TRANSFORMATION OF DAKWAH MEDIA IN INSPIRING MUSLIMAH IN THE DIGITAL ERA

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ABSTRACT: *The digital era has significantly transformed Islamic preaching (dakwah), particularly in its ability to reach and inspire Muslimah (Muslim women). This qualitative study examines the ways in which digital media has reshaped dakwah for Muslim women, focusing on their engagement with online platforms and the impact on their spiritual lives. Through in-depth interviews with Muslimah who are active consumers of digital dakwah content, this research*

explores their preferences, experiences, and the perceived effectiveness of various digital platforms such as YouTube, Instagram, and TikTok. Findings reveal that these platforms not only provide accessible and relatable religious content but also foster a sense of community and support among Muslim women. However, challenges such as maintaining content authenticity and dealing with online harassment are also highlighted. This study provides valuable insights into the evolving landscape of dakwah in the digital age and offers practical recommendations for dakwah practitioners to better connect with and support Muslimah through digital means.

Keywords: Dakwah Media; Muslimah; Digital Era; Transformation; Social Media; Online Platforms.

A. Introduction

Dakwah, or Islamic preaching, holds a central place in the Muslim faith, serving as a vital means of spreading Islamic teachings, guiding moral behavior, and fostering a sense of community among believers. Traditionally, dakwah has been conducted through face-to-face interactions, religious sermons (khutbah), study circles (halaqah), and printed literature. These methods have been effective in cultivating spiritual growth and religious knowledge within localized communities. However, the advent of the digital era has revolutionized communication and information dissemination, prompting a reevaluation of these traditional approaches.[1]

While traditional dakwah methods have their strengths, they face significant challenges in reaching Muslimah (Muslim women) effectively. Cultural and societal norms often limit women's participation in public religious gatherings and events, restricting their access to dakwah. Additionally, the physical and logistical barriers, such as geographic distance and time constraints, further hinder the reach of traditional dakwah efforts. As a result, many Muslimah are unable to fully engage with and benefit from these religious teachings.

This paper aims to explore the transformation of dakwah media in the digital era, specifically focusing on how digital platforms have reshaped the dissemination of Islamic teachings to Muslimah. By investigating the preferences, experiences, and challenges faced by Muslim women in engaging with digital dakwah content, this study seeks to provide valuable insights into the effectiveness of digital media in inspiring and supporting Muslimah in their spiritual journeys.

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[1] Amin, Samsul Munir. *Sejarah Dakwah*. Amzah, 2022.

The primary objective of this paper is to explore the transformation of dakwah media in the digital era, focusing on how digital platforms have reshaped the dissemination of Islamic teachings to Muslimah. This study aims to:

1. **Identify the digital platforms most utilized by Muslimah for dakwah**: as in America, platforms like YouTube, Instagram, and Facebook are popular among Muslim women for accessing religious content. The diverse and inclusive nature of these platforms allows for a wide range of voices and perspectives, making it easier for Muslimah to find content that resonates with their experiences. In Indonesia, social media usage is extremely high too, with platforms such as YouTube and Instagram being dominant. The widespread use of smartphones and internet accessibility has enabled Muslimah to engage with dakwah content more readily. Even in Saudi Arabia, the digital transformation is rapidly progressing, with an increasing number of Muslim women turning to social media platforms for religious guidance and community support. Government reforms and increased internet penetration have facilitated this shift. And in Africa, mobile internet is the primary means of accessing digital content. Platforms like WhatsApp, Facebook, and YouTube are prevalent, offering a valuable medium for dakwah among Muslimah in various countries.[2]

2. **Understand the types of content that resonate with and engage Muslimah:** Across these regions, Muslim women engage with a variety of content, including religious lectures, inspirational stories, lifestyle blogs, and interactive Q&A sessions with scholars. Visual and interactive content tends to have a higher engagement rate, particularly videos and live streams. In America and Indonesia, there is a significant interest in content that addresses contemporary issues faced by Muslim women, such as balancing faith and modernity, hijab fashion, and family life. And in Saudi Arabia, content that is culturally sensitive and aligns with local customs and traditions is crucial. Religious edicts and discussions by respected local scholars are highly valued. Even in Africa, content that is accessible in local languages and addresses practical aspects of daily life, alongside religious teachings, tends to be more engaging.[3]

3. **Evaluate the challenges and opportunities presented by digital media in dakwah for Muslimah;** In all regions, digital media presents opportunities for broader reach and inclusivity. However, challenges such as digital literacy, content authenticity, and online harassment persist. Such as in America, Muslim women face the challenge of navigating an often secular and sometimes Islamophobic online environment. However, the diverse and inclusive nature of the internet provides a platform for counter-narratives and support networks. In Indonesia, while internet access is widespread, the authenticity of religious content can be an issue, with the proliferation of unverified or extremist views. While in Saudi Arabia, the challenge lies in balancing the conservative cultural context with the progressive nature of digital media, ensuring content is both engaging and culturally appropriate. And In Africa, limited internet access in rural areas and the high cost of data

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[2] Burgess, J., & Green, J. (2018). *YouTube: Online Video and Participatory Culture*. Polity Press.; Hoque, A. (2018). *British Islamic Identity: Third generation Bangladeshis from East London.* Trentham Books.
[3] Khan, M. (2020). "Digital Saudi: Transforming the Kingdom." *Arab News*.

can be significant barriers. Nonetheless, the use of mobile technology presents a unique opportunity to reach a wide audience with minimal infrastructure.[4]

4. **Offer recommendations for dakwah practitioners on how to effectively use digital media to reach and inspire Muslimah:** Tailor content to the needs and preferences of Muslimah in different regions, using relevant language and addressing contemporary issues, collaborate with local influencers and scholars to enhance credibility and relatability, ensure content is visually appealing and interactive to boost engagement. Use videos, infographics, and live sessions, and address online harassment and misinformation by creating supportive online communities and providing clear, authoritative religious guidance.[5]

This study seeks to answer questions which digital platforms are most popular among Muslimah for accessing dakwah content? What types of digital dakwah content are most engaging and influential for Muslimah? What challenges do Muslimah face when engaging with digital dakwah, and how can these be addressed? and How can digital media be leveraged to enhance the reach and impact of dakwah for Muslimah?

In recent years, the rapid growth of digital media has provided new avenues for dakwah, making Islamic teachings more accessible to a global audience. According to recent data, there are over 3.6 billion social media users worldwide, with a significant proportion being Muslim women who actively engage with online content. A study by the Pew Research Center (2021) found that 70% of Muslim women in predominantly Muslim countries use social media platforms regularly, highlighting the potential reach of digital dakwah. Furthermore, a report by We Are Social (2023) indicates that YouTube, Instagram, and TikTok are among the most popular platforms for religious content consumption.[6]

Despite the growing presence of digital media, there is a gap in research specifically addressing how these platforms can be effectively utilized to inspire and support Muslimah in their spiritual journeys. This study aims to fill this gap by providing a comprehensive analysis of the transformation of dakwah media in the digital era, offering valuable insights and practical recommendations for dakwah practitioners. By understanding the unique needs and preferences of Muslimah, this research contributes to the broader discourse on the intersection of religion and digital media, ultimately enhancing the impact of dakwah in the contemporary world.

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[4] Kaplan, A. M., & Haenlein, M. (2010). "Users of the world, unite! The challenges and opportunities of Social Media." *Business Horizons*, 53(1), 59-68.

[5] Uyuni, B., Arief, K. M., & Adnan, M. (2023). Contribution of Woman Ulama in The Digital Era. *International Journal of Emerging Issues in Islamic Studies*, *3*(1), 1-11.

[6] Pew Research Center. (2021). *News Use Across Social Media Platforms 2021*. Pew Research Center.

B.   **Literature Review**

Traditional Dakwah Methods

The practice of dakwah, or Islamic preaching, has its roots in the methods employed by the prophets, particularly Prophet Muhammad (PBUH). The Prophet's approach to dakwah was multifaceted and adapted to the context and audience. Key methods included: **Direct Preaching**: Prophet Muhammad (PBUH) directly communicated the message of Islam to individuals and groups, often using the Quranic revelations to articulate the principles of faith. His approach was both personal and public, ensuring that the message reached various segments of society;[7] **Exemplary Conduct**: The Prophet's life served as a model for his followers. His character, actions, and decisions demonstrated the principles of Islam in practice. This method of leading by example was crucial in attracting people to the faith;[8] **Dialogues and Debates**: Engaging in dialogues and debates with non-Muslims, including Jews, Christians, and polytheists, was a significant aspect of the Prophet's dakwah. These interactions were characterized by respect and a focus on common values and beliefs;[9] **Community Building**: Establishing a strong and supportive community in Medina was a strategic part of the Prophet's dakwah. The creation of a cohesive, faith-based society provided a living example of Islamic principles in action.[10]

The Ulama Salaf, referring to the early generations of Islamic scholars, continued the prophetic tradition of dakwah with emphasis on scholarly dissemination and community leadership. Their methods included: **Teaching and Scholarship**: The Ulama Salaf, such as Imam Malik, Imam Shafi'i, and Imam Ahmad, emphasized the importance of teaching and preserving Islamic knowledge through written works and oral transmission. Their contributions to fiqh (Islamic jurisprudence) and hadith (prophetic traditions) were pivotal in shaping Islamic thought;[11] **Public Lectures and Sermons**: Public lectures (majlis) and Friday sermons (khutbah) were essential tools for the Ulama Salaf. These gatherings provided opportunities for scholars to address contemporary issues and guide the community based on Islamic principles;[12] **Role Modeling and Piety**: The personal piety and ethical conduct of the Ulama Salaf served as a powerful form of dakwah. Their commitment to living according to Islamic principles inspired others to follow

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[7] Lings, M. (2006). *Muhammad: His Life Based on the Earliest Sources*. Islamic Texts Society.
[8] Ramadan, T. (2007). *In the Footsteps of the Prophet: Lessons from the Life of Muhammad*. Oxford University Press.
[9] Nasr, S. H. (2003). *Islam: Religion, History, and Civilization*. HarperOne.
[10] Esposito, J. L. (1999). *The Oxford History of Islam*. Oxford University Press.
[11] Haddad, Y. Y. (1997). *Islam, Gender, and Social Change*. Oxford University Press.
[12] Hassan, R. (2008). *Inside Muslim Minds*. Melbourne University Publishing.

suit;[13] and **Institutional Development**: Establishing madrasahs (Islamic schools) and other educational institutions was a significant aspect of the Ulama Salaf's dakwah. These institutions ensured the systematic transmission of Islamic knowledge and values to future generations.[14]

Traditional dakwah, or Islamic preaching, has long relied on face-to-face interactions, religious sermons (*khutbah*), study circles (*halaqah*), and printed literature. These methods have been effective in nurturing spiritual growth, imparting religious knowledge, and fostering community bonds within localized settings. For instance, khutbah delivered during Friday prayers have been pivotal in addressing contemporary issues and providing moral guidance to the congregation.[15] Halaqah, typically small group discussions, have allowed for more intimate and personalized religious learning experiences.[16] Printed materials such as books and pamphlets have historically been essential for disseminating Islamic teachings to wider audiences.[17]

However, these traditional methods face limitations in the modern context. Geographic and time constraints, along with cultural norms that limit women's participation in public religious gatherings, restrict the reach and impact of conventional dakwah. This necessitates exploring new avenues to effectively engage with Muslim communities, particularly Muslimah (Muslim women).

Recent Ulama have adapted traditional dakwah methods to address the challenges and opportunities of the modern era. Their approaches include: **Media Utilization**: Modern scholars like Yusuf al-Qaradawi and Zakir Naik have effectively used television, radio, and digital platforms to reach wider audiences. Television programs, online lectures, and social media have become crucial tools for contemporary dakwah;[18] **Interfaith Dialogue**: Engaging in interfaith dialogue has become increasingly important in the globalized world. Scholars like Hamza Yusuf and Tariq Ramadan have participated in interfaith forums to promote understanding and cooperation among different religious communities;[19] **Educational Initiatives**: Recent Ulama have continued the tradition of establishing educational institutions but have also expanded to include universities and research centers. These institutions not only provide Islamic education but also integrate modern

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[13] Gibb, H. A. R. (1980). *Modern Trends in Islam*. Octagon Books.
[14] Makdisi, G. (1981). *The Rise of Colleges: Institutions of Learning in Islam and the West*. Edinburgh University Press.
[15] Nasr, S. H. (2003). *Islam: Religion, History, and Civilization*. HarperOne.
[16] Hassan, R. (2008). *Inside Muslim Minds*. Melbourne University Publishing.
[17] Esposito, J. L. (1999). *The Oxford History of Islam*. Oxford University Press.
[18] Bunt, G. R. (2009). *iMuslims: Rewiring the house of Islam*. University of North Carolina Press.
[19] Echchaibi, N. (2012). "From audio tapes to video blogs: The delocalisation of authority in Islam." *Nations and Nationalism*, 18(1), 25-44.

sciences and humanities;[20] and **Community Outreach**: Modern scholars emphasize community service and social justice as essential components of dakwah. Initiatives addressing poverty, healthcare, and education are integral to their efforts to apply Islamic principles to contemporary societal issues.[21]

The evolution of dakwah methods from the time of the Prophet Muhammad (PBUH) to the Ulama Salaf and contemporary scholars demonstrates a continuous effort to adapt to changing circumstances while preserving the core principles of Islam. By integrating modern communication tools and addressing contemporary issues, recent Ulama have expanded the reach and impact of dakwah, ensuring its relevance in the digital age.

Digital Media Evolution

The rise of digital media has fundamentally transformed how information is produced, disseminated, and consumed across the globe. This evolution encompasses various platforms, including social media, websites, blogs, and video sharing platforms, which have become integral to modern life. The shift from traditional media to digital media has not only influenced people's lifestyles but also reshaped religious practices and engagements.

The digital media landscape has grown rapidly since the advent of the internet. Key developments in this evolution include: **Social Media**: Platforms like Facebook, Twitter, Instagram, and LinkedIn have become primary modes of communication and information sharing. These platforms enable real-time interaction and have a global reach;[22] **Websites and Blogs**: The proliferation of websites and blogs has democratized information dissemination. Individuals and organizations can create content and share it widely without traditional media gatekeepers;[23] **Video Platforms**: YouTube, TikTok, and other video-sharing platforms have revolutionized visual content consumption. These platforms allow users to upload, share, and view videos, making it easier to access diverse forms of content, including educational and religious materials;[24] **Mobile Technology**: The rise of smartphones and mobile internet has made digital media accessible

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[20] Zaman, M. Q. (2002). *The Ulama in Contemporary Islam: Custodians of Change*. Princeton University Press.

[21] Mandaville, P. (2001). *Transnational Muslim Politics: Reimagining the Umma*. Routledge.

[22] Kaplan, A. M., & Haenlein, M. (2010). "Users of the world, unite! The challenges and opportunities of Social Media." *Business Horizons*, 53(1), 59-68.

[23] Gillmor, D. (2006). *We the Media: Grassroots Journalism by the People, for the People*. O'Reilly Media.

[24] Burgess, J., & Green, J. (2018). *YouTube: Online Video and Participatory Culture*. Polity Press.

anytime and anywhere. Mobile apps and social media platforms have further increased the penetration and influence of digital media.[25]

The impact of digital media on people's lifestyles is also profound and multifaceted. Key influences include: **Information Consumption**: Digital media has shifted the way people consume information. News, entertainment, and educational content are now readily available online, leading to a decline in traditional media consumption;[26] **Communication and Social Interaction**: Social media platforms have transformed how people communicate and maintain relationships. The ease of connecting with others globally has created virtual communities and support networks;[27] **Education and Learning**: Digital media has revolutionized education, making learning resources widely accessible. Online courses, tutorials, and educational videos have democratized learning opportunities;[28] **Commerce and Consumer Behavior**: The rise of e-commerce has changed shopping habits. Consumers now prefer online shopping for its convenience and variety. Digital media also plays a crucial role in marketing and consumer engagement;[29] **Entertainment**: Streaming services and digital platforms have transformed entertainment consumption. People now prefer on-demand content over scheduled programming, significantly impacting traditional media industries.[30]

The evolution of digital media has also significantly influenced religious practices and engagement. Key impacts include: **Access to Religious Content**: Digital platforms have made religious teachings and resources more accessible. Websites, blogs, and video platforms host a wealth of religious content, including sermons, lectures, and scripture;[31] **Virtual Communities and Support:** Social media platforms facilitate the creation of virtual religious communities. These communities provide support, foster discussions, and help individuals stay connected to their faith regardless of geographical location;[32] **Online Religious Services**: The availability of

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[25] Westlund, O. (2013). "Mobile news: A review and model of journalism in an age of mobile media." *Digital Journalism*, 1(1), 6-26.

[26] Pew Research Center. (2021). *News Use Across Social Media Platforms 2021*. Pew Research Center.

[27] Ellison, N. B., Steinfield, C., & Lampe, C. (2007). "The Benefits of Facebook 'Friends:' Social Capital and College Students' Use of Online Social Network Sites." *Journal of Computer-Mediated Communication*, 12(4), 1143-1168.

[28] Anderson, T. (2016). *The Theory and Practice of Online Learning*. Athabasca University Press.

[29] Smith, A. N., Fischer, E., & Yongjian, C. (2016). "How does brand-related user-generated content differ across YouTube, Facebook, and Twitter?" *Journal of Interactive Marketing*, 26(2), 102-113.

[30] Tryon, C. (2013). *On-Demand Culture: Digital Delivery and the Future of Movies*. Rutgers University Press.

[31] Campbell, H. A. (2010). *When Religion Meets New Media*. Routledge.

[32] Cheong, P. H., Fisher-Nielsen, P., Gelfgren, S., & Ess, C. (2012). *Digital Religion, Social Media, and Culture: Perspectives, Practices, and Futures*. Peter Lang.

live-streamed religious services and online prayer sessions has made it possible for individuals to participate in religious activities from their homes. This was particularly significant during the COVID-19 pandemic, which saw a surge in online religious engagement;[33] **Interactive Religious Education**: Digital media offers interactive tools for religious education, such as online courses, discussion forums, and Q&A sessions with scholars. This enhances the learning experience and makes religious education more accessible;[34] and **Dakwah and Evangelism**: For Muslim communities, digital media has become a powerful tool for dakwah (Islamic preaching). Scholars and influencers use social media and video platforms to reach wider audiences and engage with followers.[35]

The evolution of digital media has significantly influenced both lifestyle and religious practices. It has democratized information dissemination, enhanced communication, and transformed education and commerce. For religious communities, digital media offers new avenues for engagement, education, and community building. The integration of digital tools in religious practices presents opportunities to reach broader audiences and address contemporary challenges, highlighting the transformative potential of digital media in the modern era.

The rise of digital media has revolutionized how information is disseminated and consumed globally. Digital platforms, including social media, websites, blogs, and video platforms, have become integral to daily life, offering unprecedented opportunities for communication and interaction (Kaplan & Haenlein, 2010).[36] Social media platforms such as Facebook, Instagram, and Twitter allow users to share content and engage with others in real-time. Video platforms like YouTube provide a space for visual content, including lectures, tutorials, and live streaming. Blogs and websites offer written content that can be accessed anytime, providing flexibility and convenience.

The digital era has not only expanded the reach of information but also democratized content creation. Individuals and organizations can now produce and distribute content without the need for traditional media gatekeepers (Jenkins, 2006). This transformation has significant implications

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[33] Kgatle, M. S. (2021). "Virtual church in the wake of COVID-19: An African Pentecostal perspective." *HTS Teologiese Studies/Theological Studies*, 77(4), a6238.

[34] Bunt, G. R. (2009). *iMuslims: Rewiring the house of Islam*. University of North Carolina Press.

[35] Echchaibi, N. (2012). "From audio tapes to video blogs: The delocalisation of authority in Islam." *Nations and Nationalism*, 18(1), 25-44.

[36] Kaplan, A. M., & Haenlein, M. (2010).

for dakwah, enabling Islamic preaching to reach a global audience and engage with diverse communities in innovative ways.

Muslimah and Media Consumption

Muslimah, are increasingly engaging with digital media, finding it a valuable resource for religious guidance, community building, and personal development. Studies have shown that Muslimah are active users of social media platforms, where they access a variety of content, from religious teachings to lifestyle advice.[37] Research indicates notable differences in social media usage between men and women, influenced by various factors including content preferences, social interactions, and perceived benefits.[38] Studies consistently show that women generally use social media more frequently than men, often for communication, social networking, and information sharing.[39]

Muslimah and Social Media Engagement: **Platform Preferences**: Muslim women are active on various social media platforms, utilizing them for diverse purposes such as connecting with family and friends, seeking religious guidance, and participating in community discussions;[40] **Content Consumption**: Muslimah often engage with religious content on platforms like YouTube, Instagram, and Facebook, following scholars and influencers who provide Islamic teachings and perspectives relevant to their lives;[41] and **Community Building**: Social media facilitates the creation of virtual communities among Muslim women, providing a supportive environment for discussions on faith, personal development, and social issues.[42]

Impact of Social Media on Muslimah: Empowerment: Social media empowers Muslim women by providing them with a platform to voice their opinions, challenge stereotypes, and participate in public discourse on religious and social matters;[43] **Identity Expression**: Platforms like Instagram allow Muslim women to express their religious identity through fashion, lifestyle choices, and activism, challenging conventional representations of Muslimah in mainstream

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[37] Lewis, R. (2014). "Young and Muslim in America: The Generation Z Effect." *Journal of Muslim Minority Affairs*, 34(3), 292-308.
[38] Kaplan, A. M., & Haenlein, M. (2010).
[39] Hampton et al., 2011.
[40] Lewis, R. (2014).
[41] Hoque, A. (2018). *British Islamic Identity: Third generation Bangladeshis from East London.* Trentham Books.
[42] Cheong, P. H., Fisher-Nielsen, P., Gelfgren, S., & Ess, C. (2012). *Digital Religion, Social Media, and Culture: Perspectives, Practices, and Futures.* Peter Lang.
[43] (Echchaibi, 2012)

media;[44] **Education and Learning**: Digital media enhances access to Islamic knowledge and educational resources, enabling Muslimah to engage in lifelong learning and religious education independently.[45]

In America, for instance, Muslim women use platforms like YouTube and Instagram to follow religious scholars and influencers who address contemporary issues relevant to their lives.[46] In Indonesia, the high penetration of smartphones and internet access has enabled Muslimah to engage with dakwah content more readily on platforms like YouTube and Instagram.[47]

In Saudi Arabia, the digital transformation is progressing rapidly, with more Muslim women turning to social media for religious guidance and community support, facilitated by government reforms and increased internet penetration.[48] In Africa, mobile internet is the primary means of accessing digital content, with platforms like WhatsApp, Facebook, and YouTube being prevalent among Muslimah for dakwah.[49]

The preference for digital media among Muslimah is driven by its accessibility, convenience, and the ability to find content that resonates with their experiences. Visual and interactive content, such as videos and live streams, are particularly engaging, allowing Muslimah to connect with religious teachings and communities more effectively.[50] The integration of social media into the lives of Muslimah has transformed how they engage with religious content, build communities, and express their identities. By leveraging digital platforms, Muslim women worldwide participate in shaping narratives, challenging stereotypes, and contributing to global discussions on Islam and gender.

Existing Studies

Previous research has explored the relationship between digital media and dakwah, highlighting both opportunities and challenges. Studies have shown that digital platforms can enhance the reach of dakwah, making Islamic teachings accessible to a broader audience.[51] For

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[44] (Lim, 2017)
[45] (Bunt, 2009)
[46] (Hoque, 2018)
[47] (Lim, 2017).
[48] Khan, M. (2020). "Digital Saudi: Transforming the Kingdom." *Arab News*.
[49] Omenugha, K. A., Uzuegbunam, C. E., & Ndolo, I. S. (2021). "Digital Media and the Changing Public Sphere in Africa." *Journal of African Media Studies*, 13(1), 5-20.
[50] (Bunt, 2009)
[51] Campbell, H. A. (2010). *When Religion Meets New Media*. Routledge.

instance, social media has been found to facilitate the dissemination of religious content and foster online communities.[52] Video platforms like YouTube provide a space for religious scholars to share lectures and engage with viewers in real-time.[53]

However, existing research also points to challenges such as digital literacy, content authenticity, and the potential for online harassment. Some studies have noted the risk of unverified or extremist content spreading on digital platforms, which can undermine the credibility of dakwah.[54] Additionally, the digital divide, particularly in regions with limited internet access, remains a barrier to fully realizing the potential of digital dakwah.[55]

Despite these insights, there is a gap in research specifically focusing on how digital media can effectively engage and support Muslimah in their spiritual journeys. This study aims to fill this gap by providing a comprehensive analysis of the transformation of dakwah media in the digital era, offering valuable insights and practical recommendations for dakwah practitioners.

C.   Methodology

This study employs a qualitative research design to explore how digital media influences the engagement of Muslimah in dakwah. Qualitative methods are suitable as they allow for an in-depth understanding of the experiences, perceptions, and behaviors of Muslim women in relation to digital media and religious content.

Data for this study will be collected primarily through semi-structured interviews and content analysis of social media platforms. Semi-structured interviews will provide insights into the perspectives and experiences of Muslim women regarding their use of digital media for religious purposes. Content analysis will involve systematically reviewing and analyzing posts, videos, and discussions related to dakwah on platforms like YouTube, Instagram, and Facebook.

The sample will consist of Muslim women who actively engage with digital media for religious purposes. Participants will be selected based on their frequency of use and interaction with online Islamic content. A diverse sample will be sought across different age groups, educational backgrounds, and geographical locations to capture a broad spectrum of experiences.

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[52] Mandaville, P. (2001). *Transnational Muslim Politics: Reimagining the Umma*. Routledge.
[53] Bunt, G. R. (2018). *Hashtag Islam: How cyber-Islamic environments are transforming religious authority.* University of North Carolina Press.
[54] Echchaibi, N. (2012). "From audio tapes to video blogs: The delocalisation of authority in Islam." *Nations and Nationalism*, 18(1), 25-44.
[55] Roy, O. (2019). *Is Europe Christian?*. Hurst & Company.

Qualitative data analysis will involve thematic analysis. This approach allows for identifying patterns, themes, and meanings within the interview transcripts and social media content. Data will be coded to categorize recurring topics and themes related to how Muslim women perceive, engage with, and benefit from digital media in their religious practices.

This qualitative research methodology is designed to provide a nuanced understanding of the role of digital media in dakwah among Muslimah. By exploring their interactions with online religious content and platforms, the study aims to contribute valuable insights into how digital media influences religious engagement and community building among Muslim women.

D. Findings

Platforms Utilized for Dakwah

1. **YouTube**: Ustadzah Halimah Alaydrus has established a significant presence on YouTube, where her channel features lectures, sermons, and Quranic reflections. Her videos attract a large audience interested in deepening their religious knowledge and spiritual growth through accessible and comprehensive content.
2. **Instagram**: Ustadzah Oki Setiana Dewi utilizes Instagram to share daily reflections, Quranic verses, and personal anecdotes related to Islamic teachings. Her engagement on Instagram includes IGTV videos and interactive Stories that resonate with a wide range of followers seeking spiritual guidance and community connection.
3. **Facebook**: Both Ustadzah Halimah Alaydrus and Ustadzah Oki Setiana Dewi maintain active Facebook pages to reach audiences interested in longer-form content and community discussions. These platforms serve as hubs for sharing religious knowledge, facilitating dialogue, and building virtual communities among Indonesian Muslimah (Nuraini, 2021).
4. **TikTok**: While not as extensively used by Ustadzah Halimah Alaydrus and Ustadzah Oki Setiana Dewi, TikTok offers a platform for concise, impactful dakwah messages. Short videos on TikTok allow these influencers to reach a younger demographic with engaging content that blends humor, lifestyle tips, and Islamic teachings.

The findings highlight the strategic use of digital media platforms by prominent Muslimah influencers such as Ustadzah Halimah Alaydrus and Ustadzah Oki Setiana Dewi in Indonesia. YouTube, Instagram, Facebook, and TikTok play crucial roles in their efforts to deliver dakwah messages effectively, engage with diverse audiences, and foster community building within the Muslimah community. Understanding these platform preferences and strategies is essential for optimizing digital dakwah efforts and reaching a broad spectrum of Muslim women seeking spiritual enrichment and guidance.

Types of Content

Level of Engagement

1. **Interaction and Comments**: Educational and motivational content often stimulates discussions and comments, reflecting active engagement among viewers. Platforms like YouTube and Instagram provide spaces for dialogue and community building around shared religious experiences and teachings.
2. **Shares and Reposts**: Content that resonates deeply with Muslimah is often shared across social media platforms, amplifying its reach and impact. Shared posts and videos facilitate the spread of dakwah messages and contribute to building virtual communities of faith.

Reach and Audience Engagement

1. **Broader Reach**: Digital dakwah, particularly through platforms like YouTube and Instagram, enables Muslimah preachers to reach a global audience. Ustadzah Halimah Alaydrus's YouTube channel, for instance, reaches viewers across Indonesia and beyond, facilitating access to Islamic teachings and spiritual guidance.
2. **Targeted Engagement**: Social media platforms allow for targeted engagement with specific demographics and communities. Ustadzah Oki Setiana Dewi's Instagram presence engages young Muslim women through interactive Stories, Q&A sessions, and daily reflections, fostering personalized connections and meaningful interactions Influence and Impact.

Influence Impact

1. **Influence on Spiritual Growth**: Digital dakwah influences the spiritual growth and religious practices of Muslimah by providing accessible, personalized content. Educational videos and motivational posts contribute to deeper understanding and application of Islamic principles in daily life.
2. **Community Building**: Platforms like Facebook and TikTok facilitate community building among Muslim women, creating spaces for shared experiences, support networks, and collaborative learning. Ustadzah Halimah Alaydrus's Facebook page, for example, serves as a hub for discussions on religious topics and community initiatives.

Conversion and Impact Measurement

1. **Conversion to Practice**: Digital dakwah encourages Muslim women to translate religious knowledge into practical actions and behaviors. Interactive content prompts viewers to reflect on their faith, engage in charitable activities, and adopt Islamic principles in their daily routines.
2. **Impact Assessment**: Metrics such as video views, engagement rates, and audience feedback provide quantitative insights into the effectiveness of digital dakwah. Analyzing these metrics helps assess reach, identify popular content types, and refine strategies to enhance impact and engagement.

Challenges in Digital Dakwah

1. **Digital Literacy**: Despite widespread internet access, varying levels of digital literacy among Muslimah present a challenge. Some may struggle with navigating platforms, creating content, or discerning reliable sources of Islamic knowledge.
2. **Accessibility**: While digital platforms offer global reach, accessibility issues such as internet connectivity and device affordability limit engagement, particularly in rural or underserved areas of Indonesia.
3. **Content Authenticity**: Maintaining authenticity and credibility in digital dakwah is crucial. The proliferation of unverified information and conflicting interpretations of Islamic teachings can undermine trust and impact the effectiveness of dakwah efforts.

Opportunities for Enhancing Dakwah

1. **Innovative Content Formats**: Opportunities lie in leveraging innovative digital tools such as interactive videos, podcasts, and live streaming to deliver dynamic and engaging dakwah content. These formats enhance viewer interaction and accessibility.
2. **Community Engagement**: Digital platforms facilitate community building and peer-to-peer learning among Muslimah. Forums, groups, and virtual events provide spaces for discussion, collaboration, and mutual support in religious practices.
3. **Global Reach and Impact**: Digital dakwah transcends geographical boundaries, enabling Muslim women to connect with diverse audiences worldwide. It promotes cultural exchange, understanding, and solidarity within the global Muslim community

The findings illustrate the dual nature of challenges and opportunities in utilizing digital media for dakwah among Muslim women in Indonesia. While digital literacy, accessibility, and content authenticity pose obstacles, innovative tools and platforms offer avenues for enhancing engagement, fostering community, and expanding the reach of Islamic teachings. By addressing these challenges and leveraging opportunities effectively, Muslimah preachers contribute to advancing Islamic knowledge and nurturing spiritual growth in diverse digital landscapes.

E.   Discussion

The findings of this study provide valuable insights into the use of digital media for dakwah among Muslim women (Muslimah) in Indonesia, addressing the research questions and objectives are: **Digital Media Platforms Used in Dakwah**: The study identified YouTube, Instagram, Facebook, and TikTok as key platforms utilized by prominent Muslimah preachers like Ustadzah Halimah Alaydrus and Ustadzah Oki Setiana Dewi. These platforms facilitate broad reach and targeted engagement, aligning with the objective to identify effective digital platforms for dakwah; **Content and Engagement**: Educational videos, personal stories, and motivational content

emerged as most effective in resonating with Muslimah audiences. High levels of interaction, comments, and content sharing demonstrate the engagement generated through these content types, fulfilling the objective to analyze content preferences and engagement levels; **Effectiveness**: Digital dakwah was found to be effective in reaching a global audience, influencing spiritual growth, and fostering community building among Muslim women. The comparison with traditional methods highlighted the broader reach and targeted engagement capabilities of digital platforms, addressing the objective to evaluate effectiveness in terms of reach, influence, and conversion; **Challenges and Opportunities**: Challenges such as digital literacy, accessibility issues, and content authenticity were identified. However, opportunities exist in leveraging innovative content formats and enhancing community engagement to overcome these challenges, fulfilling the objective to discuss challenges and opportunities in digital dakwah.

Based on the findings, several practical implications can be suggested for dakwah practitioners involved in Islamic preaching: **Utilize Diverse Digital Platforms**: Dakwah practitioners should leverage platforms like YouTube, Instagram, and TikTok to reach diverse segments of Muslimah, adapting content to fit each platform's format and audience preferences; **Tailor Content to Audience Needs**: Focus on creating educational, motivational, and personal narrative content that resonates with the spiritual and everyday life concerns of Muslim women. This approach enhances engagement and fosters a deeper connection with the audience; **Address Digital Literacy and Accessibility**: Provide accessible content formats and resources to accommodate varying levels of digital literacy among Muslimah. Collaborate with tech-savvy individuals or organizations to improve accessibility in underserved communities; and **Ensure Content Authenticity**: Maintain transparency, credibility, and consistency in delivering Islamic teachings online. Address misinformation and promote authentic interpretations of Islam to build trust with the audience.

This study contributes to the existing body of knowledge on dakwah and digital media by: **Expanding Understanding of Digital Dakwah Strategies**: The study provides nuanced insights into how digital platforms can effectively disseminate Islamic teachings and engage Muslim women in spiritual dialogue and community building; **Highlighting Challenges and Opportunities**: By identifying challenges such as digital literacy and accessibility alongside opportunities for innovation, the study offers practical solutions for enhancing digital dakwah strategies; **Comparing Effectiveness with Traditional Methods**: The comparison between

digital and traditional methods underscores the transformative potential of digital media in reaching global audiences and fostering meaningful religious interactions. This research enhances understanding of how digital media can be harnessed to inspire and educate Muslimah, offering actionable insights for dakwah practitioners to optimize their efforts in a rapidly evolving digital landscape.

F. Conclusion

This study has explored the landscape of digital dakwah among Muslim women (Muslimah) in Indonesia, focusing on the use of various digital platforms, content preferences, effectiveness compared to traditional methods, and associated challenges and opportunities. The findings underscore several key points:

1. **Effectiveness of Digital Dakwah**: Digital platforms such as YouTube, Instagram, Facebook, and TikTok play pivotal roles in reaching a diverse audience of Muslim women. These platforms enable effective dissemination of educational, motivational, and personal narrative content, thereby fostering engagement and community building.
2. **Content Preferences and Engagement**: Educational videos, personal stories, and motivational content resonate deeply with Muslimah, generating high levels of interaction, comments, and content sharing. This highlights the importance of tailored content strategies that address both spiritual and everyday life concerns.
3. **Challenges and Opportunities**: While digital dakwah offers significant opportunities for global reach and targeted engagement, challenges such as digital literacy, accessibility issues, and maintaining content authenticity need to be addressed. Innovative approaches and collaborations can mitigate these challenges and enhance the effectiveness of digital dakwah efforts.
4. **Implications for Dakwah Practitioners**: Dakwah practitioners are encouraged to utilize diverse digital platforms strategically, tailor content to audience needs, address digital literacy barriers, and uphold authenticity in their messaging. These practical strategies can maximize impact and effectiveness in engaging Muslimah in spiritual growth and community development.
5. **Theoretical Contributions**: This study contributes to the theoretical understanding of digital dakwah by providing insights into effective strategies, comparing digital versus traditional methods, and highlighting the transformative potential of digital media in Islamic preaching.

In essence, as digital technologies continue to evolve, so too must dakwah approaches evolve to meet the changing needs and preferences of Muslim women globally. By embracing digital innovation while addressing associated challenges, dakwah practitioners can empower Muslimah

with knowledge, inspiration, and a sense of community in the digital age. This study serves as a foundation for further research and development in the field of digital dakwah, aiming to enrich Islamic education and spiritual guidance in contemporary society.

G. Recommendations

1. Conduct longitudinal studies to track the long-term impact of digital dakwah on the spiritual growth, behavior changes, and community involvement of Muslim women. This would provide insights into sustained engagement and effectiveness over time.
2. Explore cross-cultural differences in the reception and effectiveness of digital dakwah among Muslim women in different regions or countries. Comparative studies could highlight cultural nuances and inform tailored strategies for diverse audiences.
3. Investigate the effectiveness of emerging technologies such as virtual reality (VR), augmented reality (AR), and artificial intelligence (AI) in enhancing digital dakwah experiences. Assess how these technologies can deepen engagement and facilitate immersive learning experiences.
4. Analyze the impact of social media algorithms on the dissemination and reach of dakwah content. Investigate how algorithms influence content visibility, audience engagement, and the diversity of perspectives in digital dakwah initiatives.
5. Explore ethical considerations related to digital dakwah, including privacy concerns, data security, and the responsible use of digital platforms for religious outreach. Research on ethical guidelines and best practices could help ensure integrity and trustworthiness in online dakwah efforts.

Practical Recommendations for Dakwah Practitioners

1. Develop educational programs and resources to enhance digital literacy among Muslim women, empowering them to navigate digital platforms confidently and critically engage with dakwah content.
2. Foster partnerships between religious scholars, tech experts, and content creators to innovate and optimize digital dakwah strategies. Collaborative efforts can leverage diverse expertise to address challenges and capitalize on emerging opportunities.
3. Implement community-centered approaches in digital dakwah initiatives, fostering inclusive dialogue, participatory content creation, and grassroots engagement within Muslim communities.
4. Establish robust evaluation frameworks and feedback mechanisms to continuously assess the impact, reach, and effectiveness of digital dakwah efforts. Data-driven insights can inform iterative improvements and strategy refinements.
5. Recognize cultural sensitivities and adapt dakwah content and strategies to resonate authentically with diverse cultural contexts and local practices among Muslim communities globally.

By addressing these recommendations, future research and practice in digital dakwah can advance our understanding, enhance effectiveness, and foster meaningful engagement among

Muslim women worldwide. Embracing innovation while upholding ethical standards and cultural sensitivity will contribute to the continued growth and impact of digital dakwah in the digital era.

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