

MEDIA REPRESENTATION OF MUSLIMAH INFLUENCER IN FRAME OF DAKWAH

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Abstract

This article investigates the extent of the role Muslimah in using new media as influencers who have a preaching orientation to desire improve Islamic ideology and thought by combining secularism and fundamentalism which are in fact is contradictory. These Muslim influencers are supported by positions that can influence especially urban society and middle-class millennials. Researchers use ethnographic online or netnographic approaches where modern culture by puritanical religion and attitude shows that modern Islamic religion with evidence can adjust the times and dispel the notion of Islam as a terror religion. Media representations of Muslim influencers are carried out in different ways, for example Ria Ricis (@riaricis1795) with representations of women who can be free will, Anisa Rahma (@anisarahma_12) with representations of women migratory motivators, Wafiq Malik (@wafiqmalik) with representation of domination of the existence of veiled women and Gita Savitri Devi (@gitasav) with representation of high intellectual women. This fourth is always showing up as form to resistance Islamic claims about curbing women by taking public sympathy in relation to the cultural dakwah of the Tarbiyah movement but also having an impact on socio-economic benefits.

Keywords: *Muslimah Influencer, Representation, Media, Resistance*

Introduction

Indonesia is the 4th largest Instagram user country in July 2019 after the United States, Brazil and India with a total of 56 million users or 20.97 percent of the total population. Most of Instagram users come from the range age of 18 years to 34 years for men and women who are the productive age of youth.² Instagram in

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² PDSI KOMINFO, "Jumlah Pengguna Internet 2017 Meningkat, Kominfo Terus Lakukan Percepatan Pembangunan Broadband," *Website Resmi Kementerian Komunikasi Dan Informatika RI*, accessed December 15, 2019.

percentage of 80%. Both Instagram and YouTube platforms are the focus of New Media in this discussion.³ As in the table below:

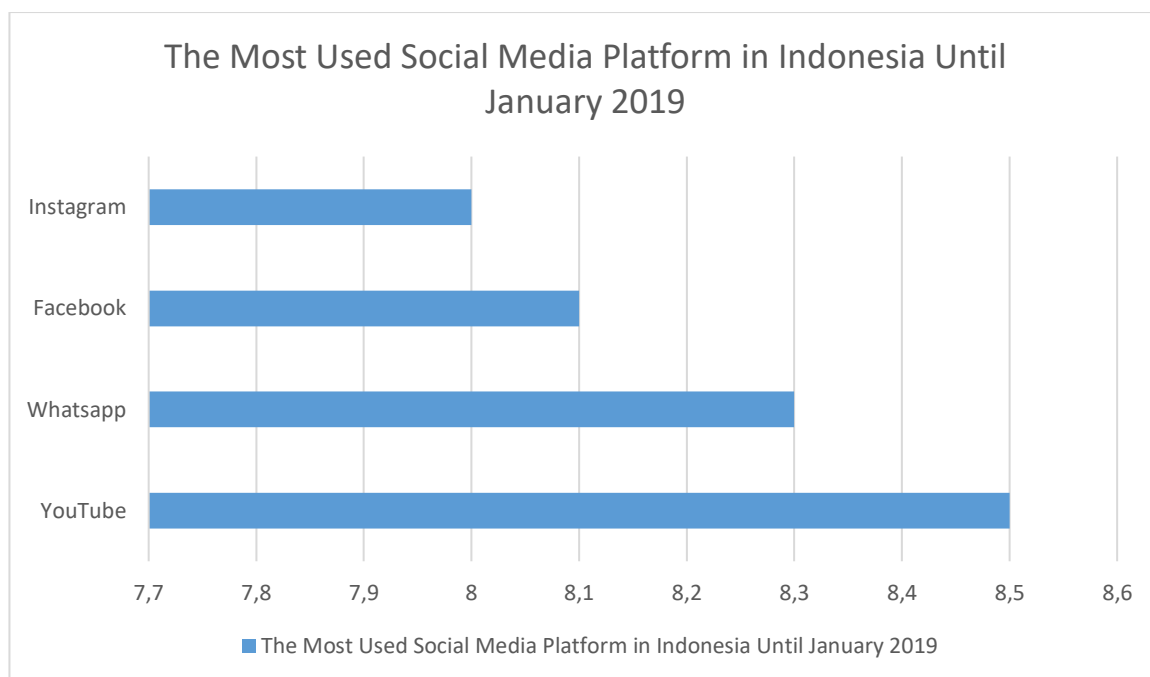


Figure 1.1 Globalwebindex data for January 2019

Based on the survey data above, Instagram and YouTube media have been evenly used by students to workers, with the intensity of once a week certainly affecting the views and behaviors that are seen every day because the information is very close and easy to get. This phenomenon makes people "addicted" to social media platforms. In fact in Indonesia (especially in urban areas) almost everyone uses mobile phones, ranging from children to adults.⁴ Media has a correlation with strategic social foundations, such as to motivate and also carry out social control . The role of the media in the context of da'wah is to create civil society. Da'wah activities not only introduce Islamic teachings, encourage people to carry out religious messages, but also persuasively "offer" people to accept and view religious values. For example, the social control by Muslimah Influencer media will be the urgency of the hijab and hijrah and freedom of women in the public sphere.

³ GlobalWebIndex, "Latest 2019 Social Media User Trends Report - GlobalWebIndex", accessed December 15, 2019.

⁴ "Dakwah Melalui New Media," *MEDIA PENDIDIKAN*, accessed December 15, 2019.

This control certainly can only be exercised by someone who has a strong influence in society.

It cannot be separated between *new media* which incidentally always intersects with modernization, it seems discourages fundamentalism in religion whose actually as form of Muslim resistance to globalization that develop every day. However, the impact is given not only on the flow of secularism, but also on traditionalist sects who are slowly losing their existence as community figures. The dominance of Muslimah Influencer in New Media has almost no restrictions on real life. Distribution of photos and videos that are uploaded intensively, giving a change in outlook and social habits. The current of modernization diverts religious understanding tends that everything is materialistic and secularist now turned into populist. In particular views of young people towards are figures who have populist authority more desirable, because they are considered to have become part of modernity because the traditionalist are not adjusting the times and too old.

Researchers using online ethnographic research methods, or better known as netnographics, have experienced changes in ethnographic development because the methods and techniques of data collection are limited. In fact, as a research discipline based on culture and a combination of organizing concepts between observation and interview techniques to record the dynamics of community behavior. So in fact ethnography has the ability to explore digital relationships.⁵ This research explores the digital world which is then called netnography. Netnography or ethnography in cyberspace aims to provide a unique understanding of the significance and implications of the use of the Internet and is called virtual ethnography because the social and cultural anthropological methods applied can provide theoretical understanding and help determine the smooth dynamics of relationships in the online world.⁶

Ethnography virtual is a new qualitative research method by adapting some features of traditional ethnography to study cultural practices that emerge in text-

⁵ H Mariampolski, "The Power of Ethnography," *International Journal of Market Research* 41 (1) (1999).

⁶ C Hine, "Virtual Ethnography.," *London: Sage Publications Ltd.* (2000).

based communication through computer media.⁷ Some consensus that emerged on virtual ethnographic procedures: First, that studies must focus on text-based communication as research focus. Second, in the process problem, the traditional method of taking detailed field notes is still by researchers as participant observers. The step is then followed by an accurate review; identification of emerging patterns; review of local literature exist; develop advanced propositions; and the use of literature to develop theoretical perspectives.⁸

In addition, research on computer user networks or virtual media environments provides a limitation of the research area (locus or site) must be limited communication that only on virtual media. So ethnographers can determine the location of relevant and focused research (certain websites or social media that have high traffic posts or other communicative activities; identify posting with meaningful messages; get rich descriptive data; there is interaction between members of media users). Virtual ethnography is used as a data collection method with several steps. These steps include: Proactive Community Identification, Negotiating Access, Conducting Contacts by conducting participant observation, In-depth Interviews (Electronic and or Face-to-face) using both structured and semi-structured interviews, and returning the results and analysis of research to the community.

This research was conducted on Instagram account of Muslimah Influencer, there is Ria Ricis (@riaricis1795) with representation of women who can be free willed, Anisa Rahma (@anisarahma_12) with representation of women migratory motivators, Wafiq Malik (@wafiqmalik) with the representation of dominance existence of veiled women and Gita Savitri Devi (@gitasav) with representation of high intellectual women. Because of this research more netnographic approach seems to be very appropriate as the main method of data collection. In making it easy to find enough information, the writer makes in-depth observations, informal

⁷ R. V. Kozinets, "Netnography: Doing Ethnographic Research Online," *1st ed. London: Sage Publications Ltd.* (2009).

⁸ S.L. Hurley, *Consciousness in Action* (Cambridge: Harvard University Press, 1998).

dialogs, and documentation. Bibliographical studies related to the object of study are used to help in describing and analyzing the data in this study.

Primary data were obtained from posts and uploads from Influencer Muslimah on Instagram directly in representing their identity in new media. While secondary data obtained from various literatures both through books, mass media, papers, journals, internet sites, as well as the results of previous studies by academics in the form of theses, theses, and dissertations related to this research.

From the statements above, researcher wants to investigate about how Muslim Influencers through New Media in particular global society? Why doctrine of da'wah given so that people are affected by the representation of each Muslimah Influencer?

Muslimah Influencer

Influencer means that has a social influence on the community, and subsequently will produce social change. Of course the term influencer is not merely given, except for someone who has high popularity or high existence. The subject of influencers focused is Muslimah who are influencing and changing socially with habits, thoughts and ways of dress, especially young people in the upper middle class.

In Indonesia, currently has a Muslim Influencer famous in Southeast Asia, namely Ria Ricis, in 2016 Ria Ricis received an award from the Social Media Awards as hijabers Selebgram. Ria Ricis was also nominated at the Indonesian Social Media Awards as the 2016 Female Celeb Instagram. In 2017 Ria Ricis received an award as a favorite celebrity at the Indonesia Kids Choice Awards. Aside from that, Ria Ricis has also obtained Silver, Gold and Diamond Play Button from YouTube because it has reached 19.6 million subscribers⁹ and ranked second as an Indonesian female Influencer by SociaBuzz.¹⁰ Therefore Ria Ricis is an Indonesian YouTuber with the highest income. Ria Yunita or more popularly called 25-year-old Ria Ricis is an Indonesian actress and internet celebrity. Ricis is the

⁹ Ria Ricis, "Ricis Official - YouTube," *Youtube*, accessed December 13, 2019.

¹⁰ "10 Top Influencer Indonesia Wanita | SociaBuzz," *SociaBuzz Blog*, April 16, 2019, accessed December 13, 2019.

second younger sister of the writer and preacher Oki Setiana Dewi. His Instagram (@riaricis1795) has reached 18.4 million followers.¹¹

As a Muslimah, Ria Ricis in her various YouTube content and Instagram posts gave her religious thoughts and behavior explicitly and implicitly. For example, Ricis sent 5 of his subscribers to the pilgrimage in May 2019, making God's determination the reason he became a YouTuber not his own will, often giving various material to his followers called The Ricis.¹²

In his book *Saya Pamit* and *Saya Pamit 2* gives a lot of recognition and interpretation of consistent public figures, behind cyberbullying which finally became a trending topic in July 2019.¹³ But Ria Ricis uses many religious verbal languages such as *Astaghfirullah*, *MaasyaAllah* to develop religious feelings. In freedom of will which Ria Ricis makes as her characteristic, convincing Muslimah who interpret their visualization of Islam is not terror and radical religion.

Furthermore, a motivator *hijrah*, 30-year-old Anisa Rahma Adi is an Indonesian singer, actress and model. Anisa began her career in the modeling field, previously known as being member of Cherrybelle (ex). Anisa on Instagram (@anisarahma_12) has 3.9 million followers¹⁴ and YouTube channel with 310 thousand subscribers.¹⁵ There is a post to recommend reading material written by Arif Rahman Lubis who represents himself as *Muslimah Bercahaya* that explains a lot of motivations and tips that can do by Muslimah that in process to *hijrah*. Through the texts of the Qur'an and the Hadith, Anisa Rahma is also dedicated in many Muslimah seminars and the audience is young Muslimah then given directions to attend *ta'aruf*, *khitbah* and marrying without dating as Anisa represents herself managed to do the program with her husband Anandito Dwis.¹⁶

¹¹ Ria Ricis, "RICIS (@riaricis1795) • Instagram Photos and Videos", accessed December 13, 2019.

¹² Ria Ricis, *Ricis Official on YouTube*, 2019, accessed December 15, 2019.

¹³ Ria Ricis, "Saya Pamit," <https://www.gamedia.com>., accessed December 13, 2019.

¹⁴ Anisa Rahma, "Anisa Rahma Adi (@anisarahma_12) • Instagram Photos and Videos", accessed December 13, 2019.

¹⁵ Anisa Rahma, "Anisa Rahma Adi," *YouTube*, accessed December 13, 2019.

¹⁶ Arif Rahman Lubis, *Muslimah Bercahaya* (Bandung: Teladan Publishing, 2019).

Certainly this cases provides an outlook change for fundamental religious orientations than before. This context occurs in the global era as a form of preventive phenomena of moral degradation, especially in youth subject. In addition, Anisa also said the first step as a Muslimah *hijrah* was to cover *aurat* with *hijab*¹⁷ “Veiling is an obligation stated in Al-Qur’an. This obligation is about anyone who claims to himself as Moslem”. Anisa is not absent in singing activities, with her husband as Nasyid Musician is planning to expand the Islamic Nasyid network through the Nusantara Nasyid Association that previously gave awards to Anandito as Best Soloist of the Year and the Best Song of the Year through his song titled *Ta’aruf*.¹⁸

Different thought is come from Gita Savitri Devi, known as a YouTuber, Blogger, and social media influencer aged 28 years. Gita also wrote a book titled *Rentang Kisah*¹⁹ that shares her opinions on various issues in Indonesia and the world critically and straightforwardly but with the typical language style of young people. Gita also supports the feminism movement. Through social media, Gita supports women to be able to take part in the public sphere (Devi, 2019) "Empowering women and protecting children is an important part of the state order that cannot be underestimated". Gita is one of the most idolized figures. in his book *Range of Stories* he explains how he decided to wear the hijab which is part of his intensity following a routine study (*liqo*) with other Muslim friends in Germany.²⁰ Instagram Gita (@gitasav) has reached 925 thousand followers²¹ and YouTube channel with 822 thousand subscriber.²² However, distinguishes Gita from other influencers, she avoids reading the verses of the Koran verbally, she prefers to interpret it with his own thoughts and adapted to the context and issues being faced. Gita also became a strong social influence because of his intellectual intelligence,

¹⁷ Anisa Rahma, “Anisa Rahma Adi on Instagram: ‘Tutuplah Aurat ❤️ . Berjilbab Adalah Sebuah Kewajiban Yang Tertera Dalam Al-Quran. Kewajiban Ini Mengenai Siapa Saja Yang Mengaku Diri...’, accessed December 15, 2019.

¹⁸ “Dukungan Anisa Rahma Untuk Bandung Nasyid Award,” *Republika Online*, last modified April 6, 2019, accessed December 15, 2019.

¹⁹ Gita Savitri Devi, *Rentang kisah* (Jakarta Selatan: GagasMedia, 2018).

²⁰ *Ibid.*, 12.

²¹ Gita Savitri Devi, “Gita Savitri Devi (@gitasav) • Instagram Photos and Videos,” last modified 2020, accessed December 13, 2019.

²² Gita Savitri Devi, “Gita Savitri Devi - YouTube,” *Gita Savitri Devi’s Official Youtube Channel*, last modified 2020, accessed December 13, 2019.

through the story of the struggle for his success to be able to plunge into the new world in Germany by making God the giver of his life scenario.

Indonesia and even the world has made Gita as the only Indonesian woman YouTuber for the *Youtube Creator for Change* program in 2017. Youtube invites this influencer to participate in a positive content creation movement. Among about 39 YouTubers, only 3 chosen YouTubers, including Gita, gathered again at the *Creator For Change* summit event held in London in 2018. The program is intended by YouTubers to emphasize that each and everyone has the right to have an opinion and voice, especially in spreading impact positive and against negative content and social problems that are happening in the world. Unmitigated, the selection of YouTubers for this program is not seen by the number of subscribers. However, what quality and positive movement has been made by the YouTubers even though *hijaber* Gita Savitri is the only Indonesian woman chosen, because she is quite vocal in responding to the latest issues.²³

Correlation with the veil that is becoming polemic in Indonesia, there is a hafidzah named Wafiq Malik Azizah as younger sister from Taqy Malik. Wafiq is a Muslim Influencer with a 21-year old with veil identity. His post shows resistance in both fashion and thought. Wafiq's book *Kisahku: Sebuah Perjalanan Hidup* tells about his family background until story about reasons for veiling and decides to show up on social media.²⁴ Wafiq's Instagram (@wafiqmalik_) has 604 thousand followers²⁵ and has YouTube channel with 31.6 thousand subscribers.²⁶

Wafiq tries to prove that veiled women can still look stylish, with the niqab still able to explore fashion. Wafiq stressed in his writings to use social media as a *dakwah* field, to invite young people his age to migrate and do good things according to religious advice.²⁷ Wafiq is one of the young people who dare to appear with the niqab. He always managed to mix and match the niqab with a long

²³ Womantalk, "Gita Savitri Jadi Perempuan Indonesia Satu-Satunya Yang Hadir Di Acara YouTube Dunia - Womantalk," accessed December 15, 2019.

²⁴ Wafiq Malik, *Kisahku: Sebuah Perjalanan Hidup* (Jawa Barat: Motivaksi Inspira, 2019), 12.

²⁵ Wafiq Malik Azizah, "Wafiq Malik (@wafiqmalik_) • Instagram Photos and Videos", accessed December 13, 2019.

²⁶ Wafiq Malik Azizah, "Wafiq Malik - YouTube", accessed December 13, 2019.

²⁷ Malik, *Kisahku: Sebuah Perjalanan Hidup*, 127.

veil and the robe very well to adjust different social stratification, to show an attitude of openness but still within syar'i boundaries. Wafiq chose to use a patterned robe and bright colors when he gathered with people who were still unfamiliar with the niqab. But using a darker color when gathering with friends who have veiled.²⁸ His visualization of the veil wants to show that it does not limit the ability and opportunity for a career. Wafiq has proven with various types of business ventures that successfully established. This closes the myth in the 1990s that was skeptical of the veil. Context the authority of Wafiq as a younger sister of Taqy Malik, she admitted that his followers increased because she had published herself as Taqy Malik's younger sister.

In the discussion about Muslimah Influencer as a new media in implementing *dakwah* orientation and other interests is an interesting study for the author. Perhaps before, many studies were found that began with the phenomenon of *dakwah* in television advertising media written by Wahidah Suryani in 2012.²⁹ Suryani see that television media as a source of imagery and beauties therefore women are the right partner in displaying their commodities. Women in this case are the representation of beauty concretization. Therefore, the point of view of women's interest is a high visual power for the general public. The correlation with *dakwah* is with the many negative impacts of this phenomenon, the degradation of valuable women's identity occurs. Suryani provides an alternative so that the media can be used as a field to present *dakwah* messages in attractive packages.

Along increasing of globalization in 2016 as mentioned in the research of Siti Zakiyah and Uwes Fatoni, the present of *dakwah* messages began through other new media, namely Line @dakwahmuslimah where the aspects emphasized were the aqeedah, sharia and morals. The format created was in the form of a variety of content such as aqeedah posters, sharia memes and moral comics with high upload intensity, reaching 53 messages. Zakiyah and Fatoni provide an affirmation

²⁸ Ibid., 108–109.

²⁹ Wahidah Suryani, "Dakwah Dan Fenomena Wanita Dalam Iklan Televisi," *Jurnal Dakwah Tabligh* 13 (1) (June 2012).

meaning or content of fiqh that built in religious messages to be more considered because Muslimah will practice in their religious life.³⁰

Heading into the following year in 2017 new media Instagram become a center for imaging expressions as well as sources of information. Nurul Avifah gave the view that Instagram as a new media use *dakwah* to spread religious values. Avifah's observation in this case is focused on the account *Instagram Indonesia Menutup Aurat* which gives a lot of influence on the community, especially Muslimah. After further investigation, the *Indonesia Menutup Aurat* movement was an initiation from Al-Azhar's YISC (Youth Islamic Study Club). The activities from this movements such as seminars and talkshows were attended by inspiring Muslimah leaders who eventually the movement existence has increased to campuses. Avifah see this media as more accepted and efficient in presenting religious messages by the public.³¹

Therefore, Izmy Khumairoh in 2018 found social changes in Indonesian society that were dichotomized between modernization and anti-modernization phases. This is a representation of religion and social media that are conflicting but facing each other. Called Khumairoh as a mediation of religious messages especially carried out by Muslimah in Bandung. With the dialectical process between individuals and communities that have been built as *dakwah activities* on Instagram social media that in fact it is a form of active and passive resistance. Social media is a new style in one's personal worship. Therefore, the role of women themselves in the digital era is expanding their identities and roles in new media but still within the lines of religious conservatism.³²

From descriptions above, it has been found the relevant reasons for Muslimah that transformed their identity previously only an object and now has become the perpetrators or subjects of their representation as Muslimah Influencers.

³⁰ Siti Zakiyah Tifany and Uwes Fatoni, "Pesan Dakwah Visual Tentang Muslimah Di Media Sosial Line @dakwahmuslimah," *Tabligh: Jurnal Komunikasi dan Penyiaran Islam* 1 (2) (2016).

³¹ Nurul Avifah, "Efektivitas Dakwah Islam Melalui Sosial Media Instagram (Studi Akun Instagram Indonesia Menutup Aurat)," *Raushan Fikr* 6 (2) (July 2017).

³² Izmy Khumairoh, "Instadakwah: Redefinisi Kesalahan Perempuan Muslim Di Bandung Lewat Mediatisasi Ajaran Agama Islam Di Instagram," *Universitas Gadjah Mada* (2018).

In addition, the writer here seeks a connection between resistance to the claims of Islamic teachings that curb women by taking public sympathy in relation to the *dakwah* cultural of *Tarbiyah* movement but also having an impact on socio-economic benefits.

The author's intention here is when political or religious authority can be produced itself, without any standardization or control from the government. But with the popularity that has become a measure of society whether the character is worthy of being used as a reference. As Bryan Turner explains in his writings *Religious Authority and the New Media* states that the modernization causes no more formalization of someone conveying their religious authority through extensive lectures, but someone freely indoctrinating his object with each interpretation he has. This explicitly rejects the charismatic theory of Max Weber that someone will submit to someone who is considered to have a strong influence in society, especially traditionalists. The context, the influence of someone especially women with new media shows significant social change. Muslimah Influencer referred to by the writer is the role of women who deliberately use their populist authority to provide religious values to society together with the direction of modernization.

Through discussion of media, religion, and authority this is concentrated. Therefore, the contradictory effects of information technology where circulation of tapes, text messages and video clips is initially an efficient method for religious revivalism. At the same time, flexibility and volume of religious traffic in this information threat swamp of traditional voices. This contradiction has been expressed in a fundamentalist ethnographic study of religion.

The media context of the modern global era, the ability to claim religious authority has been democratized in the sense that anyone can take on the role of priest. The internet has made everyone a *Mufti*³³ and it is possible that someone who is popular without claiming to have authority would able to take role a similar authority. Because there is no standardization from a higher authority, the position

³³ Emily Wax, "The Mufti In the Chat Room," *Washington Post*, July 31, 1999, accessed December 14, 2019.

in New Media is equal to someone else. John Esposito makes it clear that the Internet allows absolute freedom but has the disadvantage of being stupid and smart being equal.

As is the case with Muqtedar, assuming someone who uses conservative interpretation is out of context. Whereas he offers something more modern, more in context, more philosophy behind Islam that is the main attraction. In reality, Muqtedar is just a contradictory person from his virtual. The provisions of populist authorities actually did not guarantee the truth or validity of communication, but they are did democratic conversations on the web. In this case, they fit the criteria of communicative rationality in communicative action theory.³⁴ The authority and legitimacy of communication in Indonesian women has played a central role in the rise of Islam.

More than that, the problem of religious authority through the result must be understood in a very diverse social and political context. Indonesian Islamic reformism, often inspired by contact with Middle Eastern fundamentalism such as the Wahhabi movement, seems to have brought an affirmation of traditionalists. Gender relations that encourage women to remain in migrant households in women already have a role to the public. Traditional values and the modernization of gender roles have a paradox. While the secularists fear the resurrection. Islam in Indonesia will result in underdevelopment of women, especially in education, this conservative outcome has not yet developed.³⁵ The new media has had an important role in the global spread of fundamentalism, especially after the Iranian Revolution, but it is important to remember the fact that Islamic fundamentalism is specifically opposed to Islamic traditionalism and liberalism. The fundamentalist movement has attacked Sufi traditionalism and the liberal movement that consider has deviate.

Fundamentalism is also an against movement to government that failure to provide solutions for the Muslim community. Shortly, what the main social changes

³⁴ Jürgen Habermas, Thomas MacCarthy, and Jürgen Habermas, *Lifeworld and System: A Critique of Functionalist Reason*, Reprint., The theory of communicative action Jürgen Habermas. Transl. by Thomas MacCarthy; Vol. 2 (Cambridge: Polity Press, 2007).

³⁵ Suzanne Brenner, "Reconstructing Self and Society: Javanese Muslim Women and 'the Veil,'" *American Ethnologist* 23, no. 4 (November 1996): 673–697.

and result in challenging authority? First, the spread of mass education and literacy along with mass communication have resulted in Islamic systematization thought through the media are more self-aware and reflexive of religiosity. Secondly, the growth of literacy and the emergence of a global mass market for religious texts has expanded the access of ordinary people from printed texts to religious websites. One result is the expansion of interpretations of Islam, and the competition about who has the authority to talk about Islam. Therefore, claims to authorities tend to be inflationary. Third, competition between traditional *ulama*, new intellectuals and the state to control religious ideology is also being variety of vernacular languages. The fact result that Indonesia is the largest Muslim country in terms of population that created to changed in education and intellectuals implies that Islam in Southeast Asia might increase important role in global Islam.³⁶

Global media has provided channel of communication for fundamentalism, not to defense of tradition, but means to creating new Islamic awareness as an alternative modernity. Treating globalization as particular phase of the general process modernity and considering religion in two paradoxical terms. The first (Nietzsche's paradox) argues that, against accepting wisdom, fundamentalism is a form of modernization. Although religious fundamentalism may be reaction to hybridity that occurring globalization, it is not traditional reaction. The second (the Parsonia paradox) argues that modernization and globalization is a particular religion and separate institutional space of society. Therefore religion is turned into a problem of modernity. Fundamentalism seeks to reverse this pattern and marginal society of the global system, mentalist religion challenges the modern version of this modern religion.³⁷

Their practices and beliefs are primarily from texts of the Quran and Hadith, make positions as modernist Islam. One important theme that emerges from this literature is modernity. Brenner has emphasized how youth and middle-class women are attracted to Islamic movements precisely for Islam modern looks. Their

³⁶ Bryan S. Turner, "Religious Authority and the New Media," *Theory, Culture & Society* 24, no. 2 (March 2007): 132, accessed December 14, 2019.

³⁷ Bryan S. Turner, "Cosmopolitan Virtue: On Religion in a Global Age," *European Journal of Social Theory* 4, no. 2 (May 2001): 131–152, accessed December 14, 2019.

embrace of Islam represents separation from tradition and identification with constitutive elements of modernity: education, urbanity, professionalism.³⁸

Identification *Dakwah* Discourse from Muslimah Influencers

First data: Ria Ricis

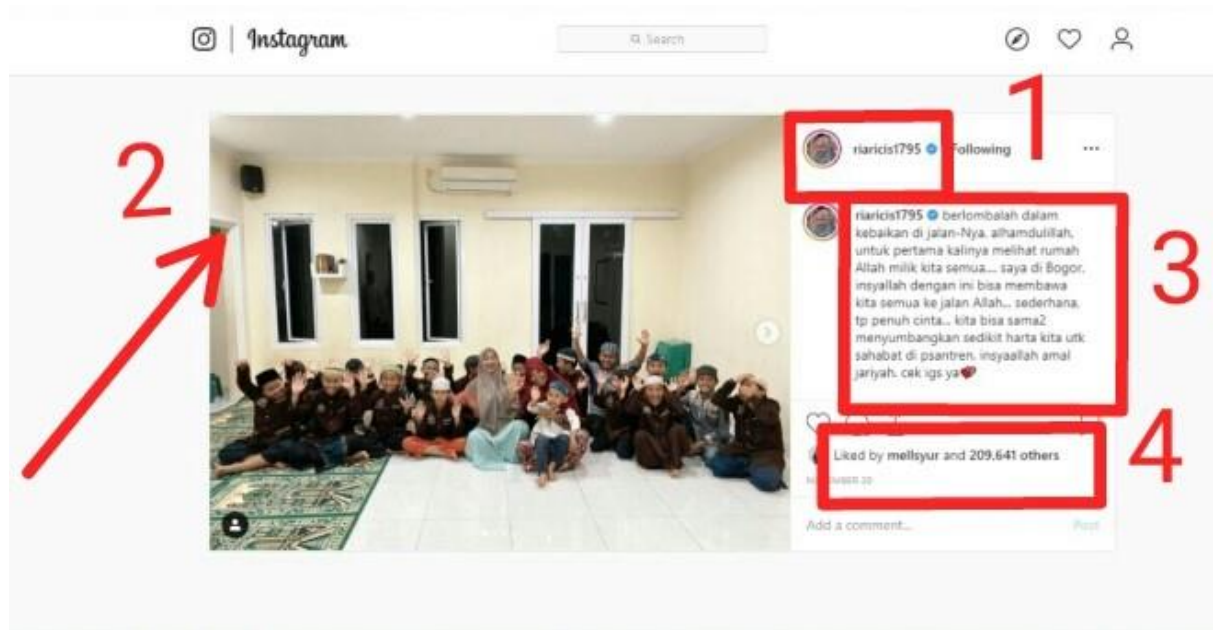


Figure 2.1 Ria Ricis on Instagram

Based on the explanation above, it can be seen that *dakwah* discourse in Figure 2.1 there are four schemes: 1) Profile photo and name of Ria Ricis Instagram account holder 2) Visualization of Ria Ricis's photo with underprivileged children 3) Encourage followers to compete in goodness is the text of the hadith..4) the number of photo enthusiasts reached 209,641 likes.³⁹

³⁸ Brenner, "Reconstructing Self and Society."

³⁹ Ria Ricis, "RICIS on Instagram: 'Berlombalah Dalam Kebaikan Di Jalan-Nya. Alhamdulillah, Untuk Pertama Kalinya Melihat Rumah Allah Milik Kita Semua.... Saya Di Bogor...,'" last modified 2019, accessed December 15, 2019.



Figure 2.2 Ria Ricis on YouTube

Based on the explanation above, it can be seen that *dakwah* discourse in Figure 2.2 there are four schemes: profile photo and the name of the YouTube account owner Ria Ricis, Visualization of the video Ria Ricis with *hafidzah-hafidzah*, Number of video players reached 1,238, 090 views.⁴⁰

⁴⁰ Ria Ricis, *SAMBUNG AYAT AL-QUR'AN. LIAT ISI ISTANA CALON PENGHUNI SYURGA ❤️ - RICIS KEPO*, 2019, accessed December 15, 2019.

Second Data: Gita Savitri Devi



Figure 2.3 Gita Savitri Devi on Instagram

Based on the above explanation, it can be seen that *dakwah* discourse in Figure 2.3 there are four schemes: 1) Profile photo and name of the Instagram account owner Gita Savitri Devi 2) Visualization of the Gita photo with female activists 3) Encourage followers not to closeminded and become strong women in the public sphere. Explicit from Islam specialize women position 4) The number of photo enthusiasts reached 56,873 likes.⁴¹



der, the First Muslim Council Woman in Milan. . Di Liputan Kali Ini Gue Ketemu Banyak Banget Perempuan Muslim Hebat Yang...," last modified 2019, accessed December 15, 2019.

Figure 2.4 Gita Savitri Devi on YouTube

Based on the above explanation, it can be seen that *dakwah* discourse in Figure 2.4 there are four schemes: profile photo and the name of the YouTube account owner Gita Savitri Devi, Visualization of the Gita video with college friends in Germany, Invite the followers to always *dakwah* even from small things like pointview about hijab is not restraint to did achievement; career, education and economic, the number of video enthusiasts reached 272, 791 views.⁴²

Third Data: Anisa Rahma Adi



Figure 2.5 Anisa Rahma Adi on Instagram

Based on the above explanation, it can be seen that *dakwah* discourse in Figure 2.5 there are four schemes: 1) Profile photo and name of the Instagram account owner Anisa Rahma Adi 2) Visualization of Anisa Rahma's photo in persuade to covering *aurat* with *hijab* 3) Invite followers to close *aurat* is

⁴² Gita Savitri Devi, *Kok Malah Pake Kerudung?! Feat. Qisthi | Tentang Jerman Eps. 4*, 2016, accessed December 15, 2019.

interpretation herself from text of the Koran 4) The number of photo enthusiasts reached 101, 481 likes.⁴³



Based on the explanation above, it can be seen that *dakwah* discourse in Figure 2.6 there are four schemes: profile photo and name of the YouTube account owner Anisa Rahma Adi, video visualization of Anisa Rahma with her potential partner Anandito Dwis in the process of *ta'aruf*, inviting followers to display a married practice in accordance with Islamic law, the number of video enthusiasts reached 691, 255 views.⁴⁴

Data Keempat: Wafiq Malik Azizah

⁴³ Rahma, "Anisa Rahma Adi on Instagram: 'Tutuplah Aurat ❤️ . Berjilbab Adalah Sebuah Kewajiban Yang Tertera Dalam Al-Quran. Kewajiban Ini Mengenai Siapa Saja Yang Mengaku Diri....'"

⁴⁴ Anisa Rahma, "(5) #VLOG 62 - PROSES TA'ARUF BERLANJUT KE KHITBAH • ANISA & DITO (PART 1) || Anisa Rahma - YouTube," last modified 2018, accessed December 15, 2019.

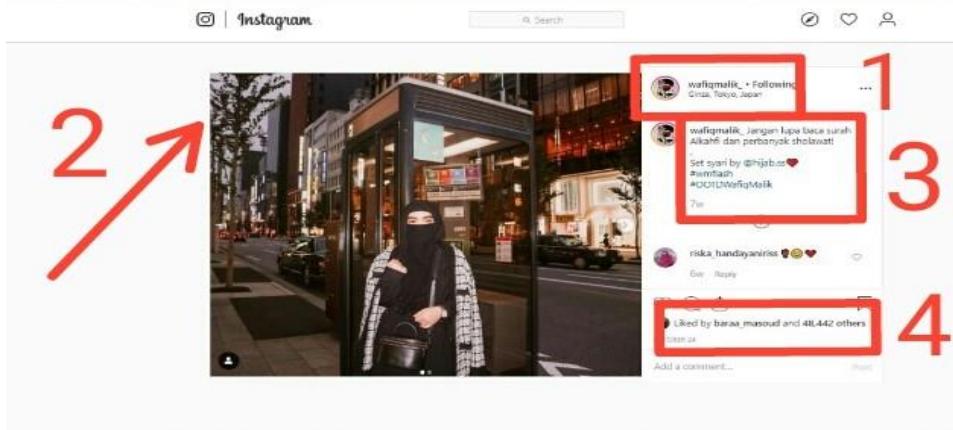
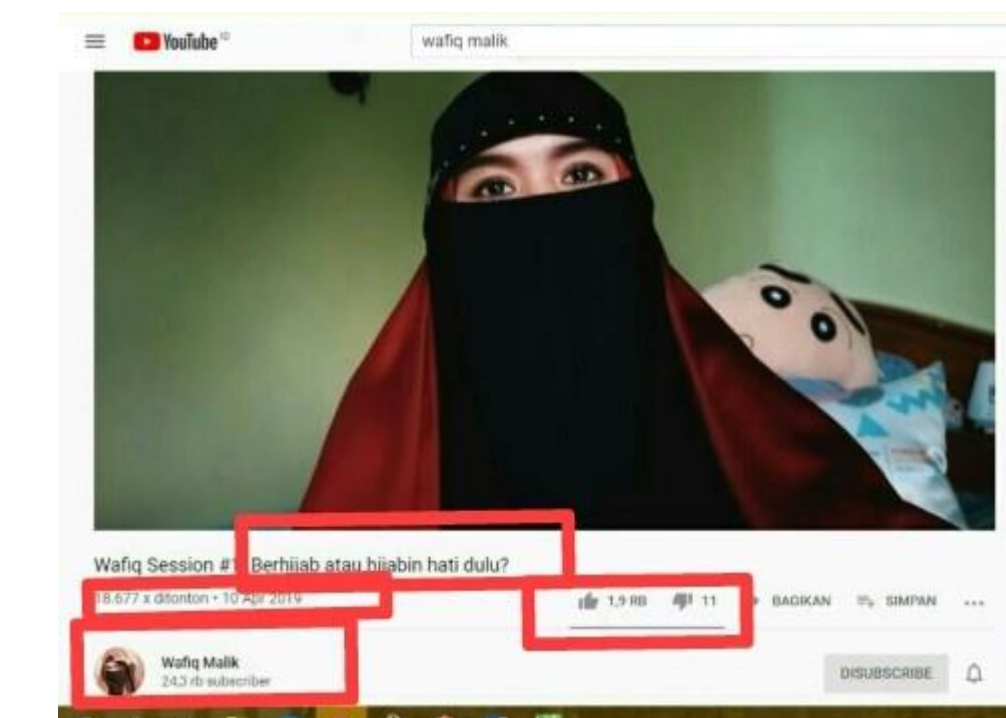


Figure 2.7 Wafiq Malik Azizah on Instagram

Based on the explanation above, it can be seen that *dakwah* discourse in Figure 2.7 there are four schemes: 1) Profile photo and name of the Instagram account owner Wafiq Malik 2) Visualization of Wafiq Malik's photo as a veiled woman who remains stylish and freestyle 3) Inviting followers to read surah *Kahfi* as the text of the hadith 4) The number of photo enthusiasts reached 48.444 likes.⁴⁵



⁴⁵ Wafiq Malik Azizah, “*Wafiq عزيزة مالك*” on Instagram: ‘Jangan Lupa Baca Surah Alkahfi Dan Perbanyak Sholawat! . Set Syari by @hijab.Ss❤️ #wmflash #OOTDWafiqMalik,’ last modified 2019, accessed December 15, 2019.

Figure 2.8 Wafiq Malik Azizah on YouTube

Based on the explanation above, it can be seen that *dakwah* discourse in Figure 2.8 there are four schemes: profile photo and the name of the YouTube account owner Wafiq Malik, Video visualization of Wafiq Malik as an open minded veiled woman, Inviting followers to the importance of veiling, Number of video enthusiasts reached 18,677 views ⁴⁶.

Conclusion

The representation of each Muslimah Influencer in the *dakwah* discourse gives meaning that religion is not only accepted but also interpreted based on background and also the public's own interests. Understanding of religion and attend to the public via internet depends on the understanding and individuals knowledge that actively being subject as well as the *dakwah* object. Thus, it can be understood that *dakwah* activities via internet are reducing the meaning of religion that was previously understood, as Beyer explained: religion is no longer value system and norms that cover aspects of human life, but one alternative norm that is optional, narrowing the meaning of religion is limited to things that are ritual. However, distinguishes pointview from writer is religion is no longer sacred and has a different function from spirituality: existence of other interests such as increasing popularity and politics and economics.

Besides *dakwah* becomes easier, unlimited space, time and open accessed. Development of internet media nowadays has been imagined by Marshall McLuhan since early 1960s, such as online market, online campaigns to religious life that uses internet in various functions and properties. Digital media is a source that presents religion in various dimensions, although it is not uncommon to reject using internet for religious purposes because it is considered internet to contain threat of

⁴⁶ Wafiq Malik Azizah, *Wafiq Session #1- Berhijab Atau Hijabin Hati Dulu?*, 2019, accessed December 15, 2019.

religious social norms and religious authority leaders. In addition, the tendencies about certain conditions as unilateral interpretation of religion and capable of triggering the birth of fundamentalism movements or Muslimah Influencers in New Media is about resistance religion in global era.

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