



Contribution of Woman Ulama in The Digital Era

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Abstract

Education is essential, especially in an era of disruption and moral decline. Hence, there is a need for different forms of religious instruction, especially in the digital realm. Women should also be able to access the digital realm, as they comprise a large portion of the religious population. Only women have a better understanding of women's issues. Therefore, empowering Muslim women requires the help of female digital experts. This research shows that many women are also educating and spreading the teachings of Islam in the digital sector. Despite the concept of women in the public space as *aurat*, women still show their existence and can keep up with the times. This research was conducted with a case study using a descriptive analysis method through a qualitative approach. Primary data sources are observation, interviews, and documentation with a research sample of 10 *ustadzah* who are viral on social media. The results showed that the concept of women appearing in the public sphere helps da'wah and social roles because the existence of women is closely related to their work for the community.

Furthermore, preachers in the current era need digital, technological, and human literacy to survive. In research on women, gender theory is often used as the basis of research. However, this research is more focused on the theory of the contribution of female clerics in the digital era; how they master digital literacy to transform religious values into digital. So that these female scholars can also preach to people who consume digital media so that there are changes in behavior and how to interpret life. Moreover, ideally, this *daiyah* should emulate the previous female scholars and place them as ideal role models: acting as *muharrrik* (mover), *murabbi* and *mu'allim* (educator), *munadzzim* (organizer/leader), *mura'i* (protector), and *munasik* (supervisor) for the people simultaneously, so that their existence can indeed enlighten the community.

Keywords *contribution, digital era, social media, women ulama*

INTRODUCTION

Education is essential, especially in this era of disruption and moral decay. Hence, there is a need for different forms of religious instruction, especially in the digital realm. Women should also be able to access the digital realm, as they comprise a large portion of the religious population. Only women have a better understanding of women's issues. Therefore, the empowerment of Muslim women requires the help of female digital experts. (Uyuni & Adnan, 2020)

A woman is a mother. A woman is also a daughter and a sister. A woman is also a wife. Women make up half of society and are responsible for the nurturing, guidance, and reformation of the next generation of men and women. Women are believed to instill principles and faith into the nation's soul. Women are not only significant individuals and units in society, but their existence also influences the direction of social change in society. We can see how the role of women has changed in society from generation to generation. (Gumiandari & Nafi'a, 2020; Uyuni, 2018)

Several studies show that women are the most dominant users of social media. It is due to the characteristics of social media, namely engagement, openness, conversation, community, and connectivity, which allow women to channel their aspirations, feelings, and ideas to their friends, colleagues, and relatives. On the other hand, women are considered attractive objects for capital owners. (Chan-Olmsted et al., 2013)

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Through this social media, women can play a more active role in the business world by developing their businesses. They can also channel their aspirations into politics that represent women's interests. In the psychological aspect, social media and other communication technologies that women can use can minimize the stress experienced by women. (Courtney C. Radsch et al., 2013; Khamis et al., 2017; Messina-Dysert, 2014; Suwana, 2017)

The phenomenon of Muslim women in the public sphere is not only about how they appear in the tradition of *majelis taklim* or offline studies but also penetrates the digital world. With the rapid development of new media, women automatically explore new media as part of society. Not only penetrating the world of chatter but further into the realm of science. The *pesantren* subculture transformation process also began to develop in the digital space. It became a new arena for *santri* or knowledge seekers to assert their identity as part of society. (Alparslan, 2022; Rohmaniyah et al., 2022; Syukur, 2018)

Moreover, with new media (internet) development, scholars' claims need to be more directed. Moreover, let us look at the figure of women who have the status of the ulama. The ease of social media as a source of da'wah content encourages the emergence of "Millennial *Ustadzah*." The emergence of *nyai*, *ustadzah*, *dai*, influencers, and *santri* on internet-based social media has helped the presence of women as da'wah actors referred to by the general public as female scholars. Furthermore, research data from PPIM UIN Jakarta shows that 54.87 percent of internet users obtain religious knowledge. In this case, social media, blogs, and news portals. Next are books, television channels, public recitations, and print media, such as magazines, bulletins, leaflets, and others. (Lubis, 2014; Nurdin, 2017; Uyuni, 2022)

Women and da'wah in this millennial era are increasingly showing their movement on social media platforms. Various spaces for discussion, consultation, advocacy, and the unstoppable spread of da'wah messages have sprung up to fill the online pages of *asatidzah* (teachers/*daiah*) in Indonesia. Both well-known *daiahs* and local ones. The themes and delivery styles also vary. Some are unique, eccentric, calm, fiery, assertive, full of jokes, and even critical. Despite the variety, these women preachers have the same mission: *amar ma'ruf nahi munkar*. (Pambayun, 2020)

Thus, this research tries to show that many women are also educating and spreading the teachings of Islam in the digital sector. (Baulch & Pramiyanti, 2018) Despite the concept of women in the public sphere as *aurat*, women still show their existence and can keep up with the times. Data from a study conducted by the Pew Research Center, an organization that consistently researches the internet, technology, and science, shows that women dominate the use of social media, which is 76%, while men, 72%. As many as 56% of women access Facebook. It shows that the dominance of women in social media compared to men is only 49.5%. As many as 41% of female social media users access it via mobile phones. Women also use 30% of their time to communicate through social media, while men only use 26% of their time to interact on social media. (Alparslan, 2022; Wibowo, 2019)

In addition, women spend four to five times more time using social media than men. In addition, according to research published by We Are Social, 79 million Facebook users come from Indonesia. As many as 41 percent of them are women. Although still outnumbered by men, the number of women reaching around 32 million is not small. The large population of female accounts on Facebook can be positively or negatively charged depending on the content they access. (Perrin, 2015). The success of Digital Da'wah quantitatively can be seen from how many followers on the preacher's account on social media. Users or users are *mad'u* or imaginary people who are currently thirsty for search for Islamic knowledge on social media. (Yunjuan & Xioming, 2007)

However, although the existence of these preachers continues to emerge, can they be categorized as knowledgeable people? Da'wah is the obligation of every individual. The existence of these women has filled the need for Islamic preaching. However, to maintain the Islamicity of women on

social media and society in general, more is needed to be determined to preach. However, there must be an ideal model exemplified by the *daiyah*. So, this research tries to answer the following questions: How much does social media *daiyah* contribute to *da'wah*? And What is the ideal model of *da'wah* for them to contribute to improving the condition of society, especially in terms of morality?

LITERATURE REVIEW

In research on women, gender theory is often used as the basis of research, such as Karlina Helmanita and Sihabudin Noor's research entitled *Women and Ulama: Power-Language in Gender Mainstreaming Moderation in Indonesia* (Women and Ulama: Power-Language in Gender Mainstreaming Moderation in Indonesia) and the practical jurisprudence point of view became the variable of Qoyimah's research, *Women Ulama in the Practical Jurisprudence Paradigm*. In addition, another study conducted by Ellys Lestari Pambayun focused on the phenomenon of identity formation built through *da'wah* delivered by women on social media. However, this study focuses more on the theory of the contribution of women scholars in the digital era. How do they master digital literacy to transform religious values into digital form. How do these women contribute to *da'wah* activities? Furthermore, what is the ideal *da'wah* model for them to contribute to improving the condition of society, especially in terms of morality?

Contributions mean something to contribute or do to help produce or achieve something together or to help make something successful. Everyone can be said to be contributing if they are seen or involved in an activity. Either in their position as a work team or because of the role they hold as individuals. The contribution does not stop at one type of activity or activity but continues even though the actions taken by the individual are different from the activities carried out previously. (dictionary.cambridge.org) In this case, the contribution can be in the form of material and action. Many types of contributions can be made to others. Such as money, power, time, ideas or thoughts, goods, and others. Moreover, the benefits of contributing to this community are Strengthening the social integration of the community, helping underprivileged communities, encouraging people to make breakthroughs to meet their daily needs, and cultivating a caring attitude in people's lives. (Indonesiastudents.com) Moreover, in this case, the contribution made by these women is devotion to *da'wah*: knowledge, advice, and good examples.

According to Kaplan and Haenlein (2010), social media is a group of Internet-based applications that form the ideological and technological foundations of Web 2.0 and enable the creation and exchange of user-generated content. Today, social media has created the idea of a 'global village.' As expressed by McLuhan in the 1960s, "this era has been connected through the communication technology of the internet, with social media as a part of it." It can be called a modern revolution where everybody can eliminate the boundaries between time and space. (Kohle, 2022)

Social media is one of the proper answers as a medium for preaching. The current phenomenology is that people depend on social media to wake up from sleep again. Such is the enormity of the influence of social media on society. According to Pierre Levy, 2001, in his work entitled *Cyberculture, Electronic Mediations*, cyber culture is "a set of technologies (material and intellectual), practices, attitudes, modes of thought, and values that developed along with the growth of cyberspace." *Cyberculture is explained as a culture that arises from the practice of human interaction with the internet, which includes developing virtual technology, such as forums, newsgroups, and chats.*" In line with it, David Bell cs 2007, defines cyberculture as "a way of thinking about how people and digital technologies interact, how we live together." Bell states that cyberculture is a way of thinking about how people and digital technology associate and live together. Bell's frame of mind is even more specific, where virtual space is used between individuals to discuss how they meet their needs. (Bell, 2001; Kimbrough et al., 2013; Levy, 2001)

METHODOLOGY

This research was conducted by a case study using a descriptive analysis method through a

qualitative approach. This case study's primary data sources are observation, interviews, and documentation with research samples of a viral female cleric on social media. And the secondary data are the results of research related to the *daiyah* figure and *da'wah* activities on social media.

In this study, we used a purposive sampling technique in which the researcher determined the sampling by specifying unique characteristics that were by the research objectives so that they were expected to be able to answer research problems. We chose and examined ten female *daiyah* famous on social media in 2022. The main reason these ten female clerics were chosen is that they have hundreds of thousands and even millions of followers and certainly have a tremendous influence on society. We take data from various growing social media such as Facebook and Instagram. However, to determine these *daiyahs* are viral figures, check their Instagram accounts which are blue ticked, and their number of followers. Age criteria are also a consideration where these women are 20 to 40 years to be categorized as accessible social media users. Then the existing data will be analyzed using content analysis to describe the content characteristics of the messages conveyed by *daiyah* on their social media.

FINDING AND DISCUSSION

1. Findings

a. Brief data of 10 female *daiyah* who are famous in social media

From the research we did, here are brief data from the ten ustadz who are active on social media:

- 1) *Nabila Abdul Rahim* she has 291,000 followers in Instagram. Born in Makkah on April 15, 1992, he has memorized the Quran since she was five years old. She was taught to memorize the Koran by his parents through *Juz 'Ammah*. Until 17 years, She has memorized 30 juz of the Koran. After completing her undergraduate education at Umm Alqura University in Makkah. She has also been one of the judges for *Hafiz Indonesia* on a private television program since 2016.
- 2) *Pipik Dian Irawati* she has 1,700,000 followers in Instagram. Umi Pipik is known as an *ustadzah* or religious lecturer. She is the wife of the late Ustadz Jefri Al Buchori. Umi Pipik has recently filled recitations and is now a judge at the 2014 *Indonesian Junior Sahur Academy*. After her husband died, Umi Pipik tried to continue her husband's career as a preacher.
- 3) *Haneen Akira* she has 646,000 followers in Instagram. Haneen Akira, the wife of Ustadz Hanan Attaki, is the Founder of the Hijrah Youth and also a preacher. Often she fills *tausyiah* at *keakhwatan* (female discourse) events.
- 4) *Mumpuni Handayayekti* she has 338,000 followers in Instagram. She has been known to the public for a long time since he participated in the *Indosiar ACTION PREACHER competition*. In 2014 his name soared after successfully winning first place at *AKSI Indosiar 2014*, a lecture talent search academy that was held during the month of Ramadan.
- 5) *Oki Setiana Dewi* she has 19,500,000 followers in Instagram. She started her career in 2009. Ustadzah Oki Setiana Dewi appeared and became known to the public after starring in the religious movie *Ketika Cinta Bertasbih*. The former model, who decided to emigrate at a young age, has been active in the religious world since college. The religious knowledge he shared has permanently been embedded in the congregation's hearts. The way to convey a *da'wah* is also its characteristic.
- 6) *Qotrunnada Syathiry* has 14,000 followers on Instagram. She actively provides *da'wah* studies on social media and several Islamic forums. Her interest in education and *da'wah* has been built since childhood. She got a direct example from the actions of his parents, who were teachers and preachers.
- 7) *Fatihah Musawa* has 274,000 followers on Instagram. She is the wife of the famous preacher Habib Munzir Al-Musawa. She often talks about love for the Prophet, *ahlul bait* (prophets' families), and the beautiful way of life in Islam.
- 8) *Halimah AlAydrus* has 623,000 followers on Instagram. She is a female scholar who has given birth to several books, including *Bidadari Bumi*, *Pilar Cahaya*, *Tutur Hati*, and

others. Even in Malaysia, Ustadzah Halimah Alaydrus has appeared several times on *IKIM radio*, the Muslimat Forum at the Regional Mosque in 2014 and 2015, and received a very overwhelming response from the Muslimat around the Klang Valley.

- 9) *Syifa Nurfadhilah* has 105,000 followers on Instagram. She is a young preacher or lecturer who started her career by participating in *ANTV's Choice Young Dai* event. Now she is very active in preaching through social media and being a preacher in the *Islam Itu Indah* program on Trans TV.
- 10) *Lulu Susanti* has 413,000 followers on Instagram. A doll named Ina often accompanies her in preaching. Her enthusiasm is high to share knowledge of all ages, including children. Now, her face is increasingly appearing on the screen. In the month of Ramadan, almost every day, her face adorns various television programs. Among others, *Berbalas Kultum* (Kompas TV), *Islamic Storytellers*, *MNC Muslim Friends Stories*, and a panel in *Dai Cilik* (RCTI). Her appearance is getting more character when she brings along Ina, a *hijabi doll* who always accompanies her in dealing with the children's audience (*Road Show Fairy Tale Kak Lulu*). (*7 Potret Ustadzah Terpopuler Di Indonesia*, n.d.)

b. The digital da'wah products provided by daiyahs on social media

These women make various da'wah products that teach Islam concisely. Such as posters, quotes, short videos, podcasts, reels, and meet-and-greet moments. They are prevalent because the material is simple and straight to the point.

c. The da'wah themes raised by the ustadzah

- 1) *Learning the Qur'an*
- 2) *Life Motivation*
- 3) *Sakinah family*
- 4) *Migrate/Hijrah*
- 5) *Improving life*
- 6) *Basic fiqh*
- 7) *Alms/Shodaqah*

d. The matters relating to the condition of da'wah on social media

Table 1. The matters relating to the condition of da'wah on social media

Strength	Various rooms for discussion, consultation, advocacy, and the spread of unstoppable da'wah messages have started to load the online pages of Indonesian women preachers. <i>Ustadzah</i> can provide Islamic content as simple and interactive.
Weakness	<i>Da'iyah</i> or <i>ustadzah</i> , who appear on social media, should not break Islamic traditions. They also should realize that only getting many followers is not enough. Moreover, the most important thing is to have knowledge that can be conveyed well.
Opportunity	The presence of women ulama who interact actively through online platforms provides opportunities for Muslim women to choose different information about Islamic teaching in a balanced and personal manner without worrying about getting the public spotlight. Although the problems discussed are private problems that many women find in their daily lives. It is easier for them to help each other through dialogue with <i>Nyai</i> or fellow worshippers. When they are here to seek, the

	activities of clerics in the public sphere also intensify and strengthen their position and identity as religious leaders in front of their followers.
Threat	The challenge of the existence of Nyai and Ustadzah in the public sphere is also getting harder, especially in struggling over the stigmatization of their existence which is considered as religious commodification and capitalization.

2. Discussion

Of the ten *daiyah* we chose, they are very active in this social network preaching. They realize that social media is used by people of all ages and professions worldwide. These *daiyahs* appear on various social media platforms and present da'wah of Islamic values. Their simple da'wah makes them widely followed by women and even men who are thirsty for da'wah. So that da'wah is widespread, the selection of social media as a medium of da'wah is a way for these clerics to teach Islamic values. This is an alternative that is currently in which the development of digital media is very massive. They post about Islam and share helpful information. Then their posts are reposted by their followers. Thus, people can receive Islamic spiritual cleansing or ask about religious matters directly, anytime and anywhere, without coming to a *tausiyah* or recitation event.

Women are expected to be more active in digital da'wah. Because the influence of such da'wah is more massive and faster, many people are enlightened with accessible Islamic insights so that it is more striking in the community. As Young people get much religious knowledge from the digital content spread on the internet. It shows that we must increase Islamic content so that many people understand Islam. (Harpci, 2015)

Islamic da'wah should be understood as an activity that involves a transformation process that does not just happen but requires awareness from the community to change the situation and condition of the people towards benefit through education and continuous communication. However, women and da'wah in this millennial era are increasing and showing their activities on social media platforms. The ease of social media as a source of da'wah content drives the emergence of "millennial ustadzah identity." On the other hand, is a "religious agent" that places women as preachers still getting harmful stereotypes? Observing the socio-cultural practices of *nyai*, *ustadzah*, *daiyah*, influencers, and students.

Female students in the Muslim community are now mostly on internet-based social media. This study shows that the concept of women appearing in public spaces does not prevent da'wah and social roles, as the existence of women is closely related to their actions for society. Moreover, preachers in the current era need digital, technological, and human literacy to survive. Islamic history records that female clerics have been part of every development of Islamic civilization. Theologically, this stems from the attitude of the Prophet Muhammad SAW, who respects women and provides opportunities for them. However, the religious tradition of women in the Islamic world, including Indonesia, is not only influenced by the attitude of the Prophet SAW to respect women but also by the geo-political context, culture, and the process of assimilation of Islam with local culture. Indonesian Islam is Islam which in its religious life is open for women to do activities anywhere, including in public spaces. (Zamzami & Pandin, n.d.)

Although Islamic teachings, as in An-Nahl verse 97, Annisa verse 124, and Al-Ahzab verse 35, shows equality between women and men in the sight of Allah, and it is only piety that distinguishes them in the presence of Allah; the glory of women in Islam where: Human civilization will not continue without women, women have given birth to humankind both male and female, and respecting women is the commandment of Allah and His Messenger, but women must be knowledgeable because the degree of a man or woman if he has faith and knowledge, will be much higher than men or women who believe but do not seek wisdom. In the verses of the Qur'an, we also find many texts

that encourage women to study science. Not only the knowledge of the hereafter but also the knowledge of the world. Even women at the time of the Prophet SAW did not only take care of household matters. They are also active in other activities outside the home. It even has become an everyday profession. However, the patriarchal culture has an impact on the condition of women. (Mansur, 2019; Rohmaniyah et al., 2022)

And in the same time, the women's movement continues to grow and develop. Literacy continues to increase, and understanding of rights begins to strengthen. It realizes that discrimination and stigma detrimental to every woman's progress must be eradicated. The phenomenon of the women's movement is not only in the Western world. The awareness of women rising and taking on a role has flooded the treasures of Islam, even in Indonesia. Indonesia's history before the entry of Western colonialism showed the significant role of women, as evidenced by the presence of women's leadership in various sectors and their presence in the public sphere. However, the entry of colonialism and the disadvantaged position of women in the West changed the concept of women's equality that Indonesian women had felt before so that the existence of women as human beings who are as important as men does not seem too important. (Uyuni, 2022)

Moreover, this is also what grows on social media. According to the Central Statistics Agency, the number of women in 2021 is 134 811.5, and men amounted to 137 871.1. It means that the number of women is almost the same as men so that women who can talk about women's problems and needs are themselves in any case, including religion and how they feel and live (BPS). It has an impact on the presence and role of women in society. Furthermore, the majority of social media users are women. Then the presence of women preaching on social media becomes a necessity. (Hargrove et al., 1985)

To turn the society in which we interact into a well-educated and thriving society is to create conditions in which everyone feels valued. Their differences are respected, and their basic needs are met to live with dignity. There are many ways to make this dream a reality in society. One of the best ways is to recognize the role of women as a significant part of society, as women make up half of society and are responsible for nurturing, guiding, and reforming generations of men and women. When women, as teachers, first did not have a solid foundation in their own divine identity, we distorted our beliefs about relationships and our world. When that could be accommodated, it was called an inclusive society. They are often in a less favorable condition because of many factors that are rooted in society. Several steps have been taken to improve the dignity of women by the government, society, non-governmental organizations, and the like. (Uyuni, 2018)

Along with the times, technological advances significantly affect people's lifestyles. Many religious leaders preach using social media platforms such as Youtube, TikTok, Instagram, Twitter, and others. In addition to being practical, using social media to preach is considered quite efficient. Because with one upload, we can reach many listeners in all parts of the world. However, da'wah is still carried out through face-to-face conversations or discussion forums.

They were, furthermore, considered successful in developing the lifestyle of most people in terms of education, economy, health, politics, and others. However, a missing link must be present in this fix. Awareness of women's responsibility towards themselves to develop their authentic identity must be recognized by them and society in general. Families, communities, and governments, in general, must accommodate their existence and constant awareness to always mature in building an inclusive society. (Sakkthivel & Sriram, 2015)

Although these *daiyachs* can already be said to be successful in their da'wah in the digital era, with many followers and extraordinary popularity, that is no reason to be complacent. Nevertheless, they must imitate the previous female ulama and posit them as ideal role models. Because so far, the material provided by the *daiyah* is still in the layer of understanding about Islam. These *daiyachs* have not yet reached how a Muslim woman should behave to improve herself as a servant of Allah who understands the *shari'a* and becomes a *kaffah* (complete/total) Muslim. Even to the point of

changing her community for the better, for herself and the surrounding community. Many women preached and played a role in defending independence, becoming emancipators of education, journalists, drivers of the household economy, making traditions according to the *shari'a*, and others. Their works were extraordinary and can be felt to this day. It also cannot be separated how women in Indonesia have a good position in the culture and social life of Indonesian society, where women get a place to play a role in the public sphere. So, when the women know, it is supported by various sources; such as

1. The strategic position and support obtained because of having relatives (either father, grandfather, uncle, husband, or brother) who have already got a place in society as protective figures or educators,
2. Material either from himself, his family, or donations obtained from people who want to fight together,
3. A strong desire and fighting power to preach, help, facilitate, and fight for society to be in a better condition, both for women at that time and for the ummah (men) as a whole,
4. Intelligence and good managerial skills so that at the same time, they can do many things (in the language of religion, it is called the blessing of time),
5. The courage to state what is right, do *amar ma'ruf nahi munkar* without fear of threats from anyone. What is sought is Allah's pleasure and the ummah's benefit under the shari'a of Allah and His Messenger.

Expression of thoughts and feelings of daiyahs in cyberspace It is not just a scientific description that explores the various theories and perspectives they master, but through their social media room, share knowledge, taushiyah, inspiration, enthusiasm even chance. However, despite several globalization developments that have made preachers, women can be more accessible in expression. They are still limited by specific social values that indirectly fortify society's thinking in constructing a woman to become a preacher. (Adnan & Uyuni, 2021; Fahmi et al., 2020)

Openness in digital da'wah is a new challenge for preachers. They must be prepared for the speed of receiving da'wah messages to audiences who may be physically different from their location. At the same time, this audience can also directly ask or even refute the opinion expressed by the preacher. (Ismah, 2016)

Moreover, these *daiyahs* are not enough with the da'wah material they have presented. With their strength on social media, they should give more things to the ummah in improving morals, in-depth knowledge, and how to be a Muslim with a better understanding of Islam. Digital da'wah necessitates collaboration and cooperation. The preachers who are active in doing digital da'wah cannot work alone. They have to work with a team, even if it is small. This team will prepare the technical matters, from setting up the camera, taking pictures and sound, editing the content, and distributing it through social media. Collaboration can also be done by presenting community leaders and conducting religious dialogues disseminated through social media. It can also be done by two preachers who do Digital Da'wah together. (Rahimi & Gheyanchi, n.d.)

Women who struggle for happiness in the afterlife are finally known and remembered as scholars. Because they can use the opportunities of life and service in this world for the hereafter, they understand the knowledge of the hereafter and the world's science to support their ability to improve the land for human needs.

Nevertheless, worldly fatigue does not deceive them and makes them desire worldly life and pleasures. Because they understand the benefit of society and are sensitive to the public interest, they are like the torches of their time. They are women whom he does not care about (the opinions) of the rulers and does not care about (the opinions) of humans. These women show society what is taught by the Qur'an, as-Sunnah, and scholars.

The following are tips for preachers to be better at preaching and are the main character of *daiyah* as an ideal da'wah in moral improvement.:

1. Deepen closeness to Allah. Refrain from letting it be because we are engrossed in social media with the intention of preaching.
2. Understand what the community needs. If *daiyah* can understand what the ummah needs, *daiyah* can convey da'wah that is following what is their concern.
3. Expand friendship. The knowledge and insight will increase with lots of friends, so the da'wah message will be even better.
4. Read more, especially reading the stories of previous scholars. Even though the previous scholars had not used social media to preach at that time, the main principles of preaching to the public were still very relevant.
5. Start from the closest. Allah has confirmed that people should protect themselves and their families from the fires of hell. *Dakwah*, with social media, often makes the messages heard by people far away.
6. Be patient. There are many trials, challenges, obstacles, barriers, and temptations in preaching with social media. Do not give up. Take lessons, ask for advice from teachers and those closest to us, and self-reflect.

And then there is no remarkable difference in terms of the categorization of scholars, both women, and men female clerics are the same as ulemas in general, and they deserve to be called ulemas because they have played the function of clerics for the community. These women have acted as *muharrrik* (mover of the ummah), *murabbi* and *muallim* (educator), *munadzzim* (organizer/leader), *mura'i* (guardian), and *munasik* (controller). And the most important thing is that the scholars are people who fear Allah and carry out the Shari'a well. (Uyuni, 2022)

Women's ulamas are very important in today's era because many women's spaces have not been filled directly by women themselves, like women's studies or activities. Women have their perspectives on contemporary Islamic issues. Many women have pretty broad knowledge, especially religious knowledge. Therefore, these female clerics must appear in the public sphere to give a new color to Islamic scholarship and a new perspective on every thought, especially for the intellectual development of women. Furthermore, of course, there must be a desire to continue to improve themselves scientifically and in good deeds by making previous female clerics examples in community service and struggle. They must update and be responsive to what is happening, especially today so that the community and the preacher are kept distinct.

Some scholars continue the da'wah of the Prophet. As Muslims, we must support this call for monotheism with wisdom, *mauizhah hasanah*, and the best ways that inspire the heart. Digital media is a strategic tool for preaching. So, it could enliven da'wah by using these facilities to enlighten people with a better understanding of Islam. (Uyuni & Adnan, 2021)

Because da'wah and the process of Islamic learning and its implementation should always be done throughout their life, thus women can be awarded and pinned with a scholarly title not because of a short path but through a long process. The spirit and sincerity of the female cleric never subsided. Their steadfastness in good deeds and struggle for da'wah li ilia *kalimatillah*, fighting for Islam that is *kaffah* under *maqashid* sharia without rejecting the truth of faith and the teachings of the *jumhur* ulama makes them never in conflict with Islamic values. Even women under their guidance accept the *shari'a* but try to continue to understand the nature of women's existence as servants of Allah, the Ummah of the Prophet Muhammad, male partners, the first school for their children, and the main foundation in the integrity of the household. Women can develop many da'wah contributions without forgetting their existence as wives and the first school for their children. However, with all its advantages, social media also has the potential to have a negative impact. Therefore, social media users, especially Muslims, should fortify themselves from these negative things.

CONCLUSIONS

The daiyah of social media has contributed several dakwah steps and products that teach Islam concisely. They create various spaces for discussion, consultation, advocacy, and the unstoppable spread of da'wah that are seen on their social media such as posters, quotes, short videos, podcasts,

reels, and meet-and-greet moments.

The ideal model of dakwah in improving people's morality through social media is teaching light da'wah material and still having several levels to posit Islam as kaffah and a way of life. Then these clerics must also develop the quality of their knowledge. And they are trying to be a preacher like the previous female clerics who succeeded in becoming a preacher. They must imitate the previous female ulama and posit them as ideal role models: acting as muharrik (activator), murabbi and mu'allim (educator), munadzzim (organizer/leader), mura'i (guardian), and music (controller) for the ummah at the same time. Using deepen closeness to Allah, understand what the community needs, expanding friendship, get more knowledge, do da'wah and start from the closest, and be patient.

LIMITATIONS & FURTHER RESEARCH

The picture in this study is limited by taking samples of ten ustadzah that are viral on social media and has hundreds of thousands of followers. They preach in various ways and raise simple themes so that many social media consumers follow in studying Islam.

The following research that can be done is the development of the presence of young clerics in influencing the thinking of Generation Z and Generation Alpha in the 5.0 era. Furthermore, the women's Islamic movement grew in the digital era due to being too active in interacting on social media. Muslim character because learning Islam online in the digital era will also be interesting to study.

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