

RECONFIGURING WOMEN'S RELIGIOUS AUTHORITY IN DIGITAL ISLAM: Hadith Reinterpretation on the TikTok Account @sayyidah_nisa

Wiridtananda Widiastuti Melati¹,

¹Universitas Islam Negeri Sunan Ampel Surabaya (nandamelati12@gmail.com)

Mukhammad Zamzami²

²Universitas Islam Negeri Sunan Ampel Surabaya (m.zamzami@uinsa.ac.id)

Ida Rochmawati³

³Universitas Islam Negeri Sunan Ampel Surabaya (idarabma@uinsa.ac.id)

Rofhani⁴

⁴Universitas Islam Negeri Sunan Ampel Surabaya (rofhani@uinsa.ac.id)



©2026 by the authors. Submitted for open access publication under the terms and conditions of the Creative Commons Attribution-ShareAlike 4.0 International License (CC-BY-SA)

license (<https://creativecommons.org/licenses/by-sa/4.0/>)

DOI : <http://dx.doi.org/10.30983/humanisme.v4i2>

Submission: February 29, 2026	Revised: March 10, 2026	Accepted : May 25, 2026	Published: June 26, 2026
-------------------------------	-------------------------	-------------------------	--------------------------

Abstract

Women's religious authority in Digital Islam is commonly associated with expanded religious participation and emancipatory agency, yet its ideological dimensions remain underexplored. This study examines how Hadith interpretation constructs women's religious authority through the TikTok account @sayyidah_nisa, whose discourse reflects post-Hizbut Tahrir Indonesia (HTI) narratives. Using Norman Fairclough's Critical Discourse Analysis, the study analyzes Hadith-based content and its discursive construction within Indonesia's digital religious sphere. The findings demonstrate that Hadith interpretation functions not merely as theological interpretation but as a discursive mechanism that legitimizes complementary gender relations and reproduces conservative Islamist ideology. Digital affordances amplify this authority by extending the circulation and public legitimacy of ideological narratives beyond conventional religious institutions. The study suggests that women's religious authority in Digital Islam constitutes an ideologically contingent discursive formation rather than an emancipatory phenomenon. This perspective extends Digital Islam scholarship by demonstrating how religious interpretation, ideological production, and digital mediation converge in shaping contemporary Muslim public discourse.

Keywords: Digital Islam, women's religious authority, Hadith, Critical Discourse Analysis, post-HTI, TikTok.

Background

The rapid expansion of digital platforms has fundamentally transformed the production, circulation, and legitimization of Islamic religious

authority, shifting it from institutionally regulated spaces toward algorithmically mediated public arenas where religious knowledge is continuously negotiated.¹ Within this emerging ecology of

¹ Heidi A Campbell and Giulia Evolvi, 'Contextualizing Current Digital Religion Research on Emerging Technologies', *Human Behavior and Emerging Technologies*, 2.1 (2020), pp. 5–17, doi:10.1002/hbe.2.149; Eva

F Nisa, 'Muslim Women in Contemporary Indonesia: Online Conflicting Narratives behind the Women Ulama Congress', *Asian Studies Review*, 43.3 (2019), pp. 434–54, doi:10.1080/10357823.2019.1632796.

Digital Islam, social media no longer functions merely as a channel for disseminating religious teachings but as an infrastructure through which diverse actors compete to define Islamic authenticity, interpret sacred texts, and shape public understandings of gender, morality, and religious obligation.² This transformation has also expanded opportunities for Muslim women to participate as influential religious communicators whose authority increasingly derives from digital visibility, audience engagement, and persuasive religious narratives rather than from conventional scholarly institutions.³ Consequently, women's religious authority in contemporary Indonesia is no longer constituted solely through formal religious credentials but is dynamically reconfigured through platform-specific discursive practices that intertwine textual interpretation, algorithmic amplification, and ideological contestation, making digital media a critical arena for understanding contemporary Islamic authority.⁴

Although digital media have expanded women's participation in religious discourse, they have also intensified ideological contestation over the interpretation of Islamic teachings, particularly

regarding gender roles and women's public authority.⁵ Competing actors increasingly mobilize the Qur'an and Hadith not merely as theological references but as discursive resources for legitimizing contrasting visions of Muslim womanhood.⁶ On one side, Islamic feminist scholars advocate contextual and ethical reinterpretations that emphasize justice, reciprocity, and equality as integral to the objectives of Islamic teachings.⁷ On the other, conservative movements reject these hermeneutical approaches, portraying feminism as an external ideological threat that undermines divinely ordained gender complementarity and the moral order of Muslim society.⁸ Consequently, contemporary digital platforms have religious authority constructed through competing interpretations of Hadith, transforming textual interpretation into a site of ideological struggle over the meaning of gender, piety, and religious legitimacy in contemporary Islam.⁹

Scholarship on Muslimah Hizbut Tahrir Indonesia (MHTI) consistently demonstrates that women occupy a strategic position in disseminating Islamist ideology rather than merely functioning as

² Heidi Campbell, *Religious Practice in New Media Worlds* (Routledge, 2013); Achmad Azis Abidin and others, 'Reproducing Patriarchy in Digital Islam: A Feminist Critical Discourse Analysis of Women's Leadership Narratives on Muslimahnews.Net', *Teosofi: Jurnal Tasawuf Dan Pemikiran Islam*, 15.2 (2025), pp. 530–54, doi:10.15642/teosofi.2025.15.2.530-554; Jamilatul Firdausi, 'Movement of Muslimah Hizbut Tahrir Indonesia (MHTI) Against Feminism, 2000-2017', *An-Nisa Jurnal Kajian Perempuan Dan Keislaman*, 16.2 (2023), pp. 215–28, doi:10.35719/annisa.v16i2.178.

³ Alberta Giorgi, 'Gender, Religion, and Political Agency: Mapping the Field*', *Revista Crítica de Ciências Sociais*, 110, 2016, pp. 51–72, doi:10.4000/rccs.6371; Nisa, 'Muslim Women in Contemporary Indonesia: Online Conflicting Narratives behind the Women Ulama Congress', Firdausi.

⁴ Heidi Campbell; Abidin and others; Giorgi.

⁵ Giorgi; Nisa, 'Muslim Women in Contemporary Indonesia: Online Conflicting Narratives behind the Women Ulama Congress'.

⁶ Adis Duderija, Alina Isac Alak, and Kristin Hisson, *Islam and Gender: Major Issues and Debates*, 1st edn (Routledge, 2020) <<https://www.taylorfrancis.com/books/9781000068580>>; Asma Barlas, *Believing Women in Islam: Unreading Patriarchal Interpretations of the Qur'an* (University of Texas Press, 2019).

⁷ Amina Wadud, *Qur'an and Woman: Rereading the Sacred Text from a Woman's Perspective* (Oxford University Press, 1999); Ziba Mir-Hosseini, 'Islam and Gender Justice', *Voices of Islam*; 5: *Voices of Change*, 2007, pp. 85–114; Farah Shahin, 'Islamic Feminism and Hegemonic Discourses on Faith and Gender in Islam', *International Journal of Islam in Asia*, 2020, doi:10.1163/25899996-01010003; Myfanwy Franks, 'Islamic Feminist Strategies in a Liberal Democracy: How Feminist Are They?', *Comparative Islamic Studies*, 1.2 (2007), pp. 197–224, doi:10.1558/cist.2005.1.2.197.

⁸ Isnatin Ulfah, 'Menolak Kesetaraan: Counter-Discourse Dan Motif Politik Di Balik Gagasan Anti Feminisme MHTI', *Musawa Jurnal Studi Gender Dan Islam*, 11.1 (2012), p. 85, doi:10.14421/musawa.2012.11.1.85-114; Firdausi; Rofhani Rofhani and Almas Sharfina 'Alaniah, 'Pendemestikasian Perempuan Dalam Narasi Antifeminisme Kanal YouTube Muslimah Media Center: Analisis Kritis Perspektif Fatima Mernissi', *The Journal of Society and Media*, 7.2 (2023), pp. 546–66, doi:10.26740/jsm.v7n2.p546-566.

⁹ Norman Fairclough, 'Discourse and Text: Linguistic and Intertextual Analysis within Discourse Analysis', *Discourse & Society*, 3.2 (1992), pp. 193–217, doi:10.1177/0957926592003002004; Jonathan A C Brown, *Hadith: Muhammad's Legacy in the Medieval and Modern World* (Simon and Schuster, 2017); Heidi Campbell.

passive recipients of patriarchal religious teaching.¹⁰ Existing studies show that MHTI rejects feminism by framing it as a Western ideological project incompatible with Islam while promoting gender complementarity as a divinely ordained social order grounded in textual interpretations of the Qur'an and Hadith.¹¹ Following the dissolution of Hizbut Tahrir Indonesia in 2017, these ideological commitments did not disappear but instead adapted through new forms of religious outreach, interpersonal networks, and digitally mediated *da'wah* that enabled the continued circulation of HTI's worldview despite organizational restrictions.¹² Collectively, these studies establish Muslim women not merely as objects of Islamist discourse but as active ideological agents who participate in reproducing religious authority and shaping public perceptions of gender within contemporary Islamic movements.¹³

Despite these important contributions, existing scholarship has predominantly examined Muslimah HTI at the organizational, ideological, or movement levels, focusing on anti feminist discourse, political activism, and *da'wah* strategies.¹⁴ Other studies have investigated conservative Islamic narratives on digital platforms, demonstrating how social media reproduces patriarchal interpretations and legitimizes gender

hierarchy through religious discourse.¹⁵ However, little attention has been devoted to how female digital preachers affiliated with post-HTI ideological networks construct religious authority through the reinterpretation of Hadith on algorithm-driven platforms such as TikTok.¹⁶ Consequently, the discursive mechanisms through which Hadith functions not merely as a source of religious guidance but as an instrument for reproducing Islamist gender ideology remain insufficiently understood. This study addresses that gap by examining the TikTok account @sayyidah_nisa as a representative case of post-HTI digital *da'wah*, where women's religious authority, Hadith interpretation, and ideological reproduction intersect within Indonesia's contemporary digital Islamic sphere.¹⁷

Building on this gap, this study investigates how the TikTok account @sayyidah_nisa reconfigures women's religious authority by reinterpreting Hadith within the ideological framework of post-HTI Digital Islam.¹⁸ Rather than treating Hadith as a neutral source of religious guidance, this study conceptualizes its interpretation as a discursive practice through which ideological meanings are produced, negotiated, and normalized in digitally mediated environments.¹⁹ Accordingly, this article asks how Hadith are selectively interpreted to construct

¹⁰ Ulfah; Firdausi; Eva F Nisa, 'Muslims Enacting Identity: Gender Through Digital Media', in *The Oxford Handbook of Digital Religion*, ed. by Heidi A Campbell and Pauline Hope Cheong, 1st edn (Oxford University Press, 2022), pp. 289–305 <<https://academic.oup.com/edited-volume/44728/chapter/379073645>>.

¹¹ Ulfah; Firdausi; Rofhani and 'Alaniah; Inayah Rohmaniyah, 'Perpetuation of Radical Ideology: Depersonalization and Agency of Women after the Banning of Hizbut Tahrir Indonesia', *Al-A'raf: Jurnal Pemikiran Islam dan Filsafat*, 17.1 (2020), pp. 45–66, doi:10.22515/ajpif.v17i1.2361.

¹² Alessandra Bonci, 'State Resistance and Complementarity among the Women of Hizb Ut-Tahrir in Tunisia', in *Handbook on Opposition Politics*, ed. by Eoin O'Malley, Francesco Cavatorta, and Alexander Baturo (Edward Elgar Publishing, 2025), pp. 267–81, doi:10.4337/9781035307647.00026; Majed Alenezi, 'Hester's Resistance against the Patriarchal Society: A Postcolonial Reading of *The Scarlet Letter*', *Ars Aeterna*, 14.1 (2022), pp. 1–9, doi:10.2478/aa-2022-0001; Soleh Hasan

Wahid, 'Exploring the Intersection of Islam and Digital Technology: A Bibliometric Analysis', *Social Sciences & Humanities Open*, 10 (2024), p. 101085.

¹³ Giorgi; Ronald A Lukens-Bull, 'Women Pushing the Limits: Gender Debates in Islamic Higher Education', in *Islamic Higher Education in Indonesia* (Palgrave Macmillan US, 2013), pp. 87–109, doi:10.1057/9781137313416_5; Nisa, 'Muslim Women in Contemporary Indonesia: Online Conflicting Narratives behind the Women Ulama Congress'.

¹⁴ Ulfah; Firdausi.

¹⁵ Heidi Campbell; Nisa, 'Muslims Enacting Identity: Gender Through Digital Media'.

¹⁶ Giorgi; Campbell and Evolvi; Nisa, 'Muslim Women in Contemporary Indonesia: Online Conflicting Narratives behind the Women Ulama Congress'.

¹⁷ Heidi Campbell; Abidin and others; Giorgi.

¹⁸ Heidi Campbell; Abidin and others; Giorgi; Nisa, 'Muslim Women in Contemporary Indonesia: Online Conflicting Narratives behind the Women Ulama Congress'.

¹⁹ Fairclough, 'Discourse and Text: Linguistic and Intertextual Analysis within Discourse Analysis'; Norman

religious legitimacy, articulate gender norms, and reproduce Islamist ideological commitments through the public authority of a female digital preacher.²⁰ Employing Norman Fairclough's Critical Discourse Analysis, the study seeks to explain how textual strategies, platform-specific communication practices, and broader socio-political contexts interact in shaping contemporary Islamic discourse on gender.²¹ By positioning women not merely as recipients of patriarchal ideology but also as active producers of religious discourse, this study contributes to the database on Digital Islam, women's religious authority, and the discursive reproduction of Islamist ideology in a post-organizational digital environment.²²

Beyond its empirical contribution, this study advances ongoing debates on Digital Islam by reconsidering women's religious authority as an ideological construct shaped through the interaction between Hadith interpretation, platform affordances, and digitally mediated religious communication.²³ Existing studies have largely examined women's religious authority either through the lens of Islamic feminism, institutional leadership, or conservative activism.²⁴ This article argues that these perspectives remain insufficient for explaining how women may simultaneously

function as religious authorities and ideological agents who legitimize conservative Islamist gender discourse in digital environments.²⁵ By integrating Critical Discourse Analysis with scholarship on Digital Islam, this study demonstrates that the reinterpretation of Hadith operates not only as a hermeneutical activity but also as a discursive mechanism for constructing authority, normalizing ideological commitments, and shaping public perceptions of gender.²⁶ Consequently, the article extends discussions of women's religious authority beyond questions of representation toward an analysis of how religious legitimacy itself is produced, circulated, and contested within Indonesia's contemporary digital Islamic sphere.²⁷

To investigate these issues, this study employs Norman Fairclough's Critical Discourse Analysis, which conceptualizes discourse as a social practice through which ideology, power, and knowledge are produced and legitimized. Fairclough's three-dimensional framework enables the analysis of the interplay between textual construction, discursive practice, and broader sociocultural contexts.²⁸ At the textual level, this study examines how Hadith are selectively interpreted, framed, and linguistically constructed to articulate women's religious authority and gender norms.²⁹ At the level

Fairclough, 'Discourse, Social Theory, and Social Research: The Discourse Ofwelfare Reform', *Journal of Sociolinguistics*, 4.2 (2000), pp. 163–95, doi:10.1111/1467-9481.00110; Brown; Duderija, Alak, and Hissong.

²⁰ Giorgi; Shahin; Ulfah.

²¹ Fairclough, 'Discourse and Text: Linguistic and Intertextual Analysis within Discourse Analysis'; Fairclough, 'Discourse, Social Theory, and Social Research: The Discourse Ofwelfare Reform'; Norman Fairclough, *Analysing Discourse: Textual Analysis for Social Research* (Routledge, 2003); Twana Nasih Ahmed and Karzan Aziz Mahmood, 'A Critical Discourse Analysis of ChatGPT's Role in Knowledge and Power Production', *Arab World English Journal*, 1.1 (2024), pp. 184–96, doi:10.24093/awej/ChatGPT.12.

²² Heidi Campbell; Abidin and others; Giorgi; Nisa, 'Muslims Enacting Identity: Gender Through Digital Media'.

²³ Heidi Campbell; Abidin and others; Campbell and Evolvi; Nisa, 'Muslim Women in Contemporary Indonesia: Online Conflicting Narratives behind the Women Ulama Congress'.

²⁴ Giorgi; Mir-Hosseini; Lukens-Bull.

²⁵ Ulfah; Firdausi.

²⁶ Fairclough, 'Discourse and Text: Linguistic and Intertextual Analysis within Discourse Analysis'; Fairclough, 'Discourse, Social Theory, and Social Research: The Discourse Ofwelfare Reform'; Fairclough, *Analysing Discourse: Textual Analysis for Social Research*; Brown; Adis Duderija, 'Gender', in *The Wiley Blackwell Concise Companion to the Hadith*, ed. by Daniel W Brown, 1st edn (Wiley, 2020), pp. 335–51
<<https://onlinelibrary.wiley.com/doi/10.1002/9781118638477.ch17>>.

²⁷ Giorgi; Heidi Campbell; Abidin and others; H M Mahfuzur Rahman and others, 'Islamic Feminism in Response to the Western Misogyny, and Women Rights in the Islamic Context', *Dirasat: Human and Social Sciences*, 52.5 (2025), p. 10056, doi:10.35516/Hum.2025.10056.

²⁸ Fairclough, 'Discourse and Text: Linguistic and Intertextual Analysis within Discourse Analysis'; Norman Fairclough, *Critical Discourse Analysis: The Critical Study of Language*, 2. ed., [N (Routledge, 2013); Nasih Ahmed and Aziz Mahmood.

²⁹ Brown; Fairclough, *Analysing Discourse: Textual Analysis for Social Research*; Adis Duderija, 'Gender', in *The Wiley Blackwell Concise Companion to the Hadith*, ed. by Daniel W Brown, 1st edn (Wiley, 2020), pp. 335–51,

of discursive practice, it analyzes how TikTok's platform affordances, including short-form video, audience interaction, and algorithmic circulation, facilitate the production and dissemination of religious narratives.³⁰ Finally, at the level of social practice, the analysis situates these discourses within the post-HTI ideological landscape in Indonesia, explaining how religious authority, gender ideology, and digital media interact in reproducing contemporary Islamist narratives.³¹ This analytical framework enables a systematic examination of the relationship between religious interpretation, digital communication, and ideological reproduction.³²

Article Content

Profile of the @SAYYIDAH_NISA Account

Sayyidah Khoirul Nisa, S.Sn, born in Surakarta in 1992, is a graduate of Universitas Gadjah Mada who earned two academic degrees in the field of Electronics and Instrumentation: an Associate Degree (A.Md) in 2013 with a GPA of 3.83 and a Bachelor of Science (S.Dn) in 2016 with a GPA of 3.65. Prior to her university education, she completed her vocational secondary schooling at SMK Negeri 2 Surakarta, specializing in Computer and Network Engineering (graduated in 2010), which equipped her with technical competencies that remain relatively uncommon among female Islamic preachers. Between 2017 and 2021, she was employed as a Procurement Officer at an Internet of Things start-up based in Bekasi, where she managed supply chains for sensor components and wireless communication modules. This professional experience provided her with advanced digital literacy and media management skills that later became integral to her

transition into digital Islamic preaching. Rather than representing a complete departure from her previous career, her engagement in digital da'wah reflects the adaptation of technological competencies to the production, dissemination, and mediation of contemporary Islamic knowledge across social media platforms. By integrating religious with technological expertise, hard digital preaching seeks to reconnect with contemporary audiences and reflects a hybrid form of religious communication attuned to the demands of the digital age.

In addition to her professional career in the technology sector, Nisa is actively involved in the technology sector, Nisa is actively involved in the *Institut Muslimah Negerawa* (IMuNe),³³ where she serves as a board member in Department I: Opinion and Media Laboratory, as the CO for Social Media and Audio Visual. In this capacity, she contributes to the institute's digital communication by coordinating the production and dissemination of religious, educational, and sociopolitical content across IMuNe's official digital platforms. The institute seeks to cultivate piety (*taqwa*) through research-based Islamic education, intellectual inquiry, media production, and advocacy-oriented public engagement. In pursuing these objectives, its institutional activities encompass media and digital da'wah, Islamic economics, geopolitical studies, and strategic advocacy concerning Palestine. Within this organizational framework, she participates in weekly book discussion sessions that function as a sustained and systematic forum for the collective engagement with classical Islamic texts. Her organizational role and sustained participation in IMuNe's intellectual activities provide an important institutional context for understanding

doi:10.1002/9781118638477.ch17; Tasbih Tasbih and others, 'Islamic Feminists' Rejection of the Textual Understanding of Misogynistic Hadiths for the Advancement of Gender Justice in Makassar, Indonesia', *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam*, 8.1 (2024), p. 196, doi:10.22373/sjhk.v8i1.19856.

³⁰ Heidi Campbell; Abidin and others; Campbell and Evolvi; Nisa, 'Muslim Women in Contemporary Indonesia: Online Conflicting Narratives behind the Women Ulama Congress'.

³¹ Norman Fairclough, *Language and Globalization*, 0 edn (Routledge, 2007) <<https://www.taylorfrancis.com/books/9781134369997>>.

³² Fairclough, 'Discourse and Text: Linguistic and Intertextual Analysis within Discourse Analysis'; Fairclough, *Language and Globalization*; Abidin and others; Ulfah.

³³ <<https://imune.id/>>, IMuNe, 2026 <<https://imune.id/>>.

the development of her digital religious authority and the ideological framework within which her online religious discourse is produced and disseminated.

Nisa's institutional engagement also extends to collaborative intellectual production. She contributed to the volume *Mengkritik Feminis (Critiquing Feminism)*, published by IMuNe press, which explores contemporary feminist thought from the perspective of Islamic teachings. Her contribution reflects active participation in the production and dissemination of Islamic knowledge beyond digital media, particularly issues concerning gender, family, and women's roles in society. This collaborative publication complements her organizational responsibilities and demonstrates that her religious authority is constructed not only through collective scholarly engagement within IMuNe.

Since June 2011, the X (formerly Twitter) account @sayyidah_nisa has functioned as an open and evolving discursive laboratory, comprising 4,453 posts, 438 organically acquired followers, and 281 curated accounts as of November 5, 2025. The account is structured around three principal thematic areas: Contemporary Women's *Fiqh*, the Epistemology of Gender in Classical Islamic Texts, and Islamic Ethics of Technology. On TikTok, her 60-second *tazkirah* (religious reminders), which integrates Qur'anic verses, authenticated (*sahih*) hadith, and Canva-based infographics, achieves an average completion rate of 42%. More comprehensive and in-depth discussions are subsequently migrated to her YouTube channel. *Rumah Tangga Bahagia* ("Happy Household") had accumulated approximately 1.2 million minutes of total viewing time by the third quarter of 2025. Notably, this digital ecosystem demonstrates an average organic growth rate of 12.4% per quarter, achieved without paid advertising or promotional services. Methodologically, her digital communication

consistently prioritizes scriptural evidence from the Qur'an and Hadith before contextualizing these sources in relation to contemporary social issues and everyday experiences. Linguistically, she employs standardized Indonesian enriched with an authentic and accessible Ngayogyakarta dialect, strategically oriented toward Javanese millennial Muslim Women. In parallel with her digital advocacy, she is currently authoring an academic monograph entitled *Aurat Algorithm: Women's Privacy in the Big Data Era*, scheduled for publication by the UGM Islamic Studies in 2026. Additionally, she serves as a regular speaker at the UIN Sunan Kalijaga Postgraduate Gender Studies Forum and as a resource person for the *Islamic Digital Ethics* at the Department of Electrical Engineering, Institut Teknologi Sepuluh Nopember (ITS).

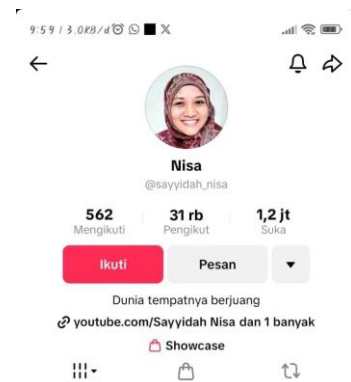


Figure 1. Account Profile @sayyidah_nisa

Source: Author's documentation of the @sayyidah_nisa account.³⁴

The TikTok account @sayyidah_nisa is managed by Muslim content creator Nisa, who is recognized for her reflective, religiously grounded communication style. The brief biographical statement displayed on the profile, "The world is her battlefield," articulates a philosophical worldview that frames worldly life as a space of trial and spiritual struggle, particularly in matters of faith and moral perseverance. The profile further provides a direct link to the YouTube channel *Sayyidah Nisa*, which serves as the primary platform

³⁴ Nisa (@sayyidah_nisa), *TikTok*, 2026
<[https://\[fdbd:dc53:5:217::16\]/@sayyidah_nisa?_r=1&_t=ZS-98W21NTG9DQ](https://[fdbd:dc53:5:217::16]/@sayyidah_nisa?_r=1&_t=ZS-98W21NTG9DQ)>.

for long-form video production and a collaborative space for other creators engaged in Islamic preaching (*da'wah*) and religious education. As of the observed period, the account has approximately 31,000 followers, the majority of whom are based in Indonesia, with notably high engagement levels among Muslim women (*Muslimah*) audiences. Nisa follows approximately 561 accounts, predominantly associated with Islamic education, motivational content, and prominent religious figures. Cumulatively, the account has garnered around 1.2 million likes across all posted content, indicating a stable and loyal audience base despite individual posts not consistently going viral. Visually, the profile photograph depicts a woman wearing a maroon hijab with an ethnic batik-like motif, smiling gently against a plain white background. This visual presentation conveys an aesthetic of elegance and simplicity, symbolically representing the persona of a contemporary Muslim woman, estimated to be in the 25-35 age range, whose hijab style remains conservative while maintaining a refined, modern appearance.

Digital Islamic Narrative Content and the Deconstruction of Gendered Power in Hadith Discourse

In one of Sayyidah Nisa's viral TikTok videos, published on August 15, 2023, which garnered approximately 54,000 likes, she articulates an in-depth interpretation of gender equality within Islamic theology. The video emphasizes that men and women possess equal ontological status before Allah as servants (*'abd*), who are equally bound by the obligations of worship and obedience. Within the 60-second duration, Sayyidah Nisa underscores that Islam does not recognize an inherent spiritual hierarchy based on gender; rather, piety (*taqwa*) constitutes the sole basis of moral and spiritual distinction. This theological premise establishes the foundation for

equal accountability in religious practice, whereby both men and women are to be judged exclusively on the basis of their respective deeds, independent of gender. Such an understanding delineates the Islamic conception of equality from secular feminist paradigms, which often frame gender equality primarily through sociopolitical or rights-based discourses.

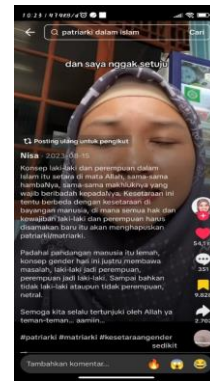


Figure 2. Post on the @sayyidah_nisa account
Source: Screenshot from @sayyidah_nisa's TikTok account.³⁵

The TikTok video content produced by @sayyidah_nisa, which cites the hadith stating that “women are the twin sisters of men,” “contributes substantively to a nuanced articulation of Islamic gender equality. The narrative underscores that such ontological equality is firmly anchored in the principles of divine justice (*'adl ilāhī*) and the inherent nature of human creation (*fiṭrah*). In her exposition, Nisa explicitly differentiates this theological framework from secular modern gender narratives that advocate for absolute sameness in domestic roles, familial leadership, and economic responsibilities, approaches that, within an Islamic epistemological perspective, risk destabilizing both patriarchal and matriarchal structures understood as foundational to social and cosmic equilibrium. The discussion draws extensively on Taqiyuddin an-Nabhani's *Niẓām al-Ijtimā' fī al-Islām* (*The System of Social Interaction in Islam*), particularly the chapter addressing the respective positions of men and women. In this

³⁵ 'Nisa di TikTok', *TikTok*, 2026
 <https://www.tiktok.com/@sayyidah_nisa/video/7267442701648334085?_r=1&_t=ZS-98W26kPaqXN>.

work, *al-niẓām al-ijtimaʿī* is conceptualized as a deliberate and wise system governing social interaction, designed to preserve honor, prevent slander, and sustain functional harmony between genders through normative principles such as the prohibition of unrestricted *ikhtilāṭ* (free mixing) and *khalwah* (seclusion between unrelated members of the opposite sex). Within this framework, women are primarily positioned as mothers and dignified caretakers of the household, moral accountability, and piety. Such a formulation reflects an Islamic model of gender relations that seeks to maintain the dignity and integrity of both sexes in accordance with the divinely ordained order of creation.

The primary hadith reference underpinning this content is presented as follows:

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا حَمَّادُ بْنُ خَالِدٍ الْحِطَّاطُ، حَدَّثَنَا عَبْدُ اللَّهِ الْعُمَرِيُّ، عَنْ عَبْدِ اللَّهِ، عَنْ الْقَاسِمِ، عَنْ عَائِشَةَ، قَالَتْ: سُئِلَ رَسُولُ اللَّهِ عَنِ الرَّجُلِ يَجِدُ الْبَلَلَ وَلَا يَذْكُرُ احْتِلَامًا، قَالَ: يَغْتَسِلُ، وَعَنِ الرَّجُلِ يَرَى أَنَّهُ قَدْ احْتَلَمَ وَلَا يَجِدُ الْبَلَلَ، قَالَ: لَا غُسْلَ عَلَيْهِ، فَقَالَتْ أُمُّ سُلَيْمٍ: الْمَرْأَةُ تَرَى ذَلِكَ، أَعْلَيْهَا غُسْلٌ؟ قَالَ: نَعَمْ، إِنَّمَا الْبَسَاءُ شَقَائِقُ الرِّجَالِ.

Qutaybah ibn Saʿīd reported to us, Hammad ibn Khālid al-Khayyāṭ reported to us, ʿAbdullāh al-ʿUmarī reports to us, from ʿUbaydullāh, from al-Qāsim, from ʿĀʾishah (may Allah be pleased with her), who stated that the Messenger of Allah (peace and blessings be upon him) was asked about a person who experienced a sensation of wetness but did not recall having a nocturnal emission. He replied, “He is required to perform ritual purification.” He was then asked about a person who believed he had experienced a nocturnal emission but did not find any wetness, to which he responded, “He is not required to perform ritual purification.” Umm Sulaym subsequently inquired, “What about a woman who experiences the same condition? Does she also need to perform ritual purification?” The Prophet (peace and blessings be upon him) replied, “Yes, women are the counterparts of men.” This narration is reported by Abū Dāwūd.

In her visual and narrative exposition, Nisa foregrounds the key prophetic phrase “*innamā al-nisāʾ shaqāʾiq al-rijāl*” (“women are the counterparts

of men”) as an epistemological proposition affirming legal equality within the framework of Islamic law (*Shariʿah*). She elucidates that the obligation to perform *ghusl* as a consequence of *iḥtilām* applies identically to both men and women when physical evidence of *balal* (semen) is present, even in the absence of recollection of a nocturnal dream, and that such an obligation does not apply when there is merely recollection without physical discharge. This hadith thus functions as normative textual evidence that Islamic conceptions of gender justice are distributive in character, grounded in human nature (*al-ʿadālah al-tawẓiʿiyyah ʿalā al-fiṭrah*), rather than predicated on an absolutist model of equality that risks destabilizing established social order. Through this interpretive strategy, the narrative systematically deconstructs the patriarchal configuration of power by invoking the legitimacy of the primary scriptural source, while simultaneously advancing inclusive hermeneutical alternatives within the contemporary digital religious sphere.

The primary objective of this video is to address and rectify prevailing misconceptions among young Indonesian Muslims who are increasingly exposed to global cultural and ideological currents. Within this context, Nisa articulates a defense of Islamic patriarchy as a manifestation of *rahmatan lil ʿālamīn* (mercy to all creation), framing it not as oppression but as a divinely ordained structure intended to sustain moral and social harmony. She critiques contemporary gender paradigms as inherently fragile, arguing that they generate forms of identity disorientation, such as blurring distinctions between men and women or promoting gender neutrality, which she positions as incongruent with the normative principles of Islamic law (*Shariʿah*). At an implicit level, the content functions as a pedagogical intervention that encourages audiences to re-engage with authoritative *fiqh* traditions, rejects what is portrayed as the corrosive influence of radical feminism and Western liberalism on familial and supplication,

“My we always turn to Allah, friends... *āmin*.” This closing prayer operates as an affective device that reinforces emotional resonance and relational intimacy between the creator and her audience

Norman Fairclough’s Critical Discourse Analysis of Digital Islamic Narratives and the Deconstruction of Gendered Power in Hadith on the @sayyidah_nisa Account

The research corpus was established through a systematic mapping of all gender-related videos uploaded to the TikTok and Instagram accounts of @sayyidah_nisa during the selected observation period. The mapping revealed that her gender discourse draws upon both Qur’anic verses and hadith. For example, an earlier TikTok video discussing whether patriarchy or matriarchy is preferable refers to Q. 9:7, although the verse is employed to frame gender relations rather than to endorse the superiority of either social system. Since this study focuses specifically on gender discourse constructed through hadith interpretation, content primarily based on Qur’anic exegesis was excluded from the analytical corpus and is considered only as contextual evidence of her broader digital religious discourse.

Having established the analytical corpus, this study employs Norman Fairclough’s Critical Discourse Analysis (CDA) as its primary analytical framework to examine how hadith are discursively constructed within contemporary digital Islamic preaching. CDA is particularly suitable because it enables analysis of the relationships among language, religious authority, ideology, and gendered power relations. By conceptualizing discourse as a form of social practice, Fairclough’s three-dimensional model situates hadith discourse within the broader socio-cultural contexts in which it is produced, circulated, and interpreted. Within the scope of this study, which examines digital Islamic narratives and the deconstruction of gendered power as articulated through hadith on the @sayyidah_nisa account, Norman

Fairclough’s Critical Discourse Analysis (CDA) is employed as the primary conceptual and methodological framework. This approach is selected for its analytical capacity to elucidate the complex interrelations between language, ideology, and power within contemporary digital religious discourse. Through CDA, religious texts and *da’wah* narratives circulating on social media are understood not merely as representations of Islamic teachings, but as ideological sites in which processes of meaning negotiation, resistance, and the reproduction of gendered power relations actively occur. Fairclough’s three-dimensional model of Critical Discourse Analysis is widely recognized for its conceptual rigor and systematic structure, rendering it a particularly effective foundation for scholars seeking to enhance their critical sensitivity and analytical competence in discourse studies. This framework has been extensively applied across a range of critical research domains, most notably in education, public policy, and media studies. Fairclough conceptualizes discourse as a form of social practice and emphasizes three interrelated analytical dimensions: textual analysis, discursive practice, and social practice, each of which contributes to understanding how language operates to sustain, legitimize, or contest existing power structures in society.³⁶

Fairclough thus foregrounds three core, interrelated dimensions of discourse:

1. Textual Analysis

Within the framework of *Critical Discourse Analysis* (CDA), textual analysis is the primary object of inquiry and encompasses spoken and written texts, as well as combinations of both.³⁷ This analytical dimension is concerned with the systematic interpretation of linguistic features embedded in discourse, with particular attention to lexical choice, rhetorical strategies, grammatical structures, and patterns of cohesion that connect and organize meanings throughout the narrative. Textual analysis seeks to uncover how specific

³⁶ Fairclough, ‘Discourse and Text: Linguistic and Intertextual Analysis within Discourse Analysis’.

³⁷ Fairclough, *Language and Globalization*.

configurations function to construct, legitimize, or challenge particular interpretations and power relations within a given text.³⁸

The following table presents the operationalization of Critical Discourse Analysis at the level of textual analysis:

Table 1. Stage of Textual Analysis.

Textual Elements	Description	Analysis (Based on Fairclough's Framework)
Language Style	A ±60-second video delivered as a reflective monologue employing an informal style characteristic of digital <i>tazkirah</i> . The discourse combines Javanese Indonesian vernacular with academic terminology such as “patriarchy” and “gender equality”. Vocal intonation fluctuates, adopting a firm tone when rejecting patriarchal interpretations and a softer tone when emphasizing values associated with human nature (<i>fitrah</i>).	This linguistic style produces discursive hybridity that bridges traditional <i>da'wah</i> language with contemporary feminist rhetoric. The use of a familiar register enhances the accessibility of the ideological message for younger audiences. In Faircloughian terms, this reflects an effort to rearticulate power relations through popular language, enabling a challenge to patriarchal hegemony while remaining firmly situated within a religious framework.
Pattern of Repetition	The phrase “equal in the eyes of god” is repeated three times throughout the video, while the term <i>fitrah</i> appears both in the middle and at the conclusion of the narration.	Repetition functions as a hegemonic rhetorical strategy that reinforces the central claim that equality derives from divine revelation rather than human construction.

		Within the Critical Discourse Analysis framework, this repetitive pattern contributes to the process of discursive naturalization, rendering the progressive Islamic interpretation of gender relations as self-evident and theologically authentic.
Diction (Word Choice)	The lexical choices integrate ideological terms such as “patriarchy,” “gender equality,” and <i>fitrah</i> with spiritual expressions including “equal in the eyes of Allah,” “ <i>Shari'ah</i> ,” and “collective prayer.” The casual culture with Islamic teachings.	This lexical configuration indicates an intertextual ideological strategy whereby elements of Western feminist discourse are selectively absorbed and recontextualized within an Islamic epistemic framework. The conjunction “because” establishes causal cohesion and moral rationalization, emphasizing that gender inequality is rooted in cultural practices rather than religious doctrine. This illustrates the reformulation of ideology through a synthesis of religious and critical vocabularies.
Hadith Quotation	Incorporates a hadith concerning human nature.	The hadith functions as an authorizing discourse that legitimizes the

³⁸ Fairclough, *Analysing Discourse: Textual Analysis for Social Research*.

		argumentative strategy by grounding it in sacred textual sources. From Fairclough's perspective, this represents vertical intertextuality, wherein religious texts are mobilized to assert interpretive authority and to contest patriarchal readings. The inclusion of hadith further reinforces the moral claim that equality is a divinely sanctioned value rather than a secular construct.
Text Structure and Cohesion	The narrative progresses from an introductory statement to a concise explanation, followed by a visualization of everyday experience (e.e, supermarket aisles), and concludes with the collective prayer "aamiin bareng yuk" ("let us say amen together"). Cohesion is maintained through conjunctions such as "because," "so," and "but."	This structured coherence reflects a dialogical and argumentative flow typical of digital preaching discourse. Strong cohesion indicates the author's communicative awareness of a millennial audience that values clarity, relatability, and relevance. From a Critical Discourse Analysis standpoint, this structure signals a shift from conventional religious language practices toward participatory social practices within digital spaces.

Source: Author's analysis based on Fairclough's Critical Discourse Analysis.

Within Norman Fairclough's framework of textual analysis, Sayyidah Nisa's TikTok video integrates oral narration with static visual elements, thereby constituting a primary site for

examining language as an ideological instrument in digital religious discourse. This *da'wah* text constructs a discourse of gender equality through reflective, inclusive, and strategically accessible linguistic practices. The use of an informal speech register, the patterned repetition of religious expressions such as "equal in the eyes of Allah," and the deliberate incorporation of Qur'anic verses and hadith collectively indicate an ideological endeavor to reinterpret Islamic values in alignment with normative principles of justice and equality. Furthermore, the coherent and communicative narrative organization reflects a dialogical mode of digital preaching that is responsive to the expectations and interpretative capacities of a younger audience. Consequently, the central message of this content is that Islam fundamentally upholds the principles of equality and justice between men and women. Gender inequality is thus framed not as a product of religious doctrine, but as an outcome of culturally constructed patriarchal systems. From this perspective, equality is conceptualized as an intrinsic aspect of human nature (*fitrah*) and a divinely grounded value that must be continuously affirmed and enacted within social life.

2. Discursive Practice

In Norman Fairclough's Critical Discourse Analysis, discursive practice refers to the examination of the processes through which a text is produced, distributed, and consumed within a particular social context. This analytical dimension addresses how texts are created, the normative rules governing language use, the mechanisms by which texts are circulated, and the ways in which texts are interpreted and by whom. At the level of discursive practice, analysis extends beyond the textual surface to investigate the historical conditions and institutional practices of the media through which the discourse is presented. Within this framework, situational context, shaped by temporal and spatial conditions and intertextuality, is regarded as central to interpretation, as it illuminates how meanings are shaped by prior

texts, prevailing discourse, and the sociocultural environment in which the text is embedded.³⁹

At the level of discursive practice, Fairclough's framework directs analytical attention to how TikTok videos are produced, distributed, and consumed within a dynamic digital media ecosystem. From a production-oriented perspective, these religious videos emerge from the rapid, adaptive, and highly responsive conditions characteristic of contemporary digital platforms. The video under analysis was produced by Sayyidah Nisa, a digital *da'wah* content creator actively engaged on TikTok, a platform that privileges short-form, concise, and potentially viral audiovisual content. The production process adopts a minimalist format, a 60-second reflective monologue recorded within a domestic setting, consistent with the conventions of the digital *tazkirah* genre. Linguistic and visual elements are deliberately configured to capture the attention of younger audiences, as reflected in the use of an informal speech register, contemporary religious lexicon, and the strategic deployment of hashtags such as #patriarchy, #IslamIsEquality, and #FitrahPerempuan. Within a broader social context, this mode of production signifies a reconfiguration of religious authority, wherein *da'wah* discourse is no longer monopolized by traditional religious institutions or formally credentialed scholars, but is increasingly generated by individual actors who adopt reflective, dialogical, and participatory communicative strategies. Consequently, the production of this video constitutes not merely a technical or aesthetic endeavor, but an ideological practice that leverages digital space to reclaim and renegotiate Islamic narratives in opposition to patriarchal forms of domination.

With respect to distribution, the video circulated organically through TikTok's algorithm infrastructure, which prioritizes emotionally resonant, inspirational, and highly shareable content. The strategic use of hashtags, combined

with a personalized delivery, enabled the video to effectively reach urban Javanese Muslim women, who have been the primary audience segment of the Sayyidah Nisa channel since 2022. The distribution of the content was not confined to TikTok alone but was also integrated across platforms, including X (formerly Twitter) and YouTube, thereby forming a cross-platform digital *da'wah* network that amplified the message's reach and visibility. The elevated level of audience interaction reflected in approximately 70 percent supportive comments and 30 percent critical responses indicates that the discourse is actively consumed through dialogical and intertextual engagement rather than passively received. Moreover, the temporal context of the video's release, which occurred during the evening hours in the post-pandemic period when gender related issues were the subject of intensified public debate, adds an additional layer of meaning. This timing situates the video as a social response to heightened global gender consciousness, exemplified by movements such as #MeToo. Accordingly, the analysis of distribution demonstrates that the video functions not merely as religious content, but as a discursive intervention that contributes to the formation of a new communicative space on social media. Within this space, religious messages are circulated, contested, and reinterpreted through participatory practices by the digital community.

To examine how messages of gender equality within Islam are perceived and interpreted by audiences, it is essential to analyze discourse consumption practices within the digital sphere. This analytical stage concentrates on the ways in which text, specifically, Sayyidah Nisa's *da'wah* videos are received, interpreted, and responded to by audiences through comments, expressions of approval (likes), and other participatory forms of engagement. The analysis of consumption practices is particularly significant, as it enables researchers to assess the extent to which the

³⁹ Fairclough, 'Discourse and Text: Linguistic and Intertextual Analysis within Discourse Analysis'.

discourse of equality operates not merely as a normative or declarative framework, but is actively negotiated and enacted within the interpretive spaces of social media. Accordingly, the following table presents audience comments and their analysis, illustrating the dynamics of reception surrounding Sayyidah Nisa's discourse on gender equality, as well as the processes of meaning negotiation that emerge within the millennial Muslim digital community.

Table 2. Audience Discourse and Reception Practices.

Account Name and Comment Content	Form of Discourse Consumption	Brief Analysis (Consumption Practices)
@Viandik: "The explanation is easy to understand, not complicated, to the point, and substantial. <i>Masyaallah</i> ."	Educational appreciation.	This comment reflects positive consumption of discourse as a form of accessible and enlightening religious knowledge.
@jiyaa: " <i>Masyaallah</i> , the explanation is awesome. By the way, any book recommendations on this topic?"	Active consumption seeks an additional source.	This response demonstrates active audience engagement through the pursuit of further learning and authoritative references, indicating an extension of discourse consumption beyond the platform.
@rahmaniar063: " <i>Masyaallah</i> , that's an amazing explanation, sis."	Affective consumption	The discourse is consumed affectively, reinforcing emotional resonance and strengthening the relational bond between content

		creator and audience.
@ratuakut: “This is all knowledge, <i>Masyaallah</i> .”	Passive appreciation	The audience expresses admiration and acceptance without advancing further argumentation or critical engagement.
@snowpinkeu: “Gender equality is the condition of equality between men and women in obtaining rights and opportunities as human beings.”	Rational understanding	The audience reproduces an academic definition of gender equality, reflecting discourse consumption grounded in social awareness and conceptual reasoning.
@kanebo_kering : “I disagree with gender equality because gender is differentiated to divide human roles on earth as caliphs.” 🙏	Ideological rejection	This response rejects the notion of equality by framing gender differentiation as divinely ordained, illustrating a normative patriarchal mode of discourse consumption.
@antireligiuspal su: “Why do you only take the good rights and opportunities?. Why not become a laborer?. Women are subordinate to men.”	Sarcastic rejection	The discourse is consumed in a resistant and openly misogynistic manner, with religious narratives misappropriated to justify subordination.
@Maru: “The reality is that women are still	Ideological criticism	This comment represents feminist

disadvantaged in many Islamic laws, such as polygamy and inheritance.”		theological critique, rejecting patriarchal interpretations embedded in Islamic legal discourse.	@Greed: “Most people think fairness is 50:50, but fairness is according to need.”	Interpretation of justice values	The discourse is consumed by emphasizing distributive justice rather than numerical equality, reflecting moral reinterpretation grounded in Islamic ethics.
@anakbaik: “Neither patriarchy nor feminism, preferring Allah’s rules over human ones.”	Doctrinal consumption	The audience frames the discourse as purely religious legitimacy, rejecting both patriarchal and secular feminist paradigms.	@empres: “I totally agree, there may still be misconceptions about the words' equal' and ‘the same.’”	Conceptual dialogue	This response reflects discursive engagement through clarification and negotiation of meaning, indicating active interpretative participation.
@iremia: “I hate patriarchy but agree with matriarchy. My environment is very patriarchal.”	Reflective consumption	The audience articulates personal experience, revealing a partial reflection that remains situated within a patriarchy/matriarchy dichotomy.	@n_Mahmudah: “What you explained is the concept of reciprocity (<i>mubādalāh</i>). Equal means according to proportion.”	Theological interpretation	The audience interprets equality through the contemporary Islamic framework of <i>mubādalāh</i> , demonstrating discourse consumption within progressive Islamic hermeneutics.
@Fathurrahan: “Gender equality cannot be fully achieved because men and women each have important roles.”	Moderate interpretation	Discourse consumption occurs within a framework of harmony and role differentiation, aligning equality with Islamic tradition.	Source: Author’s analysis.		
@jihan Explore: “I prefer to call it gender justice 😊.”	Conceptual reframing	The audience rearticulates the concept using terminology perceived as more compatible with Islamic discourse, reflecting adaptive meaning-making.	At the level of discourse consumption, TikTok audiences function not as passive recipients but as active interpretative agents who continuously negotiate the meanings of Islamic gender equality discourse. Drawing on the analyzed comment data, patterns of consumption reveal a spectrum of responses, including affirmative acceptance, reflective critique, and participatory dialogue between content creators and audiences. A significant proportion of		

audience responses emphasize that equality should not be conflated with sameness, but rather understood as a balanced arrangement grounded in human nature (*fiṭrah*) and the normative principles of Islamic justice. Conversely, other responses foreground the persistence of patriarchal social realities and critically interrogate the practical implementation of such ideals. This interactive dynamic illustrates an ongoing process of meaning negotiation and the horizontal redistribution of religious authority, in which traditional religious scholars no longer monopolize interpretative legitimacy but instead co-produce it through collaborative digital discourse. Consequently, the consumption of gender equality discourse within digital *da'wah* spaces extends beyond ideological reception, signaling a broader transformation of religious communication into a dialogical social and epistemic arena. Within this arena, Islamic teachings are reinterpreted in context to advance greater inclusivity and justice for women.

3. *Sosial Practice*

This stage of analysis conceptualizes discourse as a form of social practice, with particular emphasis on the ideological effects and hegemonic processes embedded in it. Social practice analysis examines the broader social contexts in which texts are produced to assess discourse in relation to its original historical and situational conditions. Rather than focusing solely on linguistic form, this level of analysis concerns how language operates within wider configurations of power and ideology. The social context under consideration encompasses networked practices that emerge from intersecting historical, political, organizational, economic, and sociocultural environments. At the level of social practice, these contextual forces shape not only how texts are produced and received, but also their thematic content and representational strategies.⁴⁰ Furthermore, the contexts in which discourse is circulated, reiterated, or rearticulated provide

critical insight into the formation of new discursive orders, as well as ongoing struggles over the definition of social norms and the negotiation, management, and resistance of dominant power regimes.⁴¹

From the perspective of Fairclough's (1995, 2010) sociocultural practice dimension, the TikTok-based *da'wah* content produced by Sayyidah Nisa may be understood as a form of transformative social practice. This practice systematically contests patriarchal capitalist hegemony in post-2020 Indonesia by mobilizing the affordances of digital platforms to reconstruct Muslim women's identities as moral and intellectual agents endowed with interpretative authority. Within this framework, *da'wah* is reconfigured from a mode of doctrinal transmission into a site of ideological and counter-hegemonic engagement. It actively resists the dual processes through which women are positioned as sources of inexpensive labor and passive consumers within neoliberal capitalist structures, while simultaneously challenging their marginalization within transitional Islamic discursive formations.

These dynamics of social practice are summarized in the following table.

Table 3. Social Practices in Norman Fairclough's Critical Discourse Analysis.

Aspects of Social Practice	Manifestation in Sayyidah Nisa' Content	Ideological and Structural Implications	Relationship to Power and Hegemony
Socio-Economic Context	Articulation of post-2020 crises, including women's double workload and gender inequality intensified	Exposes the gendered consequences of capitalist patriarchy on women's social and	Challenges economic hegemony that positions women primarily as sources of cheap labor and commodifi

⁴⁰ Fairclough, *Analysing Discourse: Textual Analysis for Social Research*.

⁴¹ Fairclough, 'Discourse, Social Theory, and Social Research: The Discourse Ofwelfare Reform'.

	by capitalist structures.	economic positions.	ed consumers.
Construction of Gender Identity in Islam	Representation of women as moral and intellectual agents rather than merely domestic subjects.	Reconfiguration of traditional side course by framing women not as a “burden,” but as holders of interpretative and ethical authority.	Operates as a counter-hegemony by reclaiming religious authority from male-dominated and patriarchal structures.
Religious Legitimacy for Structural Equality	The phrase “aqual in the eyes of gos” functions as a normative basis for inheritance rights, public participation, and domestic equity.	Translate spiritual discourse into social intervention, moving from textual justification to structural implications.	Mobilizes Islamic principles as a form of political and moral legitimacy against gender discrimination.
Restructuring Religious Authority in The Digital Sphere	TikTok functions as a <i>da'wah</i> space in which Muslim women emerge as producers of Islamic discourse.	Democratize religious interpretation by shifting authority from institutional pulpits to mobile digital platforms.	Resituates the locus of religious power from traditional institutions to female digital influencers.
Collective and Participatory Social Practices	Engagement through collective prayer, interactive comment sections, and audience participation	Reframes <i>da'wah</i> as an interactive process rather than a unidirectional	Fosters digital gender solidarity and disrupts patriarchal isolation through participatory

	on meaning-making.	in transmission.	y community formation.
Counter Hegemony (Gramscian Perspective)	Rejection of secular and neoliberal representations of women as consumers or aesthetic objects.	Constructs empowered Muslim women as moral, intellectual, and political subjects.	Reclaims representational space from capitalist media to establish an alternative Islamic-based hegemonic framework.
Negotiation of Identity and Gender Solidarity	<i>Da'wah</i> operates as a discursive space for negotiating egalitarian Islamic identity.	Articulates Muslim women's identity as simultaneously religiously grounded and publicly empowered.	Cultivates a solidaristic community resisting double marginalization based on gender and religion.
Ideological Function of Digital Da'wah	<i>Da'wah</i> transcends doctrinal dissemination to function as an arena of ideological contestation.	Positions contemporary Islam as a moral alternative to structural inequality.	Recasts religion as an instrument of social transformation rather than ideological pacification.

Source: Author's analysis.

Drawing on the social practice matrix presented above, Sayyidah Nisa's TikTok video can be conceptualized as a form of transformative social practice situated at the third level of Norman Fairclough's (1995, 2010) Critical Discourse Analytical framework, in which religious discourse, gender ideology, and relations of power converge within Indonesia's contemporary digital landscape. Within this configuration, digital *da'wah* operates as a social action that simultaneously reflects, negotiates, and contests the post-2020 capitalist patriarchal ideological formation that sustains women's

double burden and structural gender inequality. This contestation is articulated through the construction of Islamic gender equality that repositions Muslim women as moral intellectual agents endowed with interpretive authority, the invocation of religious legitimacy specifically the principle of being “equal in the eyes of Allah” as a normative foundation for structural equality in domains such as inheritance rights, domestic responsibilities, and public participation, the reconfiguration of religious authority within digital platforms, and the emergence of collective and participatory practices through shared prayer and dialogical engagement in comment sections. Collectively, these practices facilitate the production of gender solidarity and the ongoing reproduction of egalitarian meanings within the digital *da'wah* sphere.

Women's Religious Authority in TikTok *Da'wah* @sayyidah_nisa

The findings reveal that the religious authority performed by @sayyidah_nisa extends beyond the dissemination of Islamic teachings and functions as a discursive mechanism for reproducing ideological meanings within Indonesia's contemporary digital Islamic sphere.⁴² Rather than deriving exclusively from formal scholarly credentials or institutional affiliation, the account constructs religious legitimacy through the strategic reinterpretation of Hadith, persuasive digital storytelling, and sustained audience engagement on TikTok.⁴³ This finding supports

the view that religious authority in Digital Islam is increasingly shaped by platform-mediated communication, with algorithmic circulation integral to the production of religious influence.⁴⁴ However, unlike studies that primarily associate women's digital religious authority with emancipatory or feminist reinterpretations of Islam,⁴⁵ this study demonstrates that female religious authority may equally function as a vehicle for articulating and legitimizing conservative Islamist gender ideology through digitally mediated interpretations of Hadith.⁴⁶

Rather than functioning solely as normative religious guidance, Hadith within @sayyidah_nisa's digital *da'wah* operates as a discursive resource through which religious authority and gender ideology are simultaneously constructed.⁴⁷ The account consistently employs selective textual interpretation to frame women's roles, responsibilities, and public participation as integral components of an Islamic moral order grounded in divine revelation.⁴⁸ In doing so, Hadith are presented not merely as theological references but as authoritative narratives that legitimize a particular understanding of family, social responsibility, and complementary gender relations.⁴⁹ This pattern reflects what Fairclough (1995) conceptualizes as the ideological function of discourse, whereby textual interpretation contributes to the production and normalization of specific social realities.⁵⁰ Rather than encouraging open hermeneutical contestation, the discourse privileges particular readings of Hadith

⁴² Norman Fairclough, 'Critical Discourse Analysis and Critical Policy Studies', *Critical Policy Studies*, 7.2 (2013), pp. 177–97, doi:10.1080/19460171.2013.798239; Abidin and others; Nisa, 'Muslims Enacting Identity: Gender Through Digital Media'.

⁴³ Abidin and others; Campbell and Evolvi; Brown.

⁴⁴ Heidi Campbell; Abidin and others; Campbell and Evolvi.

⁴⁵ Margaret Wetherell, Simeon Yates, and Stephanie C N - H61 .W84 2001 Taylor, *Discourse Theory and Practice: A Reader* (SAGE, 2001); Nina Nurmila, 'The Influence of Global Muslim Feminism on Indonesian Muslim Feminist Discourse', *Al-Jami'ah: Journal of Islamic Studies*, 49.1 (2011), pp. 33–64, doi:10.14421/ajis.2011.491.33-64; Wadud; Shahin.

⁴⁶ Ulfah; Firdausi; Duderija, Alak, and Hissong.

⁴⁷ Fairclough, 'Discourse, Social Theory, and Social Research: The Discourse Ofwelfare Reform'; Brown; Abidin and others.

⁴⁸ Duderija, Alak, and Hissong; Laury Silvers, *Kecia Ali: Sexual Ethics and Islam: Feminist Reflections on Qur'an, Hadith, and Jurisprudence* (JSTOR, 2008); Ulfah.

⁴⁹ Brown; Duderija, 'Gender'; Duderija, Alak, and Hissong.

⁵⁰ Fairclough, 'Discourse, Social Theory, and Social Research: The Discourse Ofwelfare Reform'; Fairclough, 'Discourse and Text: Linguistic and Intertextual Analysis within Discourse Analysis'; Nasih Ahmed and Aziz Mahmood.

that reinforce a coherent religious worldview, allowing textual authority to operate simultaneously as theological justification and ideological persuasion within Indonesia's contemporary digital Islamic environment.⁵¹

A closer examination of the discourse further indicates that the authority constructed by @sayyidah_nisa is embedded within a broader ideological orientation that closely resembles narratives historically associated with Muslimah Hizbut Tahrir Indonesia (MHTI).⁵² Rather than emphasizing gender equality as promoted by Islamic feminist hermeneutics, the account consistently frames women as morally authoritative actors whose public legitimacy remains inseparable from divinely prescribed complementary gender roles, family-centered social ethics, and comprehensive adherence to Islamic law.⁵³ Such discursive patterns correspond with previous studies showing that MHTI rejects feminism as a Western ideological construct while promoting gender complementarity as an immutable component of the Islamic social order.⁵⁴ From a Critical Discourse Analysis perspective, this demonstrates that women's religious authority does not necessarily function as an emancipatory project but may also operate as a vehicle through which conservative Islamist ideology is normalized, reproduced, and

legitimized within digitally mediated religious communication.⁵⁵

The effectiveness of this ideological reproduction cannot be explained solely through textual interpretation but must also be understood in terms of the interaction between religious discourse and digital technology.⁵⁶ From the perspective of the *Religious Social Shaping of Technology* (RSST), TikTok functions not merely as a communication platform but as an active environment that shapes how religious authority is constructed, circulated, and recognized.⁵⁷ The platform's short video format, algorithmic recommendation system, and participatory features enable concise religious messages, emotionally engaging narratives, and repeated textual references to circulate far beyond conventional religious communities.⁵⁸ Consequently, authority is increasingly reinforced through digital visibility, audience interaction, and algorithmic amplification rather than through institutional religious credentials alone.⁵⁹ In this context, technology does not determine religious ideology; rather, it mediates and strengthens the dissemination of particular ideological narratives by expanding their accessibility, emotional resonance, and interpretive legitimacy within Indonesia's contemporary digital Islamic sphere.⁶⁰

⁵¹ Fairclough, 'Discourse and Text: Linguistic and Intertextual Analysis within Discourse Analysis'; Abidin and others; Heidi Campbell; Nisa, 'Muslims Enacting Identity: Gender Through Digital Media'.

⁵² Ulfah; Firdausi; Suhartini Suhartini and Achmad Satori Ismail, 'Critical Study on the Da'wah Movement of the Muslimah of Hizb Ut-Tahrir Indonesia in Establishing an Islamic Society In Indonesia', *Al-Risalah*, 15.1 (2024), pp. 399–422, doi:10.34005/alrisalah.v15i1.3564.

⁵³ Haleh Afshar, Rob Aitken, and Myfanwy Franks, 'Feminisms, Islamophobia and Identities', *Political Studies*, 53.2 (2005), pp. 262–83, doi:10.1111/j.1467-9248.2005.00528.x; Wadud; Mir-Hosseini; Duderija, 'Gender'; Nurmila; Tasbih and others; Duderija, Alak, and Hissong.

⁵⁴ Ulfah; Firdausi.

⁵⁵ Fairclough, 'Discourse and Text: Linguistic and Intertextual Analysis within Discourse Analysis'; Fairclough, 'Discourse, Social Theory, and Social Research: The Discourse Ofwelfare Reform'; Heidi Campbell; Abidin and others.

⁵⁶ Heidi A Campbell, 'Considering the Religious-Social Shaping of Technology', *When Religion Meets New Media*, 2010, pp. 41–63; Heidi Campbell; Abidin and others.

⁵⁷ Heidi A Campbell; Heidi Campbell; Campbell and Evolvi.

⁵⁸ Anne Hege Grung, *Gender Justice in Muslim-Christian Readings: Christian and Muslim Women in Norway Making Meaning of Texts from the Bible, the Koran, and the Hadith, Currents of Encounter, Studies on the Contact between Christianity and Other Religions, Beliefs, and Cultures* (Brill Rodopi, 2016); Gilang Desti Parahita, 'The Rise of Indonesian Feminist Activism on Social Media', *Jurnal Komunikasi Ikatan Sarjana Komunikasi Indonesia*, 4.2 (2019), pp. 104–15, doi:10.25008/jkiski.v4i2.331; Campbell and Evolvi.

⁵⁹ Abidin and others; Heidi Campbell; Nisa, 'Muslims Enacting Identity: Gender Through Digital Media'.

⁶⁰ Heidi A Campbell; Heidi Campbell; Diego Garcia Rodriguez, *Gender, Sexuality and Islam in Contemporary Indonesia: Queer Muslims and Their Allies*, 1st edn (Routledge, 2023) <<https://www.taylorfrancis.com/books/9781003302490>>;

Taken together, these findings suggest that women's religious authority in Digital Islam should not be understood solely as an indicator of women's empowerment or increased participation in religious discourse.⁶¹ Instead, the case of @sayyidah_nisa demonstrates that female religious authority may also function as a strategic mechanism for reproducing ideological projects through digitally mediated interpretations of Islamic text.⁶² This finding challenges the dominant tendency in Digital Islam scholarship to associate the growing visibility of female preachers primarily with emancipatory religious agency.⁶³ Rather, the present study argues that women's authority constitutes a discursive position whose ideological orientation depends on the interpretive framework through which religious texts are mobilized.⁶⁴ Consequently, the reinterpretation of Hadith should be understood not only as a hermeneutical practice but also as a process of ideological production in which religious legitimacy, gender norms, and digital communication converge to shape contemporary Islamic public discourse.⁶⁵

Ultimately, this study demonstrates that the reconfiguration of women's religious authority in Digital Islam cannot be understood merely as a shift from male-centered to female-centered religious leadership.⁶⁶ Instead, it reflects a broader

transformation in which digital platforms enable women to emerge as influential interpreters and disseminators of religious discourse while simultaneously serving as vehicles for the circulation of particular ideological projects.⁶⁷ The case of @sayyidah_nisa illustrates that women's visibility in digital religious spaces should not be interpreted as inherently progressive or emancipatory, but rather examined in relation to the discursive framework through which religious authority is constructed and legitimized.⁶⁸ Accordingly, this study proposes that the analysis of women's religious authority should move beyond binary oppositions between feminism and patriarchy toward a more nuanced understanding of how gender, religious interpretation, ideological orientation, and digital mediation interact to shape contemporary Islamic public discourse.⁶⁹ This perspective offers a more comprehensive framework for understanding the evolving relationship between women's authority, Hadith interpretation, and ideological contestation in Indonesia's Digital Islam.⁷⁰

Conclusion

This study demonstrates that women's religious authority in Indonesia's Digital Islam is increasingly constituted through the intersection of Hadith interpretation, digital mediation, and ideological discourse rather than through

Nisa, 'Muslim Women in Contemporary Indonesia: Online Conflicting Narratives behind the Women Ulama Congress'.

⁶¹ Heidi Campbell; Abidin and others; Nisa, 'Muslim Women in Contemporary Indonesia: Online Conflicting Narratives behind the Women Ulama Congress'; Brian Poole, 'Commitment and Criticality: Fairclough's Critical Discourse Analysis Evaluated', *International Journal of Applied Linguistics*, 20.2 (2010), pp. 137–55, doi:10.1111/j.1473-4192.2009.00234.x.

⁶² Ulfah; Garcia Rodriguez; Heidi A Campbell.

⁶³ Heidi Campbell; Giorgi; Marhumah, Afifur Rochman Sya'rani, and Anna Amalia, 'Gender, Islamic Feminism, and the Advocacy for the Sexual Violence Eradication Bill in Contemporary Indonesia', *Asian Journal of Women's Studies*, 31.4 (2025), pp. 460–85; Nisa, 'Muslim Women in Contemporary Indonesia: Online Conflicting Narratives behind the Women Ulama Congress'.

⁶⁴ Fairclough, 'Discourse and Text: Linguistic and Intertextual Analysis within Discourse Analysis'; Fairclough, 'Discourse, Social Theory, and Social Research: The

Discourse Ofwelfare Reform'; Brown; Duderija, 'Gender'; Duderija, Alak, and Hissong.

⁶⁵ Fairclough, 'Discourse, Social Theory, and Social Research: The Discourse Ofwelfare Reform'; Brown; Heidi Campbell; Abidin and others.

⁶⁶ Heidi Campbell; Abidin and others; Giorgi; Rahman and others.

⁶⁷ Heidi A Campbell; Campbell and Evolvi; Abidin and others.

⁶⁸ Fairclough, 'Discourse and Text: Linguistic and Intertextual Analysis within Discourse Analysis'; Fairclough, 'Discourse, Social Theory, and Social Research: The Discourse Ofwelfare Reform'; Franks; Ulfah.

⁶⁹ Duderija, 'Gender'; Duderija, Alak, and Hissong; Giorgi; Fairclough, 'Discourse, Social Theory, and Social Research: The Discourse Ofwelfare Reform'; Heidi Campbell.

⁷⁰ Brown; Fairclough, 'Discourse and Text: Linguistic and Intertextual Analysis within Discourse Analysis'; Abidin and others; Heidi Campbell.

institutional religious credentials alone. Through a Critical Discourse Analysis of the TikTok account @sayyidah_nisa, the study shows that the reinterpretation of Hadith functions not merely as a theological exercise but as a discursive mechanism for constructing religious legitimacy and reproducing a gender ideology closely aligned with narratives historically associated with post-HTI Islamist thought. Rather than presenting women as passive recipients of patriarchal religious discourse, the findings reveal that female digital preachers may actively participate in the production and dissemination of ideologically meaningful messages through platform-mediated religious communication. Furthermore, the integration of Fairclough's Critical Discourse Analysis and Campbell's Religious Social Shaping of Technology framework demonstrates that digital platforms do not simply transmit religious messages but actively mediate the production, circulation, and legitimization of religious authority through algorithmic visibility, participatory interaction, and digital affordances.

Beyond its empirical contribution, this study advances the conceptualization of women's religious authority by arguing that increased female visibility in digital religious spaces should not be interpreted as inherently emancipatory or feminist. Instead, women's religious authority should be understood as an ideologically contingent discursive formation whose orientation depends upon the interpretive frameworks through which Islamic texts are mobilized and legitimized. This perspective extends current scholarship on Digital Islam by shifting analytical attention from questions of representation toward the ideological production of religious authority in digitally mediated environments. Nevertheless, this study is limited to the discourse of a single TikTok account and therefore does not claim to represent the diversity of female Islamic digital activism in Indonesia.

References

- Abidin, Achmad Azis, Ahmad Musyafiq, Sri Purwaningsih, and Nikmah Rochmawati, 'Reproducing Patriarchy in Digital Islam: A Feminist Critical Discourse Analysis of Women's Leadership Narratives on Muslimahnews.Net', *Teosofi: Jurnal Tasawuf dan Pemikiran Islam*, 15.2 (2025), pp. 530–54, doi:10.15642/teosofi.2025.15.2.530-554
- Afshar, Haleh, Rob Aitken, and Myfanwy Franks, 'Feminisms, Islamophobia and Identities', *Political Studies*, 53.2 (2005), pp. 262–83, doi:10.1111/j.1467-9248.2005.00528.x
- Alenezi, Majed, 'Hester's Resistance against the Patriarchal Society: A Postcolonial Reading of *The Scarlet Letter*', *Ars Aeterna*, 14.1 (2022), pp. 1–9, doi:10.2478/aa-2022-0001
- Barlas, Asma, *Believing Women in Islam: Unreading Patriarchal Interpretations of the Qur'an* (University of Texas Press, 2019)
- Bonci, Alessandra, 'State Resistance and Complementarity among the Women of Hizb Ut-Tahrir in Tunisia', in *Handbook on Opposition Politics*, ed. by Eoin O'Malley, Francesco Cavatorta, and Alexander Baturu (Edward Elgar Publishing, 2025), pp. 267–81, doi:10.4337/9781035307647.00026
- Brown, Jonathan A C, *Hadith: Muhammad's Legacy in the Medieval and Modern World* (Simon and Schuster, 2017)
- Campbell, Heidi, *Religious Practice in New Media Worlds* (Routledge, 2013)
- Campbell, Heidi A, 'Considering the Religious-Social Shaping of Technology', *When Religion Meets New Media*, 2010, pp. 41–63
- Campbell, Heidi A, and Giulia Evolvi, 'Contextualizing Current Digital Religion Research on Emerging Technologies', *Human Behavior and Emerging Technologies*, 2.1 (2020), pp. 5–17, doi:10.1002/hbe2.149
- Duderija, Adis, 'Gender', in *The Wiley Blackwell Concise Companion to the Hadith*, ed. by Daniel W Brown, 1st edn (Wiley, 2020), pp. 335–51 <<https://onlinelibrary.wiley.com/doi/10.1002/9781118638477.ch17>>
- , 'Gender', in *The Wiley Blackwell Concise Companion to the Hadith*, ed. by Daniel W Brown, 1st edn (Wiley, 2020), pp. 335–51, doi:10.1002/9781118638477.ch17

- Duderija, Adis, Alina Isac Alak, and Kristin Hissong, *Islam and Gender: Major Issues and Debates*, 1st edn (Routledge, 2020) <<https://www.taylorfrancis.com/books/9781000068580>>
- Fairclough, Norman, *Analysing Discourse: Textual Analysis for Social Research* (Routledge, 2003)
- , *Critical Discourse Analysis: The Critical Study of Language*, 2. ed., [N] (Routledge, 2013)
- , 'Critical Discourse Analysis and Critical Policy Studies', *Critical Policy Studies*, 7.2 (2013), pp. 177–97, doi:10.1080/19460171.2013.798239
- , 'Discourse, Social Theory, and Social Research: The Discourse Ofwelfare Reform', *Journal of Sociolinguistics*, 4.2 (2000), pp. 163–95, doi:10.1111/1467-9481.00110
- , 'Discourse and Text: Linguistic and Intertextual Analysis within Discourse Analysis', *Discourse & Society*, 3.2 (1992), pp. 193–217, doi:10.1177/0957926592003002004
- , *Language and Globalization*, 0 edn (Routledge, 2007) <<https://www.taylorfrancis.com/books/9781134369997>>
- Firdausi, Jamilatul, 'Movement of Muslimah Hizbut Tahrir Indonesia (MHTI) Against Feminism, 2000-2017', *An-Nisa Jurnal Kajian Perempuan Dan Keislaman*, 16.2 (2023), pp. 215–28, doi:10.35719/annisa.v16i2.178
- Franks, Myfanwy, 'Islamic Feminist Strategies in a Liberal Democracy: How Feminist Are They?', *Comparative Islamic Studies*, 1.2 (2007), pp. 197–224, doi:10.1558/cist.2005.1.2.197
- Garcia Rodriguez, Diego, *Gender, Sexuality and Islam in Contemporary Indonesia: Queer Muslims and Their Allies*, 1st edn (Routledge, 2023) <<https://www.taylorfrancis.com/books/9781003302490>>
- Giorgi, Alberta, 'Gender, Religion, and Political Agency: Mapping the Field*', *Revista Crítica de Ciências Sociais*, 110, 2016, pp. 51–72, doi:10.4000/rccs.6371
- Grung, Anne Hege, *Gender Justice in Muslim-Christian Readings: Christian and Muslim Women in Norway Making Meaning of Texts from the Bible, the Koran, and the Hadith, Currents of Encounter, Studies on the Contact between Christianity and Other Religions, Beliefs, and Cultures* (Brill Rodopi, 2016)
- '<https://imune.id/>', *IMuNe*, 2026 <<https://imune.id/>>
- Lukens-Bull, Ronald A, 'Women Pushing the Limits: Gender Debates in Islamic Higher Education', in *Islamic Higher Education in Indonesia* (Palgrave Macmillan US, 2013), pp. 87–109, doi:10.1057/9781137313416_5
- Marhumah, Afifur Rochman Sya'rani, and Anna Amalia, 'Gender, Islamic Feminism, and the Advocacy for the Sexual Violence Eradication Bill in Contemporary Indonesia', *Asian Journal of Women's Studies*, 31.4 (2025), pp. 460–85
- Mir-Hosseini, Ziba, 'Islam and Gender Justice', *Voices of Islam; 5: Voices of Change*, 2007, pp. 85–114
- Nasih Ahmed, Twana, and Karzan Aziz Mahmood, 'A Critical Discourse Analysis of ChatGPT's Role in Knowledge and Power Production', *Arab World English Journal*, 1.1 (2024), pp. 184–96, doi:10.24093/awej/ChatGPT.12
- 'Nisa (@sayyidah_nisa)', *TikTok*, 2026 <[https://\[fdbd:dc53:5:217::16\]/@sayyidah_nisa?_r=1&_t=ZS-98W21NTG9DQ](https://[fdbd:dc53:5:217::16]/@sayyidah_nisa?_r=1&_t=ZS-98W21NTG9DQ)>
- 'Nisa di TikTok', *TikTok*, 2026 <https://www.tiktok.com/@sayyidah_nisa/video/7267442701648334085?_r=1&_t=ZS-98W26kPaqXN>
- Nisa, Eva F, 'Muslim Women in Contemporary Indonesia: Online Conflicting Narratives behind the Women Ulama Congress', *Asian Studies Review*, 43.3 (2019), pp. 434–54, doi:10.1080/10357823.2019.1632796
- , 'Muslims Enacting Identity: Gender Through Digital Media', in *The Oxford Handbook of Digital Religion*, ed. by Heidi A Campbell and Pauline Hope Cheong, 1st edn (Oxford University Press, 2022), pp. 289–305 <<https://academic.oup.com/edited-volume/44728/chapter/379073645>>
- Nurmila, Nina, 'The Influence of Global Muslim Feminism on Indonesian Muslim Feminist

- Discourse', *Al-Jami'ab: Journal of Islamic Studies*, 49.1 (2011), pp. 33–64, doi:10.14421/ajis.2011.491.33-64
- Parahita, Gilang Desti, 'The Rise of Indonesian Feminist Activism on Social Media', *Jurnal Komunikasi Ikatan Sarjana Komunikasi Indonesia*, 4.2 (2019), pp. 104–15, doi:10.25008/jkiski.v4i2.331
- Poole, Brian, 'Commitment and Criticality: Fairclough's Critical Discourse Analysis Evaluated', *International Journal of Applied Linguistics*, 20.2 (2010), pp. 137–55, doi:10.1111/j.1473-4192.2009.00234.x
- Rahman, H M Mahfuzur, Jahirul Islam, Nasreen Khan, A S M Shamem, and Md. Harun Rashid, 'Islamic Feminism in Response to the Western Misogyny, and Women Rights in the Islamic Context', *Dirasat: Human and Social Sciences*, 52.5 (2025), p. 10056, doi:10.35516/Hum.2025.10056
- Rofhani, Rofhani, and Almas Sharfina 'Alaniah, 'Pendomestikasian Perempuan Dalam Narasi Antifeminisme Kanal YouTube Muslimah Media Center: Analisis Kritis Perspektif Fatima Mernissi', *The Journal of Society and Media*, 7.2 (2023), pp. 546–66, doi:10.26740/jsm.v7n2.p546-566
- Rohmaniyah, Inayah, 'Perpetuation of Radical Ideology: Depersonalization and Agency of Women after the Banning of Hizbut Tahrir Indonesia', *Al-A'raf: Jurnal Pemikiran Islam Dan Filsafat*, 17.1 (2020), pp. 45–66, doi:10.22515/ajpif.v17i1.2361
- Shahin, Farah, 'Islamic Feminism and Hegemonic Discourses on Faith and Gender in Islam', *International Journal of Islam in Asia*, 2020, doi:10.1163/25899996-01010003
- Silvers, Laury, *Kecia Ali: Sexual Ethics and Islam: Feminist Reflections on Qur'an, Hadith, and Jurisprudence* (JSTOR, 2008)
- Suhartini, Suhartini, and Achmad Satori Ismail, 'Critical Study on the Da'wah Movement of The Muslimah of Hizb Ut-Tahrir Indonesia in Establishing an Islamic Society in Indonesia', *Al-Risalah*, 15.1 (2024), pp. 399–422, doi:10.34005/alrisalah.v15i1.3564
- Tasbih, Tasbih, Abbas Langaji, Saidah A. Hafid, Andi Faisal Bakti, and Abdul Gaffar Haris, 'Islamic Feminists' Rejection of the Textual Understanding of Misogynistic Hadiths for the Advancement of Gender Justice in Makassar, Indonesia', *Samarah: Jurnal Hukum Keluarga dan Hukum Islam*, 8.1 (2024), p. 196, doi:10.22373/sjkh.v8i1.19856
- Ulfah, Isnatin, 'Menolak Kesetaraan: Counter-Discourse Dan Motif Politik di Balik Gagasan Anti Feminisme MHTP', *Musawa Jurnal Studi Gender Dan Islam*, 11.1 (2012), p. 85, doi:10.14421/musawa.2012.111.85-114
- Wadud, Amina, *Qur'an and Woman: Rereading the Sacred Text from a Woman's Perspective* (Oxford University Press, 1999)
- Wahid, Soleh Hasan, 'Exploring the Intersection of Islam and Digital Technology: A Bibliometric Analysis', *Social Sciences & Humanities Open*, 10 (2024), p. 101085
- Wetherell, Margaret, Simeon Yates, and Stephanie C N - H61 .W84 2001 Taylor, *Discourse Theory and Practice: A Reader* (SAGE, 2001)