COMMUNICATION OF WOMEN'S RELIGIOUS MODERATION OF DAKWAH

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Abstract: We often find the phenomenon of hoax information, hate speech, the spread of extremism-violent and radicalism, violence against women on social media and chatrooms. The internet network has become a medium for searching for information and religious studies for the digital society. Religious moderation da'wah carried out by female clerics who have a gender justice perspective is interesting to study in-depth. This study aims to analyze how the communication of religious moderation da'wah by female clerics. The research method used is library research to analyze various library sources with in-depth analysis to parse the formulation of research problems. The results of this study indicate that the concept of religious moderation contains the values of gender justice, namely treating both men and women in a good and fair manner. Da'wah communication of religious moderation by female clerics is to build counter-narratives digitally or online to counter the narratives circulating on social media and chatrooms related to intolerance, hate speech, gender inequality, the influence of extreme trans-national ideologies, conservative and misogynistic.

Keywords: Communication; Da'wah; Religious Moderation; Female Cleric

Abstrak: Fenomena informasi hoaks, ujaran kebencian, penyebaran paham ektrimisme-kekerasan dan radikalisme, kekerasan terhadap perempuan kerap kita temukan di media sosial dan chatroom. Jaringan internet menjadi media pencarian informasi dan kajian keagamaan bagi masyarakat digital saat ini. Dakwah moderasi beragama yang dilakukan oleh ulama perempuan yang memiliki perspektif adil gender menjadi menarik untuk dikaji secara mendalam. Penelitian ini bertujuan untuk menganalisis bagaimana komunikasi dakwah

moderasi beragama ulama perempuan. Metode penelitian yang digunakan adalah library research untuk menganalisis berbagai sumber pustaka dengan analisis mendalam untuk mengurai rumusan masalah penelitian. Hasil kajian ini menunjukkan bahwa konsep moderasi beragama mengandung nilai-nilai keadilan gender yaitu memperlakukan laki-laki maupun perempuan secara baik dan adil. Komunikasi dakwah moderasi beragama yang dilakukan oleh ulama perempuan adalah membangun kontra narasi secara digital atau online untuk melawan narasi-narasi yang beredar di media sosial dan chatrooms terkait dengan intoleransi, ujaran kebencian, ketidaksetaraan gender dan pengaruh ideologi trans-nasional yang ekstrim, konservatif dan misoginis.

Kata Kunci: Komunikasi; Dakwah; Moderasi Beragama; Ulama Perempuan

A. Introduction

The Covid-19 pandemic has made the lifestyle of the global community increasingly dependent on the use of technology and internet. Internet has become a medium for finding references for religious studies and knowledge. The rise of websites, religious sites and social media with the theme of "religion" also emphasizes the existence of "religious prayer" activities in the virtual world and then forms a *cyber-community*.[1] The community in this virtual space is increasing because the internet network can be accessed anywhere, anytime and to anyone.

Searching for religious studies through the internet is mostly done by millennial young people for practical reasons. Internet users can search and select the desired *tausiyah* or study topic and choose the preferred cleric or cleric via *smartphone* anytime and anywhere.[2] The phenomenon of virtual

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[1]Fazlul Rahman, *Matinya Sang Dai: Otonomisasi Pesan-Pesan Keagamaan Di Dunia Maya* (Tangerang Selatan: LSIP, 2011).
[2] Muhammad Hatta, "Media Sosial, Sumber Keberagaman Alternatif Remaja (Fenomena Cyberreligion Siswa SMA Negeri 6 Depok Jawa Barat)," *Dakwah: Jurnal Kajian Dakwah Dan Kemasyarakatan* 22, no. 1 (2018): 1–30, https://doi.org/10.15408/dakwah.v22i1.12044.

da'wah has become a trend and need for today's digital society. The phenomenon of *hijrah* and jihad is also popular in the virtual space.

On the other hand, the existence of the internet and social media is one of the factors that strengthen the radicalism movement in Indonesia. Social media and online portals have become a medium for propagating radical ideology or understanding, violent extremism and hate speech.[3] Even a variety of hoax information is also widely circulated on social media. Social media has become a new source of "truth" information for the public.[4]

There are many phenomena of radicalism, exclusivism and populism, violent extremism and terrorism involving women as actors. According to the 2016 IPAC (Institute for Policy Analysis of Conflict) report, more and more women are actively involved and become actors in terrorist groups. The female terror actor is also not only the wife of the terrorists but also someone with a diverse background such as students, migrant workers and people who previously did not know about terrorist networks.

The amount of religious content that is easily available on social media makes radical-extremist and terrorist groups spread understanding and influence social media users. Several people who are involved in radical and terrorist groups claim to get their understanding from the internet and social media, as experienced by young millennial women Duo Siska and ZA who carried out acts of terror because they got their understanding of ISIS from the internet.[5]

This condition is a challenge for the moderate group. The discourse of moderate Muslims on social media does not yet have full power to influence

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[3] Nafi Muthohirin, "Radikalisme Islam dan Pergerakannya di Media Sosial," *Afkaruna: Indonesian Interdisciplinary Journal of Islamic Studies* 11, no. 2 (2015): 240–59.

[4] Khoirul Amin, Mohamad Dziqie Aulia Alfarauqi, and Khusnul Khatimah, "Social Media, Cyber Hate, and Racism," *Komuniti: Jurnal Komunikasi Dan Teknologi Informasi* 10, no. 1 (2018): 3–10; Hamdani M Syam and Febri Nurrahmi, "'I Don't Know If It Is Fake or Real News' How Little Indonesian University Students Understand Social Media Literacy," *Jurnal Komunikasi: Malaysian Journal of Communication* 36, no. 2 (2020).

[5] Athik Hidayatul Ummah, "Makna Religiusitas Perempuan Milenial Bercadar Di Tengah Fenomena Radikalisme-Terorisme," *Harmoni* 20, no. 1 (2021): 1–15.

netizens or audiences on social media.[6] Moderate Islamic discourse is an attempt to have a dialogue about Islam and Indonesian Ness. The effort of religious moderation is to create a religious climate that is tolerant, peaceful, and inclusive in understanding diversity.

Religious moderation can also be demonstrated by respecting other people who have different religions or beliefs in carrying out their religious practices (inclusive) with their religious practices (exclusive). Balance in religious practice is very important to avoid being too fanatical or extreme in religion. Religious moderation is the best way to behave between the two extremes of religion, namely the extreme right (very conservative) and the extreme left (very liberal).[7]

Religious moderation is also an effort to campaign and promote counter-nasari radicalism and violent extremism. Therefore, the practice of religious moderation is very important to restore religious understanding and practice to the true essence of religion, namely humanizing humans and avoiding conflicts in the name of religion. This task is not only owned by male scholars, but also female scholars.

The terminology of female ulama in Indonesia is not popular yet. According to the Indonesian Women's Ulama Congress (KUPI), female ulema is those who are both male and female who have an interest in women's issues and gender mainstreaming. Meanwhile, female ulama are those who are female. Women's issues are always important and interesting to study, especially in the patriarchal culture that is still happening.

The role of the male ulama has been widely described in historical records, while the role of the female ulama has been poorly described. The role of women in historical writing also tends to be biased because it displays women of the aristocratic class and displays the personification of the majesty

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[6] Fardan Mahmudatul Imamah, "Wacana Muslim Moderat Di Media Sosial: Peluang Dan Tantangan," *Emperisma: Jurnal Pemikiran Dan Kebudayaan Islam* 27, no. 1 (2018): 19–32.

[7] Edy Sutrisno, "Aktualisasi Moderasi Beragama Di Lembaga Pendidikan," *Jurnal Bimas Islam* 12, no. 2 (2019): 323–48.

of the character.[8] The presence of social media provides an opportunity for anyone, especially women, to build self-identity or scientific and religious authority as female religious leaders or as female clerics.

Various social media platforms that are currently popularly used as propaganda media such as YouTube, Facebook, Instagram, podcasts are still dominated by men. Whereas women have the same opportunity to convey Islamic discourse and carry out religious activities in public and virtual spaces.[9] Women clerics have an important role in filling positive narratives and content about gender-just Islam and moderate Islam. Based on the explanation above, this study aims to examine how female clerics build religious moderation da'wah communication in the digital era.

B. Research Method

The research method used is library research, which is a series of studies related to library data collection methods, or research whose research objects are explored through various library information, such as books, journals, encyclopedias, newspapers, magazines, and documents. Now, in the digital era, this data and information can be obtained via internet.

Literature research, also known as literature research, was chosen as a systematic way to collect and synthesize research that has been done previously. By integrating findings and perspectives from multiple empirical pieces of evidence, a literature review can answer research questions with strengths that a single study lacks. Literature review at the same time can be used to identify important attributes of the articles reviewed by researchers.[10]

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[8] Amina Wadud, Abdullah Ali, and Kurniawan Abdullah, *Quran Menurut Perempuan: Membaca Kembali Kitab Suci Dengan Semangat Keadilan* (Serambi Ilmu Semesta, 2006); Ulya, "Nyai Badriyah Fayumi: Mufassir Perempuan Otoritatif Pejuang Kesetaraan Dan Moder

[9] Anifatul Jannah, "Ulama Perempuan Nahdlatul Ulama Otoritas, Gender Dan Media Baru" (Unpublished Thesis- UIN Sunan Kalijaga Yogyakarta, 2019), http://www.digilib.uin-suka.ac.id.

[10] Hannah Snyder, Literature Review as A Research Methodology: An Overview And Guidelines, in *Journal of Business Research*, Vol. 104, (November 2019), hlm 334.

The data collection technique is done by reading and collecting related literature and theoretical references related to research problems from various sources such as journals, books, documentation, and data on the internet. Furthermore, data processing in this study uses descriptive-analytical methods, namely research models that seek to describe, record, analyze and interpret existing conditions so that they can reveal facts related to the moderation communication of women religious scholars.

C. Findings and Discussion

1. Female Ulama from the Perspective of KUPI

Ulama Wanita is a compound word consisting of two words, namely ulama and women. Linguistically, the word ulama is the plural form of the word alim which means people who know or are very knowledgeable. People who are pious or ulama without certain disciplines and are limited to certain genders. Socially, the terminology of ulama is often attached to religious figures who understand Islamic sources well, behave nobly and guide people in their daily lives.

Furthermore, the word woman has two meanings, namely biological and ideological. Biological meaning as defined by the Big Indonesian Dictionary (KBBI), namely people who have a puki (female genitals), can menstruate, become pregnant, give birth, and breastfeeding. Ideologically, women mean perspective, awareness, and a movement that takes sides with women to achieve justice in relations with men, both in family and social life.

Based on the meaning of ulema and women above, then there are the terms female ulema and female clerics. Women ulema is women who have the capacity of clerics, both those who have a gender justice perspective and those who do not. Meanwhile, female scholars, namely female and male scholars, intellectually and practically have a gender justice perspective. Women clerics

integrate the perspective of gender justice with Islamic sources in responding to every reality that occurs in society.[11]

Female clerics are people (women and men) who have deep knowledge, have a fear of Allah (integrity), have a noble personality *(akhlaq karimah)*, uphold justice, and provide benefit to the universe *(rahmatan lil 'alamin)*. Fearing or fearing Allah is not only for men's affairs but also for women's affairs. Having a noble character, upholding justice and providing benefits are also not only related to the affairs of men but also women. It aims to create harmonious mutual relations between men and women so that they can realize the principles of just and civilized humanity.[12]

2. Religious Moderation and Gender Justice

Gender justice is very important to be implemented in the social life of society and the daily relations between men and women. Religious moderation echoed by the Ministry of Religion in it has the values of gender justice. The message of gender justice means treating both men and women fairly and fairly. This kind and fair treatment is an important principle for respecting other differences. If this principle is carried out in social life, various problems of injustice, violence and so on will not occur.

The basics of religious moderation in Indonesia are tawassuth (being in a middle and straight path), i'tidal (acting proportionally and fairly), tasamuh (mutual respect and tolerance), shura (deliberation in solving problems), ishlah (having a reformative and constructive), qudwah (having the initiative for the mission of the welfare of all people), muwathanah (recognizing national identity and citizenship).

Moderation comes from the Latin moderation which means moderate (no excess and no deficiency) or self-control (from an attitude of very excess

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[11] https://fahmina.or.id/konsep-ulama-perempuan-perspektif-kupi/
[12] Kongres Ulama Perempuan Indonesia. Pada tahun 2017, Kongres Ulama Perempuan Indonesia (KUPI) dilaksanakan.

and deficiency). According to the Big Indonesian Dictionary (KBBI), moderation means reducing violence and avoiding extremes. While in Arabic, moderation, namely wasath or wasathiyah, has an equivalent meaning with the words tawassuth (middle), i'tidal (fair), and tawazun (balanced).

Religious moderation is a person's perspective on moderate religion, namely understanding and practising religious teachings without being extreme, both extreme right and extreme left. Religious moderation is the process of understanding and practising religious teachings in a fair and balanced manner to avoid extreme or excessive behaviour when implementing them. Moderation of religion does not mean moderating religion because religion in itself already contains the principle of moderation, namely justice and balance.[13]

Tolerance as a meeting point of moderation. Tolerance is the result of being moderate in religion. A moderate person may disagree with an interpretation of religious teachings, but that person will not blame others who disagree with him. Likewise, a moderate person will certainly have an alignment with a religious interpretation, but will not force it to apply to other people. So, moderation is the process, tolerance is the result.

Indonesia is a country founded on various kinds of differences, ethnicity, religion, culture and others. Multicultural and plural nation-states build public spaces that are moderate, egalitarian, equal and fair in religion, culture, ethnicity, gender and other social action relations. Violent extremism, radicalism, hate speech, false information (hoax) and fractured inter-religious relations are problems faced by the Indonesian people.

Everyone including women is the subject or agent of religious moderation. Manifestations of religious moderation can be manifested in the following forms: first, strengthening public recognition of the existence of moderate female clerics who are role models for women with dignity (dignity) in

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[13] Kemenag, *Moderasi Beragama* (Jakarta: Badan Litbang dan Diklat Kementerian Agama RI, 2019).

gender relations in partnership with equality in decision making in families, communities and the state. Second, encourage a life that adheres to the principles of equality, justice, tolerance in various religious, racial, ethnic and gender differences.

Furthermore, actively preventing violent extremism that is anti-diversity and difference which is currently targeting individual groups of women, families and communities. Fourth, fight for the affirmation of justice for women, such as preventing child marriage, preventing sexual violence, domestic violence (KDRT) and other practices that degrade the dignity of women.[14]

Facing various problems and challenges of today's social life, women have an important role as digitally-native to build counter-narratives digitally or online to fight the narratives circulating on social media and chatrooms related to intolerance, hate speech, gender inequality and ideological influences. extreme, conservative and misogynist transnational. This effort needs to be carried out as a mission to spread moderate Islam by utilizing various social media platforms.

3. Communication of Da'wah for Women Ulemas

The phenomenon of the existence of female clerics in the public sphere is not a new thing. The growth of virtual spaces in the current search for religious studies in digital society has now become a medium to demonstrate the scientific and religious authority of female clerics. However, the space is still dominated by the male sex group. This is due to the strong dominance of male preachers or ulama in culture and religious discourse in society and less attention is paid to women's resources if there are male resources.

The spirit of Indonesian Muslims, especially the millennial young generation, in studying religious knowledge through the internet tends to increase along with the current development of various social media platforms.

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[14] Siti Ruhaini Dzuhayatin. Ulama Perempuan dan Moderasi Beragama

The presence of the internet has a significant influence on Islamic da'wah activities because it is a source of reference or information for the public in learning about religious knowledge,[15] especially for millennial groups and middle-class urban communities.[16] The development of technology and new media has also influenced da'wah activities, which were originally carried out offline but turned into online.[17]

Currently, da'wah can no longer only be understood in the context of "bi al-kalam" (written) and "bi al-lisan" (oral) but must be understood in the context of marketing and promotional communication strategies that enable the preacher or ulama to spread Islamic teachings effectively. and efficient. Therefore, the skill of mastering technology and marketing communication in preaching is very important to face the emergence of new communication technology during society and the need for da'wah content.[18]

The internet is a medium for delivering da'wah messages in an unlimited space. Preaching in a virtual space does not only carry out ideological obligations but carries a mission so that Islamic da'wah can be targeted to various broad circles and easily accepted by the people. The use of virtual spaces needs to be faced with innovation and creativity. The evidence for renewal in the implementation of Islamic da'wah can be seen from the many website portals and social media platforms that narrate Islamic da'wah.[19]

Da'wah carried out on social media requires skills, namely the ability to communicate and da'wah rhetoric to attract viewers and followers as well as

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[15] Yoga Salman, "Dakwah Di Internet: Konsep Ideal, Kondisi Objektif Dan Prosfeknya," *Jurnal Al-Bayan* 21, no. 1 (2015): 56–70, https://doi.org/10.22373/albayan.v21i31.148.

[16] Hasanuddin Ali and Lilik Purwandi, *Milenial Nusantara* (Gramedia Pustaka Utama, 2017).

[17] Athik Hidayatul Ummah, "Dakwah Digital Dan Generasi Milenial (Menelisik Strategi Dakwah Komunitas Arus Informasi Santri Nusantara)," *Jurnal TASÂMUH* 18, no. 1 (2020): 54–78, https://doi.org/10.20414/tasamuh.v18i1.2151.

[18] Nurdin Rusli, "Spiritualising New Media: The Use of Social Media for Da'wah Purposes within Indonesian Muslim Scholars," *Jurnal Komunikasi Islam* 3, no. 1 (2013): 1–21, https://doi.org/0.15642/jki.2013.3.1.%25p.

[19] Ridwan Rustandi, "Cyberdakwah: Internet Sebagai Media Baru Dalam Sistem Komunikasi Dakwah Islam," *NALAR: Jurnal Peradaban Dan Pemikiran Islam* 3, no. 2 (2019): 84–95, https://doi.org/10.23971/njppi.v3i2.1678.

engagement. In a virtual space, engagement or two-way communication is very important. For example: providing feedback, responding to audience questions, building virtual relationships with audiences, and so on. This ability is already owned by scholars in offline da'wah, but now this ability needs to be displayed in online da'wah.

The concept of digital da'wah *(cyberdakwah)* as an alternative to Islamic da'wah has advantages and disadvantages in the dissemination or process of spreading Islamic teachings. The internet as a contemporary medium of Islamic da'wah has advantages in terms of efficiency, accessibility, openness and broad reach.[20] The internet is also effectively used as a media campaign to counter Islamophobic narratives and other religious topics.[21] *Cyberdakwah* is also an effort to filter messages that are hoaxes, hate-speech (hate speech) and misleading information in cyberspace.[22]

Meanwhile, the weakness is the easy dissemination of misleading information and understanding, violent extremism, radicalism on social media. In addition, many people are new to learning religion through the internet and do not have a clear scientific chain. They then convey their understanding partially and misleadingly, causing chaos and division in society.

Moderation da'wah prioritizes a communicative attitude, the content of the da'wah message and the method conveyed using da'wah communication in the Qur'an such as qoulan baligha, qulan layyina, qoulan ma'rufa, qoulan maisura, qoulan karima, qoulan sadida. Moderation Da'wah starts from delivering da'wah messages or da'wah materials by prioritizing clear, gentle, kind, easy-to-understand, affectionate, and correct words.

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[20] Aris Saefulloh, "Cyberdakwah Sebagai Media Alternatif Dakwah," *ISLAMICA: Jurnal Studi Keislaman* 7, no. 1 (2012): 138–60, https://doi.org/10.15642/islamica.2012.7.1.138-160.

[21] Arifuddin Arifuddin, "Dakwah Through Internet: Challenges and Opportunities for Islamic Preachers In Indonesia," *Ar-Raniry, International Journal of Islamic Studies* 3, no. 1 (2016): 161–88, https://doi.org/10.20859/jar.v3i1.80.

[22] Vyki Mazaya, "Cyberdakwah Sebagai Filter Penyebaran Hoax," *Islamic Communication Journal* 4, no. 1 (2019): 14–25, https://doi.org/10.21580/icj.2019.4.1.3588.

The criteria for effective da'wah communication are: first, da'wah can provide understanding to the community (mad'u). Second, ma'du felt comforted and enlightened by the da'wah received. Third, da'wah has succeeded in increasing good relations between da'i and mad'u. Fourth, da'wah can change the behaviour of mad'u for the better.[23]

Effective da'wah communication on social media needs to be owned by female clerics to build a gender-just Islamic narrative and moderate Islam. Advances in education and modernization of information and communication technology have encouraged women to be more open in showing their attitudes and opinions in the public sphere about various kinds of problems faced by society in general and for women in particular.[24]

The rise of female ulama in the Muslim community shows a change in the religious expression of the Muslim community, especially among women themselves. This is part of the process of strengthening the orthodoxy of Islamic values.[25] The phenomenon of the rise of female ulama as lecturers in Indonesia is driven by several factors, including women's access to education, the proliferation of taklim assemblies and formal Islamic education, growing public religious awareness, the number of Islamic programs in electronic media that involve women.[26]

The challenge of da'wah today is to attract young congregations or millennial groups and urban Muslims who have diverse backgrounds. One of the keys to attracting such groups is understanding their needs. The popularity

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[23] Ilaihi Wahyu, *Komunikasi Dakwah* (Bandung: Remaja Rosdakarya, 2010).

[24] Eva F Nisa, "The Internet Subculture of Indonesian Face-Veiled Women," *International Journal of Cultural Studies* 16, no. 3 (2013): 241–55, https://doi.org/10.1177/1367877912474534; Juliane Hammer, *American Muslim Women, Religious Authority, and Activism: More Than a Prayer* (USA: University of Texas Press, 2012).

[25] Anna Piela, "Women Are Believers in Their Own Right: One Muslim Woman's Challenge to Dominant Discourses Shaping Gender Relations in Islam," *The Muslim World Journal* 103, no. 3 (2013): 81–403, https://doi.org/10.1111/muwo.12021.

[26] Muhammad Khodafi, "Dinamika Otoritas Ulama Perempuan Indonesia Di Ruang Publik (Kebangkitan Nyai Dalam Komunitas Muslim Tradisional Nahdlatul Ulama)," in *Islam Indonesia Pasca Reformasi* (Surabaya: Imtiyaz, 2015), 76.

of da'wah content presented on various social media channels is due to the very high public need for religious content. They include those who have limited time due to busyness and other things. So they choose to use the social media platform that can be enjoyed anytime and anywhere.

Furthermore, groups are embarrassed to come directly to face-to-face recitations, for example, because of their ageing age and lack of depth in religious knowledge. Reading uploads with Islamic nuances or watching propaganda videos on Youtube is the best way to gain religious knowledge without the shame of meeting other people. Third, those who want to learn instantly. This kind of phenomenon is common in urban middle-class society. The presence of female clerics in colouring da'wah on social media is very important.

This choice of digital media is considered very effective in spreading gender awareness to the wider community. Social media can be used as a tool where people can communicate, participate, contribute, share, make friends to activities such as discussion, feedback, and replying to someone's questions. In addition, it can also be used as a marketing and promotion tool.[27]

In the era of information disclosure and active community character, meaning that they do not accept all information outright or passively, they will select scholars who have strong religious qualities and knowledge, do not spread hatred, and can be accepted as role models. This means that female preachers also have the same opportunities as male preachers in the public sphere to become figures and role models.

The presence of social media with its interactivity and connectivity characteristics makes it a new paradigm in preaching. Da'i is no longer the main factor in the acceptance of da'wah messages by mad'u (objects of da'wah). Mad'u not only receives da'wah messages passively but can actively

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[27] Paul Russell Smith and Ze Zook, *Marketing Communications: Integrating Offline and Online With Social Media-Fifth Edition* (Philadelphia: Kogan Page, 2012).

process and interpret the da'wah messages they receive and share and disseminate the da'wah messages in their social media networks.[28]

This is where the importance of the use of social media can be used to reach a wider object of da'wah. Da'wah messages can be easily spread massively and in chains through social media and chatrooms. Someone will be interested in reading or listening to a da'wah message, then sharing the message because it is related to their own experience or feels the benefits of the presence of the da'wah message.

The construction of women in the media is increasingly being discussed as an effort to show the existence of women. Women clerics become active actors in social media, such as producing Islamic discourse by giving lectures, recitations, discussions or virtual questions and answers. Social media can be a medium to build scholarly authority with many followers in modern society. The presence of new media makes religious authority no longer the sole property of male clerics.[29]

Da'wah activities occupy an important position in the spread of Islamic teachings. The presence of social media has given another colour and even indirectly supports the appearance of female clerics in the public sphere.[30] The media have a very strategic role in opening up space for the development of equality values and also playing a role in dismantling cultural values that hinder change.

The popularity of social media in da'wah activities is an interesting study to study. Social media is effective and efficient enough to help individuals, organizations or communities to optimize information media and actions or

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[28] Efa Rubawati, "Media Baru: Tantangan Dan Peluang Dakwah," *Jurnal Studi Komunikasi* 2, no. 1 (2018): 126–42, https://doi.org/10.25139/jsk.v2i1.586.

[29] Jannah, "Ulama Perempuan Nahdlatul Ulama Otoritas, Gender Dan Media Baru."

[30] Mohamed Zayani, "Media, Cultural Diversity and Globalization: Challenges and Opportunities.," *Journal of Cultural Diversity* 18, no. 2 (2011): 48–54, http://www.ncbi.nlm.nih.gov/pubmed/21744674.

programs implemented.[31] Social media also plays an important role in sending and disseminating information to the public very massively. Social media is used not only to establish connections or communication media but as an effort to self-existence and seek popularity.[32] The use of social media can lead to intercultural adaptation and a transition from the old culture to the new culture.[33]

Today, the way people study religion has changed. Before the advent of the internet, someone who wanted to recite the Koran or gain religious knowledge had to seek or come directly to a teacher or cleric. The control of the study lies with the teacher or ulama. Santri cannot choose the preferred study themes. Meanwhile, after the advent of the internet, everyone can read the Koran looking for topics and scholars they like. The control to choose the da'wah content that suits him is in everyone's hands.

This phenomenon can be explained in popular Islamic terminology referring to the modernization of Islamic cultural values in society. This is the acculturation of the modern world with Islam. Popular Islam has become an adaptation strategy by the Muslim community to face the dynamics of the times without leaving their Islamic identity.[34] Pop culture icons such as Youtube, Facebook, Twitter, Instagram and Podcast channels are symbols of modernity, then religious content is included in these modern platforms.

Audiences can search and choose religious studies or da'wah through websites and social media to find religious opinions that suit themselves. The

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[31] Kristen Lovejoy and Gregory D Saxton, "Information, Community, and Action: How Nonprofit Organizations Use Social Media," *Journal of Computer-Mediated Communication* 17, no. 3 (2012): 337–53, https://doi.org/10.1111/j.1083-6101.2012.01576.x.

[32] Muhammad Imran et al., "Processing Social Media Messages in Mass Emergency: A Survey," *ACM Computing Surveys (CSUR)* 47, no. 4 (2015): 1–38, https://doi.org/10.1145/2771588.

[33] Ferdi Arifin, "Mubalig Youtube Dan Komodifikasi Konten Dakwah," *Al-Balagh: Jurnal Dakwah Dan Komunikasi* 4, no. 1 (2019): 91–120, https://doi.org/10.22515/balagh.v4i1.1718.

[34] Wasisto Raharjo Jati, "Islam Populer Sebagai Pencarian Identitas Muslim Kelas Menengah Indonesia," *Teosofi: Jurnal Tasawuf Dan Pemikiran Islam* 5, no. 1 (2015): 139–63, https://doi.org/10.15642/teosofi.2015.5.1.139-163.

delivery of da'wah content can be asked, discussed and debated. Audiences who are dissatisfied with one of the scholars can seek other opinions until they find the expected answer. Women clerics have an important role in filling spaces for Islamic studies that have a gender perspective and are moderate.

D. Conclusion

Everyone including women is the subject or agent of religious moderation. The manifestation of religious moderation da'wah can be realized in the form of strengthening public recognition of the existence of moderate female clerics who become role models; Encouraging a life that adheres to the principles of equality, justice, tolerance in various religious, racial, ethnic and gender differences; Actively preventing violent extremism that is anti-diversity and difference which is currently targeting women's groups; Fighting for the affirmation of justice for women.

This research contributes to providing theoretical and practical input to community organizations (or as), especially women's organizations, assemblies of taklim and Islamic boarding schools that women ulema have an important positioning in building religious moderation da'wah. Positive narratives and content in Islamic da'wah need to be created and mobilized massively as a counter-narrative against violent extremism, radicalism, gender injustice and others. Recommendations for further research are to test the effectiveness of religious moderation da'wah communication by female clerics with other methods and approaches such as quantitative, phenomenological and others.

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