Proceeding 1

by Fajar Apriani

The Role of Muslim Women Political Actualization in the Movement of Virtual Da'wah

Fajar Apriani
Public Administration Program Study of Social and Political Sciences Faculty, Mulawarman University,
Jl. Kuaro Kampus Gn. Kelua Samarinda, 75114, Indonesia.
Author 1, Email: yaniefajar@yahoo.com.

Nurhasanah
Governmental Sciences Program Study of Social and Political Sciences Faculty, Mulawarman University,
Jl. Kuaro Kampus Gn. Kelua Samarinda, 75114, Indonesia.
Author 2, Email: mksamarinda@gmail.com.

ABSTRACT This paper aims to analyze the role of Muslim women in the da'wah movement in conditions where technology can facilitate it. So the challenge faced by dominance of men in the da'wah movement and in the use of technology facilities. This is a qualitative research by data collecting done by library research through literature review from scientific articles. The research result showed that Indonesia as the world's top five internet technology and communication users through social media, has a number of potential Muslim mowen who do da'wah virtually in reaching the goal of da'wah, namely the formation of global unity of Ummah. Through that virtual da'wah the Muslim women of Indonesia are also mobilized and driven as part of the social change machine through it's actualization in da'wah politics, although the position of women is still lags far behind men in terms of competence, skills and expertise accessing technology and internet. The choice of Muslim women's interaction with information technology will always be interpreted as a conscious and mutually supportive relationship in da'wah. 171

KEYWORDS: virtual da'wah, Muslim women, internet, technology.

INTRODUCTION

Etymologically, according to linguists, da'wah stems from the word *da'a-yad'-u-da'watan* meaning "to invite" or "to call". While terminologically, da'wah is calling or calling on men to walk the life in the way of Allah SWT as stated in the Qur'an:

"Call upon you (mankind) to the way of your Lord with wisdom, good counsel and debate with them well-good…" (QS. An Nahl: 125).

Then da'wah is a teaching in Islam that calls on mankind to embrace Islam and make it a way of life. During this da'wah is generally understood as a way to introduce or deepen the teachings of Islam, especially for Muslims, although da'wah is also often aimed at the general public (Pamungkas, 2013).

The social transformation driven by the da'wah movement underscores the important role of Muslim mowen as key actors of social change and cultural transformation of a society. Muslim mowen are at the forefont of social reproduction because they have a role as active educator, especially in the family (Pamungkas, 2013). Mahmood's research (2004) on the propagation movement of the Muslims in Egypt also states that the attachment of Islamic symbols in the identity of a Muslim cannot only be interpreted as a manifestation of his ambiguity towards patriarchal ideology, but can be understood as a personal space of piety that is completely voluntary and in an effort to seek a vision against ascetic life away from materialism.

In the political conception, Islam actually accommodates the Muslim women's political role and encourages Muslim mowen to have the capacity of statesmanship without having to engage in practical politics or government, instead it gives enormous energy to the true role of Muslim women (Komara, 2016).

In Indonesia, the da'wah movement is a social and political movement that began in the late 1970s spearheaded by missionary activists especially those with a Masyumi Party background and then became actively involved in the Indonesian Da'wah Islamiyah Council (DDII – Dewan Dakwah Islamiyah Indonesia in Indonesian language) (Bubbalo and Realy, 2005; Hefner, 2000). In the New Order era, the Soeharto regime restricted the political activities of Islam so that in general Islamic activity developed the potential of da'wah through intellectual works and culture, rather than through political parties. During the late 1970s and 1980s the da'wah began to take place in the campus environment, especially in various state (that secular) and prominent universities as a result of the 'normalization' of academic life that limits students critical expression.

Especially for the role of Muslim women in da'wah movement in Indonesia, has been regarded as a minor role because the character of da'wah movement, especially those that tend to have political content such as the issue of 'jihad', especially after the 11 September international tragedy and the national tragedy of Bali Bombing, is more considered to have masculine character (Pamungkas, 2013). Similarly, when technology facilities a wider range of da'wah than just da'wah through face-to-face, Muslim women are confronted with the condition that technology is still stigmatized as a field of masculine character, in

which Muslim women are often regarded as merely as consumers rather than as participants in production of knowledge.

McLuhan (in Rachman, 2013) since 1964 has said that communication is the main cause of change within the social structure of society. *ICT (Information Communication and Technology)* as a new medium has changed the social order in society. Indonesia as the world's largest Muslim country and the fourth most populous country in the world, including the top five of the world's largest technology and internet use (Rachman, 2013).

In the 2012 McKenzie study on Indonesia's economic growth, it is estimated that by 2030 Indonesia will become the world's seventh largest economy. The greatest influence on that change is not only the large number of consumptive middle-class society, but also from the influence of freedom in technology and communicating through internet and multimedia (Rachman, 2013). This is in line with the World Bank Report (2009) that the addition of access to internet or broadband to a community can trigger economic development. In numbers, the addition of broadband penetration to a country of 10% can trigger economic growth of 1,38% in developing countries and 1,12% in developed countries. This is because broadband penetration is able to increase access to information to the community and trigger more independent entrepreneurs based on internet technology to market their products, including the achievement of Islamic values in the movement of virtual da'wah today.

This paper attempts to analyze the role of Muslim women in the da'wah movement in conditions where technology can facilitate it. So the challenge faced by Muslim women is the dominance of men in the da'wah movement and in the use of technology facilities.

METHODS

1. Location, Object and Research Design

The location range of this study is the virtual space of activist Muslim women da'wah in Indonesia. This study is a descriptive study that explains and illustrates the problem by performing data collection, information analysis and reporting of the results.

2. Data Collecting Technique

The data in this study is collected through the use of literature review method or library research. So the type of data used in this study is secondary data, where the data relevant to the problems obtained and discussed from various books, journals, reports, documents and materials from the internet.

3. Data Analysis Technique

The analytical techniques used in this study is a method of content analysis that explains and analyzed data of research results that have been read and summarized from written sources obtained successfully, and then presents the results of the study.

RESULT AND DISCUSSION

1. Da'wah Movement in di Indonesia

Da'wah movement in Indonesia as a social and political movement in general can be categorized into three mainstream groups, namely tarbiyah movement, Hizbut Tahrir Indonesia and salafiyah da'wah movement such as Ahlul Sunnah wal Jama'ah group, Laskar Jihad, and so on (Bruinessen, 2002; Rahmat, 2005). Salafi is derived from the Arabic word *Salaf al Saleh* which means generations of pious people who follow or become early followers in the propagation period of the Prophet Muhammad. The Salafist view wants Muslims to return to the teachings of the Qur'an and Hadith as exemplified by the *Salaf al Saleh* by practicing the teachings of Islam as set forth in the scriptures. This view arose in the early twentieth century when a new Muslim civilization was liberated from the shackles of colonialism. But in the Salafist view, the shackles of colonialism and imperialism have altered the mentality of the Muslims so that their personal lives are far from Islamic values (Pamungkas, 2013). Therefore, the Salafi outlook calls for a transformation of personality to the social, culture, ecomonic and even political transformations that came to be known as comprehending Islam in a *ka'fah* or totally or wholly.

Then on its development in the New Order era, da'wah movement in the campus environment by he activists is done through mentoring activities called as *halaqah* (meaning circle) or limited meeting which is also called *usrah*. Islamic material especially from an understanding based on Salafist Islamic ideology is given including introducing one of the ideas of the Ikhwanul Muslimin initiated by imam Hasan al Banna. The missionary movement was later known as the tarbiyah movement and the tarbiyah method (which means education) as a method of mentoring (Pamungkas, 2013).

As well as the Hizbut Tahrir mission which is considered successful in the campus environment, assuming only suitable for educated and educated intellectuals. Initially in the mid-1980s in the city of Bogor, Hizbut Tahrir in Indonesia moved to campus, limited to students or graduates. But today Hizbut Tahrir preaching has touched every level of society and reaches almost all parts of Indonesia, including remote areas such as Serui, Kaimana and others. Da'wah also developed in remote areas of Kalimantan such as Manis Mata to the border area of West and Central Kalimantan (Yusanto, 2016).

2. Stigmatization of Da'wah as Masculine Domain

Exploration of da'wah movement in Indonesia for nearly three decades more reveals masculine aspect rather than feminine aspect. Based on Pamungkas reserach (2013), this is not only due to the limited interest in studying the role of Muslim women in the da'wah movement, but also because of the representation raised by the da'wah activists themselves who are dominated by men and tend to discourse the political Islam which, Muslim women will have only a minor role in the great discourse of

'jihad'. Whereas in general, women are not creatures lower than men (Al Ghazali, 2001).

In the capacity of thought, Islam never limits Muslim women to science and build high thingking, even political thought related to state administration, leadership and international politics. But regarding the political activities of Muslim women, Islamic Syariah has given details that there are some activities similar to men but some are different and restricted. Allah SWT says:

"The believers men and women some of them become helpers to others. They enjoin *makruf* and prevent *munkar* things" (QS. At Taubah: 71).

This verse further emphasizes again that as part of society, men and women alike have duty of duty to do *amar ma'ruf nahi munkar* which is included in political activity. It should be understood, however, that women's involvement in political activity is not so that they can gain a certain position in society or for their voices to be heard by the community. But is the essence of women's political gait as part of their obligations that come from Allah SWT, as a form of responsibility to society consisting of women and men, not men's society or women society separately (Komara, 2016).

History notes that the political role of Muslim women has taken place since the beginning of Islam. Call it Aisyah binti Abu Bakar, who is in charge of supplying logistics for their beloved father and Prophet during their hiding in Tsur Cave (Shafiyyah and Soeripno, 2013). Komara (2016) writes Aisyah's activitiy in the narration of hadith already discussed in the Apostle period. At the time of *Khulafaur Rasyidin,* Aisyah's public activity continued. She often convey her ideas to the rulers in the affairs of state and presented in state meetings, both in the time of Abu Bakar, Umar and Utsman. Including Aisyah's manuver to correct the rulers of the time of the Caliph Ali bin Abi Thalib. The event shows that this task will not produce anything sweet when the Muslim women does not understand politics and take risk.

As the political role of Muslim women in the da'wah movement in Indonesia emerged prominently in the public sphere during the emergence of debates over pornography and pornographic drafts in about 2006-2008. At that time, Islamic media, especially rooted in the da'wah movement (tarbiyah) raised many opinions about public morality threatened by the spread of forms of moral degradation, including pornography seen as the impact of media liberalization in the reform era.

Then that's when the potential aspirations of Muslim mowen in the da'wah movement have a great power in the competition of discourse on public morality. Women are then symbolized as the vanguard of the guardian of morality that begins from the ideological base in the da'wah movement on the role of women in a blessed and affectionate *sakinah, mawaddah, warahmah* family (Pamungkas, 2013). It is

only possible if the Muslim women equio themselves with knowledge and attitude change to the so-called *mar'atus salihah* (which means godly women), as the hadith of the Prophet Muhammad narrated by Imam Muslim (HR. Muslim) as follows:

"*Ad dunya mata', wa koiru mata'iha al mar'atus shalihat*" (the world is jewelry and the best jewelry is women who is pious)".

Then the phrase is used to mark an important cultural code on how to achieve the quality of a virtuous woman, as set forth in the teaching mentoring material (tarbiyah) through the deepening of the quality of the creed which is the transformation of self and personality.

In practice, Muslim women manifest themselves by wearing the veil or covering their private parts as a sign of the hijrah of Muslim women to quality as a pious woman. Through the change of identity, a Muslim woman is then considered to be prepad to further equip herself with knowledge in order to play a key role in social reproduction, the family. The sustainability theh is the role of public also important to a Muslim women lived to be an da'wah activist that specifically teaching material (tarbiyah) contains two basic elements, namely the formation of Islamic personal characters (*takwin al syakhsiyah al islamiyah*) and the formation of the character of the movement or activists movement (*takwin al syakhsiyah al harakiyah/al da'iyyah*).

In Islamic view, mowen are the center of civilization. Muslims play an important role in maintaining the family as well as the Muslim identity of the Muslim community. In the larger scope, the accumulation of the role of Muslim women wil be transformed into the role of civilization guard namely *ummu ajyal* (generation mother). Allah SWT says:

"You are the best people born to manking, telling the *ma'ruf* and preventing from the *munkar,* and faith in Allah. If the scribe believed, it would be better for them, among them there are those who believe and most of them are the wicked ones" (QS. Ali Imran: 110).

Depart from this verse, here is a role that can be taken by Muslim women in fostering the generation to be the best people individually and communally; first, the individual role: educating the child at home as *ummu wa rabbatul bayt* i.e. the role of mother and wife at home. As has been explained, this is the fundamental role that Islam gives to women. Second, communal role: foster generation in the public sphere as the mother of the generation (*ummu ajyal*), the Muslim women continue to coaching in the midst of the *ummah* so that the emerging people of Islamic personalit, where this activity is part of da'wah. These communal roles include: the role of fostering generations with Islamic *tsaqafah*, and building political awareness of the people and generations (Komara, 2016).

Then in essence the active participation of the Muslim women in the propagation of da'wah is actually voluntary and spontaneous in the same mission, namely the Islamic teaching on the deepening, but nor apolitical. Western scientists also gave their recognition that politics is something inherent with Islam and the lives 22 Muslims. Among them Fitzgerald who declared Islam not merely a religion, but also a political system (Rais, 2001).

3. Relevance of the Use of Technology in Da'wah

The results of research conducted by the Dalberg Institute and Intel Corporation (2013) as a research and strategy institute in the development of developing countries based in Geneva stated the disparity (use of internet technology between women and men), which turned out to have an influence on the development of a community.

The fact that based on data from Information Technology (IT) companies and governmental organizations around the world that women are mostly in low-level workers, lacking specialized skills, while men are at the top, pointing out the gap.

The internet today supports almost all aspects of human life. The internet allows each individual to communicate with individuals and other groups anytime and almost anywhere. The internet facilitates freedom of expression and gains basic right to education and information, including as a da'wah facility.

So that in its development in the present, the method of mentoring as a social reproduction in da'wah is not only limited facilitated by face to face meetings directly, but also using technology facilities, especially through internet and multimedia. Internet and multimedia technology makes propagation spread and more accessible to various parties.

Although generally the managers of 'virtual da'wah' through various homepages that provide a variety of teaching materials about Islamic personal characters and Islamic movements are still dominated by men, but da'wah virtually at this time began also dive by the Muslim women, especially through blogging activity on the internet.

The challenge of capitalization of information and the digitization of life provides a great space for Muslim women to move their opinions and work with wide reach across the horizon, acting across space and across the dimensions of conveying Islam and mobilizing people's consciousness (Komara, 2016).

As for the latest research results of Intel Corporation in cooperation with the United Nations Women - World Pulse (in Rachman, 2013) states that women have 23% internet access than men. Nevertheless, the results of the study also reveal that many women who use the internet benefit from internet access and technology, such as economics, education, opportunities, community assistance and career prospects, as the internet becomes an access to education and inoovation for women. Women are expressed to empower the community and even able to provide 30% of income for the family and share it to the community from the use of the internet and technology.

Especially for Indonesia, most internet users are still limited as consumers (Indonesia Internet User Profile, 2014). Besides the tendendy of women to avoid the field of technology and information is because the field of study is predominantly dominated by men. Thus forming the assumption that the skills associated with technology and information are the areas of men who are accustomed to the consequent risks of engaging in that field. The articulation of those risks then becomes as diverse as the assumption that technology is difficult, takes a long time to understand or too much of a challenge. So taking part of the risk is what makes it unnatural for women to pursue it (Asriani, 2016).

Therefore, women need to be made aware that women are one of the real forms of diversity. The presence of women should be caught as an opportunity to create innovations with different knowledge bases. So women should also be involved in the field of technology and information, with the same capacity as men.

4. Muslim Women's Virtual Da'wah

Preaching through the use of internet and multimedia is independent when viewed from the freedom of social networking in cyberspace. Blogging activities that are currently favored by various circles, participated in self-activation of da'wah, not least the activity of Muslim women's da'wah.

The ability of the internet to blur the identity, even doubling the identity, is considered in harmony by Pamungkas (2013) with the ideology of hijab not only capable of limiting sexual distance, but also interpreted as the hijab of materialism of the world capable of sweeping someone has a *riya'* due to the knowledge it possesses. In other words, anonymity in the virtual wolrd is in fact in harmony with the ascetic nature that also underlies the character or character of a *mar'atus salihah*. Even women as individual entities become disappeared and what comes later is a collectivity, although actual blogging activity is run individually.

In tarbiyah culture, one's ability of a person in the field of da'wah is also tested on of them in term of its language knowledge. Precisely the current conditions, the bloggers who are mainly young da'wah activists have characteristics that are able to speak well, more global and clever mingle in introduce Islam. This indicates that popular culture characterized by mass mediation for identity consumption, was adopted by da'wah movement virtually, which can be observed through the form of blogging practices conducted by the activist of da'wah today (look figure 1, 2, 3, 4, 5).
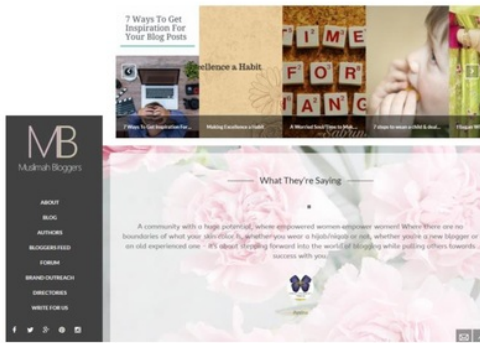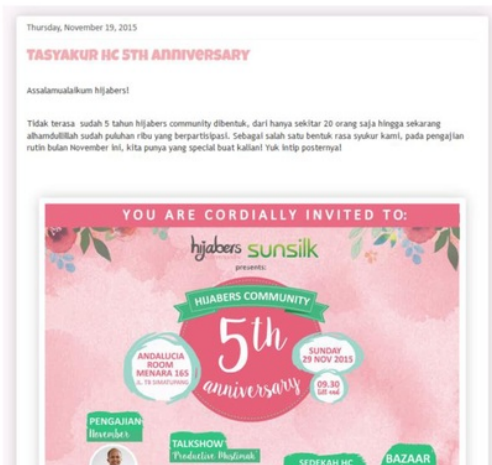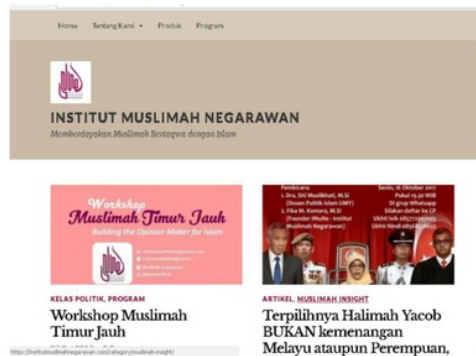
Figure 1.
Example of Muslim Women Blogs
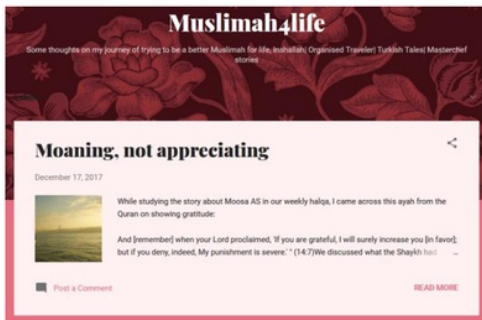
Figure 2.
Example of Propogation Material on Muslim Women Blogs.

Figure 3.
**Muslim Women's Blog: Tasyakur Promoting**

Figure 4.
Muslim Women Blog for Politics Islam

Figure 5.
Ideological Muslim Women Blog

The emergence of various social media such as *Facebook, Twitter,* and *Instragram* also helped mark the latest developments in virtual practitioners. Not only serves as a social networking media, but also able to function as a space for da'wah activits through blogging with various features (look figure 6, 7).
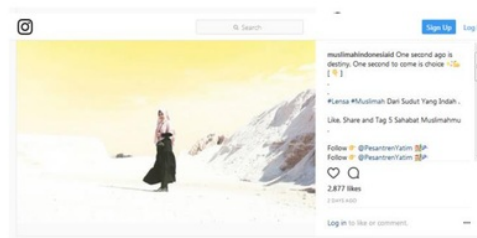
Figure 6.
Example of Da'wah Muslim Women in Instagram

Figure 7.
Example of Da'wah Muslim Women in Facebook

The practice of Muslim women visualization in da'wah movement is based on one of them from Yusuf Al Qardawi in his book "*Al Islamu wal Fannu*" (which means Islam and art) which explains the main points that are allowed and which are prohibited in the practice of art. The Qardawi reference allows the da'wah to adopt a popular culture known as the concept of "*Wassatiyya*" derived from the phrase '*ummatan washatan*', which liberally means 'people in the middle/center line' (Graeft, 2009). This concept is interpreted as an attempt to renew the path of Islam to gain in particular the broader public support that Islam allows everyone to express themselves through the taste of art, although 'independence' in Islam can not be understood as 'individual freedom' absolutely because of all goals expression is coupled in the form of worship (Pamungkas, 2013).

The concept of *wassatiyya* that allows the construction of *mar'atus salihah* which is not just a textual discussion, but also involves some kind of imagination performance in comtemporary da'wah media. The imagination refers to women as the source of beauty as well as the guardian of leading morality. So that this imagination positions women as a pillar or religious foundation meaningful, that women have authority over the public through what they do in their daily life, including in the private sphere, even though the practices in the private sphere are often not as easy as discourse in the tarbiyah material teaching. This becomes the driving force od the ongoing dynamics in the da'wah movement of the Muslim women.

CONCLUSION

When nearly three decades ago in Indonesia da'wah was only done through special education of Islam religion through pesantren or formal education, hence in the present study of religion independently very easy to get through mentoring in virtual world with wider reach and no longer limited as before. For da'wah activists, the existence of the internet and multimedia allows them to reach 'observes or *spectators*' to 'investigators', who can eventually become da'wah cadres. So the goal of da'wah namely the formation of global unity *Ummah* can be more affordable. In that space the Muslim women also moved and or moved as part of the machine of social change through its actualization in da'wah politics. So the choice of interaction of the Muslim women to information technology will always be interpreted as a conscious and mutually supportive relationship in da'wah.

REFERENCES

Al Ghazali, Abdul Hamid. (2001). *Meretas Jalan Kebangkitan Islam*. Cetakan Kedua. Jakarta: Era Intermedia.

Asriani, Desintha D., "Subjek Teknologi atau Feminisasi Teknologi: Kajian Kritis Peran dan Kontrol Perempuan dalam Sains dan Teknologi", Jurnal Perempuan 91, Vol 21, No.4, pp 25-38, November 2016.

Bubbalo, Anthony and Greg Fealy. (2005). *Joining the Caravan? The Middle East, Islamism and Indonesia*. Sydney: LOWY Institute for International Policy.

Bruinessen, Martin van, "Genealogies of Islamic Radicalism in Post-Suharto Indonesia", South East Asian Research, Vol 10, No.2, 2002.

Dalberg Institute, Intel Corporation and GlobeScan. (2013). Women and the Web Report, Briding the Internet Gap and Creating New Opportunities in Low-Middle Income Countries.

Graeft, Bettina. (2009). "The Concept Wassatiyya in The Work of Yusuf Al Qaradawi", Global Mufti: The Phenomenon of Yusuf al Qaradawi, London: Hurst and Company.

Hefner, Robert W. (2000). *Muslims and Democratization in Indonesia*. Princeton: Princeton UP.

Komara, Fika. (2016). *Menjadi Muslimah Negarawan*. Cetakan Kedua. Sukoharjo: Granada Publisher.

Mahmood, Saba. (2004). *Politics of Piety: Islamic Revival and the Feminist Subject*. New Jersey: Princeton University Press.

Pamungkas, Arie Setyaningrum, "Konstruksi Mar'atus Salihah: Peran Perempuan dalam Gerakan Dakwah Virtual", Jurnal Perempuan 78, Vol 18, No. 3, pp 95-110, 2013.

Profil Pengguna Internet di Indonesia. (2014). Pusat Kajian Komunikasi Universitas Indonesia dan Asosiasi Penyelenggaraan Jasa Internet Indonesia.

Rachman, Deva, "*Women and the Web*: Bagaimana Meningkatkan Akses, Kompetensi dan Keterampilan Perempuan Melalui Internet", Jurnal Perempuan 78, Vol 18, No. 3, pp 25-41, 2013.

Rahmat, Imadudin M. (2005). *Arus Baru Islam Radikal: Transmisi Revivalisme Islam Timur Tengah*. Jakarta: Erlangga.

Rais, M. Dhiauddin. (2001). *Teori Politik Islam*. Cetakan Pertama. Yogyakarta: Gema Insani Press.

Shafiyyah, Amatullah dan Haryati Soeripno. (2003). *Kiprah Politik Muslimah: Konsep dan Implementasinya*. Jakarta: Gema Insani Press.

World Bank Report. (2009). Chapter 3: Economic Impacts of Broadband. http://siteresources.worldbank.org/EXTICAS/Resources/IC4D_Broadband_35_50.pdf.

Yusanto, M. Ismail. (2016). *Amunisi Pena*. Yogyakarta: Irtikaz.

https://www.muslimahbloggers.com. (figure 1). Diakses pada 29 Januari 2018, pukul 06.00 WITA.

http://muslimah.blogspot.com. (figure 2). Diakses pada 29 Januari 2018, pukul 06.05 WITA.

https://institutmuslimahnegarawan.com. (figure 4). Diakses pada 5 Februari 2018, pukul 22.10 WITA.

https://www.kompasiana.com/muslimah-ideologis. (figure 5). Diakses pada 5 Februari 2018, pukul 22.10 WITA.

https://www.instagram.com/p/BeeciuEn2W4. (figure 6). Diakses pada 29 Januari 2018, pukul 06.15 WITA.

Hijaberscommunity.blogspot.co.id. (figure 3). Diakses pada 29 Januari 2018, pukul 06.10 WITA.

Proceeding 1

Student Paper   <1%

10   Submitted to University College London
     Student Paper   <1%

11   Submitted to University of Johannsburg
     Student Paper   <1%

12   www.emeraldinsight.com
     Internet Source   <1%

13   jiis.uinsby.ac.id
     Internet Source   <1%

14   Submitted to School of Business and
     Management ITB
     Student Paper   <1%

15   www.bullfax.com
     Internet Source   <1%

16   Submitted to Universitas Andalas
     Student Paper   <1%

17   Frédéric Volpi. "Political Islam in the
     Mediterranean: the view from democratization
     studies", Democratization, 2009
     Publication   <1%

18   evirizkirahmadani.wordpress.com
     Internet Source   <1%

19   www.yumpu.com