

TRANSFORMATION OF THE MUSLIM WOMEN'S DA'WAH MOVEMENT FACING THE GLOBAL ISSUE OF FEMINISM MOVEMENT

Suhartini Ashari¹

¹ STIU Darul Hikmah, Indonesia

Corresponding Author:

Suhartini Ashari,

Quran and Tafsir Science Study Program, Darul Hikmah Ushuluddin College, Bekasi City

Kp. Wibawa Mukti II Street No.RT01/05, RT.001/RW.005, Jatisari, Jatiasih District, Bks City, West Java 17426

Email: suhartini.ashari@stiodarulhikmah.ac.id

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Abstract

Feminism was born from women's dissatisfaction with men who marginalized their roles. They demanded equal treatment in family life and in various sectors of social life. Feminism, which was initially sectoral, has become a movement and has spread globally to all corners of the world, including the Islamic world. Information technology has played a role in spreading feminist issues throughout the world, thus influencing the mindset of society, including the Islamic community. Feminist struggles in many ways contradict Islamic values. The task of Islamic preaching in this case is to straighten out their mindset. Muslim preaching is the most appropriate element of preaching to answer feminist issues. The issue of feminism and the role of Muslim preaching in countering feminism raises at least two questions, namely how feminism and its struggles actually become a global movement and how Muslim preaching answers the global challenges of the feminist movement. To answer these questions, the researcher used a qualitative research method with a library approach. Data analysis focused on the transformation of Muslim preaching in facing the global issue of the feminist movement. The purpose of this study is to provide recommendations for more effective Muslim women's da'wah strategies in contemporary society. As a result, the issue of feminism has spread throughout the world, including the Islamic world, along with the development of modernization and information technology. In response to this, Muslim da'wah must be able to transform by utilizing information technology as a manifestation of da'wah bil hikmah.

Keywords: feminism, global era, muslim women's da'wah



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INTRODUCTION

The feminist movement has over time become a significant social force in many parts of the world. The movement fights for gender equality by working to overcome various forms of discrimination against women (Weldon et al., 2023). Its struggles have raised awareness of women's rights and contributed positively to social change (Azizah, 2021). It has become a force that dominates the social change agenda in many parts of the world. Feminists form a transnational feminist movement calling for cross-border solidarity, where solidarity is a mutually beneficial and responsible relationship that binds various people among them for the sake of common interests (Afghan & Fletcher, 2022). On the other hand, da'wah as an effort to spread the teachings of Islam in society also continues to grow in response to the dynamics of globalization. This globalized da'wah movement causes daiyah to interact with the feminism movement so that it becomes a complex dynamic.

Responding to the feminism movement that is increasingly penetrating into various sectors of society, several relevant studies have been conducted. The Existence of Egyptian Feminism and the Transformation of the Women's Movement in Indonesia, the Dynamics of Islamic Feminism in Defining Women, Islamic Feminism in Indonesia: Between the Modernism Movement of Islamic Thought and the Movement for the Struggle of Gender Issues are studies that are relevant to the research that researchers do. However, previous research has not specifically examined the transformation of the Muslim women's da'wah movement to face the challenges of the feminism movement.

The background of this problem is becoming increasingly important along with changes in social dynamics and values that develop in the midst of global society. The harmony between global da'wah and the feminism movement can be the key to creating a society that is more just and responsive to the needs of all individuals, without neglecting religious principles. By understanding the complexity of the background of this issue, the research aims to develop a global da'wah method that involves creative thinking, open dialogue, and continuous adaptation to create a da'wah strategy that is not only religiously relevant but also responds to the demands of social change, particularly regarding issues of feminism.

RESEARCH METHOD

Research Design

The research in this paper is qualitative research using a literature approach (Sugiyono, 2023). Qualitative research in the study of religion and religiosity will be able to explore the meaning and deep understanding of religious phenomena.

Research Target/Subject

Research focus on the transformation of Islamic da'wah in dealing with the global issue of the feminism movement.

Research Procedure

In this study, researchers will identify, reveal, and describe the texts that become literature sources.

Instruments, and Data Collection Techniques

Data collected through data sources in the form of books, digital libraries, relevant research journal articles, websites. The data collected is primary data, namely the Qur'an,

hadith, da'wah books. While secondary data in the form of books on feminism, websites and supporting da'wah books.

Data Analysis Technique

Data analysis is focused on the transformation of Muslim da'wah in facing the global issue of feminism movement so as to answer important questions related to this research, namely how the feminism movement becomes a global issue, and how the Muslim da'wah movement adapts and transforms itself to face global issues related to the feminism movement?

RESULTS AND DISCUSSION

Movement in Arabic is called *harakah*. It is stated that the word *al-harakah* (الحَرَكَه) comes from the word *haruka* (حَرَك), which means the opposite of the word still or not moving (ضد السكون) (Ibn Manzur, 1885). Thus, in language *harakah* means moving, active, charitable, and carrying out. Some define revolution or changing one condition to another as a continuous change that includes capacity, method, place, or theme (Abdul Hamid, 2023). From this linguistic understanding, something that moves is characterized if there is a movement from one place or condition to another. Raghieb al-Ashfahani, *Al-Mufradal Fi Gharib al-Qur'an*, (Beirut: Dar al-Ma'rifah: tt), p.114.

As for feminism, etymologically it comes from the Latin *femmina* which means woman (Syarif & Sari, 2022). In French, women are referred to as *femme*. The use of the word *feminine*, which is identical to women, is then used widely throughout the world so that feminism is often interpreted as a social movement for feminine / women. In the large Indonesian dictionary, it is defined as a women's movement that demands full equality of rights between women and men (Tim Penyusun & Kamus Pusat Bahasa., 2008), which is a combination of various doctrines on the right to equality. Feminism is a social and political movement that aims to achieve equal rights between women and men. It demands full equality of rights between the two genders. In general, feminism emerged as a response to gender injustice experienced by women in various aspects of life, such as social, political and economic. Feminism also involves efforts to reject gender discrimination and fight for women's rights.

In the Islamic context, feminism also includes efforts to reform traditional interpretations of Islamic sacred texts that are considered to support gender inequality. The Islamic feminist movement, in particular, emphasizes the importance of equal rights and gender justice in the context of Islamic teachings. They seek to revise interpretations that are considered unfair to women, and fight for an equal and fair position for women in modern society. Islamic feminism is an analytical tool as well as a movement that is historical and contextual in accordance with the new awareness that is developing in response to actual women's problems concerning injustice and inequality. These Muslim feminists accuse misogynistic and patriarchal tendencies in the interpretation of classical religious texts, resulting in religious interpretations that are biased in favor of men (Arifin, 2020). According to Sarah Gamble, feminism is defined as:

“The belief that women, purely and simply because they are women, are treated inequitably within a society which is organized to prioritise male viewpoints and concerns” (Nutsukpo, 2020). Feminism is an understanding and social movement aimed at changing the subordinate status of women in a society that prioritizes the male perspective. In line with this, Ross also sees feminism as all efforts aimed at improving the condition of women so that their rights can be upheld (Ross, 2010). The principle of feminism refers to the struggle to end the oppression of women.

Based on several opinions about the definition of feminism, the author argues that feminism is not only an understanding but also a movement on the awareness of discriminatory

treatment, injustice and subordination of women and then trying to change these conditions towards a just and balanced system of society between men and women both in the domestic space in the household and in the public space in the community.

Background and History of Feminism

Women and men are human beings created by God with various advantages and disadvantages. Men and women should be able to coexist harmoniously and have the same rights and obligations. The reality in society shows that men consider themselves the strongest and most powerful while women are considered second-class citizens who are discriminated against. From time to time, women are treated as objects, marginalized and seen as having no rights over themselves.

It is motivated by the attitude of society (men) towards women. In various countries women are considered lower than animals and do not have the rights of men. Under Chinese rule a father had absolute and tyrannical power over all family matters, to the point of having the right to sell his wife and children as slaves (Daoud & Mirjan, n.d.).

Women in Rome suffered a similar fate. They had no right to life, if a woman's husband died then her life must also end by being burned alive along with her husband's corpse which was also burned (Huriani, 2021). As for Greek women, when the husband dies, the wife automatically becomes the inheritance for the heirs, namely the sons and brothers of the husband. Which means that the wife can be used as his wife or concubine even though the woman is his own mother (Azizah, 2020).

The oppressive attitude of men or husbands, marginalizing the role of women and even being treated like animals triggered the emergence of resistance from women to demand their rights to be treated properly.

Historical Stages of Feminism

First Stage

The first stage of feminism began in the 18th to 19th century, starting with Mary Wollstonecraft's *The Vindication of the Rights of Woman* (1792) (Üstün & Süren, 2022). This writing motivated women to have the right to vote in the early twentieth century. The Seneca Falls Convention (1848), led by Elizabeth Cady Stanton and Lucretia Mott, marked the beginning of the women's voting rights movement in the United States (Ghania, 2024).

The first stage of feminism was also colored by the efforts of some women to fight for women's rights after marriage and child custody after divorce. The activities of these women stimulated the growth of awareness about women's oppression, which then led to the emergence of various organizations to defend the fate of women.

Feminist activities in Britain echoed in America, reaching a milestone at the Seneca Falls Convention (1848) which demanded the abolition of all discrimination based on sex. At this stage, feminists only championed single women from the middle class, especially those with high intelligence. They only promoted certain issues such as fighting for education rights and rights in the world of work. By this time women were widely engaged in work and demanded recognition that they could contribute to the economy and society.

Second Stage

The second stage of feminism began in the 1960s and ended in the 1980s, marked by the publication of *The Feminine Mystique* (Freidan, 1963), followed by the founding of the National Organization for Woman (NOW, 1966) and the emergence of conscious raising (CR) groups in the late 1960s (Lester, 2021).

The second stage of feminism in America can be categorized into two streams. The first group is a liberal right-wing school that aims to fight for women's participation in all social life (in America), with the same rights and obligations as men (Ghania, 2024). This stream is under the NOW (National Organization for Women) organization founded by Betty Freidan in 1966. The second school is often called the leftist school and is more radical in nature. Radical

feminism is rooted in the reaction of feminists who felt disenfranchised by the liberal feminism of NOW (National Organization for Women) founded by Betty Freidan in 1966 (Turk, 2023). The main concept of radical feminism is consciousness raising with the notion that the personal is political. One of the main features of second-stage feminism in both Britain and America was their attempt to formulate a theory that could encompass all feminist struggles (Atkinson, 2004).

Third and Fourth Stages

Third-wave feminism is the development of feminism that began in the 1990s, which was influenced by previous feminism. This stage of feminism is referred to as postfeminism and multicultural feminism (Green, 2016).

The hallmark of third and fourth wave feminism is the attention to issues related to race, class, sexual orientation, and gender identity (Tiwari, 2023). Another feature is the use of social media and technology to organize and spread feminist messages. Another noticeable feature is the cultural awareness that influences women's experiences to a large extent.

The next stage of the feminist movement was marked by the recognition of global issues. Feminism was increasingly directed towards global issues such as violence against women, human trafficking, and global inequality. UN conferences, such as the Women's Conference in Beijing in 1995, became platforms to discuss feminist issues globally and establish women as a global force (Desai, 2005).

The history of feminism continues to grow and expand over time. Feminism started as a local movement and then globalized to all corners of the world (Basu, 2018). Feminism, which was once a local movement in Europe, spread to the Americas, Africa and Asia, including Indonesia. The rapid development of feminism is supported by technological advances, especially information technology.

Schools of Feminism

In its development, feminism is divided into four major schools that have had a major impact on human life in the world. The four schools are:

Liberal Feminism

Liberal feminism began to develop in the 18th century (Üstün & Süren, 2022). Its emergence was based on the principles of liberalism, that all people (men and women) with the ability of rationality are created to have the same rights, so everyone should have the same opportunity to advance themselves (Ansari, 2023).

Liberal feminism is concerned with the importance of individual freedom regarding rights and duties. Every individual woman or man has rights that must be protected from oppression, so the main concern of this school is about equal rights, especially women's rights.

However, liberal feminism still rejects complete equality between men and women. In some cases, this school still sees the need to differentiate between men and women, for example in matters relating to reproductive functions (Bacchi, 2024).

Radical Feminism

Radical feminism emerged in France in 1970 pioneered by Kate Millet (Grant, 2020). Kate Millett, revealed in her book *Sexual Politics* (1970) that gender relations are power relations and the roots of operations against women are buried in the sex/gender system in patriarchy. (Millett, 2016) To free women from male domination, patriarchy must be abolished. Millett envisioned an androgynous future, an integration of feminine and masculine traits (Millett, 2016).

The signature movement of radical feminism is the attempt to liberate women from male domination. Radical feminism believes that patriarchy should be abolished. They also believe that the sex or gender system within the family is the fundamental cause of women's oppression (Tong & Botts, 2024).

Radical feminism is also of the view that women do not have to depend on men, both outwardly and inwardly. Women can feel warmth, intimacy and sexual satisfaction not only

from men but also from fellow women. As long as women are in a relationship with men, it will be difficult or even impossible to fight against men. One of the figures of radical feminism is Elsa Gidlow, who theorizes that being lesbian is to be free from male domination, both internal and external (Tong & Botts, 2024).

Marxist Feminism

Marxist feminism holds that the source of women's oppression is ownership, namely the husband's ownership of his wife and family. The husband is a reflection of the bourgeoisie who controls the livelihood and materials of the family, so he has a strong power and position in the family compared to the wife and children who are placed into the proletariat.

Women for this school in the family are placed only in the domestic sector to take care of the household which has no economic, social, and political value. Therefore, the struggle of Marxist feminists is to demand that household chores be valued and have economic value. Because household work is productive and creates surplus value or added value in household life. In this way, men and women are equal because economically both have work that has the same economic value (Federici, 2021).

Islamic Feminism

It's called Islamic feminism because it's championed by Muslims. The feminism movement in Western countries spread to Islamic countries and inspired the emergence of the same movement. Some Islamic countries such as Egypt, Pakistan, Indonesia have movements to fight for women's rights by Muslim leaders, both male and female. The rights of women that they fight for include the right to education, their work in social life, in the family. This movement originated in the 19th century (Shahin, 2020).

The discussion of the women's movement was then openly discussed in the Middle East. For the first time the topic of women came to the fore as a consequence of the works of Egyptian male Muslim intellectuals whose movement was known as Tahrirul al Mar'ah (Abdulameer, 2024).

Qasim Amin was one of the Egyptian feminist figures who tried to free women from the traditions that restrained women in Egypt. According to him, customs and traditions that restrain women do not come from Islamic teachings. Islamic teachings basically place women in a high position, even equal to men. So if Egypt wants to progress, it must return the paradigm of thinking of its people back to the pure teachings of Islam, which places women in a high position and recognizes women's independence and freedom (Anugrah et al., 2024).

Not all feminists are like Qasim Amin, who wants to restore men's behavior towards women in accordance with Islamic teachings. Some Muslim feminists fight for liberal Western feminist thought. They disputed the provisions contained in the Qur'an in order to demand equality. Among them are Rifath Hasan (Lahore-Pakistan), in Indonesia there are Musdah Mulia, Amina Wadud Muhsin (America), Fatimah Mernissi (Rabat-Morocco).

Amina Wadud Muhsin (America) renewed the interpretation of the Qur'an using feminist-based feminist hermeneutics. She is among the first generation to reinterpret gender verses in the Qur'an. Wadud not only reconstructs interpretations related to law and women such as nusyuz, inheritance, iddah, and even prayer leaders (Muslih, 2023). Wadud even shocked the world by becoming an imam for Friday prayers consisting of male and female congregants in a Cathedral Church at Sundram Tagore Gallery 137 Greene Street New York on March 18, 2005 (Qomariyah & Cahyadi, 2024).

Feminism in Islam

Before the Messenger of Allah (peace and blessings of Allah be upon him) was sent, women were looked down upon, baby girls were not wanted so they had to be killed, the killing of baby girls. The Qur'an recounts this incident in Surah 16:58-59.

“Whenever one of them is given the good news of a baby girl, his face grows gloomy, as he suppresses his rage. He hides himself from the people because of the bad news he has

received. Should he keep her in disgrace, or bury her 'alive' in the ground? Evil indeed is their judgment!"

They thought that the birth of a girl would only bring dishonor and disaster. Because girls are different from boys, girls are physically weak, cannot fight and only add to the burden of the family, this is because there is no role for the status of women in the jahiliyah period.

At that time women also did not have the right to dowry and inheritance rights, even they were inherited by their children if their husbands died. Men at that time also treated their wives arbitrarily with unlimited polygamous behavior.

Islam came by sending the Prophet to improve their morals, including morals towards women. Since the beginning of the teachings of Islam, the principle of equality between men and women has been instilled, that in terms of obedience to Allah Subhanahu Wa Ta'ala, there is no difference between these two types of humans. Gradually, Allah changed other rules relating to the life of Muslim women and families in society, such as restrictions on polygamy, rules of association between husbands and wives, commands to do ma'ruf to wives, commands to do justice, giving inheritance rights to women, recognition of the importance of the role of women in the family, prohibition of harassing women, recognition of the right to dowry, and the same role in da'wah, the same reward and also exaltation by placing the position of the mother three times higher than the father.

After the Prophet died and Islam spread to various parts of the world, the dynamics of Muslim life cannot be separated from the local culture. Some Muslim areas adhere to a patriarchal system. This system allows men to be more dominant than women, resulting in Muslim women being marginalized. This system is also supported by the weak religious understanding of the people, which triggers the behavior of men who are not in accordance with the teachings of Islam as taught and exemplified by the Prophet Muhammad (peace be upon him).

The patriarchal system embraced by Muslim societies in many parts of the world has a strong grip, including in Indonesia. There are traditional philosophies, especially in Java, that illustrate the strength of this patriarchal system. The philosophy of "heaven nunut neroko katut" is embraced and ingrained in Javanese family life. This philosophy contains the teaching that women (wives) do not have any rights so that when they go to heaven it is only because they follow their husbands and when their husbands go to hell, their wives also follow their husbands to hell. This philosophy is certainly not in line with Islamic values that give equal rights to believing men and women to enter heaven. The Qur'an mentions this equality in Surah al-Nisa` verse 124:

"But those who do good—whether male or female—and have faith will enter Paradise and will never be wronged 'even as much as' the speck on a date stone".

Another philosophy that shows the strength of the patriarchal system in Java is "konco wingking". This philosophy illustrates the view strongly held by Javanese society at that time that wives only carry out three functions, namely 3 M: *masak* (cooking), *macak* (decorating), *manak* (procreating). In general, this philosophy illustrates that the position of women is still marginalized, and views women as weak creatures.

Along with the spread of feminism to various countries, from Europe to America, then Africa and then to various Muslim countries such as Egypt, Pakistan and also Indonesia, some Muslim women then became part of the feminism movement echoing equality for Muslim women in the realm of family and social politics. This movement also questioned the interpretation of Qur'anic verses. They criticized the mufassirs. According to them, the mufassir's interpretation of some verses of the Qur'an often favors men. Some Islamic feminists also challenge the mufassir's interpretation of qawwam.

Muslim feminists also question the iddah period for women who are divorced by their husbands. According to them, if women have an iddah period then men should also have an iddah period. In fact, the iddah period is not enacted to discredit women, but rather to protect

women. Not only the iddah period, Muslim feminists such as Amina Wadud question the division of male and female inheritance. According to Amina Wadud, the division of boys twice as much as the share of girls is unfair.

The verses that establish the rulings on the iddah period and inheritance are muhkamat verses. This verse does not require complicated interpretation because it is easy to understand and clear. If during the pre-Islamic era, women were not given the right to inherit, even being inherited property, Islam gives inheritance to them. Allah says in al-Qur'an Surah al-Ni'sa (4): 19 which gives the right of inheritance to wives, mothers and daughters. Islam also gives women the right to dowry when previously they did not receive it at all. Allah even ordered husbands to treat their wives ma'ruf. Thus, during the time of the Prophet, an ideal relationship between men and women was created, where they were truly equal. Da'wah must explain that the distribution of inheritance to women that seems unfavorable to women actually has great wisdom and is the decree of the Most Just.

Da'wah transformation responds to the demands of gender equality

Feminism has spread all over the world. As a movement, feminists want their thoughts and ideologies to result in changes related to women's equality in society. In Islam, the struggle of liberal, radical and Marxist feminists is certainly very contrary to Islamic values.

Researchers look at the radical feminist movement that rejects the overall differences between men and women, including in reproductive issues. In its development, this movement actually undermines the order of Muslim family life. One of the issues they raise is that women do not need men in terms of romance and sex. Lesbian behavior is one of their products. Their other products are childfree and what is now rife is a movement called the sex recession.

The role of da'wah is needed to straighten out the thoughts and ideologies of global feminists from various schools of liberal feminists, radical marxists and also Muslim feminist thought. Da'wah must also be present to correct the treatment of Muslims who marginalize Muslim women. Da'wah must be present to voice that Islam really glorifies women and places them in a high position.

Historical facts prove, the Prophet succeeded in establishing a distinctive civilization that was full of grace on the foundation of tawhid in the Arabian Peninsula which then spread to all corners of the world. As a movement that is carried out continuously, da'wah during the time of the Prophet Muhammad has succeeded in building a solid base of Islamic society. This success cannot be separated from the participation of Muslim women at that time in da'wah.

Allah in the Qur'an Surah al-Taubah Verse 71 says that women have an equal role in da'wah:

“The believers, both men and women, are guardians of one another. They encourage good and forbid evil, establish prayer and pay alms-tax, and obey Allah and His Messenger. It is they who will be shown Allah’s mercy. Surely Allah is Almighty, All-Wise.”

The above verse indicates that Islam provides equal opportunities for believing men and women in preaching. They help each other in enjoining the good and forbidding the evil, establishing prayer, paying zakat and obeying Allah. If they do these things, Allah will be merciful to both of them and reward them equally for what they do.

Since then the paradigm of thought and treatment of women has changed one hundred and eighty degrees. The status of women was elevated and glorified. Even the Messenger of Allah (peace and blessings of Allah be upon him) said:

«أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «الدُّنْيَا مَتَاعٌ، وَخَيْرُ مَتَاعِ الدُّنْيَا الْمَرْأَةُ الصَّالِحَةُ»

“The world is but a (quick passing) enjoyment; and the best enjoyment of the world is a pious and virtuous woman.” (Muslim Ibnu Hajar, n.d.)

Through this touch of da'wah, in the guarantee of the Qur'an, Muslim women can be the best of jewelry and can take part in the sectors of community life. And it is not surprising that

later at the time of the Prophet Muhammad a number of women had intellectual abilities and brilliant achievements like those achieved by men. These intellectual abilities and brilliant achievements complemented the dynamics of the life of Islamic society at that time.

Muslim preachers must be present to explain to Muslim women that Islam's favor to women is not only on the issue of inheritance, the principles of equality between men and women are also regulated in Islam. The following verses explain this principle:

Al-Qur'an Surah al-Dzariyat: 56, al-Qur'an Surah al-Hujurat: 13, and al-Qur'an Surah al-Nahl: 97. These verses explain the equality of men and women as servants of Allah.

Al-Qur'an Surah al-An'am verse 165 emphasizes that women and men have the equality to take part in prospering and maintaining the earth.

Al-Qur'an Surah al-A'raf verse 172 confirms that all male and female servants of God are equally making oaths and promises with Allah, to serve only Him.

Al-Qur'an Surah Ali Imran verse 195, al-Qur'an Surah al-Nisa' verse 124 emphasizes the equality of men and women to achieve achievement, forgiveness, reward, piety.

Equality in the birth of girls. Allah forbids killing baby girls.

The current global era is characterized by the rapid development of information technology. Feminists use media or information technology to spread their thoughts and ideologies. They have transformed from using books, magazines, articles from print media to spread their thoughts to using information technology. Therefore, Muslim preachers, daiyah, now facing the challenges of the global world, must be able to use information media to answer the challenges of the era.

The millennial society that is closely related to information media is currently known as Gen Z. They are people who are lazy to read, they don't like reading literacy even the writing on social media is rather long, they are less interested in reading it. There is a tendency for them to prefer visual media such as Tik Tok and Instagram that display pictures with minimal writing. The conditions of this global society must be understood by da'wah activists so that the delivery of da'wah adapts to the conditions and circumstances of modern society, both in terms of material, methods, and media to be used. If da'wah activists stutter to understand the changing conditions of society then da'wah will fail.



Figure 1. Based on data released by goodstats.id

it is known that the highest ranking of the most popular media is WhatsApp, followed by Instagram, third place is Facebook, and fourth is TikTok.. Whatsaap is more popular because it has many features and can load various content, both images, writings and videos. As for Instagram, it focuses on photos or images, there is also a video space with a short duration and can be captioned in the form of writing on photos or images. Instagram has many interesting features and camera effects. Through Instagram, users are free to share stories and experiences with their followers without being limited by distance and time. Facebook, which ranks third most popular, is almost the same as instargram, but Instagram is more favored by generation Z while Facebook is more favored by the older generation. TikTok, a newcomer that continues to grow fans, features more moving content or videos with short durations.

The diagram above shows that the highest order of the most popular media is WhatsApp, followed by Instagram, third place is Facebook, and fourth is TikTok.

The data above shows no significant change in 2024. According to the latest We Are Social report, WhatsApp is the most widely used social media application in Indonesia in January 2024. Of all internet users in Indonesia aged 16-64 years, the majority or 90.9% are recorded as using the application. Instagram took second place with a proportion of 85.3% users, followed by Facebook 81.6%, and TikTok 73.5%.(Annur, 2024)

Whatsapp remains the more popular media because it has many features and can load various content, both images, writings and videos. As for Instagram, it focuses on photos or images, there is also a video space with a short duration and can be captioned in the form of writing on photos or images. Instagram has many interesting features and camera effects. Through Instagram, users are free to share stories and experiences with their followers without being limited by distance and time. Facebook, which ranks third most popular, is almost the same as instargram, but Instagram is more favored by generation Z while Facebook is more favored by the older generation. TikTok, a newcomer that continues to grow fans, features more moving content or videos with short durations.

Looking at the above, it is known that the human tendency to write is still high. However, Generation Z does not like reading long texts. They prefer to read short concise writing with pictures, both moving and not. So the most appropriate da'wah method to answer these demands is da'wah that combines da'wah methods bil qalam and bil lisan, in the form of short writings full of wisdom, accompanied by images or audio visuals.

Databoks launched information from We are Social. He said that the female gender with an age range of 16-24 years old is the social media user who spends the most time on social media. They use social media on average for 193 minutes/day, while the male category for 163 minutes/day (Annur, 2022).

Given that the female community is currently a group of people who spend more time on social media and the social media most widely used by the community are WhatsApp, Instagram, Facebook and Tik Tok, Muslim preachers must also be able to use da'wah methods on social media. Muslim preachers must be able to compile interesting, innovative and creative da'wah content and still heed the rules in social media so that generation Z is popular.

The rapid flow of information today has a huge impact on society, including generation Z. Generation Z from among Muslims is a generation that is very likely to absorb misinformation related to the global issue of feminism from the media they use. This includes the lesbian movement as one of the movements of radical feminism that has spread to various parts of the world.

Being able to recognize the times and utilize information media in this global era is the implementation of the da'wah bil hikmah method. Daiyah must be able to answer the challenges of da'wah bil lisan, bil qalam and bil hal on the internet by using the media. Daiyah must also be able to deliver interesting messages according to the intended da'wah segment.

Among the important da'wah messages conveyed through information media is the message that Islam is a religion that respects women both as a child, mother, sister, and wife.

In the global era, da'wah messages related to the global issue of feminism can also be carried out by daiyah in real terms in the form of real charity (dakwah bil hal). The forms of da'wah bil-hal activities that can be carried out by daiyah include:

- a) To educate the community in the field of education both formal and non-formal.
- b) Improving community nutrition; overcoming stunting in children.
- c) Being active in social activities such as helping people affected by disasters.
- d) Helping abandoned children get an education and providing skills training so that they can be independent.
- e) Creating employment opportunities by creating home industries in the form of handicrafts, food, etc.
- f) Increasing the use of print media, information and communication media and cultural arts.

Da'wah bil-hal is not only related to the problem of efforts to improve physical material welfare but also includes efforts to fulfill and improve non-material needs and welfare, efforts such as improving the quality of worship practice, akhlaq, better known as human resource development. By looking at the broad scope of da'wah bil-hal, in its implementation, it is necessary to integrate the program, planning implementation and evaluation of da'wah bil-hal with various related agencies, various experts and disciplines. This means that bil-hal da'wah must be carried out in totality and depart from the root of the problems that occur in society which is better known as empowering or empowering people.

Another form of da'wah bil hal that can be done by daiyah is da'wah in the political realm. Da'wah bil hal in the political field is a field of da'wah that is not prohibited in Islam. Referring to the word of Allah:

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

“(and) those who believe, men and women, some of them are helpers for others. They enjoin what is good and forbid what is evil, establish prayer, pay the zakat and obey Allah and His Messenger. They will be granted mercy by Allah, and indeed Allah is Mighty and Wise” QS. al-Taubah:71.

The verse above gives women the same opportunity to preach as men. So the da'wah of women in the political sphere is also something that is allowed. Furthermore, real charity or da'wah bil hal is mixed in the form of content using information media, both TikTok, Instagram, Facebook and others. This da'wah will make it easier for messages to be received by the wider community and even between countries.

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