

Islamic Feminism and Online Communities: Exploring Women's Empowerment in Indonesia

Dinny Rahmayani Zebua¹, Khatibah²

¹North Sumatra Islamic University

* Corresponding author: dinny0103202032@uinsu.ac.id¹, khatibah@uinsu.ac.id²
ORCID ID: 0009-0002-2171-56141¹, 0009-0000-6967-38932²

Article History

Received: 2024-10-04

Revised: 2024-11-11

Accepted: 2024-11-26

Published: 2024-12-10

Keywords

Gender equality, Islamic feminism, Online communities, social media, Women's empowerment

Citation: Zebua, D. R., & Khatibah, K. (2024). *Islamic Feminism and Online Communities: Exploring Women's Empowerment in Indonesia*. *Ascarya: Journal of Islamic Science, Culture, and Social Studies*, 4(2), 99–107.
<https://doi.org/10.53754/iscs.v4i2.708>.
Academic Editor: Soleh Hasan Wahid



Copyright: © 2024 by the authors. Published as an open access publication under the terms and conditions of the Creative Commons Attribution (BY NC) license (<https://creativecommons.org/licenses/by-nc/4.0/>).

The use of social media has significantly increased, transforming from being perceived as a cause of educational problems to an important tool for sharing knowledge and experiences. Consequently, online communities such as PerempuanMasadepan.id on Instagram have emerged as platforms for women's empowerment, offering a space for individuals to support each other and expand social networks. The purpose of this study is to analyze the implementation of women's empowerment programs carried out by the online community PerempuanMasadepan.id on Instagram and to become a benchmark for further research on whether empowerment can be implemented through online communities. This research uses a descriptive qualitative approach to analyze various facts and arrive at a conclusion. The data collection techniques used by the researchers included observation, documentation, and interviews. The data analysis used narrative data analysis techniques. Researchers refined the results of interviews with informants, namely, the founder of perempuanmasadepan.id and three members with different work backgrounds in the perempuanmasadepan.id community. This study found that the implementation of women's empowerment programs through online communities saves time, improves relationships, and builds women's confidence in social media and their environment.

DOI: <https://doi.org/10.53754/iscs.v4i2.708>



Public Interest Statement

Gender equality and violence against women are crucial issues stemming from their varied societal roles. This study demonstrated that social support enhances women's workplace and social status and that online empowerment programs deliver the necessary information and opportunities. An analysis by PerempuanMasadepan.id revealed online strategies, such as sharing sessions, webinars, and project collaborations that mitigate offline limitations and foster self-development and gender equality. This study offers insights into effective digital empowerment strategies and emphasizes the role of women in community development.



Introduction

Large-scale social restrictions were implemented during the Covid-19 pandemic, resulting in an increase in the use of existing social media. In the past, social media was considered the cause of learning problems; however, now, the use of social media is a place of need as a medium of knowledge (Izzulsyah et al., 2022). Furthermore, the average number of social media users between 2023 and 2025 is expected to increase to 265 million (Izzulsyah et al. 2022)..

A number of platforms mobilize human resources in the form of communities, which before the Covid-19 pandemic were often carried out offline on Instagram. Online communities provide a platform on which members can share ideas, experiences, and opinions by forming new relationships and expanding their social networks (Alifia et al., 2024). Generally, individuals join a community as a means of meeting social needs (Hasyim & Makruf, 2022). Perempuan Berkisah DIY and Central Java are examples of an online-based community that focuses on fighting patriarchal culture in Indonesian society (Sastrosumarto, 2022). Through various features on Instagram, it can help in fulfilling the information required (Alifia et al., 2024).

In the context of Islamic feminism, gender equality promotes dialogue between religious rules and contemporary social reality. This theory combines the principles of feminism with Islamic values to evaluate the position of women in social, economic, and political contexts as well as in spiritual spaces. Based on the Qur'an, Islamic feminism argues that women and men are created as balanced and equal partners in carrying out the duties of the caliphate on Earth (Ali 2016). The content of the Qur'anic verses that speak of women's right to make choices and take an active role in society is contained in the QS. An-Nisa [4]:32, as the basis of the feminist argument that Islam does not restrict the role of women in various aspects of life (Yaghoobi 2011). However, in practice, cultural values and community systems often create differences based on gender (Firmansyah, 2024).

However, gender equality is often echoed and fought because injustice often affects women (Anggreni et al., 2022). The main problem that occurs in women is the perceived difference between their positions and that of men. Achieving women's rights is often described as a struggle between tradition and modernization (Sulasmı, 2021). For example, gender inequality occurs in the emergence of leaders, who are perceived to be more dominant in men than in women because of the agentic nature of men (Innayah & Pratama, 2019).

However, the results of research conducted in the city of Bandung on married working women do not reveal the conflict of roles as mothers, wives, and workers if they receive social support and tolerance from the surrounding environment (Rozana & Purnama, 2022). The dual role of women, other than in the main job as well as in household chores, does not affect performance, but it becomes a dilemma in the career development of a working woman (Oktarina et al., 2022). In addition, women are often the target of sexual harassment or violence, especially through social media, as well as difficulties in playing a role in society, which is a strong reason for women's empowerment programs through social media (Wahyuni et al., 2021). Career women with critical thinking skills are usually better able to keep things under control if they can coordinate with men as priests (Sobari and Khamilawati 2021). Therefore, awareness of responsibilities such as taking care of household needs is no longer the obligation of one party to be fought for considering that household life is lived together.

Therefore, awareness is required to create equal access roles. Providing women's empowerment programs is a form of effort to create equality in these roles, creating control between women and men in all fields, especially in community development to increase women's capacity to work, be independent, and have a bargaining position in global competition (Hasyim & Makruf, 2022).

Research conducted by Wicaksono and Raul shows the results of member discomfort caused by approval posts, the discomfort of the community group environment due to members who violate the rules, and the occurrence of unhealthy debates between people in the Playstation Indonesia Community online community (Wicaksono and Raul, 2022). Another study in the Analysis of the Online Community of Women Telling Stories DIY and Central Java found that online communities have problems in the focus between administrators and members and the lack of common frequency in forming collaborative content creation; thus, activities in online communities have become ineffective in efforts to empower women and considering that the community has just been formed (Sastrosumarto, 2022). Previous research has discussed satisfaction related to *online* communities and analyzed the sustainability of *online* communities in certain areas. Thus, the difference between this research and the previous one lies in the analysis of women's empowerment programs in the *online* community womenmasadepan.id on Instagram using a descriptive qualitative approach with narrative data analysis.

This research examines how online community programs of perempuanmasadepan.id on Instagram can reduce offline activities for women while fostering their confidence and development through social media. Programs include sharing sessions and Live Instagram discussions on self-development topics; the PMD Talk program, which offers webinars on education, career planning, and self-development; the Women in Action program, featuring social activities such as open donations, PMD teaching, and sharing takjil; the Project Collaboration program, which involves joint projects with community partners via Live Instagram, offline events, and webinars; and annual and festival events during the anniversary. This study aims to analyze the implementation of women's empowerment programs by the online community womenmasadepan.id on Instagram, and to serve as a benchmark for future research on the feasibility of online community-based empowerment.

Literature Review

Women's Empowerment

Women's empowerment is a process of awareness and capacity building towards greater participation, such as breadth, supervision, and decision-making and transformation actions, that lead to the realization of greater equality between women and men (Hendi Setiadi & Dwijayanti, 2020). Women's empowerment aims to improve women's welfare and reduce inequality between men and women (Sulasmı, 2021). El-Sadawi (her book shows that the way the community environment views women as lustful and powerless subjects creates emotional turmoil, community judgment, and identity challenges for women (el-Sadawi, 2003). In this case, women's experiences are described as being heavily influenced by personal and social factors, leading to their own resilience (el-Sadawi, 2003).

According to Masdar Farid Mas'udi, women have the right to study and practice knowledge in a broad scope, and have the right to play the role of a leader regardless of their gender as long as they have the ability (Mas'udi, 2000). Furthermore, the receding role of women by limiting their movement within the confines of the household and the assumption of religious dogma is a bias resulting from the dominant male mindset to narrow or close access for women to play a role in the public sphere and society (Mas'udi, 2000). Therefore, study groups of educated women should be developed to achieve equality (Mas'udi, 2000).

Women's Empowerment in Islamic View

Women's empowerment in Islam also establishes women's and men's rights in a balanced and civilized manner. In Islam, women are treated delicately and gently and open the way for emotional outlets. Women's empowerment is not an attempt to compete with or fight against men but to fight women to create better and more fundamental relationships between men and women.

Islam, which has been based on the teachings of the Qur'an and hadith as a guide in life since ancient times, plays an important role in promoting equality between men and women. The Prophet Muhammad SAW also sought to empower women through education, opportunities for work, health and involvement in making political and social decisions in Islam (Ni'mah et al. 2024).

Women have the same rights and obligations as men, the Qur'an as the source of Islamic teachings also explains about protecting women's rights in Q.S Al - Hujurat verse 13:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ١٣

O people; indeed, we have created you from a male and a female. Then, We made you into nations and tribes so that you may know one another. Indeed, the noblest among you in sight of Allah is the most pious. Verily, Allah is the All-Knowing and the All-Researching (Surat Al-Hujurat Verse 13, t.t.).

The verse explains that the teachings of Islam have the principle of seeing equality between humans as creatures of Allah SWT, including differences between men and women caused by gender, race, color, and ethnicity. This verse explains that they were created in nations and tribes in order to get to know each other and prioritize piety before Allah SWT (Subhan, 2015)

The empowerment of women in this verse clearly elevates the dignity of women, who have the same rights as men. The Qur'an provides a way out of the phenomenon that occurs in the differences between men and women (H. Hidayati, 2020).

Online Community

Digital empowerment refers to the perception and perspective of the ability of the younger generation to use digital technology to foster a sense of digital empowerment (Purwani, 2021). One of the advances in information technology that is being increasingly used today is Instagram social media. Instagram is an application using a relatively new communication method where users can quickly and easily share information in the form of photos or videos or "updates." Because it is easy to use, Instagram users use it to obtain the information they need (Qhosiah et al., 2024).

The diversity of types of media forms a group and community that can trigger misunderstandings between groups because of differences in opinions and mindsets of the community, so that the media can determine which groups and communities discuss what they are interested in both in terms of understanding an idea, discussion of discussions, and topics that they follow (Suryaputri, 2021).

The diversity of society has differences in communication with each other. This does not always go smoothly and causes unbalanced communication, giving rise to more dominant communities, groups, and parties who have a role that is considered strong in expressing opinions. This is also a problem in inter-community communication in empowerment (Khatibah et al., 2021).

Materials and Methods

This research uses a qualitative method by analyzing various facts to draw a conclusion. Data were collected through interviews (Setiawan, 2018). Observations and documentation were carried out by becoming a member of the community for two months to participate in empowerment activities. Analysis from this perspective includes three streams of activities: data reduction, data presentation, and conclusion drawing (Johnson et al., 2013). In the qualitative data analysis process, the data that emerged were in the form of words and not a series of numbers.

The data collection technique used was participant observation, in which the informant was a participant and became an observer member to strengthen the results of the interview. The interview data collection technique was an open-ended indirect method using Google forms. This technique is intended to collect narrative statements based on individual personal experiences while joining a perempuanmasadepan.id community. Participants and informants in this research were ARS as the founder and three other community members, namely FM, a worker; KN, a student; and SF, a housewife.

The data analysis used uses narrative data analysis techniques. Furthermore, the validity of the data in this study uses the method of triangulation of sources, namely, by selecting three sources from different job perspectives and conducting observations as members of the womenmasadepan.id online community.

Results

The perempuanmasadepan.id community is a self-development platform for women as a *supportive* place to upgrade themselves. The platform has 22,800 followers on Instagram. It has a vision to form a circle of strength for the younger generation, especially women throughout Indonesia, to care for each other, grow and develop, and as a society devoted to God. This community is aimed at empowering all Indonesian women to understand their potential and being able to determine their career path appropriately with educational programs, a supportive social environment, and inspirational content.

The formation of the community was the idea of a woman with the hope and desire to provide a forum for empowerment and support for women throughout Indonesia to get used to digitalization and communication technology literacy. Supported by the presence of technological developments and social restrictions due to the covid-19 outbreak, utilizing the available application features is the right choice. Thus, activities are often carried out in Work From Home (WFH). In addition, offline events are generally carried out, such as seminars, workshops, and discussions in womenmasadepan.id packaging them in the form of digital content and activities by utilizing the feeds, stories, and live Instagram features. ARS, as the founder of the community, explained the following:

"In terms of engagement assessment, it would be much more effective to process offline, but for 4 years this community has been using a system that is run online, offline and online programs can still be run by utilizing the effectiveness of communication media."

The above information shows that program implementation can be implemented. However, programs that run online differ from those that run offline. According to the ARS, programs that are run offline and online have more or less value. Programs that are generally implemented through offline activities can form better attachments. However, utilizing effectiveness in communication is no less important so that it can support online community programs.

The ARS also mentioned obstacles that could lead to community problems. However, this is considered a challenge for her and the board members to explore ideas in the form of creative and educational content. One of the obstacles mentioned is that attachment will be felt more strongly when the program is run offline, but such closeness can still be built by presenting a grub with the community. In addition, programs such as PMD talk discussions and sharing sessions, as mentioned, also help to build these bonds. The obstacles that are present require the womenmasadepan.id community to continue to be active by raising issues that are rising or trending.

Meanwhile, the experiences of the three respondents, namely community members, regarding the obstacles varied. Kristina and Faikatul mentioned that during their time as community members, they did not feel any obstacles. However, SF mentioned geographical and financial limitations during offline activities.

Despite these barriers, the program opened up communication between the team and community members to provide alternative solutions. The community forms an organized resource by empowering women, who are referred to as board members. These community board members were given the freedom to voice ideas, thoughts, and topics to run the program. This can foster new ideas for teams and other women to achieve an impactful and sustainable community. In this way, members can build women's empowerment within the community while still having a positive influence on many other women.

A thriving community provides its members with the opportunity to gain moral *support* and positive new relationships from different regions, as well as knowledge and experience.

"I made many friends in various regions, received a lot of positive information shared in the grub. (FM)". "Received moral support, useful knowledge and networking. (SF)". "I gained new relationships, experiences and knowledge that are very useful. KN"

In addition, members of the womenmasadepan.id community can feel both benefits and benefits.

"Easier to express opinions, more confidence, opportunities to have ideas, more courage in conveying. (FM)". "Helps in opening a broader mindset about Indonesian women and what future they want to realize and what options and ways are possible to achieve it. (SF)". "Gained new insights, made new friends, new insights and got a free IELTS simulation. KN"

FM mentioned that she was more courageous in expressing her opinions. Agreeing with FM, SF revealed that the community can help her in opening a broader mindset about Indonesian women and a picture of the future that wants to

be realized along with options or possible ways to achieve it. According to KN, one of the benefits felt when becoming a member of the community is the ability to experience free IELTS simulations.

This statement shows that there are differences felt by individuals, particularly in social activities. However, with a comfortable interaction space and ease of communication, each member feels the same impact on themselves. This shows that the online activities carried out by the community progress towards the self-development of its members to be more courageous and confident in carrying out positive activities.

The womenmasadepan.id community provides a place for self-development and the necessary information. This community provides a comfortable and safe space to maximize potential and pursue ambitions without being hindered by gender. The ARS also added the convenience felt in the community with the online system:

"The ease of sharing things, for the audience to join the program online, and the ease of uniting many women in Indonesia from various regions in one platform."

This statement highlights the perceived convenience of online programs, emphasizing easy information sharing and trust-building among members, which attracts many women eager to learn and develop. The respondents noted the ease of voicing ideas. Several online programs, such as the pmd talk and sharing sessions on self-development, are accessible anywhere, including at home. The pmd talk covers topics such as education and career planning, addressing workplace inequality to aid women in training, decision making, and making informed choices. A webinar on sexual harassment exceeded its participant target, attracting over 600 attendees, well above the intended 100, and praised for its educational and relevant content. Thus, women's empowerment programmes benefit from the flexibility of online platforms. Below is an overview of PerempuanMasadepan.id's empowerment program.

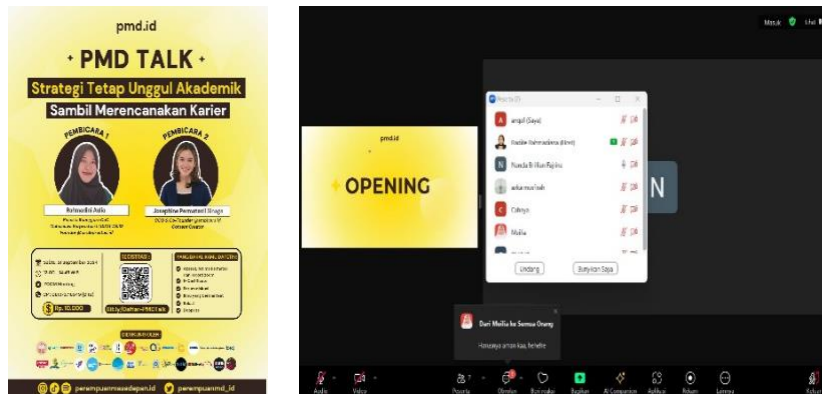


Figure 1. The PMD Talk Program is an activity based on the concept of a webinar with the topics of education planning, career planning, and self-development



Figure 2. Live Instagram program discussing topics related to self-development

The implementation of community empowerment programs utilizes the available technology. Figures 1 and 2 show that ease of access to the program offered has spatial flexibility. However, respondents assessed that the implementation of empowerment programs in this community was just as good if performed offline. This can be performed in real and direct ways.

"Offline because it looks more real and impactful because you can do it directly. (FM)". "Online, because it is more economical and reaches more people from various regions (SF)". "Offline by dividing in big cities so that there are offline activities also adds fun. (KN)"

Therefore, offline programs are run in addition to the online programs. For example, women participate in action programs in the form of activities to care for others such as open donations, teaching pmid, and sharing takjil during the holy month of Ramadan. Offline programs whose implementation is informed in advance do not force community members to be able to accompany them. Occasionally, the community collaborates with community partners to run joint projects that can be done online or offline.

Based on the results of the interviews conducted, each member of the "womenmasadepan.id" community felt an environment that supported women's empowerment through various programs. That is, an environment that involves both online and offline interaction. Although there are obstacles, respondents feel that they have gained many benefits and progress. Respondents felt that they had benefited significantly and hoped to see the community grow and sustain itself in the future. Hope for further development demonstrates members' commitment to the community's goals. The implementation of empowerment programs for women online is feasible and sustainable.

Discussion

Women have the right to develop themselves to achieve their best potential without being restricted to household duties or individuals who cannot make decisions. Mas'dudi in his book has explained that women have the right to study and play the role of leader (Mas'udi, 2000). In the history of Islam, women such as Aisha, the wife of the Prophet Muhammad, have become examples of leaders for women in their time. In addition, equality in educational rights for women shows that knowledge is not the property of one gender, but the right of all individuals to improve themselves and contribute to society. This statement is based on the words of the apostle narrated by Ibn Majah: *Demanding knowledge is obligatory upon Muslims, both men and women*". Likewise, in leadership, women have the same abilities and expertise as men, and denying women the opportunity to lead means eliminating their great potential in building society. This equality is in line with the principle of justice in Islam, which values women's active role in various aspects of life.

Women's empowerment is very important in increasing their capacity to work, be independent, and have a bargaining position in global competition. However, there are problems with digital media literacy and the gender digital gap related to the capability gap in Indonesia due to the low educational background, lack of ability, facilities, and training for women, and the influence of patriarchal culture (Suwana & Lily, 2017). In addition, achieving women's rights is often described as a struggle between tradition and modernization (Sulasmı, 2021). Finally, married working women in the digital era tend to choose jobs with activities from home, especially when they want to leave in patriarchal household conditions (Adeliant et al., 2023).

However, the inherent patriarchy of society, injustice against women, oppression, and violence remain prevalent. Therefore, women need to show courage and determination to understand the world and oppose oppression, which is reflected in emotionally charged dialogue (el-Sadawi, 2003). Furthermore, images of power and justice cannot be achieved without voicing rights or taking action (El-Sadawi 2003).

The phenomenon of equality between men and women has also been resolved in the verse of the Qur'an surah Al-Hujurat verse 13 and Surah An-Nisa verse 32 that women have the same rights as men so that the difference between men and women lies in their piety. Islam teaches the principle of equality in all aspects of life by giving Sharia duties and rights to men and women, respectively. This is because society often sees women as physically weak beings without considering that all humans, both men and women, are created equally by God (Firmansyah, 2024). In addition, the dignity of women was upheld at the time of the Prophet Muhammad SAW. Women's empowerment during the time of Rasullulah gave birth to women who were polite, maintained and had maintained morals such as Khadijah bint Khuwailid, Sayyidah Aisyah, Asma Binti Umais and many others. Women's empowerment in the generation of the prophet's companions recorded 1,232 female companions who were active in the world of science. However, changes in each period occurred in the decline of the tabi'in period; 150 people remained, and in the tabiun tabi'in era, there were 50 people left, until no longer recorded a single name (Mas'udi, 2000).

Communities such as womenmasadepan.id aim to improve the welfare of women to become more independent and confident in appearing in society and reduce inequality between men and women. Based on the reasons mentioned earlier, this has become a benchmark for the need to empower women in online communities. Online communities with the implementation of programs that build communication and online activities are certainly alternatives for women to engage in activities. The results of this study found that online community activities for women's empowerment would be better and more effective for women without having to leave the house or work at home. This activity is carried out to provide inspiration and awareness to women (Taqiyah & Rochim, 2022).

To achieve the goal of women's empowerment, improvements in several areas are required. Women entrepreneurs in Industry 4.0, they need to overcome challenges such as lack of confidence, ambition, and knowledge of market research,

as well as limited knowledge of the patent filing process, legal requirements, financial management, and scaling up their product production (Serrano et al., 2023). Another problem that occurs in women is the perceived difference in agentic nature that tends to be owned by men (Innayah & Pratama, 2019). In Indonesia, women's access to education and participation in the workforce are slowly increasing, although cultural and legal barriers still affect women's representation and rights (Hidayati, 2019).

Additionally, empowerment through technological advances can provide information on community empowerment. The information provided can at least provide digital and comprehensive insights. The activities carried out outside the network are not an obstacle for every woman who wants to continue to progress and develop the best potential to be ready to compete in the world of work. The presence of an online community for women's empowerment provides a safe space, saves space and time, has an impact, and accommodates women in honing their best potential. Through this community, women can participate, learn, develop, and actively convey their voices on Instagram social media.

Suwana and Lily mentioned that collaboration is needed among Indonesian women's empowerment programs, from the government as policy makers, non-governmental organizations as creators of women's empowerment actions, and from the community to expand training or workshops to cover various ages and levels of digital media literacy of women in Indonesia. This is because training programs or workshops conducted by Indonesian women are still conducted in limited numbers in certain areas (Suwana & Lily, 2017). Therefore, the *perempuanmasadepan.id* community, which was formed with an online system, has the right basis to empower women from various regions with an online system, especially in the current digital era.

In addition, to achieve the success of the community with the aim of empowering women themselves, the *perempuanmasadepan.id* community structurally provides special programs and training to board members, internal teams, and coaching sessions by presenting mentors for career preparation for each board member. Program runs are also active, such as holding campaigns/events on Instagram that involve many stakeholders, including sponsors, community partners, members, and collaborators with content creators. The results of interviews conducted with participants showed that the *perempuanmasadepan.id* community offers solutions as a forum for self-development in an effort to increase self-confidence, career preparation, make decisions, and obtain various information and knowledge needed in the self-development process without involving frequent outside activities. Thus, the community demonstrates that empowerment is bound by itself.

It is common for communities to experience inactive members. In order to keep the community running, various ways are done by members of the management, one of which is to play online-based games by presenting a reward system for the best members or participants. The various obstacles felt in the community are used as challenges. According to Wicaksono and Raul's research, poor communication and the creation of individualism turned out to be attractive and challenging for online communities (Wicaksono & Raul, 2022). Given the geographical and financial constraints during offline events, *womenmasadepan.id* offers more frequent interactions by optimizing communication media such as WhatsApp groups and increasing interaction by utilizing the posting and live features on Instagram.

Women who are the object of harassment or violence on social media will also benefit from this community. Women are expected to be more confident if they obtain an environment that provides positive encouragement from similar experiences. In line with this, women do not experience significant obstacles when they have to perform multiple roles between being a mother, wife, and worker if they receive support from their partner and the surrounding environment (Rozana & Purnama, 2022). In the researcher's view, after interviews and observations as a member, the researcher saw that a development platform for women through Instagram social media would be better obtained and done at home.

Conclusion

This study found that online communities such as *womenmasadepan.id* can be an effective empowerment space for women by utilizing digital media. The programs run through Instagram have significant impacts, such as increased self-confidence, self-development, and expansion of the social networks of its members, without requiring much physical or offline activity.

This research successfully addressed its main objective by using a qualitative approach that combines in-depth interviews, participant observations, and narrative data analysis. This method allows researchers to uncover the benefits felt by community members as well as the effectiveness of women's empowerment programs within the framework of Islamic values and digital technology optimization.

The limitation of this study lies in its scope, which focuses only on one online community and Instagram media. Nevertheless, this study provides an in-depth understanding of the dynamics of empowerment in the community while opening up opportunities for future research to expand the study to other communities or explore various other digital platforms to understand the dynamics of women's empowerment more comprehensively.

Author Contributions

The entire research process was conducted by Dinny Rahmayani Zebua as the main author, starting from concept determination, methodology, data collection, data analysis, resources, data curation, writing drafts, and reviewing and editing. This research was also guided by Khatibah as a Supervisor during the implementation of the final project. The manuscript has been read and approved by all the authors.

Funding

This research received no funding from any source

Institutional Review Board Statement

Review and approval waived

Informed Consent Statement

Written consent was obtained from the ARS, FM, KN, and SF as informants who provided accurate data in writing this article.

Declaration of Generative AI

Not applicable, as there is no indication that generative AI- and AI-assisted technologies were used in the process of writing this paper.

Acknowledgments:

The authors would like to thank the supervisors who guided in compiling and completing this article. The author is also grateful to the founder and friends of PerempuanMasadepan.id, who gave the researchers the opportunity to collect the data needed during the research. I would also like to thank my father, mother, siblings, and twins who continued to support me in completing this research.

References

1. Adeliand, J. P., Wibowo, T. O., Febrina, A. F., Ramadhane, C. R., & Kartadibrata, G. C. (2023). Interaction and Communication in IbuSibuk Community as a Factor for Empowering Women in The Digital Era. *Prosperity: Journal of Society and Empowerment*, 3(2), Article 2.
2. Ali, K. (2016). *Sexual Ethics and Islam: Feminist Reflections on Qur'an, Hadith, and Jurisprudence*. Simon and Schuster.
3. Alifia, N., Lumbaa, Y., & Marsuki, N. R. (2024). Eksplorasi Kualitatif Dinamika Komunitas Online: Pola Interaksi dan Pengaruhnya dalam Era Digital. *TUTURAN: Jurnal Ilmu Komunikasi, Sosial Dan Humaniora*, 2(1), Article 1. <https://doi.org/10.47861/tuturan.v2i1.798>
4. Anggreni, A. A., Harahap, F. I. N., Sunita, J., & Nurhasanah, N. (2022). Pemberdayaan Perempuan dan Perwujudan Perempuan Berliterasi Digital Melalui Platform Digital "Perempuan Berkisah." *Learning Community: Jurnal Pendidikan Luar Sekolah*, 6(2), Article 2. <https://doi.org/10.19184/jlc.v6i2.34387>
5. el-Sadawi, N. (2003). *Perempuan di Titik Nol* (Ketujuh). Yayasan Obor Indonesia.
6. Firmansyah, R. (2024). Islam and Women's Emancipation: Initiating Progressive Steps Towards Muslim Gender Equality in Indonesia. *Journal of Feminism and Gender Studies*, 4(2), Article 2. <https://doi.org/10.19184/jfgs.v4i2.47420>
7. Hasyim, F., & Makruf, S. A. (2022). PEMBERDAYAAN PEREMPUAN MELALUI GERAKAN LITERASI DI ERA DIGITAL. *Jukeshum: Jurnal Pengabdian Masyarakat*, 2(1), 46–52. <https://doi.org/10.51771/jukeshum.v2i1.175>
8. Hendi Setiadi, S. K., & Fifi Dwijayanti, S. K. M. (2020). PENTINGNYA KESEHATAN MASYARAKAT, EDUKASI DAN PEMBERDAYAAN PEREMPUAN UNTUK MENGURANGI STUNTING DI NEGARA BERKEMBANG. *JURNAL SEMINAR NASIONAL*, 2(01), Article 01. <https://doi.org/10.48186/.v2i01.246.16-25>
9. Hidayati, H. (2020). Pemberdayaan Perempuan pada Masa Rasulullah: Suatu Kajian Historis. *DIRAYAH: Jurnal Ilmu Hadis*, 1(1), Article 1.
10. Hidayati, N. (2019). TEORI FEMINISME: SEJARAH, PERKEMBANGAN DAN RELEVANSINYA DENGAN KAJIAN KEISLAMAN KONTEMPORER. *Jurnal Harkat: Media Komunikasi Gender*, 14(1), Article 1.
11. Innayah, M., & Pratama, B. (2019). *TANTANGAN DAN KESEMPATAN WANITA DALAM LINGKUNGAN KERJA*. 13, 8–15.
12. Izzulsyah, I., Adiyus, Radika, Hidayah, A., & Saputra, L. (2022). ANALISIS PENGGUNAAN MEDIA SOSIAL DI MASA PANDEMI: ANALYSIS OF SOCIAL MEDIA USE DURING PANDEMIC. *Fraction: Jurnal Teori dan Terapan Matematika*, 2, 21–31. <https://doi.org/10.33019/fraction.v1i2.28>

13. Johnson, B. P., Papadopoulos, N., Fielding, J., Tonge, B., Phillips, J. G., & Rinehart, N. J. (2013). A quantitative comparison of handwriting in children with high-functioning autism and attention deficit hyperactivity disorder. *Research in Autism Spectrum Disorders*, 7(12), 1638–1646. <https://doi.org/10.1016/j.rasd.2013.09.008>
14. Khatibah, K., Irwansyah, I., & Ritonga, H. J. (2021). Pola Komunikasi Masyarakat Dalam Menumbuhkan Kerukunan Di Barus (Studi Terhadap Penganut Islam, Kristen, Dan Parmalim). *Metacommunication; Journal of Communication Studies*, 6(1), 86–98.
15. Mas'udi, M. F. (2000). *Islam & Hak-Hak Reproduksi Perempuan* (Revisi). Mizan.
16. Oktarina, S., Wahyono, E., Zainal, A. G., Alif, M., & Sarifudin, A. (2022). FENOMENA THE GLASS CEILING PHENOMENON PADA PEREMPUAN PEKERJA. *Marwab: Jurnal Perempuan, Agama Dan Jender*, 21(2), Article 2.
17. Purwani, D. A. (2021). *Pemberdayaan Era Digital*. Bursa Ilmu. <https://books.google.co.id/books?id=yMRYEAAAQBAJ>
18. Qhosiah, H., Kusumawardani, F., Fadiyah, A., Yuliani, Y., & B, D. S. (2024). PERAN MEDIA SOSIAL INSTAGRAM @RAHASIAGADIS PADA PENGENDALIAN KESEHATAN MENTAL GENERASI Z DI KOTA TANGERANG. *Kultura: Jurnal Ilmu Hukum, Sosial, Dan Humaniora*, 2(1), Article 1. <https://doi.org/10.572349/kultura.v2i1.650>
19. Rozana, A., & Purnama, H. (2022). Work Family Konflik Pada Pekerja Wanita di Era Modern. *Psikoborneo: Jurnal Ilmiah Psikologi*, 10(1), Article 1. <https://doi.org/10.30872/psikoborneo.v10i1.7270>
20. Sastrosumarto, M. A. W. (2022). Analisis Komunitas Online Perempuan Berkisah DIY dan Jawa Tengah. *Jurnal Dinamika Sosial Budaya*, 24(2), Article 2. <https://doi.org/10.26623/jdsb.v24i2.3657>
21. Serrano, D. R., Fraguas-Sánchez, A. I., González-Burgos, E., Martín, P., Llorente, C., & Lalatsa, A. (2023). Women as Industry 4.0. entrepreneurs: Unlocking the potential of entrepreneurship in Higher Education in STEM-related fields. *Journal of Innovation and Entrepreneurship*, 12(1), 78. <https://doi.org/10.1186/s13731-023-00346-4>
22. Setiawan, A. A., Johan. (2018). *Metodologi penelitian kualitatif*. CV Jejak (Jejak Publisher).
23. Sobari, T., & Khamilawati, R. (2021). PERAN PEREMPUAN DI ERA DIGITAL: SEBUAH ANALISIS WACANA FEMINIS MODEL SARA MILLS. *Dialektika: Jurnal Bahasa, Sastra, Dan Pendidikan Bahasa Dan Sastra Indonesia*, 8(1), Article 1. <https://doi.org/10.15408/dialektika.v8i1.11245>
24. Subhan, P. D. Z. (2015). *Al-Qur'an dan Perempuan*. Prenada Media.
25. Sulasmi, E. (2021). *Perempuan dalam Dinamika Sosial Modern*. umsu press. <https://books.google.co.id/books?id=LW5UEAAAQBAJ>
26. *Surat Al-Hujurat Ayat 13: Arab, Latin, Terjemah dan Tafsir Lengkap | Quran NU Online*. (t.t.). Diambil 10 Agustus 2024, dari <https://quran.nu.or.id/al-hujurat/13>
27. Suryaputri, J. D. (2021). Fenomena Junalisme TikTok di Media Baru. *Jurnal Riset Jurnalistik Dan Media Digital*, 115–126. <https://doi.org/10.29313/jrjmd.v1i2.492>
28. Suwana, F. & Lily. (2017). Empowering Indonesian women through building digital media literacy. *Kasetsart Journal of Social Sciences*, 38(3), 212–217. <https://doi.org/10.1016/j.kjss.2016.10.004>
29. Taqiyah, A., & Rochim, M. (2022). Hubungan Terpaan Informasi pada Akun Instagram @Rahasiagadis dengan Sikap Followers. *Jurnal Riset Manajemen Komunikasi*, 43–52. <https://doi.org/10.29313/jrmk.v2i1.818>
30. Wahyuni, P., Irma, A., & Arifin, S. (2021). *Perempuan: Perempuan dan Media Volume 2*. Syiah Kuala University Press. <https://books.google.co.id/books?id=kmpKEAAAQBAJ>
31. Wicaksono, T. A., & Raul, A. (2022). Participatory Action Research: Kepuasan Anggota Dalam Suatu Lingkungan Komunitas Online (Analisis Komunitas Online: Playstation Indonesia Community). *Jurnal Teknologi Informasi*, 8(1), Article 1. <https://doi.org/10.52643/jti.v8i1.1430>
32. Yaghoobi, C. (2011). Margot Badran, *Feminism in Islam: Secular and Religious Convergences* (Oxford: Oneworld Publications, 2009). Pp. 400. \$29.95 paper. *International Journal of Middle East Studies*, 43(4), 754–755. <https://doi.org/10.1017/S0020743811001024>