

MUSLIM WOMEN'S STRUGGLE FOR GENDER EQUALITY ON SOCIAL MEDIA

Nuzhat Fatima¹ Fauziyah²
University of Science and Technology Beijing
d202361040@ustb.edu.cn b20190694@ustb.edu.cn

Abstract

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The phenomenon of digitalization and social media has brought changes in social reality. This study highlights online communication activities, especially those related to social construction and patriarchy that cause gender inequality. Feminist groups are pioneers in fighting for gender equality, including through gender communication practices in digital spaces, as carried out by reformist Muslim women in their struggle. This qualitative research is done through a case study of their followers. The results show that reformist Muslim women use Instagram to reconstruct gender narratives in Islam from a postmodern feminist perspective. The content they produce challenges patriarchal norms raises awareness of women's rights, and encourages participation and activism through easy-to-understand and interesting presentations, which have a significant impact on their followers.

Abstrak

Kata Kunci:

Gender,
Communication,
Media Sosial

Fenomena digitalisasi dan media sosial telah membawa perubahan dalam realitas sosial. Studi ini menyoroti aktivitas komunikasi daring, khususnya yang berkaitan dengan konstruksi sosial dan patriarki yang menyebabkan ketidaksetaraan gender. Kelompok feminis menjadi pelopor dalam memperjuangkan kesetaraan gender, termasuk melalui praktik komunikasi gender di ruang digital, seperti yang dilakukan oleh perempuan Muslim reformis dalam perjuangan mereka. Penelitian kualitatif ini, melalui studi kasus terhadap para pengikutnya. Hasilnya menunjukkan bahwa perempuan Muslim reformis menggunakan Instagram untuk merekonstruksi narasi gender dalam Islam dari perspektif feminis postmodern. Konten yang mereka hasilkan menantang norma-norma patriarki, meningkatkan kesadaran tentang hak-hak perempuan, serta mendorong partisipasi dan aktivisme melalui penyajian yang mudah dipahami dan menarik, yang berdampak signifikan pada pengikut mereka.

INTRODUCTION

In today's era of disruption, technological advancements are being reviewed very quickly and bringing significant changes to our lives. This is certainly one of the developments in the modernization and digitalization process.(Wibowo, Kesek, Tumandung, & Aditama, 2022) From the progress of digitalization, researchers see gender bias in society; the construction of gender bias in society also cannot be separated from the development of digital technology because digitalization makes it very easy for the audience to interact in the context of social life.(Adisaputro & Sutamaji, 2021) The social process in question is a social relationship cut off by the influence of digitalization progress. In addition, some communities strive to develop themselves through digitalization so that people can access information through social media, which can develop the capabilities of the individual more quickly. This world of social media also introduces something new in social reality, from relationships to information available in the Social Media space.(Aminaturrofiqoh & Marzuki, 2024) Social media dynamics involve various activities such as information exchange, activities to increase relationships, and business to political interests. In the Journal of Communication Sciences of the Computer University of Indonesia, it is stated that with the emergence of the internet, there are also intelligent, courageous, and creative people who can use social media as a forum to 2 build public awareness. (Abdullah Azmi) With the advent of the internet, new media has also emerged, making it easier for ordinary people to form new communities to exchange information and correspondence on social media.(Fatikh & Panuju, 2018)

Gender communication is one of the fields of communication studies that focuses on how humans as gender creatures communicate, and the process of gender communication is not as simple as.(Ahwan & Marzuki, 2021) Gender communication is closely related to culture; some meanings for masculinity and femininity and the way of communicating gender identity are determined mainly by culture.(Ahwan & Marzuki, n.d.) Culture comprises beliefs, values, and behaviors that include a particular social system. The way humans communicate gender identity is not only influenced by culture but also by understanding, interpretation, and judgment through media that display various gender roles. Gender-biased behavior arises due to gender inequality and equality. (Safi'i, 2021) Bias is a condition that is biased or detrimental, while gender is an inherent trait for both men and women that is socially and culturally convoluted. So, gender bias is a condition that favors and harms one of the genders, thus causing gender discrimination. Patriarchal social or cultural constructions cause this factor. (Rifa'i, 2017) In fact, until now, people indirectly, consciously or unconsciously, still adhere to the patriarchal system. From there emerged what we know as 'gender

inequality,' a condition where there is inequality between men and women in family life, society, nation, and state. These forms of gender injustice are marginalization, subordination, stereotypes, violence, and double burdens.(Prastiwi, Dzuhrina, & Amirudin, 2022) Marginalization (marginalization) is a form of discrimination against women.(Aidil & Rifa'i, 2020) Women often experience marginalization, such as not being able to contribute in certain fields of work, because of stereotypes attached to women, such as weak, too sensitive, sensitive, and whiny. Associated with the reproductive functions that women have (menstruation, pregnancy, and breastfeeding) are considered to hinder work. (Sya'diyah, 2024) Women experience discrimination in the public sector as well; there is no industrial society where women are economically equal to men because the industrial era has a gender-biased and sexist face.(Pitaksantayothin, 2023) Examples of work related to the construction of buildings, roads, and so on have a minimal contribution from women because women are considered physically and psychologically weak. (Rifa'i, 2017)

Subordination of an assessment or assumption that a gender role is inferior to another. Subordination is still widely encountered today; for making a living, women are often only placed to take care of the household.(Fatikh & Ramadhani, 2023) According to the Ministry of Women's Empowerment and Child Protection of the Republic of Indonesia, women are responsible and have a role in domestic or reproductive affairs, while men are in public affairs or production.⁸ In the world of work, subordination is also easy to find.(Fatikh & Hendrik, 2023) Women are often considered inappropriate to occupy high positions in the world of work. Women are considered to have weak physical, mental, mental mind, emotional, and more rational men, so they are considered unable to carry out their mandate optimally. (Safi'i, 2019) Stereotypes or negative labeling of a particular group or gender are related to their functions and roles, which do not contain absolute truth. (Fu, 2022) As a result of this stereotype, discrimination and injustice usually arise; one of the forms is derived from the view of gender. The stereotype forms, such as in the main task, women in the domestic field, then labeling related to stigma and social construction that women are weak, whiny, sensitive, and sensitive. (Adfira, 2023)

RESEARCH METHODS

Identifies variables, research subjects, research instruments, and research methods, including statistical analysis techniques used (maximum number of pages 20%). It clearly explains everything that researchers do in conducting research, giving other researchers the opportunity to replicate or verify their research. Avoid definitions quoted from the book in the exposure in the methods section. (n.d.)

The type of research used by the researcher is qualitative. The purpose of qualitative research generally includes information about the main phenomena explored in the study, participants and research locations.³¹ This qualitative research also aims to explain the phenomenon in depth through the collection of data in depth. This type of research does not focus on the size of sampling or population in the study; even this qualitative sampling is very limited, in the sense that if the researcher has obtained in-depth data and can explain the phenomenon being studied, then there is no need to look for another sampling. The researcher chooses the type of qualitative research so that the data set is more in-depth to help complete the research. (Kriyantono & Sos, 2014)

The case study approach is a research method that uses various data sources to research, elaborate, and thoroughly explain various aspects of research, such as individuals, groups, programs, organizations, or events systematically. Therefore, through this case study approach, researchers can use in-depth interview techniques, non-participant observations, documentation, questionnaires, recordings, and the inclusion of other physical evidence.³³ Furthermore, the purpose of the researcher using qualitative research methods in this case study approach is to. Utilization of primary data already available on the Muslim Community Instagram account. In this case, the observation is the content of the Muslim community related to breaking gender bias, and the researcher observes these posts to the root. This observation process aims to dig deeper information into related media so that researchers get an idea of the role of the Muslim community in breaking gender bias on Instagram social media. (Bungin, 2007)

RESULTS AND DISCUSSION

The Muslim Community implements a strategy for processing social media to reach a larger and growing audience. In general, the Muslim community applies a persuasive approach because the Muslim community does not allow the use of violence under any circumstances. Violence is never the solution to any problem. So, even though some insult us, the Muslim community still does not use the same method. Therefore, the Muslim Community teaches the community that we can disagree, disagree, or disagree, but there is no need to use destructive and negative language or sentences. The Muslim community is moving massively on Instagram social media in voicing issues of gender, feminism, humanity, and the environment. (Wati, 2022) The Muslim community is also a foundation and media that plays a role in bridging the audience by providing or providing advocacy space to vulnerable groups who

experience malpractice. Returning to the efforts to break gender bias carried out by the Muslim Community, the main and essential point stated by the Muslim Community is that an understanding that the Muslim Community wants to convey to the public is a humanitarian attitude reflected in a person's spiritual attitude. The Muslim community conveys to the audience that in association with social interaction, we develop humanity into universal humanity. The Muslim community always believes that all religions and beliefs are tangible in efforts to humanize humans. So we should all claim to be religious, whatever our religion or belief. The more religious you are, the more humanistic attitudes should be formed because the end of our religion is humanity. It can be seen that the more religious you are, the more humanity is reflected in a person's spiritual attitudes, which can be seen from how he empathizes with others and how he empathizes with the environment. But we must make efforts in that direction; that is the purpose of us being human, always striving for *amar ma'ruf nahi munkar*. Whether it will really succeed is *wallahualam*, yes, but for me, human beings were created to always try to build goodness, as in the Qur'an called *fastabiqul khairat*, and try to bring goodness in any way. Therefore, the community is trying to break gender bias through Instagram social media on a scale that is possible and easy to reach. So we should never give up, despair, and never be apathetic.

The obstacles come from groups that do not like the principles of tolerance and gender justice that we have developed because, of course, the progressive views that we express are not liked by many people. There are still many people who think conservatively and still think traditionally, so they often view what is offered as something that is not Islamic and contrary to culture. But the challenge made us more consistent and made us more prepared to be even better in the future. As a relatively new media compared to others, in 2015, we were established, but being active on social media is exactly 2018, whether we have new energy, new skills, and so on. But thank God we, in this context, are really careful in the selection of news that we convey. We must go through deep research and accurate excavation so that there are no hoaxes in it. The community learns to work in a civilized way. We apply three principles: first, when we receive news, we first find out whether the news is true or not, and second, whether the news is important or not. When the news is important and correct, the third is urgent or not; we have to wait for the news to continue. Otherwise, we have just posted the news. The small media that has been established for 8 years has been one of the achievements of the Muslim community. In addition, the achievement in terms of the audience in polite and civilized ways like this, the Muslim Community has become a media known by a wide audience of followers continues to rise, then appreciation from

where there is continuously, even becoming a reference from various groups, because for us honesty is the keyword.

The Muslim community is an interesting social media platform, actually intended for the public, but indeed, the specification is more to women's issues; she also raises the value of Islam in discussing women's issues because currently, there are many studies on feminism, but sometimes it comes out of the Islamic identity itself or is too liberal, on the one hand, it is good but on the other hand when the thinking about feminism is not balanced by Islamic values which Every Muslim woman must hold Islamic values. The Muslim community's online media is a very educational medium for spreading the values of equality and peace. As women and Muslims, the online media of the Muslim Community provides a new perspective on women who have been experiencing social and religious stigma. The online media of the Muslim Community shows how to be a good Muslim woman in daily life and can provide the widest possible benefits on this earth. I very much like all the content/writings presented by the community because they provide new knowledge that is responsive to the dynamics of endless public problems, especially when it comes to the position of religion and humanity. There is one very interesting content that is the basis of the idea of community, namely the concept of monotheism in the community; in my opinion, this really needs to be conveyed massively because it is very influential for the perspective of society in general. The essence of monotheism is only to recognize God and to subtract others, meaning that if there are other things that we are aware of (matter, chairs, genitals, etc.), it means that we have not reached the peak of monotheism in other words that monotheism is not just a religious doctrine that is statistical and ritualistic, it is a positive energy that puts God in his position and man in his position equal to other human beings. It is not valid and noble if a group of people position themselves as a powerful god and try to dominate the people and space like a shepherd who leads his sheep. Tawhid also guarantees freedom and justice, and monotheism opens the door to wide access to all the facilities of God.

An interesting social media platform, actually intended for the public, but indeed, the specifications are more to women's issues; she also raised the value of Islam in discussing women's issues because, currently, there are many studies on feminism, but sometimes it comes out of the Islamic identity itself or is too liberal, on the one hand it is good but on the other hand when the thought about feminism is not balanced by Islamic values which every Muslim woman must hold Islamic values. The content of this Muslim woman is diverse, discussing women's problems with Islamic glasses, but on various problems not only about sexual violence or related to law and politics. The language used is also not too heavy and not too academic. Besides that, I am also

fascinated by them because they are not monologues; they also open a writing space, a contributor for friends who want to write.

Discussion

The online media of the Muslim Community moves to break gender bias and take a persuasive approach to the audience by presenting content that is light, non-judgmental, and respects diversity. The Muslim community breaks gender bias in digital media, especially Instagram, with a large number of followers. The Muslim community gives various impressions and influences (effects) to the audience; researchers have proved this through interviews with various informants. Gender communication is a communication practice that can be used to change unhealthy gender views and pursue gender equality. By studying gender communication, we can understand how gender views and roles are formed and applied in daily life and how communication can be used to achieve gender equality.

The Muslim community, as a gender communication figure in social media here, is a group that uses social media or online platforms to convey messages or advocate for issues related to gender. They can leverage the power of social media to promote gender equality, provide information, inspire others, or mobilize support for social change. Gender communication figures in social media often play an important role in expanding awareness about issues faced by women or other gender minorities and building strong online communities. They can use it as a platform to share experiences, provide advice, provide a safe space for discussion, or champion social change through online campaigns. The Muslim community uses social media platforms to voice opinions, share thoughts, and influence people's thinking regarding gender issues in the context of religion. They act as agents of change in fighting for gender equality and justice in the Muslim community. Through the content they share on Instagram, the Muslim Community can discuss issues such as women's rights, gender-based violence, women's roles and responsibilities in religion, increasing women's political participation, and so on. They use these platforms to inspire, empower, and deliver messages to change perceptions and understandings of women's roles in society and religion.

The Muslim community in social media also forms an online community that supports each other, shares experiences, and strengthens the gender equality movement. They harness the power of social media to create a safe space for Muslim women to dialogue, overcome stigma and stereotypes, and build solidarity in achieving common goals. Overall, the Muslim community, as a gender communication figure in social media, plays an important role in changing the perception and existing norms related to Muslim women. They took the initiative to change the narrative, promote

equality, and build momentum in the inclusive and gender-just Islamic reform movement. In the social media of the Muslim Women's Community, researchers use feminist theory as an analytical knife. This research on gender communication in social media wants to show that in social media, especially Instagram, the Muslim Community has a gender perspective, so the feminist theory the researcher uses to describe the idea of the Muslim Community through Instagram. The role of gender communication in the Instagram Muslim community uses the postmodern feminist theory of Luce Irigaray's understanding, which has a basic concept of thinking about feminism centered on criticism of traditional understandings of women and the relationship between women and men in society. She emphasized that women have been marginalized and reduced to objects in dominant patriarchal theories and thoughts.

Some key concepts in Luce Irigaray's thinking on feminism include Sexual differentiationism, the logic of two, reclaiming the 90 female body, the relationship between women and men, and the diversity of women. Luce Irigaray's contribution to feminist thought brings a new perspective on understanding gender roles and societal sexual differences. In Irigaray's view, feminism is about fighting for equality between genders, recognizing and appreciating diversity, and empowering women to develop their own identities and languages. The Muslim Community Instagram contains posts with strategic issues and issues closely related to women's daily lives, some of the phenomena that the Muslim Community campaigns through social media based on the perspective of feminism. The Muslim community itself acknowledges that this media was created to continue spreading the values of gender justice and breaking down biases that still often occur in daily life today. Seeing the condition of society that is experiencing digital disruption, which is attacked with radical views to the emergence of various cases of terrorism and so on. That is why I think it is also necessary to develop social media, where we will educate and advocate for the public with religious views that are rahmatan lil'alam, cool, full of peace, and, of course, gender justice. Women are a group that still needs to be invited to be confident, to dare to voice their rights and to be more able to see the access they already have. The phenomenon that is the background of the noble Muslim community began its activity on social media, simply put, in the family environment, such as women's reproductive rights. Our society still adheres to the view that pregnancy, childbirth, and breastfeeding are women's nature. Therefore, suffering and pain, even death, experienced by women as a result of their reproductive function are also 'natural' and should only be borne by women alone. As a result, the handling of pain and suffering during pregnancy and the

reduction of maternal mortality rates are very slow and lack serious attention from the community and even the women themselves.

This phenomenon is good for people to start to believe that in the family environment, reproductive rights are starting to be discussed between couples. The World Population Conference in Cairo in 1994 spoke on reproductive rights, including marital issues, pregnancy, childbirth, childcare and care, sexually transmitted diseases, family planning, and contraceptive use, including reproductive health. The content falls into the category of content that deconstructs views that discriminate against women's bodies and presents alternative narratives about beauty and physical identity. It also creates an environment that empowers women to have control over how they want to be seen and appreciated and celebrate the complexity and uniqueness of their bodies. In addition, the content above illustrates how stigma and expectations related to beauty standards can burden women, often narrowing the view of beauty to something that focuses on a specific physical appearance. In this case, the content invites us to reflect on how diverse women's beauty is and how these norms are not always rational or fair. More than that, the content also shows that women can define their definition of beauty. By inviting us to be more confident and accept the grace given by God, the content depicts a positive view of the female body and invites us to celebrate the uniqueness and diversity of body shapes. Content that highlights the importance of having a language that reflects women's experiences, developing language and symbols that reflect their identity, and the way they talk about gender issues with different perspectives. The content tries to break down stereotypical views of the role of gender in managing power. The statement "managing power is an activity that both men and women can do" is an example of inclusive use of language and expands on traditional views of gender roles in certain activities. The content reflects an attempt to change the language and narrative that so far may only acknowledge the role of men in managing power. Acknowledging that women are also capable and entitled to engage in power management activities, this content reflects the use of language that reflects women's experiences and develops symbols of their identity. The content also tries to present a different perspective on gender issues, balancing norms that may limit women's role in certain activities. In an analysis of the Muslim Community's gender communication through Instagram, content like this supports efforts to overhaul patriarchal language and narratives, as well as to empower 99 women to have a voice on a variety of issues, including in matters previously considered male dominant. This kind of content creates space for more inclusive discussions and broader perspectives on gender roles and specific activities.

It encourages relationships based on fair exchange and mutual respect and proposes dialogue and collaboration between men and women to build a gender equality paradigm. It also supports efforts to break gender bias by recognizing and celebrating all individuals' equal contributions and roles, regardless of gender. In the analysis of the Muslim Community's gender communication through Instagram, this kind of content supports efforts to create 101 changes in traditional views of gender roles. This content also invites men and women to dialogue, collaborate, and build a more inclusive and equal mindset, promoting equality in the family and society. Content that includes a wide range of views and experiences of women and avoids essentialism that narrows the view of women and respects diversity in the context of religious, cultural, and social diversity. The statement "Women and men are friends, not opponents; women and men are equal, not caste, so women and men must be compact and moral" reflects an inclusive view emphasizing friendship, equality, and cooperation between men and women. The content invites us to see men and women as social colleagues, not in conflict or competition. This content also avoids essentialism because it does not reduce the roles and identities of men and women to innate or caste traits. By recognizing that men and women are equal and have the same potential, this content respects diversity in the context of religious, cultural, and social diversity. The statement also invites a focus on good attitudes and morals, inviting men and women to work together and support each other.

CONCLUSION

Effective in breaking gender bias and fighting for gender equality, it is recommended for Reformist Muslim Women's Instagram social media to continue to diversify content. In addition to educational and informative content, also consider presenting content that is emotional, inspiring, and encourages active participation from the audience. Social media Reformist Muslim women may consider working with gender experts, women activists, and organizations focused on gender equality issues. This collaboration can strengthen the message conveyed and provide a deeper understanding of gender issues in Islam. Visual content and storytelling effectively convey important messages. Engaging visuals and compelling stories can be more effective at grabbing attention and increasing follower engagement. Muslimah Reformist Instagram social media can be more effective in breaking gender bias and fighting for gender equality in the context of Islam. The public can also play an active role as agents of change and strengthen the messages conveyed by Reformist Muslim Women so as to create a more inclusive and gender-equitable social change in society.

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