

Gender Construction in Feminist Da'wah By Women Preachers on YouTube

Muhammad Taufiq Syam¹, Abdullah Thahir², Nurhikmah³, Mifda Hilmiyah⁴

^{1,2,3,4} State Islamic Institute Parepare, Indonesia

Email: muhtaufiqsyam@iainpare.ac.id

Keywords

Da'wah, Women's
Preachers, Gender
Construction,
Cognitive Reduction,
YouTube

Abstract

Feminist da'wah by women preachers on YouTube has formed Muslim interaction relationships that play a role in helping spread the teachings of Islam, especially for Muslim women who are packaged in da'wah messages that construct the role of women in the domestic sphere. This study uses a qualitative method with a case study approach and qualitative descriptive to describe various conditions, situations, or phenomena of social reality that occur on social media. Data collection techniques are carried out by documentation, observation, and focus group discussion. Based on the results of data analysis, it was found that the construction of gender identity through the externalization process of adjustment to social reality, objectivation by using Islamic normative legal basis, and internalization through acceptance and determination of choices in action. The cognitive reduction that occurs gives birth to the assumption of dominance, the premise of limitation, and the assumption of deviation in representing a da'wah message. Adjustments to the principle of justice and the primary conditions experienced by a woman are needed in understanding the message of da'wah.

Kata Kunci

Dakwah, Dai
Perempuan,
Konstruksi Gender,
Reduksi Kognitif,
YouTube

Abstrak

Dakwah feminis para dai perempuan di YouTube telah membentuk hubungan interaksi umat muslim yang berperan dalam membantu penyebaran ajaran agama Islam, khususnya bagi kaum muslimah yang dikemas dalam pesan-pesan dakwah yang mengkonstruksikan peran perempuan dalam ranah domestik. Penelitian ini menggunakan metode kualitatif dengan pendekatan studi kasus dan deskriptif kualitatif untuk menggambarkan berbagai kondisi, situasi atau fenomena realitas sosial yang terjadi di media sosial. Teknik pengumpulan data dilakukan dengan dokumentasi, observasi dan focus group discussion. Berdasarkan hasil analisis data, ditemukan konstruksi identitas gender melalui proses eksternalisasi penyesuaian diri terhadap realitas sosial, objektivasi dengan menggunakan landasan hukum normatif Islam dan internalisasi melalui penerimaan dan penetapan atas pilihan dalam bertindak. Reduksi kognitif yang terjadi melahirkan asumsi dominasi, asumsi limitasi dan asumsi deviasi dalam merepresentasi sebuah pesan dakwah. Penyesuaian terhadap asas keadilan dan asas kondisi yang dialami oleh seorang perempuan dibutuhkan dalam memahami pesan dakwah.

Introduction

A preacher has the task of conveying about *amar makruf nahi munkar*, with supporting by the deep religious knowledge (Said, 2014) through a sustainable movement, long-term and structural-functional to be internalized and acculturated with all aspects of social life, including those related to the rituals in the community (Nurhikmah, Nurhidayat, Halik, 2021), which in the process of development are also supported by the existence of digital media.

Expanding the reach and accelerating the distribution of da'wah messages through digital media aims to reach the public effectively, efficiently, and innovatively. Three functions support it in digital media, namely: the medium is the message, technology as dominant social force and media drive culture (Syam, Tajibu, Jasad, & Said, 2019). Technology is part of society's ideological, organizational, technical, tool, and religious aspects. The presence of social media as the representation of the development of digital media allows users to find information and make relations on a broader scale through various supporting facilities in it. These social media include Facebook, Twitter, YouTube, and Blogs, each influencing today's society (Setyani, Sri Hastjarjo, & Nora Nailul Amal, 2013). This provides an opportunity to birth an effective communication process in the post-industrial era.

As part of digital media, YouTube implements a service to share videos in personal video recordings or from recordings sourced from videos made by other people. This service is more accessible for users because it has been integrated with Google (Exford, 2016). YouTube does not have certain limitations or criteria in the selection of uploaded videos with several uses, namely: YouTube for store memory which is used as a place for anyone who wants to store documentation of activities, family events, personal recordings in the form of videos that can be watched and taken back someday, YouTube for business which is used to promote a trade or business by advertising products through videos or testimonials from other customers to other users, YouTube for education which contains educational information and become a source of knowledge for users. YouTube for entertainment through videos uploaded by YouTube users that can be watched and used as entertainment, and YouTube for sharing confidential information in the form of spreading news in the form of documentary videos or compilation videos, which are generally not broadcast in the mainstream media (Watson & Hill, 2015).

This opportunity is not wasted by the preachers who want to broadcast their da'wah to everyone. The preachers take advantage of YouTube's facilities to disseminate Islamic teachings to other users, provide information needs for Muslims, and become a balancing of against tendentious, stereotyped information and trying to discriminate Islam (Ahmad, 2014). The interaction between preachers and audiences in da'wah on YouTube can be seen from the communication in the comments column. The requirement for an interaction to occur is that there is communication in the comment

column provided by social media to be able to interact and respond to what is being broadcast, especially regarding the da'wah content (Wibawa, 2019).

The role of preachers on Youtube is dominated by the men preachers and used by the women preachers in spreading da'wah messages through video lectures recorded, both when preaching in a *majelis taklim*, or the form by self-recording. There are significant differences between the da'wah messages that men and women preachers convey. The men preachers tend to convey messages of da'wah that are more general and related to Islamic laws. In comparison, the women preachers give a message of da'wah specific to a woman's role in the family and society.

Feminist da'wah of women preachers on YouTube is more directed to gender construction, emphasizing a woman's role in the domestic sphere as a wife and mother (Yuliatin, 2019) (Sa'dan, 2016). This has indirectly led to a polemic of gender issues that have been championed by feminist groups who oppose power relations against women who are always dominated by biological and sociocultural constructions that have been passed down from generation to generation by the power relations of the men (Marhumah, 2012).

The construction of identity in social space refers to the construction theory of Peter L. Berger and Thomas Luckman. This theory focuses on two things, reality, and knowledge. Reality is defined as the quality contained in phenomena that are recognized as having existence (being) and not dependent on one's own will. In contrast, knowledge is defined as a certainty that comes from real phenomena and has characteristics (Berger & Luckmann, 2016). Both of these definitions can be assumed that reality is a quality of social phenomena that have received legitimacy about their existence. Knowledge is based on the human ability to analyze and provide in-depth responses to matters related to the process that causes the emergence of a phenomenon.

The construction of identity, knowledge, and reality are caused by social phenomena originating from personal experience in society in the dialectical process between oneself and the sociocultural world. The dialectic takes place in three simultaneous moments—first, externalization as a process of adjustment to the sociocultural world. Second, objectivation is a form of social interaction in the intersubjective world that is institutionalized or undergoes an institutional process. Third, internalization results from self-identification with social institutions where individuals are part of their members (Berger & Luckmann, 2016). In the social space, construction aims to distinguish identities between individuals on differences in personal characteristics based on gender or known as gender construction.

Gender is a cultural concept that distinguishes between roles, behavior, mentality, and emotional characteristics between men and women who develop in society (Hasanah, 2019). Gender is divided into two conceptions. The natural difference is that there are differences between men and women from a biological perspective, especially from a physical standpoint, and differences in their roles and involvement in social

spaces in society. Women's attachment to the concept of gender occurs in an institutional and interactionist area.

Gender can also be interpreted as a socio-cultural construction that distinguishes masculine and feminine characteristics. Masculine is narrated with broad interests, a high level of intellect and intelligence, strength and power possessed by men. At the same time, feminists are directed at uniform interests have a high level of feeling, tenderness, and motherly side (Eagly & Wood, 2017). The reduction of gender, classified into masculine and feminist forms, has become a variable that proves claims about the differences between men and women based on the construction of identity patterned and legitimized by a social institution in society.

In the gender inequality that occurs, women get fewer material resources, social status, power, and opportunities for self-actualization than men, despite having the exact social location (Ritzer, 2012). This inequality occurs based on the perception of built-in society regarding the limitations of the potential and characteristics possessed by a woman. At least three assumptions can be built based on the gender inequality in society.

First, the assumption of dominance which refers to the role of women in the social space, is always under the domination of men. Women are identified as being gentle, beautiful, emotional, and motherly. On the other hand, men are considered strong, rational, manly, and mighty (Hasanah, 2019). Second, the assumption of limitations shows restrictions on all activities and actions that a woman can carry out. This limitation implies that any activity or action taken must be based on norms that apply to social control in society. Within the gender restrictions, there is a concept known as gender territory, which refers to the boundaries of power in acting owned and should not be violated by men and women (Fatimah, 2015). Third, the assumption of deviation which provides an overview of the forms of resistance or disobedience carried out by women against the normative boundaries of their roles, responsibilities, and rights, which include disciplining actions and behavior according to certain value systems in religion, demanding recognition and acceptance of authority, values, rites, symbols and the supremacy of certain religious truths, involve the control and institutionalization of norms through the symbolization of religious figures and belief models (Marhumah, 2012).

Construction of the stereotype of women who have been stigmatized through language and texts distributed in religious spaces reflects that within religious, social institutions, women are given role limits through the meaning of the construction of feminist identity, which has been labeled to them through language and text within a religious community, not based on personal freedom who have the right proportionally to determine their role. However, efforts to carry out gender deconstruction sometimes experience difficulties if there is no collective awareness possessed by women in understanding the goals of gender reconstruction, which has been championed by feminist groups who demand gender equality. One example is when women preachers

who are active in preaching openly continue to legitimize the limitation of women's roles.

Based on the above background, this research intends to analyze gender construction in feminist da'wah messages for women preachers on YouTube, which shows differentiation with gender issues in the equality of the roles of women and men in the domestic sphere forms of gender equality. Cognitive reduction in negative assumptions in representing the feminist da'wah message.

Method

This research is the result of research using the content analysis method with a case study approach to describe and summarize various conditions, situations, or phenomena of YouTube social media users who are the object of research. The researcher focuses on content analysis which reveals the content of a message based on the conditions being experienced by the source and recipient of the message (Yamlean et al., 2014). The statement in the feminist da'wah video is a reference in analyzing the message conveyed.

Data were collected from September 29, 2021, through observation techniques, content documentation, and content analysis. Based on data in the form of video captures/calls for da'wah from feminist da'wah practitioners uploaded to YouTube social media accounts and comments from audiences collected by researchers based on relevance to gender construction. Overall, the data sources that are used as references are shown in the following table:

Table 1. Women Preacher on YouTube

No	Women Preacher	Title	Viewer	Link
1	Oki Setiana Dewi	Ciri-ciri wanita Sholehah menurut Al-Quran	770,807	https://www.youtube.com/watch?v=dcCbCtvuc9Wo
2	Oki Setiana Dewi	Menjadi Wanita Yang Dirindu Syurga	239,291	https://www.youtube.com/watch?v=fqGGfA6RhSw&t
3	Oki Setiana Dewi	Keutamaan Wanita Yang Bekerja	11,361	https://www.youtube.com/watch?v=BmoVr2V8Doo&t
4	dr. Ferihana	Kedudukan Istri Dalam Islam Sebuah Nasehat Yang Sangat Menampar Bagi Wanita	530,078	https://www.youtube.com/watch?v=7HnMN-80qnc&t
5	dr. Ferihana	Banyak Suami Jahat, Tapi Kenapa Lebih Banyak Wanita di Neraka	40,475	https://www.youtube.com/watch?v=h2QsV8jpe6M&t

6	Mama Dedeh	Hukum Seorang Istri Mencari Nafkah Untuk Keluarga	843,491	https://www.youtube.com/watch?v=tMWy1n2byVo&t
7	Mama Dedeh	Ciri-Ciri Istri Durhaka Kepada Suami dan Ini Hukumannya	10,769	https://www.youtube.com/watch?v=yZ5MtrMp7ow
8	Lulung Mumtazah	Bagaimana Seorang Istri Seharusnya Bersikap dan Menasehati Suami	452	https://www.youtube.com/watch?v=uadYQNle4x8

Source: Video download on <https://www.youtube.com/>, access on September 29, 2021

The collected data is processed through the stages of reduction, display, and data verification, then interpreted to obtain an analytical descriptive understanding in getting the objectives of this research. The purpose of this study is to analyze the relationship between feminist da'wah messages by women preachers on YouTube and the construction of women's gender in the family and to describe a cognitive reduction in society regarding women's da'wah messages on YouTube with issues of emancipation and gender equality.

Result and Discussion

With the development of digital technology, female preachers also utilize the technological facilities prepared on several social media platforms. The transformation of this da'wah media has indirectly pushed the process of distributing da'wah messages from dai to audience also faster.

The elements of da'wah as an essential component in the process of preaching are the most basic things to be used as a reference in seeing the transformation process that occurs in da'wah on social media. The elements of da'wah, which include the subject of da'wah (dai), the object of da'wah (*mad'u*), and the message of da'wah, can be seen based on the form of transformation on YouTube.

Gender Construction in Feminist Da'wah By Women Preachers On Youtube

In the da'wah videos of women preachers uploaded on YouTube, gender identity construction is transformed through the da'wah messages. The emphasis on this form of gender identity construction is analyzed through three simultaneous momentums in the theory of identity construction.

Externalization

The position of a woman in the family, which is appointed as a theme in preaching, is described as an individual who in her daily life is bound by a series of rules that must be carried out as a form of obedience in carrying out religious orders (Daulay, 2020)

In the feminist preaching video content on YouTube by Lulung Mumtazah, a mother is described as the first *madrakah* (school) for her children. She is required to

always be an example through good attitudes and words. Meanwhile, as a wife, it is obligatory always to be kind to her husband even though her husband makes mistakes. Women are prohibited from reprimanding their husbands but are only encouraged to remind them. This da'wah message refers to social construction based on social phenomena that occur in a society which shows a Muslim woman who neglects her role in the family in educating children. In addition, strengthening externalization in the form of justifying the dominant position of men in the family is conveyed in the form of prohibitions to and scolding husbands if they make a mistake. This shows that religious values often justify gender injustice, so to change it becomes riskier because equality is considered to have violated the importance of religious (Rohmatul Izzad, 2018).



Figure 1. Lulung Mumtazah video entitled “*Bagaimana Seorang Istri Seharusnya Bersikap dan Menasehati Suami*” in iNews TV channel

Another phenomenon that becomes the object of externalization in feminist da'wah is the wife who works to help earn a living in Mama Dedeh's video. This is considered important to convey when preaching, given the many pros and cons related to the view of a wife who is married and works outside the home. A wife who works to earn a living outside the home is allowed with several conditions, including having obtained permission from her husband, maintaining the appearance of the clothes used, and not having close relationships with other men that can cause jealousy. This phenomenon is a form of feminist preaching that externalizes the concept of patriarchy in the family, limiting women in the public sphere through certain conditions (Suhada, 2021).



Figure 2. Mama Dedeh video entitled “*Istri Pencari Nafkah*” in TV One channel

The two examples of videos above show that in externalization, women on social media are narrated in da'wah messages based on the knowledge possessed by a preacher through the reality that occurs in society. Understanding the fact obtained from the similarity of knowledge stereotypes that others own so that this da'wah message can easily be transformed to the audience. In addition to the externalization component that forms the construction of gender identity, it is also supported by an objectivation component that can help transform da'wah messages from preacher to audiences.

Objectivation

Objectivation in feminist da'wah is carried out by narrating the order or obligations that must be carried out by a woman originating from the normative legal in Islam. The discourse supported by a normative legal basis legitimizes the limits on every action carried out by a woman in the family (Anggreani, 2020), which is the embodiment of individual obedience to society. Therefore, to facilitate the occurrence of an objectivation, some of the da'wah messages of women preachers on YouTube will be supported by the use of verses in the Qur'an as the basis of Islamic normative law, as in the Oki Setiana Dewi video.



Figure 3. Oki Setiana Dewi video entitled “*Ciri-ciri Wanita Sholehah menurut Al-Quran*” in EVIO Multimedia channel

The use of the verses of the Qur'an in the da'wah video aims to emphasize that women can obtain the happiness of the world and in the hereafter by always carrying out all the commands of Allah Swt., especially in terms of carrying out obligations in the family. The process of transforming the reception of da'wah messages to audiences by adding the legitimacy of the hadith from the Prophet Muhammad saw., as contained in the da'wah video of dr. Ferihana.



Figure 4. dr. Ferihana video entitled “*Adab Istri Kepada Suami*” in Faaizuun Media channel

In this video, the hadith is used to describe the *Isra Mi'raj* journey of the Prophet Muhammad saw., who sees that women are mostly the inhabitants of hell as the punishment for women who do not have good manners towards their husbands and do not understand the position of a man as a leader in the family. Hadith from the Prophet Muhammad saw., legitimize a woman's obligations in the family, which is objectified through normative legal references. In addition to the use of the two normative laws in Islam, the objectivation of female preachers is distributed through exemplary stories that happened during the time of the Prophet. One of them can be found in the uploaded video of Oki Setiana Dewi video.



Figure 5. Oki Setiana Dewi video entitled “*Keutamaan Wanita Yang Bekerja*” in Oki Setiana Dewi Official channel

This video tells about Abdullah ibn Masud r.a. who has a rich wife named Zainab Ats Tsaqafiyah who supports her husband's low-income family. Zainab's actions can bring in the reward of alms because it is not the obligation of a woman to earn a living. In this video, objectivation is related to women earning a living for their families, which has occurred in the past. This story indirectly also has a binding legal measure in constructing the obligations of women in the family.

In the three videos above, the objectification component is legitimized using verses in the Qur'an, hadith, and exemplary stories that occurred during the time of the Prophet Muhammad saw., to facilitate the process of receiving da'wah messages to audiences.

The interactional relationship of a woman in socio-religious institutions is bound by the obligation to comply with and follow the normative laws that apply to it to maintain the prevailing gender construction in society.

Internalization

The internalization component refers to the response of audiences to provide comments on feminist da'wah messages on da'wah videos that have been watched on YouTube. Audiences who have watched the da'wah video will give positive remarks, both in the form of expressions of admiration, prayer, and hope to carry out religious orders so that they can meet the criteria as prospective residents of heaven. The statement conveyed through comments on this da'wah video shows that in social construction, the choice of individuals comes from the results of personal abilities based on their beliefs, as contained in the comment column of Oki Setiana Dewi's video.

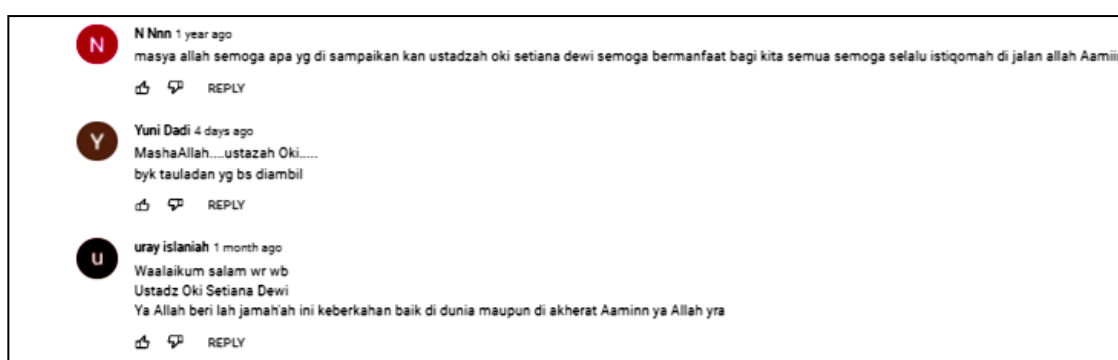


Figure 6. Audiences comment of Oki Setiana Dewi's Video entitled “*Menjadi Wanita Yang Dirindu Syurga*” in Rakan Kuliah channel

In internalization, the audience sometimes will not directly state their choice after watching the da'wah video but provide comments in the form of questions indicating that individuals will learn the meaning of the da'wah video in the internalization component on the reality they experienced before taking a decision and action. At the same time, the response from other individuals is a manifestation of the interactional relationship between individuals in a social institution. On the other hand, there is a picture of the internalization of the audience who prefers to continue to take action based on personal choices.

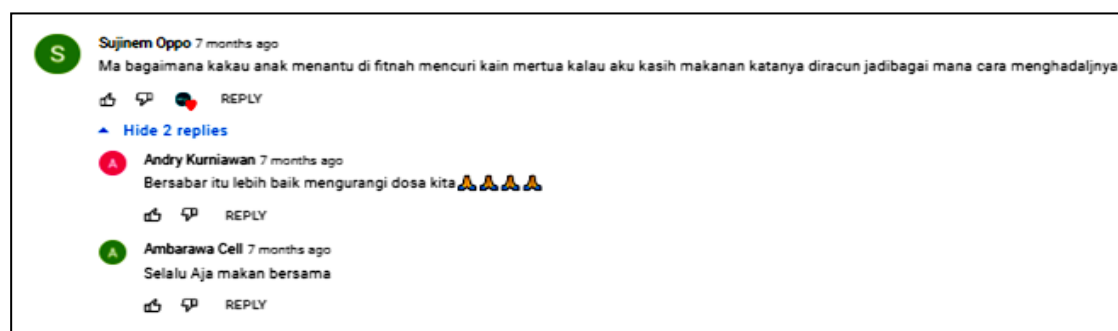


Figure 7. Audience question in Mama Dedeh video entitled “*Ciri-Ciri Istri Durhaka Kepada Suami dan Ini Hukumannya*” in VDVC Religi channel

Another picture of the internalization of audiences on YouTube is conveyed in the form of a rejection of the da'wah message in the videos uploaded by women preachers. Internalization gives the individual a choice to adapt based on the conditions and realities of the social environment, even though it contradicts the demands of his religious, social institutions.

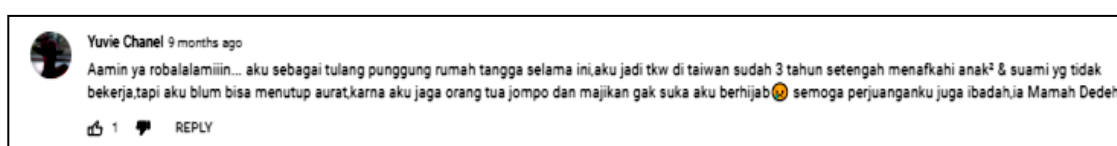


Figure 8. Audience comment in Mama Dedeh video entitled “*Istri Pencari Nafkah*” in TV One channel

The three screenshots of audience comments on YouTube above show that audiences can receive and understand the feminist da'wah message conveyed by women's preachers on YouTube in the internalization component. Choices based on the principle of the ability to think and the ability to learn the meanings and symbols received provide opportunities for mad'u to make choices and actions that follow their sociocultural environment so that these choices can be by or contrary to the wishes of the community—feminist da'wah messages delivered by women preachers on YouTube.

The construction of gender identity that occurs in feminist da'wah on YouTube indirectly causes a cognitive reduction in society in interpreting the message of the da'wah. This reduction occurs because it is motivated by emancipation and gender equality for women.

Cognitive Reduction and Understanding of Feminist Da'wah Messages

Gender identity, the object in the da'wah messages of women preachers on YouTube, tends to display the normative side of a social, religious institution. Women's obligations and rights in the family become limitations to maintain the narrative of gender inequality between men and women. This perception of rules also causes a cognitive reduction in interpreting the message of feminist da'wah by women preachers. Some forms of cognitive decline that occur include:

Assumption of Domination

The domination perspective, which refers to women's preaching messages on YouTube, means that women will always be under the shadow of masculine domination because of the obligation of a wife to always obey her husband as a leader in the family (Anggoro, 2019). This dominance is confirmed through social phenomena in society

and is strengthened by normative legal foundations in Islam. One of the forms of gender domination that a woman must face is in the da'wah video of dr. Ferihana uploaded on YouTube.



Figure 9. dr. Ferihana video entitled “*Banyak Suami Jahat, Tapi Kenapa Lebih Banyak Wanita di Neraka*” in Al Islamiyah channel

This video assumes that a woman preacher should be able to participate in voicing gender equality in the family but does not directly legitimize masculine domination in the family. Thus, this da'wah video has sparked the emergence of pros and cons from the audience regarding the demands for a wife to obey her husband. This can be seen in the two comments on the video.

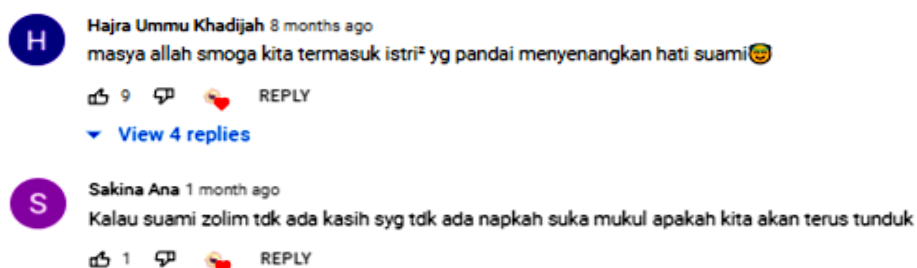


Figure 10. Audience comments in dr. Ferihana video entitled “*Banyak Suami Jahat, Tapi Kenapa Lebih Banyak Wanita di Neraka*” in Al Islamiyah channel

One of the comments from the audience chose to agree with this because he believed that the obedience of a wife to her husband had become a religious nature and obligation. Meanwhile, some audiences do not agree with the image of dominance in the da'wah video, assuming that the rights of a wife have been neglected because of the legitimacy of religion. In these two comments, it is concluded that the message of da'wah that legitimizes masculine domination in the family is not readily accepted by women themselves because every decision is a personal right that belongs to the individual and must be applied fairly.

Assumption of Limitation

Limitations in the message of da'wah for women on YouTube are assumed to give boundaries between the roles of men and women in the family. This restriction implies that any activity or action carried out by a wife must be following the basis of religious norms, which are a form of social control in society (Fatimah, 2015). Restrictions on the rights possessed by a wife are often used as a theme in preaching.



Figure 11. dr. Ferihana video entitled “*Kedudukan Istri Dalam Islam Sebuah Nasehat Yang Sangat Menampar Bagi Wanita*” in Motivasi Hijrah channel

These limitations include discussing a wife who should not argue with her husband's wishes when invited to leave the house. In addition, a wife is also forbidden to complain about household problems to her parents. She cannot teach her husband about kindness, even though he is more intelligent or religiously obedient. This restriction is a manifestation of obedience in carrying out Islamic religious orders.

The image of restrictions conveyed in the message of feminist da'wah also indirectly generates a response from the audience. The answer delivered in the form of comments on the da'wah video showed the audience's disposition in interpreting the form of obedience from the da'wah message conveyed.

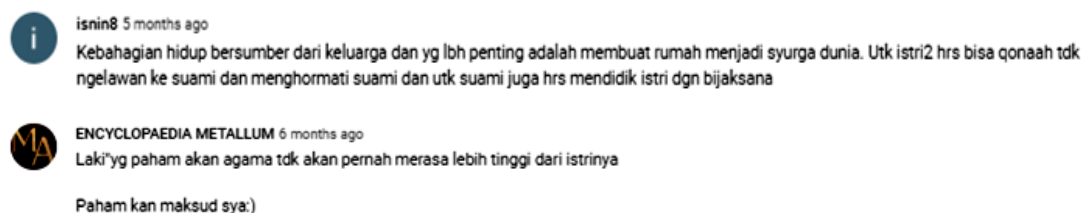


Figure 12. Audience comments in dr. Ferihana entitled “*Kedudukan Istri Dalam Islam Sebuah Nasehat Yang Sangat Menampar Bagi Wanita*” in Motivasi Hijrah channel

The two comments above show the disposition of audiences in interpreting the da'wah video about the limitation of the wife's rights against her husband. One of the

comments agrees on these restrictions with the assumption that a wife obedient to her husband is a form of obedience to Allah Swt. Meanwhile, other comments stated that they disagreed with the attitude of the restriction because a husband who understands religion will never feel he has higher power than his wife, which means that he will not place excessive limits on her. This shows that the message of da'wah, which provides advice on limiting women's rights in the family, is considered necessary to be corrected because personally, the rights between men and women must essentially be fair and balanced.

Assumption of Deviation

The assumption of deviation provides an overview of the forms of defiance carried out by women against the normative boundaries of the roles, responsibilities, and rights attached to themselves as part of a social institution in society. Deviations are caused by religious institutions' power that includes disciplining actions and behavior according to specific value systems in religion (Tissier-Desbordes & Visconti, 2019). Deviations from religious norms stem from the representation that, in some cases, women are required to follow more religious rules. Therefore, to prevent deviations from religious norms, it is considered necessary to continuously remember women through feminist da'wah using verses in the Qur'an that aim to narrate to the audience about actions that are categorized as a form of deviation from religious norms. The description of this deviation comes from the social reality that occurs in society. Therefore, the verses are used as a benchmark for the prohibition.

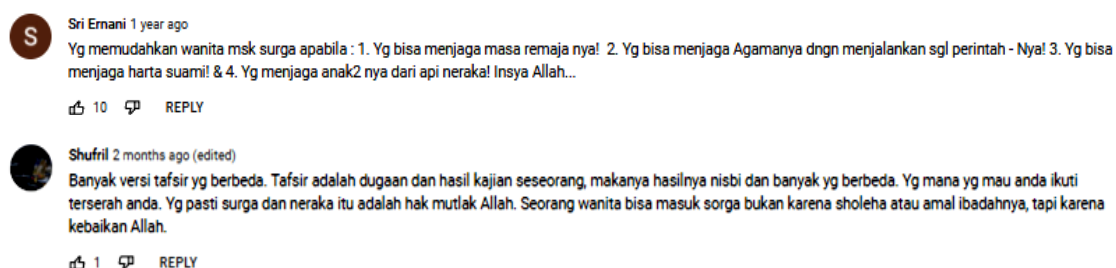


Figure 13. Audience comments in Oki Setiana Dewi video entitled “*Ciri-ciri Wanita Sholehah menurut Al-Quran*” in EVIO Multimedia channel

The audiences who have watched the da'wah video of Oki Setiana Dewi gave additional comments in representing the da'wah message. One audience added other forms of the prohibition on women following Islamic teachings. Another audience argued that whatever action was taken was only Allah Swt., entitled to give an assessment. These two different comments represent that in some cases, women are required to follow the rules more in a social institution in society. Still, on the other hand, they represent that society should not label an act as a category of deviance without considering the situation and circumstances of a woman's condition.

The three assumptions above show a deconstruction of the stereotype of women who have been stigmatized through language and texts distributed in feminist da'wah messages for women preachers on YouTube, which tends to reflect that women are only interpreted semiotically, not symbolically. Although, some audience considers this a form of discrimination against women legitimized through a religious context. Therefore, to minimize the occurrence of cognitive reduction of feminist da'wah messages on YouTube, it requires an understanding of the concept of gender equality in Islam. These concepts include:

Justice Concept

In Islam, women and men are equally based on roles and responsibilities in the family. A husband has the responsibility to provide for the family, while a wife is expected to carry out her responsibilities as executor of tasks in the household. However, in Islam, there is no prohibition if there is an exchange of duties and responsibilities between husband and wife, taking into account the situations and conditions faced in the family. As stated by one of the focus group discussion participants:

So far, I have worked to earn a living for my family while my husband worked to take care of household needs, but even though it was like that, I still realized my role as a wife and mother who must still respect my husband. He never forces him to obey all of his wishes. The point is that husband and wife must be fair and understanding to each other (Nurhikmah, focus group discussion participant on November 2, 2021)

The concept of justice in carrying out their respective roles in the family is a solution to minimize the occurrence of misunderstandings in interpreting da'wah messages that educate about the obligations of a wife to her husband and her responsibilities as a housewife.

Conditional Concept

In Islam, a woman can help earn a living for her family if conditions are more likely to work for the family. The state refers to work that only accepts women as employees. This is permissible in Islam, as long as the work is not a job that is prohibited by religion and still takes into account the standardization of normative laws in Islam. One of them, as experienced by focus group discussion participants:

At my workplace, at that time only needed women. I work to support my family economy, especially for my parents and younger sister, who are still in college. Before working there, I had asked permission from my parents, and while working

there, I still wore the hijab and kept praying. (Nurul Mutmainnah, focus group discussion participant on November 2, 2021)

Understanding the different conditions experienced by each audience provides opportunities for women to continue to compete in self-development and encouragement to participate in society through their potential and abilities without feeling burdened by normative rules of religion. In Islam, that is conveyed by women preachers on YouTube and is sometimes considered as the limitation.

The description of a cognitive reduction described above shows that differences in perception can occur if it is not based on a deeper understanding of the different conditions of the audiences. Therefore, to avoid a destructive knowledge in understanding the message of feminism da'wah conveyed by women's preachers on YouTube, it is necessary to know that the news is an effort made by the preachers to remind the audience to always do good deeds (*ma'ruf*) and avoid bad behavior (*munkar*).

Conclusion

The construction of gender identity caused by delivering feminist da'wah messages on YouTube shows that externalization is carried out by adopting women who preach on YouTube to the social realities that occur in society. Every da'wah message conveyed on YouTube should not create the impression of restrictions on social activities carried out by a Muslim woman in daily life. Objectivation by using several verses in the Qur'an, hadith, and good stories that are transformed into da'wah messages are aimed as references in legitimizing the role of religious social institutions, which can bridge the process of interaction between dai and audience. Internalization occurs through making choices and responding to feminist da'wah videos uploaded on YouTube. The overall result of the social identity construction process on YouTube is a picture of the direct interaction between dai and mad'u in the digital space. Differences in perception in understanding feminist da'wah messages on YouTube can lead to cognitive reduction caused by assumptions about masculine domination that overshadows a woman in the family. Assumption of limitation through the legitimacy of gender class division in social space. Assumption of deviation through normative boundaries on the role of women in the family in carrying out their rights and responsibilities. Therefore, to minimize the occurrence of cognitive reduction in presenting da'wah messages on YouTube, women preachers and audiences are expected to prioritize the concept of justice and conditional concepts faced by every woman in their respective social interaction spaces. The results of this research are suggested and recommended to academics and da'wah practitioners to be able to continue to be developed and in the future to be able to contribute in the scientific field so that it can be one of the references in reviewing forms of da'wah on social media, especially those related to gender issues.

References

- Ahmad, A. (2014). Dinamika Komunikasi Islami di Media Online. *Jurnal Ilmu Komunikasi*, 11(April).
- Anggoro, T. (2019). Konsep Kesetaraan Gender Dalam Islam. *Afkaruna*, 15(1). <https://doi.org/10.18196/aiijis.2019.0098.129-134>
- Anggreani, L. (2020). Konstruksi Sosial Terhadap Perempuan Dalam Hukum Keluarga Islam (Analisis Gender). *At-Turost: Journal of Islamic Studies*, 6(2). <https://doi.org/10.52491/at.v6i2.47>
- Berger, P., & Luckmann, T. (2016). The social construction of reality. In *Social Theory Re-Wired: New Connections to Classical and Contemporary Perspectives: Second Edition*. <https://doi.org/10.4324/9781315775357>
- Daulay, M. R. (2020). Pandangan Islam Tentang Gender. *Jurnal Kajian Gender Dan Anak*, 2(1). <https://doi.org/10.24952/gender.v2i1.2168>
- Eagly, A., & Wood, W. (2017). Gender identity: Nature and nurture working together. *Evolutionary Studies in Imaginative Culture*, Vol. 1. <https://doi.org/10.26613/esic.1.1.10>
- Exford, A. (2016). The History of Youtube. *Engadget*.
- Fatimah, D. (2015). Gender Dalam Teritori. *Waca Cipta Ruang*, 1(1). <https://doi.org/10.34010/wcr.v1i1.1661>
- Hasanah, U. (2019). Gender Ddalam Dakwah Untuk Pembangunan (Potret Keterlibatan Perempuan dalam Politik). *Jurnal Ilmu Dakwah*, 38(2). <https://doi.org/10.21580/jid.v38.2.3887>
- Marhumah. (2012). Konstruksi Gender, Hegemoni Kekuasaan, Dan Lembaga Pendidikan. *Karsa*, 19(2).
- Nurhikmah, Nurhidayat, Halik, T. (2021). Adaptasi Dakwah Dalam Tradisi Tolak Bala Masyarakat Kota Parepare. *Risalah: Jurnal Dakwah*, 31(1).
- Ritzer, G. (2012). Teori Sosiologi: Dari sosiologi klasik sampai perkembangan terakhir postmodern. *Yogyakarta: Pustaka Pelajar*.
- Rohmatul Izzad. (2018). Konsep Kesetaraan Gender Dalam Islam. *AL ITQAN: Jurnal Studi Al-Qur'an*, 4(1). <https://doi.org/10.47454/itqan.v4i1.678>
- Sa'dan, M. (2016). Rekonstruksi Materi Dakwah untuk Pemberdayaan Perempuan:

- Perspektif Teologi Feminisme. *Jurnal Harkat : Media Komunikasi Gender*, 12(1).
<https://doi.org/10.15408/harkat.v12i1.7578>
- Said, N. M. (2014). *Dakwah dan Berbagai Aspeknya* (1st ed.). Makassar: Alauddin Press.
- Setyani, N. I., Sri Hastjarjo, & Nora Nailul Amal. (2013). Penggunaan Media Sosial Sebagai Sarana Komunikasi bagi Komunitas. *Komunikasi*.
- Suhada, D. N. (2021). Feminisme dalam Dinamika Perjuangan Gender di Indonesia. *Indonesian Journal of Sociology, Education, and Development*, 3(1), 15–27.
<https://doi.org/10.52483/ijsted.v3i1.42>
- Syam, T., Tajibu, K., Jasad, U., & Said, N. M. (2019). Bentuk Dakwah di Twitter Menjelang PILKADA DKI Jakarta Tahun 2017. *Jurnal Diskursus Islam*, 7(1), 149–186.
- Tissier-Desbordes, E., & Visconti, L. M. (2019). Gender after gender: fragmentation, intersectionality, and stereotyping. *Consumption Markets and Culture*, Vol. 22.
<https://doi.org/10.1080/10253866.2018.1512238>
- Ahmad, A. (2014). Dinamika Komunikasi Islami di Media Online. *Jurnal Ilmu Komunikasi*, 11(April).
- Anggoro, T. (2019). Konsep Kesetaraan Gender Dalam Islam. *Afkaruna*, 15(1).
<https://doi.org/10.18196/aiijis.2019.0098.129-134>
- Anggreani, L. (2020). Konstruksi Sosial Terhadap Perempuan dalam Hukum Keluarga Islam (Analisis Gender). *At-Turost: Journal of Islamic Studies*, 6(2).
<https://doi.org/10.52491/at.v6i2.47>
- Berger, P., & Luckmann, T. (2016). The social construction of reality. In *Social Theory Re-Wired: New Connections to Classical and Contemporary Perspectives: Second Edition*. <https://doi.org/10.4324/9781315775357>
- Daulay, M. R. (2020). Pandangan Islam Tentang Gender. *Jurnal Kajian Gender Dan Anak*, 2(1). <https://doi.org/10.24952/gender.v2i1.2168>
- Eagly, A., & Wood, W. (2017). Gender identity: Nature and nurture working together. *Evolutionary Studies in Imaginative Culture*, Vol. 1.
<https://doi.org/10.26613/esic.1.1.10>
- Exford, A. (2016). The History of Youtube. *Engadget*.

- Fatimah, D. (2015). Gender Dalam Teritori. *Waca Cipta Ruang*, 1(1).
<https://doi.org/10.34010/wcr.v1i1.1661>
- Hasanah, U. (2019). Gender Dalam Dakwah untuk Pembangunan (Potret Keterlibatan Perempuan dalam Politik). *Jurnal Ilmu Dakwah*, 38(2).
<https://doi.org/10.21580/jid.v38.2.3887>
- Marhumah. (2012). Konstruksi Gender, Hegemoni Kekuasaan, Dan Lembaga Pendidikan. *Karsa*, 19(2).
- Nurhikmah, Nurhidayat, Halik, T. (2021). Adaptasi Dakwah Dalam Tradisi Tolak Bala Masyarakat Kota Parepare. *Risalah: Jurnal Dakwah*, 31(1).
- Ritzer, G. (2012). Teori Sosiologi: Dari sosiologi klasik sampai perkembangan terakhir postmodern. *Yogyakarta: Pustaka Pelajar*.
- Rohmatul Izzad. (2018). Konsep Kesetaraan Gender dalam Islam. *AL ITQAN: Jurnal Studi Al-Qur'an*, 4(1). <https://doi.org/10.47454/itqan.v4i1.678>
- Sa'dan, M. (2016). Rekonstruksi Materi Dakwah untuk Pemberdayaan Perempuan: Perspektif Teologi Feminisme. *Jurnal Harkat : Media Komunikasi Gender*, 12(1).
<https://doi.org/10.15408/harkat.v12i1.7578>
- Said, N. M. (2014). *Dakwah dan Berbagai Aspeknya* (1st ed.). Makassar: Alauddin Press.
- Setyani, N. I., Sri Hastjarjo, & Nora Nailul Amal. (2013). Penggunaan Media Sosial Sebagai Sarana Komunikasi bagi Komunitas. *Komunikasi*.
- Suhada, D. N. (2021). Feminisme dalam Dinamika Perjuangan Gender di Indonesia. *Indonesian Journal of Sociology, Education, and Development*, 3(1), 15–27.
<https://doi.org/10.52483/ijsted.v3i1.42>
- Syam, T., Tajibu, K., Jasad, U., & Said, N. M. (2019). Bentuk Dakwah di Twitter Menjelang PILKADA DKI Jakarta Tahun 2017. *Jurnal Diskursus Islam*, 7(1), 149–186.
- Tissier-Desbordes, E., & Visconti, L. M. (2019). Gender after gender: fragmentation, intersectionality, and stereotyping. *Consumption Markets and Culture*, Vol. 22.
<https://doi.org/10.1080/10253866.2018.1512238>
- Video of dr. Ferihana. Banyak Suami Jahat, Tapi Kenapa Lebih Banyak Wanita di Neraka. 2020. Available in <https://www.youtube.com/watch?v=h2QsV8jpe6M&t>.

- Video of dr. Ferihana. Kedudukan Istri Dalam Islam Sebuah Nasehat Yang Sangat Menampar Bagi Wanita. 2019. Available in <https://www.youtube.com/watch?v=7HnMN-80qnc&t>
- Video of Lulung Mumtazah. Bagaimana Seorang Istri Seharusnya Bersikap dan Menasehati Suami. 2020. Available in <https://www.youtube.com/watch?v=uadYQNle4x8>
- Video of Mama Dedeh. Ciri-Ciri Istri Durhaka Kepada Suami dan Ini Hukumannya. 2021. Available in <https://www.youtube.com/watch?v=yZ5MtrMp7ow>
- Video of Mama Dedeh. Hukum Seorang Istri Mencari Nafkah Untuk Keluarga. 2020. Available in <https://www.youtube.com/watch?v=tMWy1n2byVo&t>.
- Video of Oki Setiana Dewi. Ciri-ciri wanita Sholehah menurut Al-Quran. 2020. Available in <https://www.youtube.com/watch?v=dcbCtvuc9Wo>
- Video of Oki Setiana Dewi. Keutamaan Wanita Yang Bekerja. 2021. Available in <https://www.youtube.com/watch?v=BmoVr2V8Doo&t>
- Video of Oki Setiana Dewi. Menjadi Wanita Yang Dirindu Syurga. 2018. Available in <https://www.youtube.com/watch?v=fqGGfA6RhSw&t>
- Watson, J., & Hill, A. (2015). Dictionary of Media and Communication Studies. In *Dictionary of Media and Communication Studies*. <https://doi.org/10.5040/9781501304712>
- Wibawa, A. T. (2019). Fenomena Dakwah Di Media Sosial Youtube. *Jurnal Rasi*, 1(1).
- Yamlean, P. V. Y., World Health Organization, Tondok, A. R., Kallo, R., Halifah, J., Supraptini, ... Ardial. (2014). Paradigma dan Model Penelitian Komunikasi. *Jurnal Kesehatan Masyarakat*, 2(1).
- Yuliatin, Y. (2019). Relasi Laki-Laki dan Perempuan di Ruang Domestik dan Publik Menurut Pemahaman Elit Pesantren Salafiyah di Jambi. *Musāwa Jurnal Studi Gender Dan Islam*, 18(2). <https://doi.org/10.14421/musawa.2019.182.161-171>