

EMPOWERED WOMEN IN THE DIGITAL ERA: LEVERAGING SOCIAL MEDIA FOR CHANGE

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Abstract

Women have a very significant role in various areas of life, including social, cultural, and economic. However, gender injustice remains a significant global problem, where women often face discrimination in the areas of education, employment, and health. This research aims to explore how women use social media as a means to fight for gender equality and reduce the influence of patriarchy. By applying a qualitative approach and thematic analysis of the hadith, this study identifies women's understanding and experiences in the digital world, and connects them to the teachings of Islam that support their positions and roles. The findings of the study suggest that social media serves as a platform to spread kindness, strengthen social relationships, and prevent abuse, while providing opportunities for women to emerge as leaders in modern society. This study emphasizes the importance of women's empowerment and the achievement of gender equality as key factors in realizing sustainable and inclusive development.

Keywords: Women, Gender Equality, Social Media, Thematic Analysis of Hadith

Abstrak


Perempuan memiliki peran yang sangat signifikan dalam berbagai bidang kehidupan, termasuk sosial, budaya, dan ekonomi. Namun, ketidakadilan gender tetap menjadi masalah global yang signifikan, di mana perempuan sering menghadapi diskriminasi di bidang pendidikan, pekerjaan, dan kesehatan. Penelitian ini bertujuan untuk mengeksplorasi bagaimana perempuan menggunakan media sosial sebagai sarana untuk memperjuangkan kesetaraan gender dan mengurangi pengaruh patriarki. Dengan menerapkan pendekatan kualitatif dan analisis tematik hadits, penelitian ini mengidentifikasi pemahaman dan pengalaman perempuan di dunia digital, dan menghubungkan mereka dengan ajaran Islam yang mendukung posisi dan peran mereka. Temuan penelitian menunjukkan bahwa media sosial berfungsi sebagai platform untuk menyebarkan kebaikan, memperkuat hubungan sosial, dan mencegah pelecehan, sekaligus memberikan kesempatan bagi perempuan untuk muncul sebagai pemimpin dalam masyarakat modern. Studi ini menekankan pentingnya pemberdayaan perempuan dan pencapaian kesetaraan gender sebagai faktor kunci dalam mewujudkan pembangunan yang berkelanjutan dan inklusif.

Kata Kunci: Perempuan, Kesetaraan Gender, Media Sosial, Analisis Tematik Hadis

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Introduction

Women play a significant role in various fields of social, cultural, and economic life. However, history shows that women often experience gender discrimination and inequality¹ These inequalities are seen in various sectors, including education, employment, and health. This inequality is a concept that explains that between men and women they have the freedom to develop personal abilities and make choices that are not related by a rigid set of stereotypes, prejudices, and gender roles.² This traditional role is very inherent among women in society, where women often limit their access to resources and have the same opportunities as men.³ In general, the culture of people around the world places men in the highest position in the hierarchy, while women are in second place.⁴ Patriarchal culture has influenced the dynamics of relationships between men and women, but women are always in second place after men.⁵ On the other hand, the growing movement of feminism and women's rights advocacy has opened up space to remedy these inequalities.⁶

In this global context, there are several indicators showing an increase in gender equality, such as an increase in women's participation in the education and employment sectors. However, the challenges faced by women, such as gender-based violence, wage inequality, and gender stereotypes are still issues that need to be addressed.⁷ According to the World Economic Forum's Global Gender Gap Report 2023, it will take about 131 years to close the gender gap globally, if there are no meaningful changes in social and economic policies.⁸ This study shows that women's empowerment, both through access to education, work, and political involvement,

¹ Abidin, J. Z., Huriani, Y., Zulaiha, E., Gunung, D., & Bandung, I. "Perempuan Berdaya: Penguatan Peran Perempuan dalam Budaya Tradisional." *Sosio Politika* 13, no. 2 (2023): 67–76. <https://journal.uinsgd.ac.id/index.php/socio-politica>.

² Dilova, G., Syukron, M., Siregar, S. A., & Hasanah, A. N. (2022). Peran perempuan Minangkabau dalam keluarga dan masyarakat dalam pembangunan yang adil gender. *JCH (Jurnal Cendekia Hukum)*, 8(1), 60. <https://doi.org/10.33760/jch.v8i1.569>

³ Nim, E. "Pengembangan Sumber Daya Manusia dalam Konteks Kesetaraan Gender di Satuan Polisi Pegawai Negeri Sipil." *Jurnal Ilmu Administrasi* 5 (2016).

⁴ Said, N. M., Mustari, Suhaimi, Yanti, N., Wasalmi, Nurhaidah, S. N., & Siswandi. (2024). Eksistensi dakwah perempuan dalam dominasi dan marginalisasi budaya patriarki. *Jurnal Ekohumanisme*, 3(4), 953–965. <https://doi.org/10.62754/joe.v3i4.3643>

⁵ Nurmila, N. "Penentuan Agama dan Pembentukan Budaya." *Karsa* 23, no. 1 (2015): 1–16.

⁶ Yahia, M. H. "Penutup: Kritik yang Tidak Terselubung." *Araucaria* 21, no. 41 (2019): 527–535. <https://doi.org/10.12795/araucaria.2019.i41.25>.

⁷ Pahlevi, R., & Rahim, R. A. A. (2023). Faktor pendukung dan tantangan menuju kesetaraan gender. *Jurnal Iman dan Spiritualitas*, 3(2), 259–268. <https://doi.org/10.15575/jis.v3i2.26766>

⁸ World Economic Forum. *Laporan Wawasan: Di Forum Ekonomi Dunia* (Edisi Juni, 2023). https://www3.weforum.org/docs/WEF_GGGR_2023.pdf.

has a positive impact on sustainable development and social welfare.⁹ For example, emphasizing that women's economic empowerment not only benefits women themselves, but can also improve the economic conditions of families and society as a whole.¹⁰ Other research has also shown that when women have equal access to resources and opportunities, they can contribute significantly to economic and social growth.¹¹

But in reality, fighting for gender equality is not only about social justice, but also about improving the overall quality of life and achieving more inclusive and sustainable development.¹² One of the main ways to encourage gender equality in this digital era is to utilize social media platforms. Platforms such as Twitter, Instagram, and TikTok have become powerful means of promoting women's rights as well as raising awareness about gender inequality.¹³ Social media allows women and feminist communities to disseminate information widely, build solidarity, and mobilize global action quickly. The #MeToo and #TimesUp movement, for example, shows how digital platforms can be an effective advocacy tool.¹⁴ These movements provide a space for women to share experiences related to violence and harassment, as well as pressure companies and governments to make policy changes.¹⁵

In addition, social media also provides women with the opportunity to fight gender stereotypes, expand networks, and advance digital entrepreneurship by reaching the global market. Thus, social media not only plays a role as a communication tool, but also an important means of empowering women and achieving gender equality in the digital era.

This research aims to explore how women can change patriarchal dominance in the digital era, with a focus on the use of social media as a means to advance gender equality and women's empowerment. This research is expected to provide insights into how women use

⁹ Erina, L., Saptawan, A., & Martina. "Patriarchy, Economic Values, and Tax Morale in Indonesia." *International Journal of Public Policy and Administration Research* 11, no. 3 (2024): 77–90. <https://doi.org/10.18488/74.v11i3.3875>.

¹⁰ Nur, S. "Pemberdayaan Perempuan untuk Kesetaraan & Meningkatkan Partisipasi dalam Pembangunan Lingkungan Hidup." *An-Nisa* 10, no. 1 (2019): 99–111. <https://doi.org/10.30863/annisa.v10i1.388>.

¹¹ Iqbal, A., Hassan, S., Mahmood, H., & Tanveer, M. "Gender Equality, Education, Economic Growth and Religious Tensions Nexus in Developing Countries: A Spatial Analysis Approach." *Heliyon* 8, no. 11 (2022). <https://doi.org/10.1016/j.heliyon.2022.e11394>.

¹² Debora, E. B. "Kontra Hegemoni Patriarki oleh Perempuan di Korea Selatan dalam Film Kim Ji Young Born 1982." *CaLLs: Journal of Culture, Arts, Literature, and Linguistics* 9, no. 1 (2023): 155–170. <https://ejournals.unmul.ac.id/index.php/CALLS/article/download/8968/5293>.

¹³ Widodo, W. R. S. M., Nurudin, & Yutanti, W. "Kesetaraan Gender dalam Konstruksi Media Sosial." *Jurnal Komunikasi Nusantara* 3, no. 1 (2021): 44–55. <https://doi.org/10.33366/jkn.v3i1.73>.

¹⁴ Najih, M. A. "Gender dan Kemajuan Teknologi Pemberdayaan Perempuan Pendidikan dan Keluarga Muhammad." *HARKAT: Media Komunikasi Islam Tentang Gender dan Anak* 12, no. 2 (2017): 18.

¹⁵ Asis, I. L. "Perempuan dan Media Digital." *Divinitas: Jurnal Filsafat dan Teologi Kontekstual* 1, no. 1 (2023): 107–111. <https://doi.org/10.24071/div.v1i1.6610>.

digital technology to fight patriarchal norms, fight for gender equality, and encourage more inclusive social change.

Research Methods

This study uses a qualitative approach to explore how women use digital platforms, especially social media, as a tool to erode patriarchal hegemony. This approach will help dig deeper into how women's narratives, practices, and experiences in digital media affect power dynamics dominated by patriarchy. Specifically, the understanding and experience of women who utilize digital media in struggle for gender equality through the interpretation of relevant hadith of the Prophet Muhammad PBUH. This qualitative lens helps to these experiences meanings and impact of these experiences within broader social and religious contexts.

In an effort to collect data, this study uses library research techniques, where data is gathered from various published references, including books, academic journals, and digital sources. To analyze the data, this research employs a thematic method of contemporary hadith analysis, focusing on themes related to women, particularly in the context of digitalization and the development of modern technology. The thematic analysis is conducted through several structured steps:

1. Collection of hadiths relevant to the themes of women, gender roles, and technological change;
2. Classification of hadiths based on recurring themes such as female agency, digital ethics, public participation, and social transformation;
3. Contextual interpretation, which includes examining the historical and sociocultural background of each hadith; and
4. Synthesis of findings to construct a coherent understanding of Islamic perspectives on the role and position of women amid digital-era social shifts.

Through this methodical approach, the study aims to uncover how the prophetic traditions can inform and respond to contemporary gender issues in a technologically evolving society.

Hadith Search

This research will discuss women's equality as leaders and the role of social media, through thematic analysis of hadith. The focus is to show how the teachings of Islam can support women's positions in leadership. By examining hadiths that are often associated with gender equality, this research will delve deeper into the fact that women have the right and ability to play a role in the social and digital sectors. In addition, this study will also highlight the benefits of social media in strengthening the role of women as leaders, such as in spreading knowledge,

strengthening social relations (friendship), and preaching. The entire study will show that Islamic principles uphold justice and gender balance, and support the role of women in the digital age.

Table 1: Her-his Hadits

No	Kode Final/Caption Hadits	Hadith Data
Gender equality context		
1.	This hadith is related to women's leadership	Shohih Bukhari, No. 4425
Benefits of social media		
1.	Spreading Kindness and Knowledge	Shohih Muslim, No. 1893
2.	Strengthening Friendship	HR Bukhari, No, 2067, Muslim, No, 2557
3.	Avoiding Poor Use	HR. Bukhari, No. 6475; Muslim, No. 47

Results And Discussion

1. The Meaning of Hadith in the Context of Women's Leadership

Women's leadership in Islam is increasingly becoming the focus of attention in modern society. One of the important resources that provides guidance and insight into women's leadership is hadith. In this regard, the understanding of hadith offers a broader perspective on how women can actively contribute in various fields, including politics, social, and economic, without putting aside religious values ¹⁶ Through the hadith perspective, we can identify women's leadership potential that is not only recognized but also appreciated in moral and spiritual contexts, so as to build a more inclusive and just society. In the hadith it explains

حَدَّثَنَا عُثْمَانُ بْنُ أَهِيَتِمٍ، حَدَّثَنَا عَوْفٌ، عَنِ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ قَالَ: لَقَدْ نَفَعَنِي اللَّهُ بِكَلِمَةٍ سَمِعْتُهَا مِنْ رَسُولِ اللَّهِ ﷺ أَيَّامَ الْجَمَلِ، بَعْدَ مَا كِدْتُ أَنْ أَلْحَقَ بِأَصْحَابِ الْجَمَلِ فَأَقَاتِلَ مَعَهُمْ. قَالَ: لَمَّا بَلَغَ رَسُولَ اللَّهِ ﷺ أَنَّ أَهْلَ فَارِسَ قَدْ مَلَكَوا عَلَيْهِمْ بِنْتُ كِسْرَى، قَالَ: "لَنْ يُفْلِحَ قَوْمٌ وَلَوْ أَمَرَهُمْ امْرَأَةٌ"

¹⁶ White, S., Warburton, E., Pramashavira, Hendrawan, A., & Aspinall, E. "Voting against Women: Political Patriarchy, Islam, and Representation in Indonesia." *Politics and Gender* (2023): 391–421. <https://doi.org/10.1017/S1743923X23000648>.

"Uthman bin Haitsam from Auf from Hasan from Abi Bakrah said: 'Allah benefited me with a sentence that I heard from the Prophet Muhammad SAW on the day before the Battle of Jamal, after I had almost justified them (Ashabul Jamal) and fought with them. When the news came to the Prophet Muhammad SAW that the Persians had appointed Kisra's daughter as their leader, he said, 'It will not be lucky for a people to leave their affairs to women.'" (HR. Bukhaari).

The hadith about women's leadership is often discussed as one of the issues that hinder the role of women in society. According to Muhammad Iqbal Syauqi, a columnist, one of the important issues in political contestation in various countries, including in countries with a majority Muslim population, is women's leadership.¹⁷

Researchers have studied hadith that allow women to become leaders. Although at the same time there are also scholars who do not allow a woman to become a leader¹⁸ The difference of opinion about the permissibility of a woman to be a leader refers to the hadith of the Prophet Muhammad (saw).

حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنِي مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:
"أَلَا كُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ، فَالْإِمَامُ رَاعٍ، وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ، وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ،
وَالْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ زَوْجِهَا وَوَلَدِهِ، وَهِيَ مَسْئُولَةٌ عَنْهُمْ، وَعَبْدُ الرَّجُلِ رَاعٍ عَلَى مَالِ سَيِّدِهِ، وَهُوَ مَسْئُولٌ عَنْهُ، أَلَا فِكُلُّكُمْ رَاعٍ،
وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ."

Narrated to us [Ishmael] narrated to me [Malik] from [Abdullah bin Dinar] from [Abdullah bin Umar] (may Allah have mercy on him), the Messenger of Allah (peace and blessings of Allaah be upon him) said: "Know that each of you is a leader, and each of you will be held accountable for what he leads. The ruler who leads many will be held accountable for what he leads, and every head of the family is the head of his family, and he is asked that He be accountable to those he leads, and the wives of the rulers to the household of their husbands and children, and he will be held accountable to them, and the slave of a man is also the leader of his master's property and will be held accountable to him. Know, each of you is responsible for the person he leads." [H.R Bukhari]

¹⁷ Kurniawan. "Metodologi Memahami Hadis." *An-Nidzam: Jurnal Manajemen Pendidikan dan Studi Islam* 7, no. 1 (2020): 1–15. <https://doi.org/10.33507/an-nidzam.v7i1.324>.

¹⁸ Tanggareng. "Kepemimpinan Wanita dalam Perspektif Hadis Nabi SAW (Pemahaman Makna Tekstual dan Kontekstual)." *Sulesana* 10, no. 2 (2016): 57.

This hadith is often used as a study material because it affirms the principle of leadership in Islam, which is not only limited to formal positions, but includes every individual in various roles and responsibilities.¹⁹ Talks about women's leadership in Indonesia began to heat up when Megawati Soekarnoputri ran for president. Many parties oppose it not because they doubt Megawati's ability to lead, but because her gender is female. As a result of the patriarchal structure that is deeply rooted in Indonesian society, female candidates often face disadvantages in terms of mobilizing the material resources and networks needed to win elections: they often have fewer material resources than men, and they are less embedded in the dominant informal political networks at the local level.²⁰ However, in this context, the debate about women's leadership is not a simple thing. Although within the framework of democracy, women can and are allowed to become leaders.

In today's digital era, social media serves as a platform for women to express their views, share experiences, and build a solid support network. By utilizing technology and digital space, women can position themselves as leaders who can not only regulate themselves, but are also able to influence and change the narrative of leadership.²¹ Women's leadership in the digital realm can serve as an effective means to fight patriarchal hegemony.²² By highlighting competence, moral character, and integrity as the main criteria in leadership, women can prove that they are not only worthy, but also have an advantage in facing the challenges of the times.²³ This is a strategic step to change the public's view of women's roles, as well as to shift the dominance of patriarchy that often hinders women's potential.

Therefore, encouraging women to take leadership positions in various sectors, including in the digital world, is essential to achieve gender equality. This interpretation highlights that the main qualifications in choosing a leader are competence and moral character, not gender, thus allowing for inclusive leadership in various areas of life.

¹⁹ Siddeh. "Keadilan dalam Perspektif Hadis." *Al-Bayan: Jurnal Ilmu Al-Qur'an dan Hadist* 4, no. 2 (2021): 174–186. <https://doi.org/10.35132/albayan.v4i2.129>.

²⁰ Aspinall, Edward, White, Sally, & Savirani, Amalinda. "Women's Political Representation in Indonesia: Who Wins and How?" *Journal of Current Southeast Asian Affairs* 40, no. 1 (2021): 3–27. <https://doi.org/10.1177/1868103421989720>.

²¹ Pahlevi, R., & Rahim, R. A. A. (2023). Faktor pendukung dan tantangan menuju kesetaraan gender. *Jurnal Iman dan Spiritualitas*, 3(2), 259–268. <https://doi.org/10.15575/jis.v3i2.26766>

²² Lestari, R. B. "Teknologi Informasi dan Pemberdayaan Perempuan." *Jurnal Teknologi dan Informatika* 1, no. 1 (2011): 84–93.

²³ Widodo, W. R. S. M., Nurudin, & Yutanti, W. "Kesetaraan Gender dalam Konstruksi Media Sosial." *Jurnal Komunikasi Nusantara* 3, no. 1 (2021): 44–55. <https://doi.org/10.33366/jkn.v3i1.73>.

2. Benefits of Social Media

Social media is an inseparable part of our lives²⁴ In this digital era, with the ability of technology we can take advantage of it to connect people from different parts of the world in a short time. Social media has created many significant opportunities and benefits. From the ease of communication to the rapid and widespread dissemination of information, social media has changed the way we interact²⁵ In addition, through this platform we can also function as an important tool to strengthen communities, encourage collaboration, and provide a forum for individuals to express themselves, share knowledge, and fight for social issues. With all its potential, social media has the power to support personal, professional, and social development, provided it is used wisely.

2.1 Spreading kindness and knowledge

In this increasingly advanced digital era, we can commit to strengthening digital literacy and managing social media wisely. This we can expand the meaning of kindness that is not limited to direct actions, but also includes encouragement and advice to others. Knowledge that is conveyed and then practiced by others will continue to provide continuous rewards for the presenter, in accordance with the concept of "amal jariyah," which is a reward that continues to flow even after someone dies. This hadith is narrated in Sahih Muslim, No. 1893, which reads:

عن أَبِي مَسْعُودٍ الْأَنْصَارِيِّ، قَالَ: أَتَى رَجُلًا إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: إِنَّ دَابَّتِي قَتَلَتْ، فَأَعْطِنِي دَابَّةً أَرْكَبُهَا قَالَ: لَيْسَ عِنْدِي مَا أُعْطِيكَ. فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، أَنَا أُرْشِدُهُ إِلَى مَنْ يُعْطِيهِ دَابَّةً. فَقَالَ: مَنْ دَلَّ عَلَى خَيْرٍ فَلَهُ مِثْلُ أَجْرِ فَاعِلِهِ

"From Abu Mas'ud al-Anshari, he said: A man came to the Prophet صلى الله عليه وسلم and said, "My animal is dead, so give me an animal for me to ride." The Prophet صلى الله عليه وسلم said, "I have no animal to give to you." Then someone said, "O Messenger of Allah, I will show it to the person who can give him an animal." So the Messenger of Allah صلى الله عليه وسلم said, "Whoever shows a good deed, he will receive the same reward as the doer." (HR. Muslim)

This hadith emphasizes the importance of directing others towards goodness, where rewards are not only given to good actors, but also to those who guide or show the way for others to do good. In this day and age, many people use social media as a tool to transfer

²⁴ Asis, I. L. "Perempuan dan Media Digital." *Divinitas: Jurnal Filsafat dan Teologi Kontekstual* 1, no. 1 (2023): 107–111. <https://doi.org/10.24071/div.v1i1.6610>.

²⁵ Siregar, H. "Analisis Pemanfaatan Media Sosial sebagai Sarana Sosialisasi Pancasila." *Pancasila: Jurnal Keindonesiaan* 1 (2022): 71–82. <https://doi.org/10.52738/pjk.v2i1.102>.

knowledge, one example is making videos about motivation and messages, then sharing them to WhatsApp, Instagram, Facebook, and other applications.²⁶ In today's digital era, good deeds do not only take place in the real world, but also through social media, including spreading positive messages or useful knowledge. Many people take advantage of digital platforms to spread kindness, provide advice, and share knowledge, all of which can be considered part of "pious charity".²⁷

However, in this context, social media also has the potential to challenge patriarchal hegemony. By utilizing digital platforms, often marginalized voices, especially from women, can be raised and amplified. They can share experiences and knowledge that are often overlooked by patriarchal norms.²⁸ Through the dissemination of positive messages and inclusive education, social media can serve as a tool to counter gender stereotypes and support equality.

Additionally, acts of kindness carried out through social media can create a more open space for dialogue, allowing individuals from different backgrounds to engage in discussions about social issues, including gender injustice. Thus, social media is not only a means to share kindness, but also a platform to break down patriarchal structures and build collective awareness of the importance of equality and justice in society.

2.2 Strengthening Friendship

Silaturahmi, derived from the two words *ṣilah* and *rahīm*, the word not only refers to physical relationships, but also highlights the bond that comes from the womb, as a symbol of life that begins with women. The womb is not just the birthplace of man, but the center of affection and social connection that binds everyone together. So, women as guardians of life should receive greater appreciation in our collective consciousness.²⁹ As explained in the hadith

عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ أَحَبَّ أَنْ يُبْسَطَ لَهُ فِي رِزْقِهِ أَوْ يُنْسَأَ لَهُ فِي أَثَرِهِ فَلْيَصِلْ رَحِمَهُ

"Whoever wants his wealth to be extended and his life to be extended, then let him continue the bond of friendship." (HR. Bukhaari, No. 2067, Muslim, No. 2557).

²⁶ Tradiyah. "Konsep Amal Jariyah dan Dosa Jariyah di Era Digitalisasi." *IAIN Pontianak* 01, no. 09 (2023): 1–10.

²⁷ Ummah, N. H. "Pemanfaatan Sosial Media dalam Meningkatkan Efektivitas Dakwah di Era Digital." *Jurnal Manajemen Dakwah* 11, no. 1 (2023): 151–169. <https://doi.org/10.15408/jmd.v11i1.32914>.

²⁸ Said, N. M., Mustari, Suhaimi, Yanti, N., Wasalmi, Nurhaidah, S. N., & Siswandi. "Eksistensi Dakwah Perempuan dalam Dominasi dan Marginalisasi Budaya Patriarki." *Jurnal Ekohumanisme* 3, no. 4 (2024): 953–965. <https://doi.org/10.62754/joe.v3i4.3643>.

²⁹ Marwiyanti. "Keutamaan Menyambung Tali Silaturahmi Menurut Hadis." *Gunung Djati Conference Series* 23 (2023): 42–54. <https://conferences.uinsgd.ac.id/gdcs>.

The hadith explains that friendship (brotherhood) is an encouragement in Islam that brings many blessings, such as increased sustenance and longevity, which can be interpreted physically or as a blessing of life and harmonious social relations.³⁰ In the midst of a patriarchal culture that often puts women in an inferior position, friendship is a challenge to patriarchal dominance. Friendship is not only a responsibility imposed on women in the domestic sphere, but a universal principle that emphasizes their role as a source of affection and life. Through this rapidly developing digital media, friendship can be a powerful means of challenging patriarchal dominance. By utilizing technology such as social media, messaging apps, and online forums. This allows men and women to collaborate more equally, strengthen social bonds, and counter rigid gender role limitations.³¹

Through a digital platform that provides a new space for women to voice their opinions, share experiences, and build supportive communities, while criticizing gender injustice that is often maintained by patriarchy. Through this media, women can expand their influence in the public sphere and contribute more to society, both as leaders and agents of social change.³²

By using digital media as a means of friendship, both men and women can share social responsibilities, support each other, and play an active role in building a more equal and equitable social order. In this case, digital media not only strengthens social ties, but also becomes an effective transformation tool to collapse patriarchal structures, as well as expand space for women in the public sphere and fight for gender equality.

2.3 Avoiding Poor Use

In today's digital era, social media has become a significant element in daily life. One of the main challenges is avoiding unfavorable uses, such as the spread of false information, hate speech, and other negative actions. Awareness of the impact of behavior in cyberspace is crucial to creating a healthy digital environment. In this context, it is important for social media users to be aware of their responsibilities and strive to use these platforms wisely. By doing so, we can take advantage of the positive potential of social media and reduce the risks that can harm ourselves and others. In the hadith it is also explained :

³⁰ Darussalam. "Wawasan Hadits tentang Silaturahmi." *Tahdis* 8, no. 2 (2017): 116–132.

³¹ Siscawati, M., et al. "Gender Equality and Women Empowerment in the National Development of Indonesia." *Journal of Strategic and Global Studies* 2, no. 2 (2020). <https://doi.org/10.7454/jsjgs.v2i2.1021>.

³² Siddeh. "Keadilan dalam Perspektif Hadis." *Al-Bayan: Jurnal Ilmu Al-Qur'an dan Hadist* 4, no. 2 (2021): 174–186. <https://doi.org/10.35132/albayan.v4i2.129>.

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ قَالَ حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ ابْنِ شَهَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، فَلْيُكَلِّمْ خَيْرًا أَوْ لِيَصْمُتْ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُؤْذِ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، فَلْيُكْرِمْ ضَيْفَهُ

"Whoever believes in Allah and the Last Day, let him speak what is good or be silent. And whoever believes in Allah and the Last Day, let him not hurt his neighbor. And whoever believes in Allah and the Last Day, let him glorify his guest." (HR. Bukhari, No. 6475; Muslim, No. 47)

This hadith teaches three important points for believers: to speak well or to be silent, not to hurt neighbors, and to honor guests. This digital revolution has changed this situation. With the internet and social media, women now have wider access to information and can build networks. Online platforms allow women to share experiences, support each other, and build communities that strengthen their position in the tech industry. It also gives them room for innovation and creates new solutions that contribute to social change. We as women need to use the digital space wisely. In the digital era, women can express themselves, but must still maintain their honor and respect for others, as well as avoid actions that can hurt or have legal consequences. Intelligence in using the digital space is the key, where women must think critically, not be easily consumed by information that is not clear about the truth, and always verify the source of information before sharing it. This also includes rejecting the spread of hoaxes and not being easily provoked by misleading news. In addition, women need to filter the content consumed to maintain safety and ethics in cyberspace.

In addition to being wise, we as women can also be agents of positive change in the digital environment. By setting a good example of maintaining privacy, security, and online ethics, as well as limiting access to inappropriate content, women can positively impact their families and their environment. Women are also required to be creative and productive, such as looking for opportunities to develop themselves or improve family welfare. In addition, women must continue to improve their capacity by learning digital technology that continues to develop and sharing knowledge with others³³ Before we post in the digital space, women are also reminded to be careful because every digital footprint is difficult to erase, so it needs to be carefully considered.

³³ Tradiyah. "Konsep Amal Jariyah dan Dosa Jariyah di Era Digitalisasi." *IAIN Pontianak* 01, no. 09 (2023): 1–10.

3. Women's Work in the Public Domain Through Social Media

Women have long struggled to gain an equal position in the public sphere.³⁴ and with the advent of social media, the opportunities to express their voices are expanding. The presence of the internet is increasingly sophisticated, and it is increasingly sophisticated, and it is more sophisticated, and it is more powerful and hegemonic towards women. Social media not only serves as a platform for sharing information, but also as a tool to fight for rights, fight discrimination, and promote gender equality.³⁵ Through various digital platforms, women can work together, build communities, and influence public policy in ways never before. Despite facing various challenges and stigmas, women's courage in using social media as a means to express their leadership, creativity, and resilience is an important step towards greater social change.³⁶ Therefore, the role of women in the public sphere through social media is not only important for individuals, but also for society as a whole. Here are some of the steps women have taken on social media to shake patriarchal hegemony through:

3.1 Women's Work on TikTok

TikTok is a form of popular culture that develops in society, tiktok is also included in the social media category³⁷, in this case TikTok is an increasingly popular platform among women to oppose patriarchy. With an easily accessible short video format, women can convey messages about gender equality, women's rights, and other social issues .³⁸ As the emergence of quotes-making accounts has spread on TikTok, the communication process that occurs is very free and often uses creative styles and spreads quickly, providing a great opportunity for women to talk about topics that are often overlooked, such as domestic violence and sexual

³⁴ Asis, I. L. "Perempuan dan Media Digital." *Divinitas: Jurnal Filsafat dan Teologi Kontekstual* 1, no. 1 (2023): 107–111. <https://doi.org/10.24071/div.v1i1.6610>.

³⁵ Widodo, W. R. S. M., Nurudin, & Yutanti, W. "Kesetaraan Gender dalam Konstruksi Media Sosial." *Jurnal Komunikasi Nusantara* 3, no. 1 (2021): 44–55. <https://doi.org/10.33366/jkn.v3i1.73>.

³⁶ Najih, M. A. "Gender dan Kemajuan Teknologi Pemberdayaan Perempuan Pendidikan dan Keluarga Muhammad." *HARKAT: Media Komunikasi Islam Tentang Gender dan Anak* 12, no. 2 (2017): 18.

³⁷ Aditya Fahrul Setiawan. "Representasi Perempuan dalam Konten Quotes di Media Sosial TikTok: Tinjauan Analisis Wacana Sara Mills." *Parataksis: Jurnal Bahasa, Sastra, dan Pembelajaran Bahasa Indonesia* 7, no. 1 (2024). <https://doi.org/10.31851/parataksis.v7i1.13611>.

³⁸ Mukti & Asriadi. "Representasi Perempuan pada Tayangan Video dalam Media Sosial TikTok." *CORE: Journal of Communication Research* 1 (2023): 12–22.

harassment.³⁹ With hashtags such as #MeToo and #BodyPositivity, women support each other and create a space to voice resistance to patriarchal norms.⁴⁰

TikTok allows women to expand the reach of the feminist movement in an easier and more fun way. Researchers revealed that TikTok is an effective tool to change people's perspective on gender. TikTok is considered one of the platforms that supports the digital feminist movement, where women are actively involved in fighting patriarchy through creative content that is easily digestible by a wide audience. With the support of algorithms that accelerate the spread of content, TikTok allows feminist messages to go viral quickly, making the platform one of the most important tools in shaking patriarchal dominance globally. Videos that challenge traditional gender roles can reach millions of people in a short period of time, providing a great opportunity for women to influence social change.

3.2 Women's Work on Instagram

Instagram is a visual platform that is used by women to defy beauty standards dictated by patriarchy. According to data taken from goodnewsfromindonesia, women dominate Instagram users in Indonesia.⁴¹ Through photos, videos, and features such as Stories and Reels, women can share their views on gender, countering social constructs that suppress the way they should appear or behave. On Instagram, many women also use this platform to fight for women's rights in various aspects, such as work and family.⁴² They shared advocacy campaigns and started discussions on gender injustices, such as wage inequality and reproductive rights. Hashtags such as #Feminism and #EqualPay have become an important tool in expanding the feminist movement on Instagram.⁴³

In this case, the researchers concluded that Instagram provides an opportunity for women to redefine their representation in the digital space. Using existing platforms can now allow women to present themselves authentically, going beyond the traditional imagery that often places them as mere visual objects. Through Instagram, women can now create a space that allows them to change the narrative about social roles and beauty.⁴⁴ They challenge patriarchal

³⁹ Najih, "Gender Dan Kemajuan Teknologi Pemberdayaan Perempuan Pendidikan Dan Keluarga Muhammad."

⁴⁰ Widodo, W. R. S. M., Nurudin, & Yutanti, W. "Kesetaraan Gender dalam Konstruksi Media Sosial." *Jurnal Komunikasi Nusantara* 3, no. 1 (2021): 44–55. <https://doi.org/10.33366/jkn.v3i1.73>.

⁴¹ Hapsari, Arinta Widya, & Lukmantoro, Triyono. "Instagram sebagai Media Ekspresi Hasrat Seksual Perempuan." *Advanced Optical Materials* 10, no. 1 (2018): 1–9.

⁴² Widodo, W. R. S. M., Nurudin, & Yutanti, W. "Kesetaraan Gender dalam Konstruksi Media Sosial." *Jurnal Komunikasi Nusantara* 3, no. 1 (2021): 44–55. <https://doi.org/10.33366/jkn.v3i1.73>.

⁴³ Asis, I. L. "Perempuan dan Media Digital." *Divinitas: Jurnal Filsafat dan Teologi Kontekstual* 1, no. 1 (2023): 107–111. <https://doi.org/10.24071/div.v1i1.6610>.

⁴⁴ Hapsari, Arinta Widya, & Lukmantoro, Triyono. "Instagram sebagai Media Ekspresi Hasrat Seksual Perempuan." *Advanced Optical Materials* 10, no. 1 (2018): 1–9.

hegemony by pointing out that women do not need to follow masculine standards in determining who they are.⁴⁵ The platform has become one of the powerful tools in supporting diversity and promoting gender equality.

3.3 Women's Work on YouTube

YouTube is a web site that provides a variety of information and serves as a platform for everyone to share videos with others online.⁴⁶ Women's work on YouTube is growing rapidly and diverse, with its long video format, providing a space for women to discuss patriarchal issues in more depth.⁴⁷ Many female creators use YouTube to share their knowledge and experience in fighting gender-based discrimination. Content such as feminist vlogs and discussions about women's rights provide broader insights into how patriarchy affects women's daily lives.⁴⁸

Through YouTube, women can also introduce the concept of intersectional feminism that takes into account the influence of factors such as race, class, and sexual orientation in gender experiences.⁴⁹ This can open up space for women to show that patriarchy has an impact on various aspects of life, both in the public and private spaces. Many videos on YouTube voice their opposition to gender injustice, which then becomes a source of education for viewers around the world.⁵⁰

Researchers identified YouTube as a crucial medium in expanding feminist advocacy. Videos produced by female creators on YouTube help create a dialogue about gender equality and spread a deeper understanding of patriarchy to a global audience. Additionally, women are using YouTube to share personal stories about their experiences with patriarchy, from sexual harassment to discrimination in the workplace. The platform gives women the power to speak

⁴⁵ Zuhri, M., & Amalia, R. "Ketidakadilan Gender dan Budaya Patriarki di Kehidupan Masyarakat Indonesia." *Murabbi: Jurnal Ilmiah dalam Bidang Pendidikan* 5, no. 1 (2022): 17–41. <https://ejournal.stitalhikmah-tt.ac.id/index.php/murabbi/article/download/100/99>.

⁴⁶ Vira, A., & Reynata, A. "Penerapan YouTube sebagai Media Baru dalam Komunikasi Massa." *Komunikologi: Jurnal Ilmiah Ilmu Komunikasi* 19, no. 2 (2022): 96–101. <https://komunikologi.esaunggul.ac.id/index.php/KM/article/view/514/254>.

⁴⁷ Rahmadanti, R., & Abelia, A. D. "Pengaruh Terpaan Informasi Isu Perempuan dalam Konten YouTube *She For Her* terhadap Tingkat Pengetahuan di Kalangan Remaja." *Jurnal Interaktif* 14, no. 1 (2022): 8–14. <https://doi.org/10.21776/ub.interaktif.2022.014.01.2>.

⁴⁸ Fadilah, N., et al. "Pengaruh Konten YouTube Gita Savitri Devi terhadap Kesadaran Gender Subscriber." *Jurnal Komunikasi* 3 (2024): 8701–8711.

⁴⁹ Pramesti Dewi, A., & Rusadi, S. "Resepsi YouTube Deddy Corbuzier dan Indonesia: Literasi Keberagaman sampai Politik Gender dan Seksualitas." *Da'watuna: Journal of Communication and Islamic Broadcasting* 3, no. 2 (2023): 482–490. <https://doi.org/10.47467/dawatuna.v3i3.2514>.

⁵⁰ Heryandi, I. "Representasi Makna Kesetaraan Gender pada Iklan Downy Indonesia 'Bebas Berekspresi' di YouTube (Analisis Semiotika Roland Barthes)." *Medialog: Jurnal Ilmu Komunikasi* 6, no. 2 (2023): 1–15. <https://doi.org/10.35326/medialog.v6i2.2912>.

freely about topics that are often overlooked by traditional media, and with millions of viewers, YouTube has become a powerful tool in challenging patriarchal structures.

Conclusion

Social media is a strategic platform that women use to fight discrimination and patriarchal norms, as well as express their identity, build networks, and participate in socio-political discourse. These findings show that the digital space plays an important role in expanding women's active participation in the social, economic, and political spheres. Through a thematic approach to the hadiths of the Prophet Muhammad (PBUH), this study found that Islam supports women's involvement in public life as long as it is in accordance with ethical and sharia principles. The Prophet recognized the intellectual and social capacity of women, and encouraged their involvement in issues that bring benefits to the ummah. By integrating feminist empowerment theory, contemporary digital practices, and Islamic values, it can be concluded that women's use of social media is a form of modern resistance that is in line with the spirit keadilan Islam (*al-'adālah*) and social responsibility (*maslahah*). Therefore, Providing equitable access for women to education, technology, and public space is not only a social demand, but also part of the Islamic vision of building an inclusive, just, and sustainable society.

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