

## Research Article

# Transformation Of Gender Equality Preaching in the Digital Era

Atika Fadilatul and Rodiyah Saputri\*

Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Indonesia

## Abstract.

Da'wah is a strategic way to improve the condition of a society. Today, da'wah is not only done conservatively and classically such as through lectures in an assembly, but can also be done anywhere and anytime through social media. Mubdalah.id uses the website as a means of da'wah to convey the message of gender equality. Given that women's issues always receive attention from various media, various perspectives are used to study gender equality, one of which is the perspective of religion, especially Islam. This is a literature research with a qualitative approach. The data collection technique used is the documentation method, while the data analysis technique used is descriptive. The results of this study indicate that da'wah delivered through the mubdalah.id website is an innovation that follows the times. The goal is that the da'wah delivered is more easily accepted by the audience and remains relevant. This study concludes that da'wah through the mubdalah.id website is an adaptation that is relevant to the times, in line with the concept of da'wah transformation in the digital era. The topics delivered are also relevant to the needs of the community, which helps maintain the existence of the website among other platforms that carry the theme of gender equality.

**Keywords:** transformasi dakwah, digital era, Kesetaraan gender

Corresponding Author: Rodiyah Saputri; email: putriputri534@gmail.com

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## 1. Introduction

In today's digital era, many da'wah activities have emerged to spread Islamic teachings to society. Various preachers, often called ustadz by the community, come with multiple types of content and target different audience segments. Da'wah, an obligation for every Muslim, encourages every individual and Islamic mass organization to carry out da'wah effectively by utilizing various messages and media. The current digital phenomenon has given birth to young and energetic preachers or ustadz from multiple backgrounds, including celebrities, religious organizations, and social organizations. H. M. Kholili (2023)

Media for preaching has undergone a significant transformation, serving as a new tool for spreading Islamic messages. However, this transformation also brings new challenges to the structure of preaching. Among these challenges are issues related



to the Islamic content conveyed, the need for adequate digital literacy to manage and understand new media, and the use of analytical tools to evaluate the effectiveness and impact of these media for preaching. M. Kholili, A. Izudin, and M. L. Hakim (2024)

In the new media era, preaching requires creativity and innovation in delivering messages to make them more attractive to the public. With the younger generation of Indonesia increasingly using mobile phones, conventional preaching methods such as sermons in mosques or formal institutions are becoming less popular. Therefore, it is important to adapt preaching methods to the habits of society, who now prefer to learn religion through digital devices. If Muslims do not adapt to this technological development, they risk following figures who claim to be ustadz or ulama but do not have adequate competence.

Less competent preachers have the potential to damage the quality of religious understanding among Muslims in Indonesia. This inability can lead to the delivery of inaccurate or even misleading information, affecting the overall experience and practice of religion in society. A. Afriansyah (2021) This illustrates the challenges of da'wah in the era of new media that Muslims must overcome together as their responsibility.

Islam, a religion of Rahmatan lil'Alamin, teaches that Allah SWT created men and women as Khalifah fil ardh (leaders on earth), with the same obligations in prospering and maintaining human survival without distinguishing between gender, ethnicity, skin color, or other factors.[4] This principle is explained in Q.S Al-Hujrat [49]: 13.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ١٣

“O mankind, indeed We have created you from a man and a woman. Then, We made you into nations and tribes so that you may know each other. Indeed, the noblest among you in the sight of Allah is the one who is most pious. Indeed, Allah is All-Knowing, All-Compliant.”

The verse shows that men and women are equal in worship and social activities such as professional careers and opposes views that marginalize one gender. N. Kartika (2020) Issues related to women continue to be highlighted in various media. Various perspectives are used to analyze gender equality, including the religious perspective, especially Islam. This spiritual perspective is very important because religious interpretation is recognized as one of the factors that can contribute to the perpetuation of gender inequality. Siti Fahimah and M Mukhibat (2023) The mass media continues to report on the problem of sexual violence, which occurs in various environments such as

Islamic boarding schools, universities, workplaces, and even at home, which should be the safest place but is often the most dangerous environment for women. In addition, currently, supporters of polygamy are increasingly open about their existence through paid classes on social media. For example, KH. Hafidzin, on the YouTube channel Narasi Newsroom, who is also a mentor and caretaker of an Islamic boarding school, questioned why the wife's permission was needed in polygamy, stating that the wife is not a high-ranking official. N. Newsroom (2022) On the TikTok platform, many narratives criticize gender ambiguity, arguing that even though women reject patriarchy, they still depend on men for certain tasks, such as lifting gallons. Duhb.yegurl (2022)

Several cases described above show that women often do not have control over their bodies lack safe spaces and voice rights and are frequently marginalized. The main challenge is the need for a deeper understanding of gender equality. If this situation continues to be normalized, the impact can result in ongoing gender injustice and discrimination. D. Puspitasari (2022)

Amid the proliferation of mass media accounts that promote gender equality, the author is interested in examining the mubadalah.id website functions as a responsive platform for clarifying gender equality issues through the articles it publishes. The topics presented by mubadalah.id are often the subject of debate but are presented in an interesting and relevant way to current developments so they attract more public attention. This is an important step in educating the public about gender equality through the media, which has an impact from the family level to the wider community. A. A. Junaidi (2023)

Therefore, it can be concluded that writing is a form of da'wah that utilizes media as a means. Media facilitates access to information on various themes, including gender issues. Based on this problem, it is important to research how media developments can influence gender issues. What is unique about the gender equality preaching method developed by mubadalah.id?

## 2. Methods

This research is included in the literature or library research category, which focuses on analyzing literature related to the research object. This study collected data from book reviews and documents relevant to preaching in the era of new media and gender equality. The approach used in this study is qualitative research.[11]

Qualitative research focuses on the analysis of data and information that is descriptive, not quantitative. This approach was chosen to gain a deeper understanding of the transformation of preaching in the digital era by utilizing mubadalah.id as a platform for preaching regarding gender equality.[12]

### 3. Results and Discussion

#### 3.1. Transformation of Preaching in the Digital Era

In this era of rapid globalization, the development of technology and various competing communication media has expanded access to information without limits. The world is experiencing a communication and information revolution, creating a new civilization, facilitating interaction between individuals and increasing social mobility.[13] Technological advances have produced the internet as a new media that offers complete and efficient facilities, enabling cheap and easy access to information. N. Naamy and Universitas(2023) Along with this progress, the spread of da'wah through new media has become more effective, opening up great opportunities to disseminate ideas more widely.

New media offers significant innovation in da'wah. Using new media as a means of da'wah presents opportunities and challenges in conveying the message of Islamic teachings. This opportunity allows individuals to use new media for wider da'wah without limitations of space and time. The challenges include the individual's readiness to keep up with the times and the ability to understand and master the digital world. R. Setyaningsih (2023) In other words, the main challenge is utilizing the media's available spaces. The convenience offered by new media provides a strategic means for effective da'wah. Adapting da'wah to the times, as Bu Nyai Hj. Nur Hannah Zamzami, the Head of Lirboyo Islamic Boarding School, rightly pointed out that it is becoming increasingly important. "In this era, more people open their phones than books or the Qur'an. Therefore, preaching through social media is very necessary."

In line with Bu Nyai Nur's view on the progress of the times, it is natural that many individuals cannot separate themselves from their phones and technology. Thus, preaching is no longer limited to activities in the assembly but can be done in various locations—crowded and quiet, calm and noisy, while socializing or alone. This inclusivity of new media means that preaching can reach a wider audience, connecting individuals and creating a sense of community.

Digital platforms such as social media, blogs, and video-sharing sites have made Islamic teachings more accessible. According to a study, 78% of Muslims in urban areas now use social media to access religious content, compared to 45% in rural areas.[16]

New media can effectively connect preachers and made, allowing the delivery of Islamic teachings without requiring a specific moment. A. Asmar, (2020) As a result, preaching can reach all levels of society without being hindered by the limitations of space and time. The transition from conventional media to new media is an important effort to ensure that da’wah remains relevant and sustainable. Here, the researcher will explain the differences between traditional da’wah and da’wah in the new media era.

TABLE 1: List of Conventional and New Media Da’wah.

Variables	Conventional Preaching	Da’wah in New Media
Da’i	Chaplain Mrs. Nyai Gus / Ning Ustad / Ustadzah	Everyone
Method	Lecture Puppet and Gamelan Book Magazine Newspaper DVD Theater and Literatu	YouToube, Facebook, Twitter, WhatsApp, Instagram, Tiktok, Film, Live, Podcast, Meme, Caption, Taggar (#) dan Via Talk Show
Mad’u	The congregation present in an assembly	Everyone can access new media, anytime and anywhere
Message	Adjust the mad’u who attends an assembly	More varied
Feedback	One way communication	Two-way communication

Mubadalah.id distinguishes itself in the field of da’wah by leveraging new media innovations, particularly websites. The mubadalah.id website is uniquely focused on three core issues: humanity, justice, and universality. E. Zulfikar, A. Apriyanti, and H. Halimatussa’diyah (2023) Each of these major themes is further classified into more specific sub-themes.[18] While many other websites delve into similar themes, mubadalah. id’s distinctive approach strengthens its identity as a leading da’wah platform, piquing the interest of scholars, students, and practitioners in Islamic media and da’wah.

The mubadalah presents the da’wah.id website has its special features. In one day, this website publishes a minimum of eight articles, and often more than that. Consistency in posting articles simultaneously impacts increasing the number of visitors. In addition, the information available can be archived as needed. Visitors can assess the quality of the articles through an emotional symbol-based scoring system, and visitors can add comments to articles that have been published. Administrators also can edit articles after they are uploaded.[18]

What's more, mubadalah.id encourages visitor participation, allowing them to share their thoughts on the website's main themes, thereby enriching the content. Visitors can engage with the editorial team through various channels such as email, direct messages, and social media comments. They can also subscribe to information and share it through popular social media platforms, fostering a sense of community and connection among the audience.

Owners of institutions and companies often have their visions, missions, and ideologies, so the information presented may not always be objective. For example, the site mubadalah.id, which is based on a moderate ideology, faced controversy about two years ago with an article entitled "3 Reasons Women Can Not Fast." This title sparked debate because it seemed to imply that menstruating women are allowed to fast. This controversy was also covered by detik.com, which magnified the polemic. As a result, the editorial team of mubadalah.id removed the content from Instagram but left the article on their website. Zahra, the editor of mubadalah.id sought advice from Kiai Faqih, the founder of the site. Kiai Faqih explained that differences of opinion in *ijtihad* allow readers to choose based on their physical condition and the existing evidence, emphasizing that *ijtihad* is a tool to understand differences in worship.

Whether it pertains to economics, politics, culture, Sharia law, or worship, challenges in society often necessitate thorough criticism and analysis. Ulama typically uses the Qur'an, *hadith*, *qiyas*, and *ijma'* to address these issues, with *ijtihad* as a crucial tool for dealing with various topics. While *ijtihad* can lead to differences in schools of thought, this should be viewed as *sunnatullah* and an opportunity to broaden one's knowledge.[19] The diversity of opinions that stem from *ijtihad* can offer readers a range of choices, as demonstrated in the case of the mubadalah.id article about fasting for menstruating women, fostering a sense of enlightenment and open-mindedness among the audience.

Analysis of the dynamics of preaching through new media on mubadalah.id shows that digital media allows preaching to adapt and spread goodness effectively. However, conventional direct preaching remains important in Indonesia, considering that most society still applies traditional methods. Balancing conventional methods with digital literacy and cutting-edge technology according to trends is an important step. Islam, as a religion of *rahmatan lil 'alamin*, demands the delivery of good teachings based on the audience's characteristics. This is in line with the words of the Prophet Muhammad SAW, "*Khaatibunnaasa 'ala qadri 'uqulihim*" (Speak to people according to their intellectual level). N. Husna (2023)

### 3.2. New Media in Advocating Gender Equality Issues

media is expected to play its role wisely. T. Rončáková (2021) Gender equality is an issue that has long existed in society and is often raised in new media. This issue continues to be debated, with new media audiences usually playing an active role in presenting various perspectives on gender equality, both positive and negative. T. Askanius and J. M. Hartley (2019)

Commercialization is a major force in determining media content and messages, with audiences encouraging media organizers to raise gender topics with high appeal in quantity and quality. These audiences are often influenced by patriarchal culture. Although the definition of gender varies globally and etymologically, gender is generally understood as an attribute formed by cultural and social construction. Given the dominance of patriarchal culture in cyberspace, new media need to be active in voicing conservative, patriarchal, and materialistic ideas.

Technological developments have significantly influenced people's lifestyles. The book *New Media, Cultural Studies, and Critical Theory after Postmodernism* notes that we are currently in a paradoxical State that combines social automation with individual autonomy. This phenomenon is caused by the emergence of various new media that impact what is called Automodernity. Robert Samuels (2010) Increasingly open internet access provides new opportunities for women to form groups in different social, cultural, economic, and political fields. In this context, women have the potential to fight the shackles of patriarchy that have limited them. However, there has also been a shift in social change, where women still face the challenge of being left behind compared to men.

The main challenge for women today is adapting quickly to changing times. By utilizing the various features offered by new media, women can form virtual support networks such as virtual sisterhoods or use the culture of writing to expand the reach of women's political movements. New media has the potential to change perceptions about gender equality, helping to overcome the complexity of existing social situations.

The women's movement in Indonesia is increasingly strengthened by the significant role of new media in disseminating information. Online media now often cover national and international activities, attracting public attention and providing opportunities for women to express their interests and concerns. New media has become an important tool for change for women activists in various parts of the world. Forrest and Abinav, in *Social Activism in and Around Organizations*, refer to this phenomenon as the master

frame, where events in one location can influence and motivate activists in other places to take similar action.[24] The women’s movement has also become more global through international conferences, such as the Beijing Conference 1995, which is considered a landmark and historic meeting for feminists. The following is a summary of some of the global meetings organized by women worldwide.[25]

TABLE 2: List of World Women’s Conferences.

Conference Name	Year
The Commission on the Status of Women	1946
Mexico Women’s Conference	1975
International Women’s Year	1975
UN Decade for Women	1976-1985
Un Convention on the Elimination of All Forms of Discrimination-Against Women (CEDAW)	1979
Copenhagen Women Conference	1980
Nairobi Women Conference	1985
Vienna Human Rights Conference	1993
Cairo International Conference on Population and Development	1994
Beijing Women’s Conference	1995
Beijing+5, New York	2000
Durban World Conference Against Racism	2002
UN Women’s Conference	2005
Closing the Gender Gap for New Prosperity	2020
Ministerial Conference on Women’s Empowerment	2020
<i>Ministerial Meeting on Women’s Empowerment/MCWE</i>	2022

Rapid developments in technology and information have increased the role of new media in spreading women’s movements worldwide, including in Indonesia. This can be seen from the increasing emergence and spread of women’s movements in various countries. In Indonesia, the spread of feminist ideology has also grown through multiple websites that discuss women’s issues from a feminist perspective. Researchers have identified several sites that focus on spreading narratives about women and gender equality.

Many individuals, institutions, communities, and organizations in Indonesia are now utilizing new media to advance gender equality. One example is the website mubadalah.id, which discusses socio-religious issues, including gender equality, from an Islamic perspective. This platform has become a primary source for those seeking information on justice, extremism, and equality within a religious framework. Unlike in



TABLE 3: Names of Websites about Gender Equality in Indonesia.

No.	Website Name	Website Address
1	Magdalane (Artikel Perempuan Berperspektif Feminisme)	<a href="https://magdalane.co/">https://magdalane.co/</a>
2	Jurnal Perempuan	<a href="https://www.jurnalperempuan.org/">https://www.jurnalperempuan.org/</a>
3	Rahima	<a href="https://www.jurnalperempuan.org/">https://www.jurnalperempuan.org/</a>
4	Aman Indonesia	<a href="https://amanindonesia.org/">https://amanindonesia.org/</a>
5	Mubadalah. Id (Inspirasi Keadilan Relasi)	<a href="https://mubadalah.id/">https://mubadalah.id/</a>
6	Indonesia Feminis	<a href="http://indonesiafeminis.com/">http://indonesiafeminis.com/</a>
7	Aliansi Laki-Laki Baru	<a href="https://lakilakibaru.or.id/">https://lakilakibaru.or.id/</a>
8	Jakarta Feminist	<a href="https://jakartafeminist.com/">https://jakartafeminist.com/</a>
9	Feminisme (Neutron Yogyakarta)	<a href="https://www.neutron.co.id/info/feminisme">https://www.neutron.co.id/info/feminisme</a>
10	Suluh Perempuan	<a href="https://suluhperempuan.org/tag/perdamaian">https://suluhperempuan.org/tag/perdamaian</a>
11	Thisgender.com	<a href="https://thisisgender.com/">https://thisisgender.com/</a>

the past, when access to spiritual information was limited to traditional media such as radio, television, and newspapers, data can now be easily accessed via smartphones. Users can quickly access related articles within 3-5 minutes. The website [mubadalah.id](https://mubadalah.id) is one of the platforms that actively examines socio-religious issues. This can be seen from the various articles published on the site. The main focus of [mubadalah](https://mubadalah.id). It is divided into two aspects. First, this site deals with socio-religious issues that are widely discussed in new media, responding to the discourse developing in cyberspace. Second, this site is a discourse competitor, offering narratives emphasizing equality and egalitarian views. With this approach, [mubadalah.id](https://mubadalah.id) seeks to provide alternative and constructive perspectives in the debate on socio-religious issues and enrich the discourse with a more inclusive and balanced view.

The first focus of [mubadalah.id](https://mubadalah.id) is seen in the articles published with gender-related themes, as reflected in titles such as “Domestic Affairs Are Not the Nature of Women, But Cooperation” Nuraini Chaniago (2022) and “3 Reasons Why Menstruating Women Can Fast” Imam Nakhai (2022)The first article highlights the perspective that domestic responsibilities should be seen as the result of cooperation, not as the nature of women.

The second article discusses the controversial topic of fasting for menstruating women, emphasizing that the interpretation of verses and hadiths related to this issue is *ijtihad*, so the truth, in this case, is also *ijtihad*. In addition, [mubadalah.id](https://mubadalah.id) also discusses current cases that are relevant to gender issues, as seen in the article “Questioning Violence Against Wives from the Lesti-Billar Case,” H. Sa’diyah (2022) which raises a

discussion about domestic violence that is hotly discussed in society. Through these articles, mubadalah. It contributes to the debate and understanding of gender issues by offering a variety of in-depth and reflective perspectives.

Articles discussing current socio-religious issues are part of mubadalah.id's efforts to present new narratives from an Islamic perspective. With this approach, the site aims to provide a more egalitarian understanding of religion, emphasizing equality between women and men. Through the publication of relevant and up-to-date articles, mubadalah.id seeks to address gender inequality in the religious context and broaden the horizon of religious discourse by presenting views that support justice and equality. In this way, the website provides in-depth insight into socio-religious issues and contributes to forming a more inclusive and balanced public opinion.

The second focus of the mubadalah. the id is seen in religious narratives often considered to marginalize women. This can be seen from the themes raised, such as in the article "Polygamy: Giving Birth to Problems or Solutions?". Siti Rohmah (2022) This article explores the view that polygamy, although often seen as a solution, actually causes more harm in household life. In addition, this site also discusses the controversial topic of the limits of the aurat, which is often a topic of debate among Muslim communities.[29] By raising these themes, mubadalah.id seeks to challenge traditional interpretations and introduce a more critical and progressive perspective on religious issues that affect women. This approach aims to reduce marginalization and promote a more just and equal understanding in the context of religion.

Articles published on the mubadalah.id website reflects media that convey information related to socio-religious issues that concern the public. This site's uniqueness lies in applying the mubadalah perspective within the framework of Islamic views, which refer to the Qur'an, hadith, and other Islamic texts. The goal is to provide more egalitarian knowledge while adhering to the teachings of Islam. Thus, mubadalah.id not only presents relevant religious information but also ensures that the perspectives offered are based on the principles of gender justice in the context of religion. In addition, this site serves as an important source of information in the field of religion that is easily accessible and visited by the public, so it has significant potential to influence the thoughts and behavior of visitors over a certain period.

### 3.3. Challenges in Digital Preaching Transformation for Gender Equality

convenience opens up new opportunities, it also presents challenges. The website *mubadalah.id*, in its efforts to preach through new media, faces a number of challenges. These challenges include problems such as:

#### 3.3.1. Facing patriarchal culture

Gender issues are developing and have caused debate in society, both in the real world and in cyberspace. Among Muslim communities, there are two groups responding to gender issues.[30] The first group is those who reject change, holding the view that gender relations in Islamic teachings are ideal and do not require change. They believe that women's roles are sufficient: taking care of the family and handling domestic tasks.

The second group accepts gender issues with the view that although Islam elevates the status of women, in practice, women still experience discrimination, marginalization, and double burdens. They argue that gender injustice still occurs, indicating that the justice expected by Islamic teachings has not been achieved. Gender issues are often rooted in injustices that affect both men and women, with women being more victims. Gender injustice can be seen in various aspects, such as family, society, work, new media, and legal regulations. With two different views on gender, the challenges in conveying da'wah through new media become increasingly complex. Eradicating patriarchal culture in Indonesia is a long and complex process because this culture is considered a hereditary heritage. A concrete example is the practice of permission, where there is an assumption that a wife must always obey her husband. Obedience in Islam only applies to things that bring goodness, not to things that are detrimental or contrary to religious teachings. The Prophet Muhammad SAW even forbade men from using permission as an excuse to hinder women's basic rights as Muslim women. [31]

عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا اسْتَأْذَنَتْ امْرَأَةٌ أَحَدَكُمْ فَلَا يَمْنَعُهَا (صحيح البخاري)

"From Salim bin Abdullah, from his father, Abdullah bin Umar ra, from the Prophet SAW, said: If the wife of one of you has asked permission, then (allow and) do not hinder her." (HR. Bukhari)"

The hadith emphasizes that a husband should not prevent his wife from seeking permission for important activities such as working, doing charity, studying, or praying,

as long as the activities are by Islamic law. The principle of mubadalah requires that the husband's permission be applied in the context of mutual discussion and support. If not, the practice of permission in marriage needs to be re-evaluated. The patriarchal culture, which still limits women's freedom of movement and reinforces negative stereotypes, must be overcome to increase women's liberation in the public sphere. The challenge in preaching through new media arises when the message is received by individuals who still have patriarchal views, who find it difficult to accept change and tend to maintain old cultural customs. With its freedom of expression and opinion, new media allows for various views that cannot always be controlled. To overcome patriarchal culture, starting to change and gradually eliminating injustice is important. Therefore, an effective strategy is needed to preach gender issues through new media by choosing relevant and current topics to disseminate understanding based on mubadalah or mutuality in Islam.

### 3.3.2. Public Figures Who Reject Equality

Public figures who are widely known and have a significant fan base often influence public opinion through social media accounts. While their popularity can broaden the spread of equality issues, negative impacts can also occur if they express views or actions that oppose equality. This can potentially affect their followers and the general public, posing a real challenge for sites like mubadalah.id. As stated, there are communities and public figures, especially from traditional Islamic boarding schools, who still reject equality and mubadalah. I often have to deal with this.

Public figures have a significant influence on society, and if they and their communities spread anti-equality views, this can have a wide negative impact. Conversely, if public figures use their influence to support equality, they can help spread the issue more effectively.

This challenge must be faced, not avoided. On the other hand, some public figures support gender equality, such as Dian Sastro, who, through the Dian Sastrowardoyo Scholarship, helps underprivileged female students. Hannah Al Rashid, as the UN Indonesia ambassador for gender equality, is active in the SDG program and writes about the role of women. Arie Kriting, a comedian who participated in the Women's March Jakarta, also supports feminism and encourages people to understand women's issues as a common issue Bookmyshow Indonesia (2022)

This could be an opportunity to utilize public figures to disseminate gender and equality issues, given their influence on followers online. Public figures can become icons in the equality movement, from those who support and oppose.

However, challenges arise when dealing with individuals from salaf boarding schools, which are traditional Islamic boarding schools that focus on religious teachings and yellow books without including general knowledge. Yellow books are considered the absolute source of truth after the Qur'an and hadith and often contain gender-biased ideologies. This causes men to be usually regarded as superior to women, which needs to be overcome to achieve better equality.[33]

Yellow books, as the main source of truth in Islamic boarding schools after the Qur'an and hadith, are often considered uncorrectable because they are considered to come from pious scholars. However, gender-biased values in fiqh books can result in placing men in a superior position compared to women. Fiqh, which is particularistic and contextual, does not have absolute truth like revelation and is often influenced by local context.[34] Therefore, fiqh originating from the past may not always be relevant to the current context, such as in Indonesia.

According to Kiai Faqih from the website mubadalah.id, in dealing with differences of opinion, it is important to find common ground through the principle of maqashid sharia, which protects life and property and uses sharia reasoning. Rather than fighting different views, it is better to find common ground in maqashid sharia so that the decisions taken can provide maximum benefits without conflicting with the interests of the hereafter.

## 4. Conclusion

The transformation of da'wah in the digital era offers significant opportunities to advocate for gender equality by utilizing new media. The Mubadalah.id website is a prime example of how digital platforms can disseminate narratives that support gender equality within an Islamic framework. By utilizing new media, Mubadalah.id not only disseminates gender equality issues but also seeks to address existing challenges, such as patriarchal culture and the influence of public figures against equality. Overall, the transformation of da'wah in the digital era requires an adaptive and bold approach to addressing existing challenges. By utilizing new media effectively, addressing patriarchal culture, and engaging public figures who support equality, websites such as

Mubadalah.id can play a key role in promoting gender equality in Muslim societies and bringing about change.

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