook account with 168,564 members, Instagram @okisetianadewi with 15.7 million followers and OSDokisetianadewi's youtube channel, which so far has been watched up to 132,834,742 times. The da'wah messages conveyed were very straightforward, firm and even sometimes delivered with poetry, Ustadzah Oki's material was more about worship, motivation and about family.



Figure 5. Da'wah messages in the form of posters and text

Based on the interview with Pratama and Nur Afiyah, the admin of the Oki Setiana Dewi account stated that the message in the picture is a message of da'wah that motivates working women to meet living expenses in helping their husbands and is done sincerely and patiently and

solely for worship and to gain the pleasure of Allah. And the cleric always reminded the congregation to always pray to be given ease in facing the journey to the end of life.

In this condition, da'wah is deemed necessary to enter the realm of technology and information, so that women do not continue to be victims of the media in interpreting the term feminism. However, when da'wah reaches the realm of media, the content, values and messages of religious messages are not a top priority for media authorities. They pay more attention to the retelling they will get. Because our society is more inclined to da'wah models that can relieve fatigue after activities, our society is interested in da'wah models that only present religious values.[23] This problem is a challenge for da'wah actors. Because in one da'wah must exist in the mass media, as we know modern society cannot be separated from the mass media. The role of women both in the household and in their social life is very significant, in the family of women as the key determinant of the formation of a quality generation both concerning the emotional, spiritual and intellectual of their children. For this reason, a woman should be aware of the importance of her own quality before she can quality others, in this case are children, family and members of the community around her. And here da'wah is challenged to maintain and spread religious values.

## 5. CONCLUSION

The themes discussed by the women preachers were very diverse, although they were still based on the big theme of women. Ranging from dense historical references to everyday events. In the media realm, some millennial women seem quite familiar with alternative media@dr.aisyahdahlan.official, @dr.aisyahdahlan.official and @okisetianadewi of the three accounts are on facebook, instagram and youtube media and during 2020, Islamic-based media that continues to rise, many followers and members because publicly known for his side with women and the themes, style of message delivery, and an attractive appearance. The use of additional features on the three social

media to make preaching easier so that preaching through social media can be easily accepted by various groups. The online discussions and writings displayed on the relevant pages aim to provide positive energy and learning tools for women and marginalized groups to achieve their empowerment. Da'wah for women feels more inclusive through social media, The existence of da'wah in the mass media is expected to be a filter for the community so that they do not get carried away with the sophistication of communication technology.

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