

REVOLUTIONIZING RELIGIOUS ADVOCACY: UNLEASHING THE POTENTIAL OF DIGITAL DA'WAH AND ITS BOUNDARIES FOR MUSLIM WOMEN ACTIVISTS

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Abstract: Every Muslim has an obligation to preach to spread the word of Islam. Da'wah activities are currently dominated by male activists, even though women also have the same obligation to preach, in fact there are matters that women know better, especially those related to feminine issues. Therefore, women are required to preach by paying attention to the limits set by the Sharia. As exemplified by the ummahatul mu'minin and other shahabiyat during the heyday of Islam where they took an active role in spreading the teachings of Islam by forming hadith *halaqah* and other learning media. This research aims to explore how the contribution of da'wah of Muslim women activists in the digital era 5.0 and the limits set by Islam. The method used in this research is a qualitative approach with data analysis method. The results of this study indicate based on the *takbrij* hadith of the Prophet ﷺ that Muslim women da'wah activists can spread Islam through social media, by maintaining restrictions such as: maintaining *aurat* and voice, not being *tabarruj*, not mixing with men, not promoting heretical thoughts, preaching according to their abilities and fields, preaching politely, and also setting an example by practicing what is preached. So it can be concluded that in the digital era 5.0 there are many ways for Muslim women to contribute to spreading Islam, Islam gives full support to Muslim activists who preach according to the corridors of Islam.

Keywords: muslim women activists; boundaries; digital da'wah; revolution

INTRODUCTION

Da'wah is an act of worship, a noble task assigned to the messengers and those who follow their path until the Day of Judgment. The main purpose of da'wah is to invite people to the religion and laws of Allah ﷻ and to avoid what is forbidden by Him. Every Muslim has an obligation to preach according to his ability. Da'wah is the responsibility of everyone, whoever and whatever their profession is required to be able to convey da'wah messages so

that they can be accepted by the audience or society.¹ Not apart from that obligation are women preachers. There is no requirement that preaching take place on the pulpit or outside the home. There are many ways and media that can be utilized in spreading knowledge.²

Technological progress is something that cannot be avoided. Technology makes it easier for humans to do everything, shorten and facilitate access to information exchange and increase the efficiency and effectiveness of work. Its existence is almost inseparable from human life.³ With the ease of communication, the opportunity to preach becomes easier. Even with just a cellphone, preachers can create content, starting from simple things such as an invitation to fast and an explanation of its virtues. Although it looks simple, the impact is extraordinary. By using a cellphone, preachers can upload content in the form of videos, photos or images, so that social media users can see and hear the preaching messages delivered.

Along with the progress of the times, da'wah has experienced a significant development, starting from the number of followers, methods, and media used by the da'wah activists themselves. This cannot be separated from this modern era, da'wah can be done with various efficient and easy media. One of them is the emergence of the internet which is followed by the emergence of social media. Social media makes it easy for people to communicate where the function is almost the same as texting or making phone calls.⁴ In today's all-digital era, there are many platforms that are utilized as media for da'wah such as Facebook, Instagram, WhatsApp, YouTube, TikTok, and many more. Social media is present as a result of the rapid development of technology and has a considerable influence on human behavior, this is a great opportunity for preachers to take advantage of social media as a place to share kindness, increase knowledge and convey other positive information.

Da'wah by utilizing social media has a very wide reach compared to preaching in mosques or other knowledge assemblies. If attending an assembly of knowledge in a mosque or *halaqah* requires large capital and a lot of labor, then it is different with social media. A social media user can access social

¹ A. Karim, "Dakwah Melalui Media: Sebuah Tantangan dan Peluang," *AT-TABSYIR: Jurnal Komunikasi Penyiaran Islam*, vol. 4, no. 1, 2016, <https://doi.org/10.21043/at-tabsyir.v4i1.2911>.

² M. Al-Farizi Yusril Ihza, "Media Sosial Instagram sebagai Media Dakwah (Studi pada Akun Instagram @qoonit)" (tesis diploma, UIN Raden Intan Lampung, 2023).

³ I. Rakhmawati, "Dakwah dan Media Sosial: Menebarkan Kebaikan Tanpa Diskrimasi," *AT-TABSYIR: Jurnal Komunikasi Penyiaran Islam*, vol. 4, no. 1, 2015.

⁴ U. F. Zahra, "Media Sosial Instagram Sebagai Media Dakwah," *Tabligh: Jurnal Komunikasi dan Penyiaran Islam*, vol. 1, no. 2, 2016, <https://doi.org/10.15575/tabligh.v1i2.26>.

media with an internet network even with slow access, without large costs, without expensive tools and by himself without employees. Social media users can freely enjoy content on social media in the form of writing, images, videos, graphics, and various other content models.⁵ Everyone can access information without having to struggle and at a high cost.

Apart from these conveniences, preachers must still pay attention to the corridors of Sharia to stay on the right path, especially female activists who are involved in it. The restrictions set by religion do not mean that Islam prohibits women from preaching. There are many Muslim women who have contributed greatly to the preaching of Islam. Da'wah without violating the sharia and still upholding the character and personality of a woman has been exemplified by Aisha *radhiyallahu 'anha*, Umm Al-Darda', and Karimah al-Marwaziyyah. And there are many more examples. Women have also been the teachers of many prominent hadith scholars. Almost all the scholars who wrote books of hadith had female teachers. History can mention some names such as Zaynab bint 'Abd al-Rahmān (teacher of Ibn 'Asākir), Hajar bint Muḥammad (teacher of Jalāl al-Dīn al-Suyūṭī), Juwayriyah bint Aḥmad and 'Āishah bint 'Abd al-Hādī (both teachers of Ibn Ḥajar al-'Asqalānī), Sitt al-'Arab (teacher of al-Ḥāfiẓ al-'Irāqī), and so on).⁶

Da'wah activists in this age, the age of the digital era, must pay close attention to the corridors of da'wah set by the Sharia because the Prophet ﷺ was very aware of the *fitnah* of women for his people, he said:

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَمُحَمَّدُ بْنُ بَشَّارٍ، قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي مَسْلَمَةَ، قَالَ سَمِعْتُ أَبَا نَضْرَةَ، يُحَدِّثُ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ ﷺ قَالَ " إِنَّ الدُّنْيَا حُلْوَةٌ خَضِرَةٌ وَإِنَّ اللَّهَ مُسْتَخْلِفُكُمْ فِيهَا فَيَنْظُرُ كَيْفَ تَعْمَلُونَ فَاتَّقُوا الدُّنْيَا وَاتَّقُوا النِّسَاءَ فَإِنَّ أَوَّلَ فِتْنَةٍ بَنِي إِسْرَائِيلَ كَانَتْ فِي النِّسَاءِ " وَفِي حَدِيثِ ابْنِ بَشَّارٍ " لِيَنْظُرَ كَيْفَ تَعْمَلُونَ "

The world is sweet and green (alluring) and verily Allah is going to install you as vicegerent in it in order to see how you act. So avoid the allurements of women: verily, the first trial for the people of Isra'il was caused by women. And in the hadith transmitted on the authority of Ibn Bashshar the words are: "So that He should see how you act."⁷

⁵ N. Asiah, "Peranan Media Sosial sebagai Media Dakwah," *Komunida: Media Komunikasi dan Dakwah*, vol. 9, no. 1, 2019.

⁶ U. Istiqlaliyah, "Peran dan Pengaruh 'Āishah dalam Bidang Hadis," *Dirosat*, vol. 1, no. 1, 2016.

⁷ Sahih Muslim 2742, *The Book of Heart-Melting Traditions*, diakses dari <https://sunnah.com/muslim:2742>.

The main reason Islam imposes these boundaries is to preserve the privileges of women. The many discussions about women in the Qur'an and As-Sunnah show their nobility. However, Islam does not prohibit women from preaching, as evidenced by 'Aisha's contribution during the Prophet's time and after his death. The Companions would ask Aisha *radhiyallahu 'anha* questions behind the hijab while she was in her house. Without having to stand on a podium she shared knowledge, spreading the laws of Islam. This is something that sets an example for women activist preachers today. Her knowledge and deep understanding of religion made Aisha *radhiyallahu 'anha* one of the religious references of the Companions *radhiyallahu 'anhum*. This is how a female preacher should be, as a result of the knowledge she has made her obey the Sharia because that is how Islamic law places women on the throne of glory.

Da'wah activists should make this established boundary a safeguard, not make it an excuse to stop or discourage preaching, because the virtue of preaching to spread goodness is very great. Especially in this era, more and more slander is spread, so of course the role of da'wah activists is highly appreciated, no matter how small the steps or models of da'wah carried out. Based on the explanation above, the author feels the need to explain more deeply the corridors of da'wah that must be applied by Muslim women who are da'wah activists, especially in this digital era.

METHODS

The method used in this research is a qualitative approach with data analysis method. The data used are the hadiths contained in the books of scholars related to the discussion, namely, the hadith of da'wah and the hadith of women. The method used by the author is *takbrij* hadith, i.e. the author reads the matan of the hadith then concludes the meaning of the hadith and then applies it to the discussion of this research article by making it an argument so that the hadith is concluded with *wajbul istidlal*. This study explains in depth the 8 corridors of da'wah with 13 traditions with the degrees of sahih and hasan, from several narrators, including Al-Bukhari, Muslim, Tirmidhi, Abu Dawud, and Ahmad.

FINDINGS AND DISCUSSION

After conducting extensive research on 13 Hadiths, the researchers have identified key boundaries that should be observed by female activists.

These boundaries serve as important guidelines to ensure the effectiveness and appropriateness of their actions within the context of their communities. In this section, we present the findings of our study, highlighting the specific boundaries that emerged from our analysis of the Hadiths. By exploring these boundaries, we aim to contribute to a better understanding of the role and responsibilities of female activists, and how they can navigate their activism while respecting cultural and religious sensitivities.

1. Maintaining *Aurat*

A woman is a symbol of beauty and loveliness, a noble creature that must be guarded and protected. Women are the best adornment of the world, but all of that has no meaning without being accompanied by noble morals and shame. Shame as a manifestation of a woman's faith in her creator. Islam strongly emphasizes the character of shame as a *mahmudah* character.⁸ Obedience to Allah by doing what is commanded and avoiding all prohibitions is a characteristic of a true Muslim woman. Among Allah's commands for women is to cover the *aurat*.

The scholars mentioned that a woman's *aurat* is her entire body except for her face and palms. Covering the *aurat* and preventing it from being seen by people who are not entitled to see is the cause of a woman's honor. As an ethical da'wah activist, covering the *aurat* perfectly is an obligation.

حَدَّثَنَا يَعْقُوبُ بْنُ كَعْبِ الْأَنْطَاكِيِّ، وَمُؤَمَّلُ بْنُ الْفَضْلِ الْحَرَّانِيُّ، قَالَ
حَدَّثَنَا الْوَلِيدُ، عَنْ سَعِيدِ بْنِ بَشِيرٍ، عَنْ قَتَادَةَ، عَنْ خَالِدٍ، - قَالَ
يَعْقُوبُ ابْنُ دُرَيْكٍ - عَنْ عَائِشَةَ، رَضِيَ اللَّهُ عَنْهَا أَنَّ أَسْمَاءَ بِنْتَ أَبِي
بَكْرٍ، دَخَلَتْ عَلَى رَسُولِ اللَّهِ ﷺ وَعَلَيْهَا ثِيَابٌ رَفِيقٌ فَأَعْرَضَ عَنْهَا
رَسُولُ اللَّهِ ﷺ وَقَالَ " يَا أَسْمَاءُ إِنَّ الْمَرْأَةَ إِذَا بَلَغَتِ الْمَحِيضَ لَمْ
تَصْلُحْ أَنْ يُرَى مِنْهَا إِلَّا هَذَا وَهَذَا " . وَأَشَارَ إِلَى وَجْهِهِ وَكَفَّيْهِ . قَالَ
أَبُو دَاوُدَ هَذَا مُرْسَلٌ خَالِدُ بْنُ دُرَيْكٍ لَمْ يُدْرِكْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا.

It is clear from the hadith that the Prophet ﷺ once reprimanded Asma bint Abu Bakr (*radhiyallahu anhum*) when she came to the Prophet ﷺ's house wearing a rather thin dress. Asma, daughter of Abu Bakr, entered upon the Messenger of Allah (ﷺ) wearing thin clothes. The Messenger of Allah (ﷺ) turned his attention from her. He said: O Asma', when a woman reaches the age of menstruation, it does not suit her that she

⁸ Farmawati, C. "Al-Haya' Dalam Perspektif Psikologi Islam: Kajian Konsep dan Empiris". *Jurnal Studi Insania*, 8 (2) 2021, 99.

displays her parts of body except this and this, and he pointed to his face and hands.⁹

The way one dresses indirectly reflects one's identity. Loose, not thin clothing should cover all parts of the body and not invite human attention, especially men. Clothing that is in accordance with the sharia makes a Muslimah differentiate from others. Uncovering the *aurat* can open the door to the fitnah of the world. Clothing that is appropriate and in accordance with the guidance of the Sharia is certainly more to keep a person from unwanted things. In this case, Islamic law intends to uphold the principle of prevention, not to provide an opening for its people to easily fall into the decadence and destruction of society.¹⁰

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، عَنِ سُهَيْلٍ، عَنِ أَبِيهِ، عَنِ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ ﷺ " صِنْفَانِ مِنَ أَهْلِ النَّارِ لَمْ أَرَهُمَا قَوْمٌ مَعَهُمْ سِيَاطٌ كَأَذْنَابِ الْبَقَرِ يَضْرِبُونَ بِهَا النَّاسَ وَنِسَاءٌ كَاسِيَاتٌ عَارِيَاتٌ مُمِيلَاتٌ مَائِلَاتٌ رُءُوسُهُنَّ كَأَسْنِمَةِ الْبُخْتِ الْمَائِلَةِ لَا يَدْخُلْنَ الْجَنَّةَ وَلَا يَجِدْنَ رِيحَهَا وَإِنَّ رِيحَهَا لَيُوجَدُ مِنْ مَسِيرَةِ كَذَا وَكَذَا "

Women who do not cover their bodies are threatened that they will not smell the fragrance of Paradise as narrated by Abu Hurairah (*radhiyallahu anhu*) who said: Rasulullah ﷺ said, "Two are the types of the denizens of Hell whom I did not see: people having flogs like the tails of the ox with them and they would be beating people, and the women who would be dressed but appear to be naked, who would be inclined (to evil) and make their husbands incline towards it. Their heads would be like the humps of the bukht camel inclined to one side. They will not enter Paradise and they would not smell its odour whereas its odour would be smelt from such and such distance."¹¹

The closeness of a da'wah activist to religion makes them understand what their obligations are. A preacher is a public figure who must provide a good role model for the community. Every good deed followed by others will make the reward increase, this is a golden opportunity for da'wah activists.

Therefore, a da'wah activist must practice the teachings of this sharia by paying attention to how to preach, especially on social media, because in

⁹ Sunan Abi Dawud 4104, *Clothing (Kitab Al-Libas)*, diakses dari <https://sunnah.com/abudawud:4104>.

¹⁰ S. Yunita, "Batasan Aurat Perempuan," tesis, diakses pada 20 Mei 2023, dari <http://idr.uin-antasari.ac.id/258/>.

¹¹ Sahih Muslim 2128, *The Book of Clothes and Adornment*, diakses dari <https://sunnah.com/muslim:2128>.

this digital age, digital traces will always remain. It could be that a woman accidentally shows her arms, hair, or other body parts and then spreads on social media, even though she has deleted it, the traces will always be there, for example in the form of screenshots of images or screen-recording of the content or even re-uploads by other accounts.

2. Maintaining voice

In general, the command to preach is an obligation for men and women. Islam allows women to preach, especially if they are competent in their fields. Women da'wah activists can take part in the da'wah of Islam as long as they adhere to the conditions set by religion.

In principle, it is forbidden for women to talk to men unless they are safe from any temptation. Because this action can lead the culprit to adultery. As in the hadith of the Prophet ﷺ said:

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ أَخْبَرَنَا أَبُو هِشَامٍ الْمَخْزُومِيُّ حَدَّثَنَا وَهَبُ بْنُ
حَدَّثَنَا سُهَيْلُ بْنُ أَبِي صَالِحٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ كُتِبَ عَلَى ابْنِ آدَمَ نَصِيئُهُ مِنَ الزَّانِ مُدْرِكُ ذَلِكَ لَا
مَحَالَةَ فَالْعَيْنَانِ زَنَاهُمَا النَّظْرُ وَالْأُذُنَانِ زَنَاهُمَا الْإِسْتِمَاعُ وَاللِّسَانُ
زَنَاهُ الْكَلَامُ وَالْيَدُ زَنَاهَا الْبَطْشُ وَالرَّجْلُ زَنَاهَا الْخُطَا وَالْقَلْبُ يَهْوَى
وَيَتَمَنَّى وَيُصَدِّقُ ذَلِكَ الْفَرْجُ وَيُكْذِبُهُ

Allah fixed the very portion of adultery which a man will indulge in. There would be no escape from it. The adultery of the eye is the lustful look and the adultery of the ears is listening to voluptuous (song or talk) and the adultery of the tongue is licentious speech and the adultery of the hand is the lustful grip (embrace) and the adultery of the feet is to walk (to the place) where he intends to commit adultery and the heart yearns and desires which he may or may not put into effect.”¹²

It is known that the beauty of a woman also lies in her voice. Some people think that a woman's voice is *aurat*. But in fact it is not, because if it is included in the *aurat* then there is certainly a prohibition from the Prophet ﷺ, in practice many shahabiyyat asked the prophet about religious matters such as Asma bint Yazid *radhiyallahu 'anha*.

At the time of the best generation, da'wah was also carried out by *mu'minah* companions. Although a woman's voice is not *aurat*, it does not necessarily make women free to talk to men without limits. Women are

¹² Sahih Muslim 2658a, The Book of Destiny, diakses dari <https://sunnah.com/muslim:2658a>.

prohibited from softening their voices and liling their voices because it can arouse the desires of the opposite sex. As long as they speak good words and in a good manner as needed, it is permissible. These are the tips of Islam in maintaining the chastity and honor of women. This is an *adab* that all Muslim women must follow.¹³

To apply this limitation in da'wah activities, Muslim women activists must think of the best way to preach that does not easily spread their voices. For example, by giving a rule that her studies can only be listened to by women, or when she is conducting a discussion forum, the da'wah activist asks her listeners to help protect her voice by not broadcasting the audio to men. There are still many ways of preaching in this digital era that do not require da'wah activists to utter their voices. For example, by pouring advice through writing, through pictures, through uploading advice from ustaz. It should be noted that this boundary does not mean that Muslim women activists cannot use their voice, what is emphasized is how the activist uses their voice, not to soften their voice, or to make their voice sweet to attract attention or get praised.

3. Not being *tabarruj*

Tabarruj is the act of inviting the non-mahram opposite sex with the appearance or beauty of a woman's body. The meaning of *tabarruj* from the hadith perspective is the act of women who show their *aurat*, jewelry, and the beauty of their bodies to non-mahrams.¹⁴ Women according to their nature have the desire to look attractive and stunning, both with the latest clothing models and even hijab for Muslim women. Wearing hijab does not close the possibility of them doing *tabarruj*.

Islam prohibits various forms of *tabarruj* for Muslim women, among which are the hijab only covers the shoulders, only covers the top of the head, the hijab is made of thin and transparent material and shapes the curves of the body.

كساني رسول الله - ﷺ - قبطية كثيفة كانت مما أهدى له رِجِيَةٌ
الكلبي فكسوتها امرأتي، فقال رسول الله - ﷺ - : مالك لا تلبس

¹³ S. Afifi & I. N. Kurniawan, "Ragam Komunikasi Verbal dalam Al-Qur'an," Jurnal Komunikasi, vol. 15, no. 2, 2021, hal. 153–170, <https://doi.org/10.20885/komunikasi.vol15.iss2.art6>.

¹⁴ V. N. Azmi, "Makna *Tabarruj* Perspektif Hadits dalam Kitab Syarah Shahih Muslim Karya Imam an-Nawawi (631-676 H.)," Jurnal Penelitian Ilmu Ushuluddin, vol. 2, no. 2, 2022, hal. 218–234, <https://doi.org/10.15575/jpiu.13591>.

القبطية؟ فقلت: يا رسول الله! كسوتها امرأتي، فقال: مرها أن تجعل تحتها غلالة فإني أخاف أن تصف حجم عظامها

“The Messenger of Allah ﷺ once dressed me in a thick Quthbiyyah shirt. This shirt was given to him by Diyah Al Kalbi. Then I put it on my wife. One day the Messenger of Allah ﷺ asked me: ‘Why don’t you wear the Quthbiyyah shirt?’. I said, ‘I put it on my wife, O Messenger of Allah’. He said, ‘Tell her to wear a double shirt inside because I am afraid that the Quthbiyyah will reflect the shape of her bones’” (Reported by Ahmad with a layyin sanad, but has corroboration in the narration of Abi Daud. In summary, the hadith is hasan).

In addition, there is a prohibition on wearing clothes with other models than others with the aim of boasting to be famous. As in the hadith,

حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى، حَدَّثَنَا أَبُو عَوَانَةَ، ح وَحَدَّثَنَا مُحَمَّدٌ، - يَعْنِي ابْنَ عَيْسَى - عَنْ شَرِيكِ، عَنْ عُثْمَانَ بْنِ أَبِي زُرْعَةَ، عَنِ الْمُهَاجِرِ الشَّامِيِّ، عَنِ ابْنِ عُمَرَ، - قَالَ فِي حَدِيثِ شَرِيكِ يَرْفَعُهُ - قَالَ " مَنْ لَيْسَ ثَوْبَ شُهْرَةَ أَلْبَسَهُ اللَّهُ يَوْمَ الْقِيَامَةِ ثَوْبًا مِثْلَهُ " . زَادَ عَنْ أَبِي عَوَانَةَ " ثُمَّ تَلَهَّبُ فِيهِ النَّارُ " .

The Prophet (ﷺ) as saying: If anyone wears a garment for gaining fame, Allah will clothe him in a similar garment on the Day of Resurrection.¹⁵

Allah ﷻ commands women to guard themselves by not revealing their beauty as well as the adornment of their limbs and jewelry attached to their bodies to the public. As knowledgeable da'wah activists, one must understand this, because in essence, a woman's exit from her home is only done when it is urgent. Because preserving the beauty and beauty of women is part of preserving their religion.

The rules set by this noble religion should be actualized by da'wah activists by not accentuating their appearance when preaching, but this does not mean that da'wah activists cannot be unique. Develop other uniqueness, through writing styles, types of uploads, and other things that attract public attention, of course, in line with religious law. Use clothes and jewelry that do not show off beauty, let the activist's works and da'wah contributions make them known, not their appearance.

¹⁵ Sunan Abi Dawud 4029, Clothing (Kitab Al-Libas), diakses dari <https://sunnah.com/abudawud:4029>.

4. Not mixing with men

He mixing of men and women without separation between them in certain activities is called ikhtilat. Not only in places that are seen to be private, but also in public places (Suganda & Dahlan, 2018). Mixing them on the same occasion without any interest and without following the direction of the Sharia can be an opening for fitnah, when the attraction to each other begins to open the door that leads to damage.

The human soul always leads to evil, and Satan will not stop tempting people until they fall into his trap. That is why Islam has forbidden women to gather with men without a need and without a separation between them.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ، أَخْبَرَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عُفَيْبَةَ بْنِ عَامِرٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ " إِبَائِكُمْ وَالذُّخُولَ عَلَى النِّسَاءِ " . فَقَالَ رَجُلٌ مِنَ الْأَنْصَارِ يَا رَسُولَ اللَّهِ أَفَرَأَيْتَ الْحَمَوَ قَالَ " الْحَمَوُ الْمَوْتُ " .

Beware of getting, into the houses and meeting women (in seclusion). A person from the Ansar said: Allah's Messenger, what about husband's brother, whereupon he (ﷺ) said: Husband's brother is like death.¹⁶

Men and women are created to be attracted to each other. Therefore, Islam forbids the mixing of men and women because it is often the way for other immoral acts to arise up to the heinous act of adultery.

حَدَّثَنَا يَحْيَى بْنُ قَزَعَةَ، قَالَ حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ الزُّهْرِيِّ، عَنْ هِنْدِ بِنْتِ الْحَارِثِ، عَنْ أُمِّ سَلَمَةَ - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ كَانَ رَسُولُ اللَّهِ ﷺ إِذَا سَلَّمَ قَامَ النِّسَاءَ حِينَ يَفْضِي تَسْلِيمَهُ، وَيَمْكُثُ هُوَ فِي مَقَامِهِ يَسِيرًا قَبْلَ أَنْ يَقُومَ. قَالَ نَزَى - وَاللَّهُ أَعْلَمُ - أَنَّ ذَلِكَ كَانَ لِكَيْ يَنْصَرِفَ النِّسَاءَ قَبْلَ أَنْ يُدْرِكَهُنَّ أَحَدٌ مِنَ الرِّجَالِ.

Whenever Allah's Messenger (ﷺ) completed the prayer with Taslim, the women used to get up immediately and Allah's Messenger (ﷺ) would remain at his place for someone before getting up. (The sub-narrator (Az- Zuhri) said, "We think, and Allah knows better, that he did so, so that the women might leave before men could get in touch with them).¹⁷

Islam is perfect in its teachings, and efforts to prevent mixing between men and women can be found in the Qur'anic verses and traditions of the Prophet ﷺ. These include differentiating the rows of prayer between men and

¹⁶ Sahih Muslim 2172a, The Book of Greetings, diakses dari <https://sunnah.com/muslim:2172a>.

¹⁷ Sahih al-Bukhari 870, Call to Prayers (Adhaan), diakses dari <https://sunnah.com/bukhari:870>.

women and allowing women to rush out of the mosque first and preventing men from leaving so that there is no meeting and interaction between them.

This boundary does not mean that women activists cannot collaborate with men activists. It is still permissible for activists to collaborate in writing books, mobilizing religious organizations, editing videos, issuing fatwas, coming up with new ideas, etc., but all of this must be done carefully and within the corridors of Sharia. But women activists should collaborate with each other, advance the next generation, strengthen other women, pay more attention to the women. Focus on some of the topics that Muslim women da'wah activists are generally more adept at, such as how to manage time as a mother and as a servant of Allah who is required to be active in worship, matters related to women's health and hygiene, tips and tricks for taking care of themselves, advice on self-preparation for Muslim women who are getting married and so on. These are just a few examples of aspects of da'wah that Muslim women activists can collaborate in. With this, the da'wah activist community can also open up job opportunities for other women, and even form women-only organizations.

5. Preaching according to one's abilities

Every human being is created to worship Allah, and what is right and wrong worship can only be known with knowledge. Among the signs of the Day of Judgment is the revocation of knowledge and the spread of ignorance on this earth. A believer's need for religious knowledge exceeds his need for food. Without knowledge a person will be swayed and lost on the wrong path.

حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ " إِنَّ اللَّهَ لَا يَقْبِضُ الْعِلْمَ انْتِرَاعًا، يَنْتَرَعُهُ مِنَ الْعِبَادِ، وَلَكِنْ يَقْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ، حَتَّى إِذَا لَمْ يُبْقِ عَالِمًا، اتَّخَذَ النَّاسُ رُءُوسًا جُهَالًا فَسُئِلُوا، فَأَفْتَوْا بِغَيْرِ عِلْمٍ، فَضَلُّوا وَأَضَلُّوا ".

“Allah does not take away the knowledge, by taking it away from (the hearts of) the people, but takes it away by the death of the religious learned men till when none of the (religious learned men) remains, people will take as their leaders ignorant persons who when consulted will give their verdict without knowledge. So they will go astray and will lead the people astray.”¹⁸

¹⁸ Sahih al-Bukhari 100, Knowledge, diakses dari <https://sunnah.com/bukhari:100>.

Preaching and spreading Islamic knowledge to all corners of the world is not only the duty of the scholars, but every individual also has the same obligation according to his ability and scientific capacity. Talking about religion without knowledge will lead a person to another greater sin. Every Muslim who will carry out his duties and obligations as a preacher, activist, must always adhere to all the provisions and information contained in the Qur'an and al-hadis.¹⁹ The reward will continue to flow and become a jariyah charity through the knowledge of shari'ah that is taught to others and then they practice and teach that knowledge.

حَدَّثَنَا يَحْيَى بْنُ أَبِي قَبِيصَةَ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، وَابْنُ حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - يَعْنُونَ ابْنَ جَعْفَرٍ - عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ " مَنْ دَعَا إِلَى هُدًى كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُجُورِ مَنْ تَبِعَهُ لَا يَنْقُصُ ذَلِكَ مِنْ أُجُورِهِمْ شَيْئًا وَمَنْ دَعَا إِلَى ضَلَالَةٍ كَانَ عَلَيْهِ مِنَ الْإِثْمِ مِثْلُ آثَامِ مَنْ تَبِعَهُ لَا يَنْقُصُ ذَلِكَ مِنْ آثَامِهِمْ شَيْئًا " .

He who called (people) to righteousness, there would be reward (assured) for him like the rewards of those who adhered to it, without their rewards being diminished in any respect. And he who called (people) terror, he shall have to carry (the burden) of its sin, like those who committed it, without their sins being diminished in any respect.²⁰

Da'wah activists should start their da'wah gradually with the most important things starting from the matter of the akidah, the interpretation of the Qur'an and the matter of ibadah. The fields of knowledge that can be preached are not only that, da'wah activists can link Islamic da'wah with other scientific aspects, such as medicine, environment, history, economics, science, and others. What needs to be emphasized is that da'wah activists should only share knowledge that they have knowledge in, and be careful in disseminating information that is not their expertise.

6. Preaching politely

Islam denounces swearing, speaking harshly or insulting others. Every Muslim should be gentle with his brother, especially when it comes to

¹⁹ F. R. Dayanti, "Peran Modin dalam Dakwah di Masyarakat: Studi di Desa Kalirejo Kecamatan Kangkung Kabupaten Kendal," diakses pada 20 Mei 2023, dari <http://eprints.walisongo.ac.id/id/eprint/7116/>.

²⁰ Sahih Muslim 2674, The Book of Knowledge, diakses dari <https://sunnah.com/muslim:2674>.

preaching Islam. Advice should be spoken with kind words. Ridicule and insults are not permissible when giving advice to someone who has fallen into error. Reproaches and obscenities are not the morals of a believer.

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الْأَزْدِيُّ الْبَصْرِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ سَابِقٍ، عَنْ
إِسْرَائِيلَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ
قَالَ رَسُولُ اللَّهِ ﷺ " لَيْسَ الْمُؤْمِنُ بِالطَّعَّانِ وَلَا اللَّعَّانِ وَلَا الْفَاحِشِ
وَلَا الْبَذِيءِ " . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَقَدْ رُوِيَ
عَنْ عَبْدِ اللَّهِ مِنْ غَيْرِ هَذَا الْوَجْهِ .

“The believer does not insult the honor of others, nor curse, nor commit *fahishah*, nor is he foul.”²¹

Delivering da'wah in a way that is not polite will cause discomfort, people will stay away and leave the call to goodness. Being gentle when preaching is a sign of obedience to Allah ﷻ. There is no doubt that gentleness makes the da'wah of Islam easier to accept. When gentleness has adorned the da'wah, then the da'wah of Islam will have an effect on the hearts of Muslims and produce great changes in society.²²

This one boundary is quite easy to apply both in real daily life, or on social media. In this digital era, the space and right to have an opinion is very much utilized by everyone, it is not uncommon for people who have views and understandings that are contrary to the principles of da'wah of an activist to lead them to arguments, but keep in mind that in giving understanding, advice or input, it must be done with politeness and gentleness.

7. Practicing what is preached

Useful knowledge is knowledge that is accompanied by action. Whereas a person who is knowledgeable but does not practice his knowledge, on the Day of Judgment he will be asked about his knowledge.²³ A person who is knowledgeable but does not practice his knowledge seems to live in vain. Knowledge without action is like a tree without fruit. Seeking knowledge is an obligation and practicing knowledge is also an obligation. For a da'wah activist, knowledge is the main weapon in spreading the truth, knowledge is

²¹ Jami' at-Tirmidhi 1977, Chapters on Righteousness and Maintaining Good Relations with Relatives, diakses dari <https://sunnah.com/tirmidhi:1977>.

²² S. Kurniawan, “Urgensi Lemah Lembut dalam Metode Dakwah Rasulullah SAW,” Al Ashriyyah, vol. 8, no. 1, 2022.

²³ M. Rustam, “Akhlak Menuntut Ilmu Perspektif Islam,” Universitas Muhammadiyah Makassar, diakses dari <https://digilib.unismuh.ac.id/dokumen/detail/219/>.

learned to be practiced for oneself and then others. As the desire for goodness is in others, do not let goodness not exist in yourself, it is the same as tyrannizing yourself and Allah is angry with that.

حَدَّثَنَا عَلِيُّ، حَدَّثَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، قَالَ قِيلَ
لَأَسَامَةَ لَوْ أَتَيْتَ فُلَانًا فَكَلَّمْتَهُ. قَالَ إِنَّكُمْ لَتَرَوْنَ أَنِّي لَا أَكَلِّمُهُ إِلَّا
أَسْمِعُكُمْ، إِنِّي أَكَلِّمُهُ فِي السِّرِّ دُونَ أَنْ أَفْتَحَ بَابًا لَا أَكُونُ أَوَّلَ مَنْ
فَتَحَهُ، وَلَا أَقُولُ لِرَجُلٍ أَنْ كَانَ عَلَيَّ أَمِيرًا إِنَّهُ خَيْرُ النَّاسِ بَعْدَ شَيْءٍ
سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ. قَالُوا وَمَا سَمِعْتَهُ يَقُولُ قَالَ سَمِعْتُهُ يَقُولُ "
يُجَاءُ بِالرَّجُلِ يَوْمَ الْقِيَامَةِ فَيُلْقَى فِي النَّارِ، فَتَنْدَلِقُ أَقْتَابُهُ فِي النَّارِ،
فَيَدُورُ كَمَا يَدُورُ الْحِمَارُ بِرَحَاهُ، فَيَجْتَمِعُ أَهْلُ النَّارِ عَلَيْهِ، فَيَقُولُونَ
أَيُّ فُلَانٍ، مَا شَأْنُكَ أَلَيْسَ كُنْتَ تَأْمُرُنَا بِالْمَعْرُوفِ وَتَنْهَى عَنِ الْمُنْكَرِ
قَالَ كُنْتُ أَمْرُكُمْ بِالْمَعْرُوفِ وَلَا آتِيهِ، وَأَنْهَاكُمْ عَنِ الْمُنْكَرِ وَآتِيهِ " .
رَوَاهُ عُندَرٌ عَنْ شُعْبَةَ عَنِ الْأَعْمَشِ.

Somebody said to Usama, "Will you go to so-and-so (i.e. `Uthman) and talk to him (i.e. advise him regarding ruling the country)?" He said, "You see that I don't talk to him. Really I talk to (advise) him secretly without opening a gate (of affliction), for neither do I want to be the first to open it (i.e. rebellion), nor will I say to a man who is my ruler that he is the best of all the people after I have heard something from Allah's Apostle." They said, what have you heard him saying? He said, "I have heard him saying, "A man will be brought on the Day of Resurrection and thrown in the (Hell) Fire, so that his intestines will come out, and he will go around like a donkey goes around a millstone. The people of (Hell) Fire will gather around him and say: O so-and-so! What is wrong with you? Didn't you use to order us to do good deeds and forbid us to do bad deeds? He will reply: Yes, I used to order you to do good deeds, but I did not do them myself, and I used to forbid you to do bad deeds, yet I used to do them myself."²⁴

Islam warns that there will come a time when people compete to convey knowledge but are not the first to practice knowledge. They call for good but they themselves forget it, they prevent evil but they themselves do it. They are like candles that illuminate their surroundings while they themselves are burning. Because knowledge will not be useful unless it is practiced. Da'wah activists should be exemplary in seeking knowledge and practicing knowledge.

²⁴ Sahih al-Bukhari 3267, Beginning of Creation, diakses dari <https://sunnah.com/bukhari:3267>.

For this reason, whatever knowledge is shared, spread and supported by the da'wah activist, they should practice it. Be it in the form of advice, an invitation to do a practice, or other forms of knowledge. This limitation needs to be done for the good of the da'wah activist himself. Do not let the da'wah activities in this digital era, with its frequency that can be done frequently, with its easy access, only accumulate the enthusiasm of the activist to share knowledge but not practice it. What should be done is that da'wah activists learn, practice knowledge, then share knowledge with relatives and society.

8. Not promoting heretical thoughts

Religion is something that is always attached to a person. Taking the right source of knowledge is the most important part, because how a person's religion will have an impact on his daily life. A clean heart will easily accept the correct teachings, teachings based on the Qur'an and Hadith based on the understanding of the companions.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ،
عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللَّهِ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ النَّبِيَّ ﷺ قَالَ " خَيْرُ
النَّاسِ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ يَجِيءُ قَوْمٌ تَسْبِقُ
شَهَادَةُ أَحَدِهِمْ يَمِينُهُ وَيَمِينُهُ شَهَادَتُهُ ". قَالَ إِبْرَاهِيمُ وَكَانُوا يَضْرِبُونَ
عَلَى الشَّهَادَةِ وَالْعَهْدِ وَنَحْنُ صِغَارٌ.

The Prophet (ﷺ) said, "The best people are those living in my generation, and then those who will follow them, and then those who will follow the latter. Then there will come some people who will bear witness before taking oaths, and take oaths before bearing witness." (Ibrahim, a sub-narrator said, "They used to beat us for witnesses and covenants when we were still children.")

The Prophet ﷺ ordered his followers to take the best role models, namely the companions, *tabi'in* and *tabiu't tabi'in*. A generation that has been guaranteed the purity of its religious understanding. A preacher will be a role model in religion, should not be influenced by deviant thinking. Ibn Taymiyyah said: "Commanding the Sunnah and forbidding innovation is one of the best of good deeds".

وَعَنْ يَحْيَى، أَنَّ أَبَا سَلَمَةَ، حَدَّثَهُ أَنَّ أَبَا هُرَيْرَةَ حَدَّثَهُ أَنَّهُ، سَمِعَ النَّبِيَّ
ﷺ. حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، أَنَّهُ

سَمِعَ أَبَا هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ " إِنَّ اللَّهَ يَغَارُ وَغَيْرَةُ اللَّهِ أَنْ يَأْتِيَ الْمُؤْمِنُ مَا حَرَّمَ اللَّهُ ".

The Prophet; said, "Allah has a sense of Ghira, and Allah's sense of Ghira is provoked when a believer does something which Allah has prohibited."²⁵

In order not to waste a deed, preachers should not propagate misguided thoughts that are contrary to Islam, because whoever shows misguidance to others will certainly get a sin like the sin of the person who follows him.

MUI's fatwa that verdicts an understanding or sect of a certain group as heretical or disbeliever does not cover all aspects of fatwas that have been issued by MUI, but only fatwas related to the field of *aqidah* and religious sects.²⁶ What is meant by heretical thinking here includes heretical practices that were not taught by the Prophet, not carried out by the Companions, and heretical thinking that emerged after the caliphate ended. Do not let da'wah activists take part in spreading understanding that is not in accordance with Islamic teachings in this digital era where information is very easy to spread. The wise thing to do is that every time one gets information, it must be examined whether it is accurate and beneficial for the community.

Da'wah activists must be careful in the process of curating da'wah materials. In this digital era, there are many thoughts that contradict the perfect religion of Islam, such as the jellyfish kingdom, patriarchal system, feminism, pluralism, liberalism, or religious secularism. Da'wah activists, whether they are fighting behind the scenes or in the front, who have many followers or who are just starting the journey, must pay full attention to the content of their da'wah messages, not to spread something that Allah displeases, not to join heretical organizations or sects.

CONCLUSION

The results of this study indicate based on the *takbrij* of the Prophet's Hadith ﷺ whose status is *shahih* and *hasan* narrated by trusted hadith narrators such as Al-Bukhari, Muslim, Tirmidzi, Abu Dawud, and Ahmad, that Muslim women da'wah activists can spread Islam in this digital era through social media, by maintaining restrictions such as: maintaining *aurat* and voice, not

²⁵ Sahih al-Bukhari 5223, Wedlock, Marriage (Nikaah), diakses dari <https://sunnah.com/bukhari:5223>.

²⁶ D. Sajari, "Fatwa MUI tentang Aliran Sesat di Indonesia (1976-2010)," *Miqot*, 2015, <https://doi.org/10.30821/miqot.v39i1.38>.

being *tabarruj*, not mixing with men, not promoting heretical thoughts, preaching according to the field mastered, preaching politely, and also setting an example by practicing what is preached. So, it can be concluded that in the digital era 5.0 there are many ways for Muslim women to contribute to spreading Islam, Islam gives full support to Muslim activists who preach according to the corridors of Islam.

Muslimah da'wah activists should take these boundaries as protection and a reminder that Islam honors women. It is a misconception to think that the boundaries set by the Sharia are a form of Islam oppressing women, because Muslim women da'wah activists have existed since the time of the Prophet and he gave equal access to male and female companions to learn, practice and spread the teachings of Islam. This shows Islam's support for da'wah that is delivered according to Sharia.

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