THE ANALYST OF DIGITAL DA'WAH OF MUSLIM HOUSE WIVES AND ITS IMPACT ON THEIR RELIGIOUS KNOWLEDGES IN PEKANBARU

Yundri Akhyar[1*], Wirda Ningsih[2]

[1]Universitas Islam Negeri (UIN) Sultan Syarif Kasim Riau, Pekanbaru, Indonesia
[2]STAI (Sekolah Tinggi Agama Islam) Al-Kifayah Riau, Pekanbaru, Indonesia
yundriakhyar@uinsuska.co.id

ABSTRACT

Technology that has permeated all facets of life, whether in education, economics, politics, health, or even da'wah communication, will gradually usher humanity into a digital age in which everyone is free to participate in the communication process. The purpose of the study is to find out the influence of Digital Dahwah and Muslim House wives' religious knowledge. The study was conducted by using quantitative approach. The data obtained by using questionnaire through google forms. The population of this study was the Muslim housewives in ages 25-40 years old who have internet access in Pekanbaru. The sample was taken through incidental sampling technique. The result shows that the most participants accessed the Islamic content when they have free time and many times a day. Platforms commonly visited by house wives to find religious information were dominated are Tik Tok and Google. The religious figure who was popular among the housewives are Mamah Dede and Ustad Abdul Somad. The reasons to choose the preachers because were funny and do not insult or utter the verbal violence and easy to understand. Most of Muslim house wives accessed contemporary Islamic issue Islamic law and Jurisprudence. most of Impact of digital da'wah to the Muslim housewives in Pekanbaru was deepen understanding of Islamic knowledges.

KEYWORDS: Digital Da'wah, Housewives, Religious Knowledge

INTRODUCTION

Technological advancements that are becoming increasingly sophisticated necessitate the development of all facets of living to keep up with the pace of current technological advancements. Communication and information technology that has permeated all facets of life, whether in education, economics, politics, health, or even da'wah communication, will gradually usher humanity into a digital age in which everyone is free to participate in the communication process.

Da'wah necessitates realistic and efficient communication operations. To impart messages to the public, communication is carried out during the da'wah process. Muslims can perceive Islam as a great religion via lecturers who can carry out efficient da'wah communication(Machendrawaty et al., 2022). The capacity of the communicator to

84

communicate is crucial in giving da'wah. As da'wah communicators, lecturers must be able to communicate messages effectively(Fauzi et al., 2022). The da'wah method is evolving into a new da'wah method. Da'wah using digital media is a renewable da'wah approach (Budiantoro, 2018) (Muttaqin, 2021). Da'wah operations are not restricted to lecturers' communication activities in delivering messages of obedience to Allah's mandates and avoidance of Allah's prohibitions. Muslims can engage in a wide range of Da'wah activities. Da'wah is transmitted orally, through recitations, and through writing.

Many Islamic leaders and groups have embraced and utilised new media or social media to spread their message. It is critical to reach a larger audience without being constrained by time or geography. The use of social media for preaching would not only boost the Muslim audience but may also entice other non-Muslim populations to better comprehend Islam (Riauan et al., 2022). Da'wah must now be interpreted in the context of marketing and promotional tactics that allow preachers to transmit Islamic teachings effectively and efficiently, rather than only "bi al-kalam and bi al-lisan" or written and oral. The goal of this da'wah is to emulate the preacher's behavior. Da'wah Bi-Tadwin Da'wah Bit-Tadwin is a technique of da'wah that uses textual material that is written in a medium and then published(Firmansah & Saiful Anwar, 2020). Bil Hikmah's da'wah, or delivery of da'wah, is done correctly and wisely.

The Internet is a worldwide communication network technology with no limits. Everyone in the globe has access to a wide range of information from anywhere in the world. The usage of internet technology in Indonesia is rising, as is its function in different aspects of life, such as social, economic, political, and educational, as well as as a platform for preaching. According to the findings of a poll performed by the Association of Indonesian Internet Service Providers (APJII), internet users in Indonesia increased to 73.7 percent of the population, or 196.7 million users, between 2019 and 2020. According to the figures, it has almost reached 200 million of the Indonesian population of 266.9 million according to the Central Statistics Agency (BPS) (Fauzi et al., 2022) (APJII Bulletin, 2020).

Enter a new period, the digital era, in which a new culture emerges that is vastly different from the culture of the preceding era. Like the last thirty years, when the internet first arrived in Indonesia in 1990. This will have both positive and negative consequences, which must be anticipated and embraced by the government and all of its constituents. As a result, educational techniques, information methods, and, of course, da'wah methods will change and must continue to be capable of keeping up with technical advances in order to avoid being left behind and ran over by the march of the times. Da'wah must coexist with the advancement of digital technology. Furthermore, da'wah must be capable of anticipating issues in today's society.

For Islamic Da'wah and Communication, the modern digital era is both a difficulty and an opportunity. Da'wah in this day and age must be done not just through television or radio, but also through the internet via numerous platforms and online media. To meet the potential and problems of da'wah, Muslims should be able to use a variety of digital devices to carry out da'wah. This is just to ensure that Muslims can keep up with technology changes while also facilitating preaching and disseminating Islamic teachings and values as widely as possible. Even with the usage and mastery of modern technical instruments, Islam demonstrates that it can keep up with the times through numerous digital technology breakthroughs.

The use of digital technology and online platforms to propagate Islamic teachings, beliefs, and principles is referred to as digital Da'wah. Muslim housewives, who are generally in charge of their children's upbringing and education, may gain immensely from digital Da'wah in terms of expanding their religious knowledge and strengthening their faith(Ummah, 2021). Digital Da'wah has the ability to provide a variety of advantages to Muslim housewives. For starters, it gives students quick access to a variety of Islamic materials, like as online lectures, e-books, and podcasts, which they may access at any time and from any location(Pramesthi & Triyono, 2022). This allows individuals to study about numerous parts of Islam at their own pace and convenience, such as theology, jurisprudence, ethics, and spirituality (Arifuddin, 2016). Digital Da'wah may assist Muslim housewives interact with other Muslim women all over the world, sharing their experiences and expertise, as well as exchanging thoughts and opinions on a variety of Islamic matters. This can assist them in broadening their view of Islam and developing a more nuanced and educated knowledge of the faith.

According to Muhammad & Yusup (2018) Traditional modalities of Islamic learning, such as attending religious classes and receiving guidance from scholars and mentors, should not be replaced by digital Da'wah. Rather, it should be regarded as an additional instrument that may supplement and expand one's religious understanding and practice.

Based on the theories, It is needed to make a study on the influence of digital Dahwah as a medium for disseminating Islamic teachings and values. Whether the digital dahwah can help the house wives to increase their religious knowledges.

METHOD

Cresswell (2015) defined this study as a descriptive quantitative study. Initially, the researchers collected data by asking house wives about several questions about the digital sources of religious literacy that they visit, as an instrument containing seven questions to obtain information about sites or webs, as well as social media that they access, which was then analyzed and classified. Following the organization, the researcher moved on to the qualitative stage, performing in-depth interviews and document analysis. This study employed credibility, transferability, dependability, and confirmability tests to validate the data.

Purposive sampling was utilized in this study to pick sample members. Purposive sampling, also known as judgmental sampling, is a research approach in which a researcher picks people or groups of persons who satisfy specified criteria or have specific qualities relevant to the research subject. This strategy helps researchers to collect a sample that is representative of a certain community or subgroup of interest, and it is frequently employed when a researcher wants to investigate a unique or difficult-to-reach population (Creswell & Creswell, 2018). Individuals chosen at completed a questionnaire in order for the samples produced. The following were the characteristics of the respondents: (1) married women in ages 25-40 were invited because they wanted to gain a basic perspective, and (2) They actively see the religious content in their gadget. (3) they were eager to engage in research. Several data gathering strategies were employed in this investigation, including: Instruments: Questions regarding the sources of religious

information that they access, as well as analysis findings of the religious Knowledge the material that they access.

This study's data was analysed using descriptive-exploratory. In addition, document data or questionnaires were examined for substance in order to get a reflective conclusion. This study demonstrated the understanding, sources of information, and religious literacy networks that were used as sources of religious knowledge by housewives in Pekanbaru, beginning with frequently visited platforms, websites, and social media that are accessed and Kiai and ulama who are loved by them, as well as their perception about their religious knowledges after using the digital da'wah approach. To test the hypothesis, linear regression was used as the inferential statistics.

RESULTS AND DISCUSSION

In this study, researchers took samples to fill out a questionnaire of digital-based religious sources focused only on the house wives in Pekanbaru. The respondents in this study were 256 women. The ages were 124 participants at 25-29 years old, 67 participants at 30-34 years old, and 65 participants at 35-40 years old. The range of ages describe in the graphic bellow:
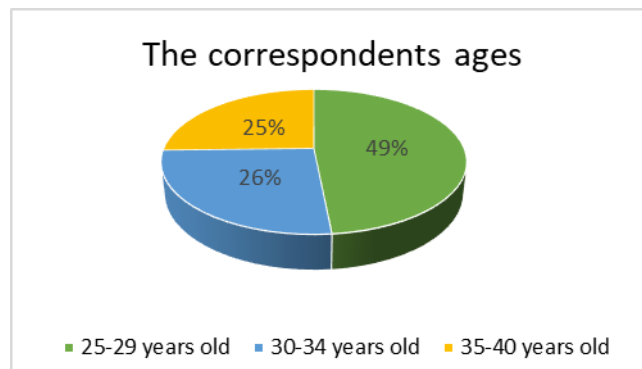
Graphic 1. The correspondents Ages

The women who replied to the inquiry explain the digital da'wah sources they used. What was intriguing about this study was that researchers attempted to determine how frequently they accessed digital-based religious content. The graphic below depicts an overview of the following;
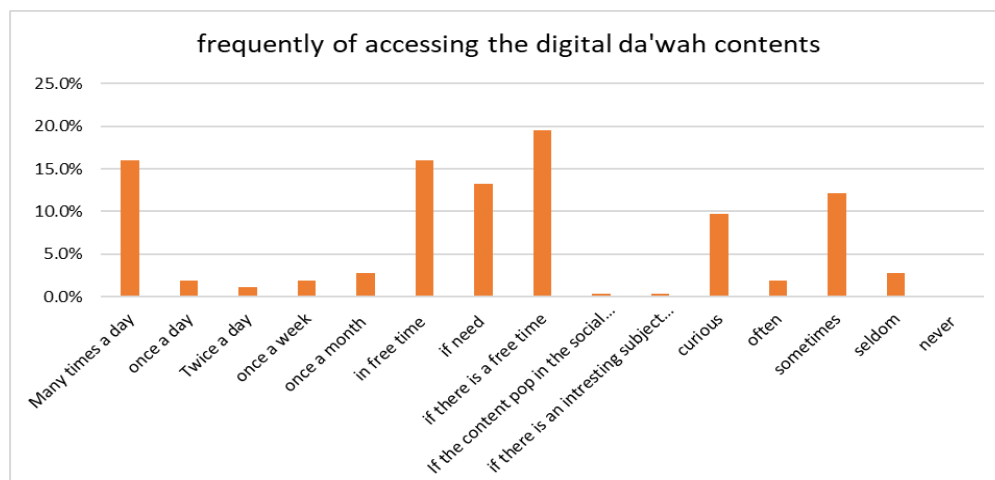
Graphic 2. The correspondents' frequency in accessing digital da'wah

From the chart shows that most of house wives in Pekanbaru access the digital da'wah when they have free time 50 participants (19.5 %), Many times a day 41 participants (16 %), in free time 41 participants (16 %), if needed 34 participants (13.3 %), Sometimes 31 participants (12.1%), Curious 25 participants (9.8 %), Once a month 7 participants (2.7 %), once a day 5 participants (2 %), once a week 5 participants (2%), often 5 participants (2 %), twice a day 3 participants (1.2%), if there is an interesting subject 1 participant (0.4 %,), If the content pop in the social media I participant (0.4 %) , no participant answered never.

Most the Muslim housewives accessed the Islamic content through social media platforms. A social media platform is an online service that allows users to produce and share information, as well as communicate with and connect with other users. Social media platforms can take many different forms, including social networking sites such as Facebook and LinkedIn, microblogging platforms such as Twitter, picture and video sharing applications such as Instagram and TikTok, and messaging apps such as WhatsApp (Arifuddin, 2016). Social media has grown in popularity as a tool for da'wah, or the act of welcoming others to Islam. Because of the large number of individuals who use social media platforms, it is now simpler for Muslims to communicate their views and interact with people from other origins and cultures(Pramesthi & Triyono, 2022). . Furthermore, researchers sought to know which platforms house wives in Pekanbaru used, as seen in the graphic below.
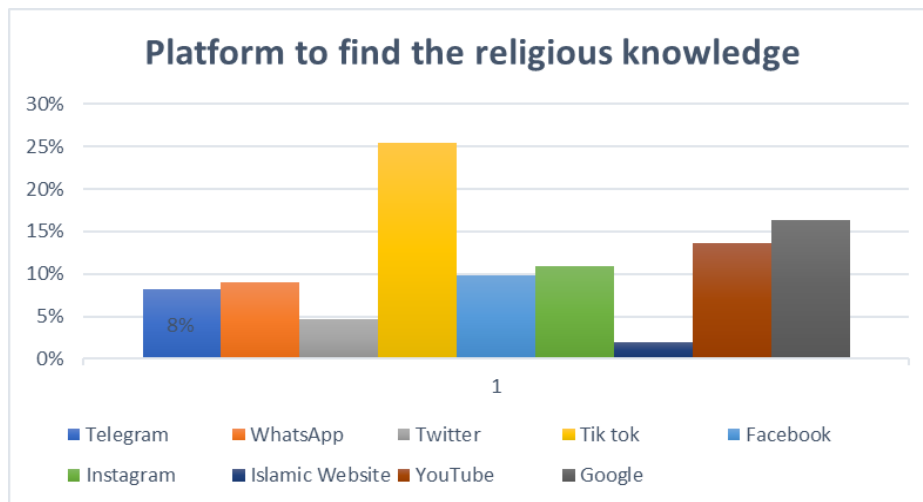

Graphic 3. The digital platform references

Platforms commonly visited by Muslim House wives in Pekanbaru to find religious information were dominated are Tik Tok 65 participants (25%), google 42 participants (16%), YouTube 35 participants (14%), Facebook participants 25 (10 %), Instagram 28

participants (11%), WhatsApp 23 participants (9 %), Twitter 12 participants (5 %), and Islamic Website 5 participants (2 %).

According to the chart above, housewives in Pekanbaru tended to seek religious material that was familiar to them and easily available via their cell phones. They searched for spiritual information on YouTube and Instagram the most. What was fascinating was that TikTok, which had only recently emerged, was the most popular platform. It was also capable of being a medium of imparting religious information, rather than merely a place to show off and have fun. This demonstrated that, depending on the user's policy, any material might have both positive and negative values.

This must also be considered and advice from stakeholders sought in order to teach ulama from among the young da'i in the use of social media platforms like as YouTube, Instagram, and others in order to satisfy the demands of students seeking religious knowledge. The da'i that the house views most access in exploring religious sources as presented in the following graphics;
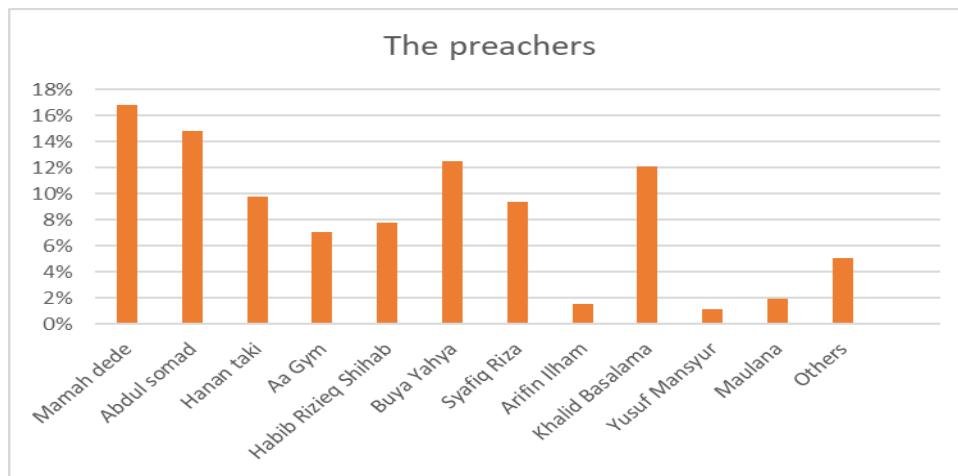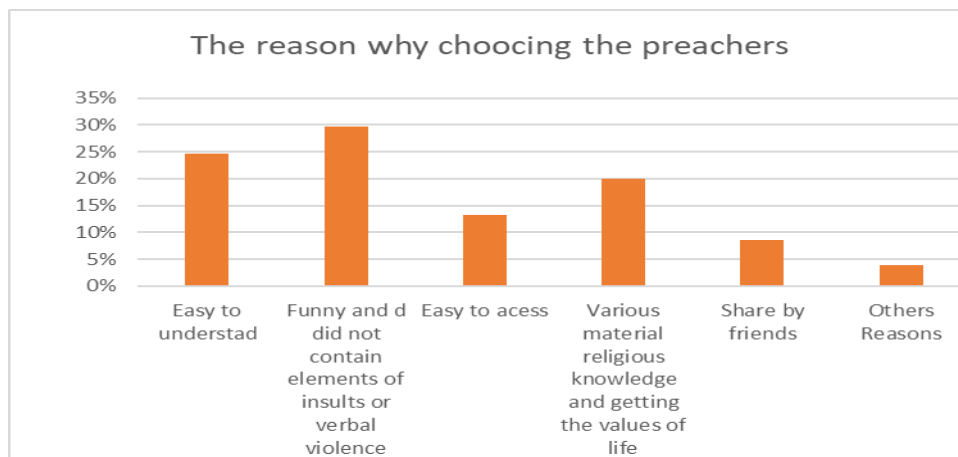

Graphics 4. the preachers

Preachers are frequently in charge of teaching and interpreting religious texts and customs to their congregations. They assist to ensure that individuals comprehend their faith's principles, values, and beliefs.Preachers teach their congregations how to live ethical and satisfying lives based on religious values. They may give guidance on relationships, personal ethics, and morals.During difficult times, preachers can provide support and comfort to individuals and families. They may offer pastoral counseling, direction, or other types of emotional support(Karim, 2019).

From the table above, the religious figure who was popular among the housewives is Mamah Dede 43 participants (17 %), Abdul Shomad 38 participants (15 %), Buya Yahya 32 participants (3%), Khalid Basalama 31 participants (12%), Syafiq Riza 24 participants (9%), Hanan taki 25 participants (10%), Habib Rizieq Shihab 20 participants (8%), Aa Gym 18 participants (7%), Arifin Ilham 4 participants (2%), Maulana 3 participants (2%), Yusuf Mansyur 3 participants (1 %), Others 13 participants (5 %).

Mamah Dede frequently focuses on practical family and personal development subjects, which may connect with many housewives seeking direction on how to negotiate

their duties as wives and moms. Her use of regular language and comedy makes her messages more approachable and attractive to a broader audience. Furthermore, her emphasis on the importance of family values and spirituality may provide comfort and support for housewives who want to strengthen their faith and stay connected to their communities. Finally, the reasons why housewives adore Mamah Dedeh are likely to be complex and multifaceted, influenced by factors such as her preaching style, message content, and personal charisma (Ummah, 2021).

Abdul Shomad on of the house wives favourite preachers. One of the reasons why Ustadz Abdul Somad's preaching was widely accepted and followed by thousands of followers in his preaching is the use of linguistic humor, which can readily be detected if the da'wah is not a comedy-producing event. Instead, preachers employ linguistic comedy to impart teachings, counsel, or even criticism in the most acceptable and entertaining way possible (Suhendi & Muhammad Sholeh, 2021). The reasons why Muslim house wives in Pekanbaru prefer to listen to online lectures as a source of religious knowledge are as follows:


Graphics 5. the reasons of choosing the preachers

As many as 76 respondents (30) choose the preachers because they were funny and do not insult or utter the verbal violence. The 63 respondents (25%) choose the preachers because they were easy to understand. The 51 respondents (20%) choose the preachers because they offered various material of religious knowledge and value in the daily life. The 34 participants (13 %) choose the preachers because their lecturers were easy to access. The 22 participants (9 %) because choose the preachers because it was shared by their friends. The preachers have their own style in giving the and promoting the religious knowledges.

Religious knowledge is defined as knowledge about religion, spirituality, and faith. It includes issues such as religious history, theology, scripture, beliefs, practices, rites, and ethics. Formal education, study of religious literature, dialogue with scholars or religious leaders to gain religious knowledge (Hartono et al., 2020). Religious knowledge is vital for those who have a certain faith because it allows them to better understand their ideas and practices and live their lives in line with their faith. It may also be beneficial for people who

want to learn about various religions and cultures, as well as for developing understanding and respect among varied populations(Adeni, 2021). Religious knowledge is highly prized in Islam, and the pursuit of knowledge is regarded a holy responsibility for all Muslims. The study of the Quran, Hadith (sayings of the Prophet Muhammad), Islamic law, and the biographies of the Prophets and other Islamic leaders constitute Islamic religious knowledge. It is considered that acquiring religious knowledge can bring one closer to God and aid in the development of a greater understanding of life's purpose. The religious content that Muslim house wives in Pekanbaru access are as follows:
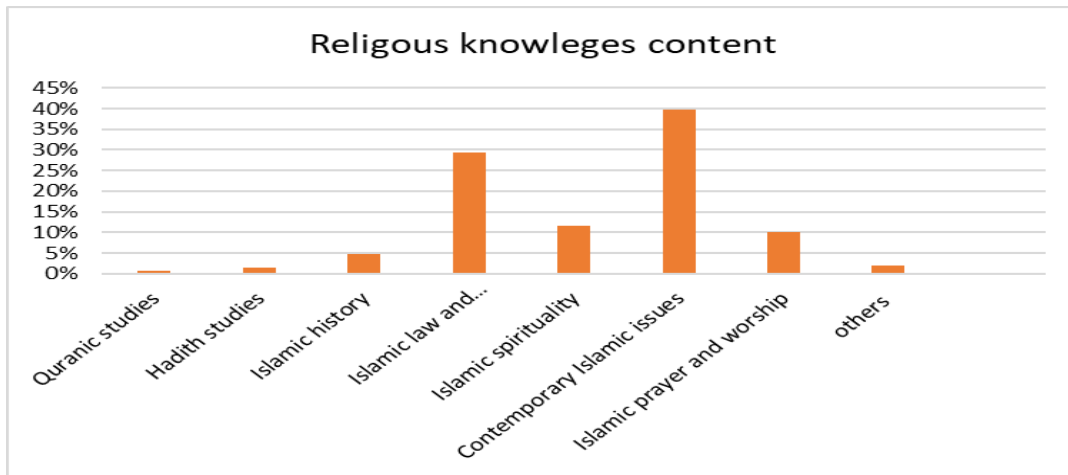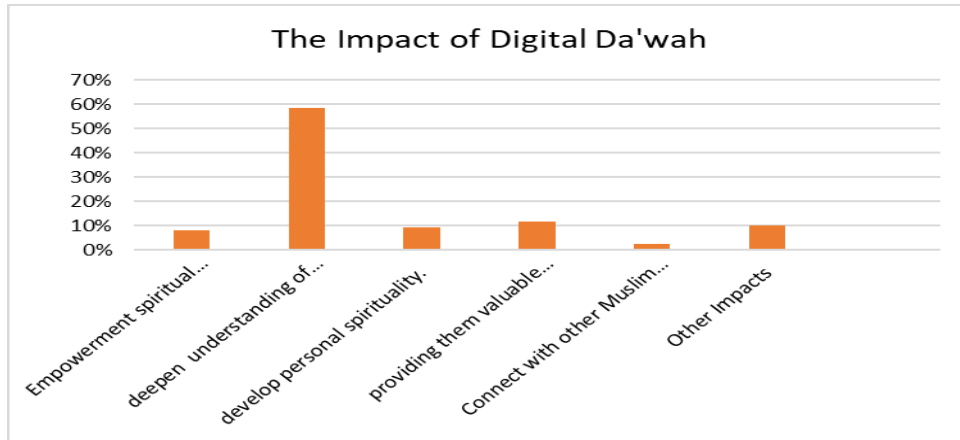

Graphic 6. The religious content

Based on the table above, it can be concluded that most of Muslim house wives accessed contemporary Islamic issue 120 participants (40%), Islamic law and Jurisprudence 75 participants (29%), Islamic spirituality 30 participants (12 %), Islamic Prayer and worship 26 participants (10 %), Islamic history 12 participants (5 %), Hadist 4 participants (2%), Quranic studies 2 participants (1 %), others content 5 participants (2%).

Many Muslims seek Islamic instruction on how to overcome current problems and issues. Gender roles, social justice, and the relationship between Islam and other religions are often discussed. Shariah, or Islamic law, is founded on the Quran and Hadith and governs both personal and community issues. Many Muslims want to understand about Islamic law concepts and how they might be implemented in current times.The necessity of having a deep relationship with God via prayer, devotion, and other activities is emphasized in Islamic spirituality. Many Muslims seek direction on how to grow spiritually and have a more satisfying existence (Karim, 2019).

The impact religious content that Muslim house wives accessed in are as follows:

Graphic 7 The impact religious content

Based on the table above, it can be concluded that most of Impact of digital da'wah to the Muslim housewives in Pekanbaru was deepen understanding of Islamic Knowledges 150 participants (59%), Providing the valuable resources 30 participants (12 %), develop personal spiritually 24 participants (9 %), empowering spiritual development 20 participants (18 %), connect with other Muslim women 6 participants (2%), and other impacts 26 participants (10%).

Housewives can be empowered by digital da'wah by providing them with the skills and resources they need to take an active part in their spiritual development and contribute meaningfully to their communities. This can help individuals build a stronger sense of agency and purpose, which is especially crucial for those who feel excluded or disempowered in other aspects of their lives. Housewives can benefit from digital da'wah by deepening their comprehension of Islamic principles and developing their own spirituality. They may learn about Islamic history, theology, and practices through online seminars and courses, and receive insights about how to live a more meaningful and purposeful life.

CONCLUSION

To summarize, digital Da'wah can improve Muslim housewives' religious knowledge by giving them easy access to a wealth of Islamic resources, allowing them to connect with other Muslim women, and facilitating about Islam. Digital da'wah, or the use of digital tools to preach Islamic teachings and foster spiritual growth, may benefit housewives in a variety of ways. Housewives may access Islamic information via digital media at any time and from any location, which is especially useful for those who are busy caring for their family and may lack the time or finances to attend actual religious meetings or seminars. Overall, digital da'wah may benefit housewives by providing them with vital tools, support, and possibilities for personal and spiritual growth.

ACKNOWLEDGMENT

AUTHOR CONTRIBUTIONS

The study was planned by Dr. Yundri Akhyar and. Data was gathered. Wirda Ningsih, M.Pd evaluated the data and wrote the paper. All authors contributed to the interpretation of the data and edited the text critically. The final version of the work was reviewed and approved by all writers.

REFERENCES

Adeni, A.-. (2021). Online Religion and Rethinking the Da'Wah Authority Toward an Inclusive Da'Wah: a Conceptual Study. *Jurnal Dakwah*, *21*(1), 111–135. https://doi.org/10.14421/jd.2112020.4

Arifuddin. (2016). Dakwah Through Internet : Challenges and Opportunities for Islamic. *Islamic Studies*, *3*(2), 118–129.

Creswell, J. W., & Creswell, J. D. (2018). Mixed Methods Procedures. *Research Defign: Qualitative, Quantitative, and Mixed M Ethods Approaches*, pg 418.

Fauzi, R., Nurislamiah, M., & Al'Munawar, I. P. (2022). E-Dawah Communication in the Disruptive Era Through Online-Based Islamic Media Literature Standards. *Icobba_2021*, *1*(2), 229–234. https://doi.org/10.51773/icobba.v1i2.84

Firmansah, D., & Saiful Anwar, H. (2020). The Perception of Ponorogo Society on Dakwah Through Social Media. *At-Ta'dib*, *15*(2), 14. https://doi.org/10.21111/at-tadib.v15i2.5219

Hartono, T., Masduki, M., & Romadi, P. (2020). The Da'i (Muslim Preachers) and Social Change Challenges: a Study of Da'i Professionalism In Dumai, Riau. *Afkaruna*, *16*(1), 58–82. https://doi.org/10.18196/aiijis.2020.0113.58-81

Karim, A. (2019). Propaganda and Da ' wah in Digital Era (A Case of Hoax Cyber-Bullying Against Ulama) Introduction Da ' wah , in literal , is derived from Arabic which could means an invitation , a call , or an exclamation . In addition , da ' wah can also be understood. *Karsa: Journal of Social and Islamic Culture*, *27*(1), 171–202. https://doi.org/10.19105/karsa.v27i1.1921

Machendrawaty, N., Shodiqin, A., & Effendi, D. I. (2022). Da'wah Education Based on Religious Moderation Training Using Digital Technology at Islamic Boarding Schools in East Bandung. *Ilmu Dakwah: Academic Journal for Homiletic Studies*, *16*(1), 109–134. https://doi.org/10.15575/idajhs.v16i1.18124

Muhammad, & Yusup, M. (2018). Exegetic Cyberwar: Religious Dialectics in New Media.

ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin, *4*(2), 2–5.

Muttaqin, J. (2021). The Digital Da'wah Movement: A Phenomenological Question of Urban Sufism Women. *Tashwirul Afkar*, *40*(2), 51–66.

Pramesthi, E. A. S., & Triyono, A. (2022). The Influence of Ustaz Hanan Attaki's (UHA) Podcast Digital Da'wah on Religious Behavior. *Proceedings of the International Conference on Community Empowerment and Engagement (ICCEE 2021)*, *661*(Iccee 2021), 52–60. https://doi.org/10.2991/assehr.k.220501.007

Riauan, M. A. I., Prihatin, P. S., Muhlis, M., & Aisha, T. S. (2022). Politic Through Da'Wah on Facebook: Exploring Da'Wah Strategy in Women'S Political Communication. *Profetik: Jurnal Komunikasi*, *15*(2), 136. https://doi.org/10.14421/pjk.v15i2.2574

Suhendi, H., & Muhammad Sholeh, N. S. (2021). Digitizing Da'wa Movement of Pesantren Baitul Hidayah Through Productive Waqf. *MUHARRIK: Jurnal Dakwah Dan Sosial*, *4*(02), 365–376. https://doi.org/10.37680/muharrik.v4i02.1068

Ummah, A. H. (2021). New Media and Women's Da'wah Movement in the Post Covid-19 Era. *Hikmatuna:*, *7 No 2 202*(Journal for Integrative Islamic Studies), 125–134.