

Messages of Gender Equality from Young Millennial Muslims on Social Media

Luluk Fikri Zuhriyah ✉

UIN Sunan Ampel Surabaya, Indonesia

lulukfikri@uinsa.ac.id

Amdjad Trifita

UIN Sunan Ampel Surabaya, Indonesia

trifita04@gmail.com

Angga Nur Rohman

UIN Sunan Ampel Surabaya, Indonesia

angga.rohman@uinsa.ac.id

ABSTRACT

This study aims to analyze the construction of gender equality da'wah messages conveyed by three millennial Muslim Instagram accounts: @kalis.mardiasih, @nurulbahrululum, and @gitasav. This research employs Sara Mills' critical discourse analysis model, focusing on subject-object positions and reader positions. Data were obtained through content observation on the Instagram accounts of these three figures related to gender equality issues. The results show that da'wah messages are constructed into three main themes: career women in Islam, women in patriarchal culture, and the right to express self-identity. These accounts successfully reclaim authority as subjects (da'i) who define female identity, shifting their position from mere legal objects to empowered subjects. This method suggests utilizing social media as a platform for inclusive digital da'wah to reduce negative stigma and gender-biased religious interpretations among the younger generation. This research is a study that examines the model of gender equality da'wah on social media using Sara Mills' discourse analysis to highlight the role of women as active subjects in contemporary Islamic discourse.

Keywords: critical discourse analysis; gender equality; digital da'wah; social media; Instagram.

ABSTRAK

Penelitian ini bertujuan untuk membedah konstruksi pesan dakwah kesetaraan gender yang disampaikan oleh tiga akun Instagram muslim muda milenial, yaitu @kalis.mardiasih, @nurulbahrululum, dan @gitasav. Penelitian ini menggunakan metode analisis wacana kritis model Sara Mills yang berfokus pada posisi subjek-objek dan posisi pembaca. Data diperoleh melalui observasi konten pada akun Instagram ketiga tokoh tersebut yang berkaitan dengan isu kesetaraan gender. Hasil penelitian menunjukkan bahwa pesan dakwah dikonstruksi ke dalam tiga tema utama: perempuan berkarir dalam Islam, perempuan dalam budaya patriarki, dan hak mengekspresikan identitas diri. Ketiga akun ini berhasil merebut otoritas sebagai subjek (da'i) yang mendefinisikan identitas perempuan, mengubah posisi mereka dari sekadar objek hukum menjadi subjek yang berdaya. Strategi ini menyarankan penggunaan media sosial sebagai sarana dakwah digital yang inklusif untuk mereduksi stigma negatif dan tafsir agama yang bias gender di kalangan generasi muda. Penelitian ini merupakan studi yang membedah model dakwah kesetaraan gender di media sosial dengan menggunakan analisis wacana Sara Mills untuk menonjolkan peran perempuan sebagai subjek aktif dalam wacana keislaman kontemporer.

Kata kunci: analisis wacana kritis; kesetaraan gender; dakwah digital; media sosial, instagram.

Diterima: Mei 2026. Disetujui: Juni 2026. Dipublikasikan: Juli 2026



Creative Commons Attribution-NonCommercial 4.0

✉Corresponding Author email

Introduction

The issue of gender equality has become a very important topic of discussion and struggle in various parts of the world. However, gender-based inequality and discrimination still often occur in various aspects of life, whether in the social, economic, political, or cultural spheres. Efforts to achieve gender equality are not only important from a human rights perspective, but also have a serious impact on the sustainability and progress of society as a whole. One of the efforts to maintain gender equality is the dissemination of messages promoting gender equality by various groups.

The fact is that gender-based violence is still quite prevalent in Indonesia. The National Commission on Violence Against Women has been documenting trends in gender-based violence against women in Indonesia for more than two decades. In 2024, there was a significant increase of 330,097 cases, up 14.17% from the previous year (Faturahmah, 2025: 1). Recently, a student at a public special needs school in Yogyakarta reported being sexually abused by her teacher at school (Daeng, 2026: 2). A leader of an Islamic boarding school in Central Java is suspected of raping his students (Putri, 2026: 1). Metro recently reported that the head of an Islamic boarding school in East Lombok has been named a suspect in a case of abuse of female students (Mardiansyah, 2026: 1).

Islam itself highly respects women and treats them with great respect in social aspects. Therefore, gender equality needs to be conveyed to various groups in society, one of which is through the media of da'wah. Da'wah can be a way to spread gender values in accordance with the Islamic approach. Da'wah is not limited to being carried out only by men, but women also have an important role to play in da'wah in the contemporary era. This is also evident in the words of Allah SWT in Surah Ali Imran verse 104, which reads, "And let there be among you a group of people who call to virtue, enjoin what is right, and forbid what is wrong. And they are the ones who will be successful." Everyone has an obligation to teach others the ways of righteousness and to remind them if they stray onto the path of wrongdoing (Ali Aziz, 2016: 53).

Dakwah is the process of transforming religious values in humans. Dakwah is a word derived from Arabic which means to invite or call. *the act of inviting or calling people to embrace Islam* (Asror, 2018: 133). The definition of da'wah does not only position da'wah as a call to embrace Islam, but more than that, da'wah literature defines da'wah as an activity of invitation in the form of speech, writing, and so on, which is carried out consciously and deliberately in an effort to influence others, both individually and in groups, so that they develop an understanding, awareness, attitude, appreciation, and practice of religious teachings, a message that is conveyed without any element of coercion (Arifin, 1993: 6). The process of realizing Islamic teachings in human life with strategies, methodologies, and systems that consider the socio-psychological dimensions of individuals or communities in order to achieve maximum results (Nursyam, 2003: 2). Encouraging others to do good is based on religious commands (Quran, surah 16: 125). In short, da'wah is defined as inviting people to goodness and the guidance of Allah SWT. (Mardiana, 2020). People who preach are called Da'i/religious missionaries (Thomas W Arnold, 1913: 10).

As technology and information continue to evolve, transforming nearly every aspect of human life, no area of life remains untouched by the process of digitization. Digitization, or what is more commonly known as digitalization, has also made its way into religious outreach. Religious messages are distributed digitally through social media platforms such as YouTube, Facebook, Instagram, and Twitter. Of course, these platforms have different characteristics and user demographics. For example, 70 percent of Instagram users are under the age of 35, 51.4 percent are women, and 90 percent follow brand accounts or brand-related content (Rumata et al., 2021: 41).

Of the total number of social media users, there are not many preachers on social media who discuss gender equality. Not only that, data on religious influencers on Instagram, TikTok, and YouTube shows that men dominate compared to women who preach. Some examples of

popular male preaching influencers include Habib Ja'far, Hanan Attaki (with 10 million+ followers), Kadam Sidiq (Husain Basyaiban), Zahid Samosir, Agam Fahrul, and Aab Elkarimi. However, female religious influencers or Muslim women continue to grow and become the focus of discussions on gender equality, hijrah, family, and Islamic lifestyle. Several gender equality preachers on social media, such as @kalis.mardiasih, @nurulbahrululum, and @gitasav, use several methods of preaching to suit their audience. The language and content used by the preachers above are analyzed using Sara Mills' critical discourse analysis model, which focuses on the marginalization of women. Sara Mills' model not only looks at how the text is structured, but also looks deeper at who is given the authority to speak. Thus, the three preachers show a change in position where women have successfully seized authority as subjects (da'i) who define their own identities. This model allows researchers to dissect how the content of @kalis.mardiasih or @nurulbahrululum uses verses from the Qur'an and Hadith to transform women from mere objects of law into subjects who have career rights and bodily authority.

One of the important components of da'wah is the message. The content of da'wah messages varies greatly. Da'wah messages are delivered according to the needs, situation, and conditions of the audience. One of the da'wah messages is gender equality. Da'wah messages about gender equality are important to convey to the audience. Gender equality da'wah is an important effort in promoting and realizing equality between men and women in various aspects of life. Gender equality da'wah is not only about providing equal opportunities for men and women, but also about creating a more inclusive and civilized society, where every individual is valued and recognized as an equal human being regardless of their gender.

In this era of globalization, online media plays an important role in promoting gender equality. This is because global access to online media allows messages about gender equality to be accessed by people from various countries and backgrounds. Online media also facilitates interactive advocacy, creates opportunities for greater creativity, supports social change that can help create communities that care about gender equality, and has a strong influence on the younger generation because millennials are inseparable from gadgets and online media (Rohman et al., 2023: 21).

Several studies on gender equality have been conducted by academics. For example, in the academic realm, da'wah and women on the internet have become topics of research. There is also an article entitled *dakwah pemberdayaan perempuan: strategi komunikasi gagasan kesetaraan gender di Nusa Tenggara* (da'wah for women's empowerment: communication strategies for gender equality in Nusa Tenggara) written by .Wahanani's Mother. This study focuses on analyzing the empowerment communication strategies employed by international organizations (Oxfam) in their efforts to build awareness of gender equality in the regions of West Nusa Tenggara (NTB) and East Nusa Tenggara (NTT). The main focus is on how messages about gender justice are communicated so that they are accepted by local communities that face certain cultural challenges. Unlike this study, it focuses on the model of gender equality advocacy in social media, so that it can have a broader impact on the younger generation (Monday, 2025: 3).

The urgency of this research lies in the fact that the digital space is currently dominated by discourse that tends to discredit women through gender-biased interpretations of religion. Young millennial Muslims, as active users of social media, are at a crossroads between patriarchal traditions and the demands of an inclusive era. Therefore, the presence of the accounts @kalis.mardiasih, @nurulbahrululum, and @gitasav is an important representation of digital da'wah that seeks to reduce negative stigma against women through a more fair and humane approach. This study aims to analyze how these messages are constructed so that they can reposition women as empowered subjects within the framework of Islam.

This study is a qualitative research with a descriptive-analytical approach that aims to reveal the construction of gender equality messages in social media. The material objects in this study are the uploaded content from three Instagram accounts of millennial Muslim figures, namely

@kalis.mardiasih, @nurulbahrululum, and @gitasav. The selection of subjects is based on their significant influence as *influencers* who consistently voice issues of women's rights and gender equality within the framework of Islamic values.

Data was collected through digital participatory observation techniques (*online observation*) on the Instagram accounts of the three figures. The researchers documented content in the form of images, videos, and text (captions) related to three main themes: women's careers in Islam, deconstruction of patriarchal culture, and the right to express one's identity. In addition to the main content, comments from readers (netizens) were also collected as supporting data to analyze the readers' positions.

Data analysis in this study uses Sara Mills' Critical Discourse Analysis (CDA) model. This model was chosen because its main focus is on how women are positioned in texts and how the marginalization of women occurs through language. Sara Mills' analytical framework is operationalized through two main levels. 1) Subject-Object Position. Analyzing who acts as the narrator (subject) who has the authority to define reality, and who is the target of the narration (object). In this context, we analyze how the three accounts seize authority as subjects (*da'i*) to define their own identities. 2) Reader Position. Analyzing how the text addresses and positions its readers. Researchers examine whether the text is able to bring readers (both male and female) to identify with and agree with the narrative of equality that is constructed.

Result and Discussion

Gender equality in Islam

The Encyclopedia of Women's Studies explains that gender is a cultural concept that seeks to create discrimination in terms of roles, behavior, mentality, and emotional characteristics between men and women that develop in society (Umar, 1999: 202). Gender is a concept used to distinguish between men and women from a socio-cultural perspective within a local community. From an Islamic perspective, the relationship between men and women is equal, with neither being superior or inferior, because both have their own potential and roles (Azisah et al., 2016: 45). The Qur'an also explains that every difference among humans is a sign of Allah's power. Both men and women have the same purpose in life, which is to worship and obey His commands. All humans, both men and women, are equal in the eyes of Allah SWT, and what distinguishes one community from another is their piety (Saadah et al., 2021: 2). Achievements in piety can be attained by anyone, regardless of gender, ethnicity, or specific ethnic group. Furthermore, Islamic teachings also view men and women as biologically and socio-culturally interdependent, so that each has a role to play. (Umar, 1999: 1).

The mission of Islam is to liberate humanity from injustice in all aspects of life, including saving and liberating women from oppression during the days of ignorance (Understand Gender in Islamic Perspective, 2017: 33). Islam came and revolutionized the patriarchal culture and traditions of the Arab nation. The Prophet sought to transform a culture that marginalized women by commanding men to treat women kindly, fairly, and wisely (Izzad, 2018: 21). Since the advent of Islam, women have played a very strategic role in the growth and development of Islam, both in domestic and public affairs. This is evidenced by the role of women in assisting the Prophet's struggle, such as on the battlefield (Turabi, 2011: 75).

Equality in Islam refers to the achievement of justice for both parties in terms of the fulfillment of rights and obligations (Herliana et al., n.d. 2020: 4). Faqihuddin Abdul Kodir, in his book entitled *Qir'â'ah Mubâdalâh: Progressive Interpretation for Gender Justice in Islam*, introduces the concept of *mubâdalâh* in understanding the verses of the Qur'an and hadith, with the hope that the interpretation produced by this concept will be able to create justice between men and women, which is not only theoretical but can also be a real solution in the midst of society (Abdul Kodir, 2019: 33).

Preaching gender equality

Islam affirms that humans were created as Allah's caliphs on earth. The meaning of caliph here is to affirm that humans must carry out their duties in life on earth. Humans are endowed with physical potential and strength as well as the power of thought, so that in their social life they are required to be responsible in doing what is right and abandoning what is wrong. From this, humans cannot turn away from the function of da'wah, because da'wah is a very important part for the ummah today (Mahfudh, 1994: 102).

Various social problems that have arisen at this time have led to da'wah activities aimed at resolving the social issues currently faced by the community. One issue that is currently being discussed quite seriously among the community is gender equality. The gender issue has gained prominence as it has become apparent that gender differences between men and women have given rise to various forms of injustice, such as marginalization and negative stereotypes or images of women, because the image of women is limited to the kitchen, the well, and the bedroom (Suhra, 2013: 13).

Dakwah as an empowerment activity, especially in terms of gender equality, can be interpreted as a vision that supports a more progressive repositioning of women. Gender equality dakwah can be a new offering in the world of dakwah, considering that dakwah material is generally still oriented towards topics related to the afterlife, thus lacking coverage of socio-contextual aspects, and therefore unable to resolve the problems faced by the ummah, especially issues related to women that are currently being hotly debated (Sa'dan, 2016: 12). Urgensi dakwah kesetaraan gender disebabkan pada kenyataan bahwa semakin hari semakin banyak kaum perempuan yang direndahkan, menerima kekerasan, mengalami pelecehan dan ketidakadilan hukum hanya karena dia perempuan.

The presence of personal, community, and organizational accounts that create content and convey messages promoting gender equality serves as a counterbalance to the abundance of discourse on social media that directly or indirectly marginalizes, harasses, belittles, and even contains violence against women. Messages of advocacy embedded in gender equality content need to be continuously disseminated as an effort to counter discourse that claims Islam does not support equality and women's rights.

Instagram account for young Muslim millennials

The Instagram accounts that are the focus of this study are accounts that have messages about gender equality advocacy. The accounts that are the focus of this study are @kalis.mardiasih, @nurulbahrululum, and @gitasav. The content in these accounts serves as a prototype for digital educational advocacy by spreading messages about gender equality. Each piece of content shared by these three accounts has informative captions and provides new insights on gender equality. These accounts also often hold discussion panels or online discussions with experts and pro-gender equality activists.

1. @kalis.mardiasih

Kalis Mardiasih is a young opinion writer and activist. Association of Ulama (NU) graduate Surakarta University of Sebelas Maret (US) (Lestari, 2021: 22). Kalis Mardiasih is a writer and activist who cares about women's and children's issues, ranging from violence to equality. Kalis Mardiasih has even written three books about women, particularly from an Islamic perspective, which she believes still lacks opportunities for equality. Kalis Mardiasih actively fights for women's rights on social media such as Instagram and Twitter. On her personal account, she often posts educational content and support for women.

In general, the content on the @kalismardiasih account consists of explanations of verses from the Qur'an, hadiths, the thoughts of scholars, and sources that show how Islam contributes to gender equality. There are several types of content uploaded to this account, including the

thoughts of scholars on gender equality, critical studies on the interpretation of Quranic verses related to gender, comparisons between Islamic teachings and feminist views, information about female figures in Islamic history, and content that shows the importance of gender equality in a social and political context. All content on the @kalismardiasih account is presented in easy-to-understand language, with an emphasis on profound and relevant messages. This account also frequently shares events and webinars that discuss the theme of gender equality in Islam, as well as collaborating with activists and academics who care about gender equality issues.

2. @nurulbahrululum

Nurul Bahrul Ulum is an educator in the field of women's rights advocacy and a content creator, one of Indonesian Muslim feminists who utilizes social media in her activities. The creator of the Instagram account @CherbonFeminist consistently uploads educational content and campaigns related to gender equality and a more equitable interpretation of religion towards women. Not only through her personal account, the works of women who are responsible for managing the Manarul Huda Foundation Islamic boarding school (Mubadalah, 2023: 57). This can also be found on the Instagram accounts @mubadalah.id and @muslimahfeminist.

In general, some types of content uploaded to her personal account include sharing events or webinars that discuss gender equality in Islam, as well as campaigning for the prevention of harassment and violence against women by collaborating with activists and academics who are also active on women's issues.

3. @gitasav

Gita Savitri is an influencer, writer, and YouTube content creator who is well known in Indonesia, especially for her opinions on issues surrounding women's issues and social issues that are currently being widely discussed. In her social media content, she criticizes the patriarchal culture that is still a tradition, causing women to be viewed as second-class citizens who cannot have the freedom to choose what they want for their lives.

In general, the content uploaded to the @gitasav Instagram account includes voicing women's issues and sharing her daily activities as an influencer so that she can inspire women to strive for their highest dreams without fear of them being difficult to achieve.

Sara Mills' discourse analysis

Sara Mills' discourse analysis in news reporting emphasizes how women are portrayed in the text. Sara Mills focuses more on how the positions of actors are presented in the text, images, photos, and news reports. The positions referred to are who is the subject of the narrative and who is the object of the narrative, which will determine the structure of the text and how meaning is treated in the text as a whole. In addition to the positions of actors in the text, Sara Mills also focuses on the positions of readers and writers (Eriyanto, 2001: 55).

Table 1. Sara Mills' Analytical Model Framework

Level	What you want to see
Subject-object position	How events can be seen depends on whose perspective they are viewed from. Who is positioned as the narrator (subject) and who is the object being narrated? Do each actor and social group have the opportunity to present themselves, their ideas, or their presence, or are their ideas presented by other groups/people?
Reader's position	How the reader's position is presented and plays a role in the text. How the reader places himself in the text that is presented. To which group does the reader place himself?

1. Subject-object position analysis

Sara Mills menekankan bagaimana posisi dari berbagai aktor sosial, posisi, gagasan, or the event is placed in the text. These positions will later determine the form of the text that is presented to the audience or society (Lestari, 2021: 22). In this position, discourse will be explained from the subject's point of view as the narrator of an event. Thus, the audience's interpretation will depend on the narrator as the bearer of truth. In Sara Mills' discourse, the position (subject-object) in discourse will also determine the position of women when they are portrayed in discourse.

The positioning of women in the accounts @khalis.mardiasih, @gitasav, and @nurulbahrululum occupies two positions at once, namely as the subject (narrator) and the object (the subject of the narrative). First, women are subjects because the main speakers on these three accounts are Muslim women who are concerned about women's issues and actively share content related to gender equality. In this position, the account owner (content creator) becomes the narrator (subject) and tells and guides the narrative related to the perspective that is the topic of discussion in the content. Second, women are also positioned as objects because the topics discussed in this content are negative stigma, stereotypes, and patriarchal culture that many women still experience, whether through narratives presented in the media or from the environment in which they live.

Representation of women in millennial youth Instagram accounts

The representation of women in these types of content will be greatly influenced by the perspective of each account owner in defining gender equality issues.

Based on the analysis results, the messages promoting gender equality on the three millennial Muslim accounts (@khalis.mardiasih, @nurulbahrululum, and @gitasav) can be classified into three categories, namely discussing 'women's careers in Islam', 'women in patriarchal culture', and 'women's right to express their identity'. Thus, the representation of women formed in these three accounts revolves around these three issues.

a. Representation of women in careers

The representation of career women, particularly from an Islamic perspective, is the main topic discussed in the Instagram account @kalis.mardiasih. The message of gender equality is the focus of this account, which is the first content that Kalis collaborated on with the Instagram account @muslimah.bekerja. In this content, Kalis comments on a post stating that "wives who cannot ride a motorcycle themselves are more often taken out by their husbands than those who can ride a motorcycle." Kalis believes that the content is trying to say that wives who depend on their husbands will be more loved, or perhaps the content is trying to imply that if wives can do things on their own, or are independent, their husbands will not pay attention to or love them. Kalis stated that this logic is quite strange, because if one were to apply this logic, it would mean that wives should not be able to eat, drink, or bathe on their own so that husbands can fully take care of their wives.

Through this content, Kalis wants to convey that Islam does not view it that way. He quotes a verse from the Qur'an, namely Surah At-Taubah verse 71, which states that "And the believers, men and women, are allies of one another. They enjoin what is right and forbid what is wrong." By quoting Surah At-Taubah verse 71, Kalis wants to emphasize that women can also be helpers, can do what is right, and can prevent what is wrong.

“...Through this content, Kalis wants to convey that Islam does not view it that way. He quotes a verse from the Qur'an, namely Surah At-Taubah verse 71, which states that "And the believers, men and women, are allies of one another. They enjoin what is right and forbid what is wrong." By quoting Surah At-Taubah verse 71, Kalis wants to emphasize that women can also be helpers, can do what is right, and can prevent what is wrong...”

According to Kalis, the work done by women is part of helping one another as explained in Surah At-Taubah verse 71, which is to bring about goodness in society.

The second piece of content describes how women who pursue careers will actually have greater value according to Islamic teachings. In this content, Kalis quotes a hadith that discusses "being a pious wife who benefits her family is entitled to enter heaven through any door she wants." In this content, Kalis wants to emphasize that as a Muslim woman who has a role outside the family, it is very possible that the gates of heaven await all Muslim women through any door.

“...The second piece of content describes how women who pursue careers will actually have greater value according to Islamic teachings. In this content, Kalis quotes a hadith that discusses "being a pious wife who benefits her family is entitled to enter heaven through any door she wants." In this content, Kalis wants to emphasize that as a Muslim woman who has a role outside the family, it is very possible that the gates of heaven await all Muslim women through any door. .”

Both pieces of content were created because there is still a lot of discourse on social media that implicitly or explicitly degrades women. Through the content they created, Kalis wanted to prove that women have the same abilities and rights to pursue careers and contribute more broadly, just like men. By quoting verses from the Qur'an and hadith, these two pieces of content also illustrate that, in Islam, women also have the opportunity and ability to work professionally so that they can achieve extraordinary success in their careers.

b. Representation of women in patriarchal culture

Although Kartini championed women's rights and was followed by modern women's movements, in reality, patriarchal cultural practices still exist and thrive in Indonesian society. This can be seen in the unequal relationship between men and women, where women are still positioned as subordinate to men, marginalized, and discriminated against (Mahardhika, 2020: 72). This leads to the restriction of women's freedom and violates women's rights. Violence and injustice are often experienced by women within the family and in society.

The first piece, titled "Women Have the Right to Choose," features a conversation between Najwa Shihab and Agnes Monica discussing how patriarchal culture and negative stigma against women are still prevalent around us. The conversation explains how women are expected to get married, and after marriage, they are expected to have children. If a woman decides to focus on her career and delay marriage, the public response will be very different from that towards a man who chooses to focus on his career. This difference in societal response is what she considers unfair to women. Women will be negatively labeled if they decide to focus on their careers and delay marriage. In the video post, Nurul commented in support of women, stating that women have the right to make any decision in their lives without fear of being negatively labeled by society.

“Whether you get married or not, have children or not, continue your education or not, become a housewife or pursue a career, make any decision in your life based on full awareness without social pressure. The important thing is to be useful and happy, and to bring happiness to others!”

According to Nurul, women before marriage, after marriage, without children, with children, widows, and even successful women will always be subject to negative stigma, which men will never experience.

“That's why I strongly agree with what @agesmo said in this video by @narasi with @najwashihab about women's right to choose, including the right not to marry”.

Nurul also added that what was conveyed in the video was in line with what Kiai Husein wrote in his book entitled "*Memilih Jodoh*" (Choosing a Soulmate), which tells the story of Muslim intellectuals (both men and women) who worked until the end of their lives.

In other content, Nurul also stated that there are still many stereotypes and discrimination experienced by women, especially when they do not yet have children. The discrimination experienced by these women actually comes from their families and the surrounding community.

Through the content he titled "Perempuan Bukan Mesin Reproduksi", Nurul I would like to say that the stereotype that women must have children is still deeply ingrained in society. This leads to women who do not yet have children being considered imperfect. In fact, there are many factors that prevent women from having children, and there are also many reasons why women choose not to have children. However, women who choose not to have children are considered selfish.

"Have you conceived yet? Why aren't you pregnant yet? Even those who already have children are asked when they will have more. But they only have one child! That's too bad, the little one will be lonely!"

These statements are constantly directed at women who do not yet have children or who have chosen not to have children. In addition to external pressure, women sometimes also experience internal pressure from husbands who forbid them from using contraception and instead treat their wives as reproductive machines, using the fact that they do not yet have children as an excuse for polygamy. This content was created by Nurul, inspired by the patriarchal culture that places women below men and limits their roles to serving and bearing children, a culture that still exists in the surrounding environment.

c. Representation of women's rights embodies their feminine identity

Women's efforts to express their feminine identity are often hampered by stigma, stereotypes, prejudice, and the double burden that women carry. Stereotypes attached to women then give rise to a number of problems in society. For example, women experience various obstacles because the values inherent in society limit their access and opportunities (Handoyo, 2016: 21). The Instagram account @gitasav is one of the accounts that also voices messages that women have the right to express their identity as they wish without being controlled by patriarchal narratives. In her content, Gita also states that femininity should not be a barrier to becoming an empowered woman. In her content, Gita brands herself as an empowered Muslim woman who has *privilege*.

"...Because of this privilege, I have gained access to keep my eyes open to the opportunities I have. My eyes are increasingly open to the fact that I have choices in my life. I can curate my life without interference from others. I can dream as big as I want without fear that it will be difficult to achieve. I am a powerful woman and I can do anything.."

Other content on the @gitasav account also discusses how women have the right to be free individuals and to choose their own path in life as they wish, without being controlled by patriarchal narratives.

"When discussing women's issues, one thing I always emphasize is how women actually have the right to be free human beings...."

Through this content, Gita wants to emphasize that women also have the right to choose their own path in life, and the right to express their feminine identity without being controlled by patriarchal narratives. Gita created this content with the aim of raising awareness about gender equality so that more women can be themselves and achieve their highest dreams. Gita

hopes that through her content, she can inspire more women to realize that they can move forward without limitations and support each other in achieving equality.

2. Reader Position Analysis

Another important aspect to analyze is the position of the reader. Sara Mills focuses on how readers are presented in texts that emphasize how readers define, position, and influence how texts are understood and how social actors are positioned. Note Mills states that text is a form of agreement between the writer and the reader. Mills sees this model as placing the reader in an important position because they are able to interact with the reader. The model also sees that text is not only a produced aspect, but also a received one (Basrah, 2019, hlm 41).

This position aims to see how readers position themselves in the text presented. According to Sara Mills, the reader's position should be an important consideration in a text. Often, this reader position is ignored so that the text is created solely from the writer's perspective, with readers merely as a passive audience that does not influence the text being created (Andriana & Manaf, 2022: 14).

There are two important things that are interesting to discuss from the reader's perspective. First, how the dominant reader is portrayed as male or female. From the content presented regarding messages of gender equality, we can interpret whether the content is relatively aimed at men or women. Second, how the text is interpreted by the reader. Although the text is predominantly aimed at women, it may place itself in the position of men.

First, it relates to the dominant readers. In Kalis' content, the readers are predominantly women who support or agree with what Kalis conveys through her Instagram content. This can be observed in the comments section of the content. Second, it relates to how readers interpret the text. In this content, female readers position themselves on the side of women, namely that women can be independent and also have the right to a career. One reader of Kalis' content with the account name @finplantalks states:

“Well said, ma'am. That's what I often tell people. Sometimes we work not only for money, but also because God has blessed us with gifts, and we want to be useful to many people.”

From the comments posted by the @finplantalks account above, it appears that Kalis, as a content creator, can guide readers to position themselves on the side of women who have careers. Thus, it can be said that the position of the audience apparent in the gender equality content on the @kalis.mardiasih account is on the side of women.

As for the content @nurulbahrululum, the content she titled “Perempuan Behak Memilih” and “Perempuan Bukan Mesin Reproduksi” It is not only intended for women, but also for men. This can be seen in the comments section, which is not dominated solely by women.

As for how readers interpret the text in this content, both male and female listeners generally position themselves on the side of women, expressing their disapproval of patriarchal culture, which is very detrimental to women. This can be seen from the comments made by readers, who generally support women in making their own decisions in life without social pressure. One male reader with the account name @aldyprayoga89 responded to this content by positioning himself as a woman, stating that:

“As a man, I agree that women have the right to decide whether or not to have children, because after all, it is women who carry and give birth to them.”

There was also a female reader with the account name @akhwat_ who stated:

“..It cannot be denied that fertility in patriarchal societies is one of the discriminatory aspects used to define female perfection. This social construct gives rise to various stigmas and discrimination against women, and takes away women's

bodily autonomy and culture, which is intertwined with a society that considers the free choice not to have children to be strange.”

From the comments made by @aldyprayoga89 and @akhwat_, it appears that the message conveyed by Nurul through her content can be related to readers who are still surrounded by a patriarchal culture, so it can be said that the position of the readers apparent in @nurulbahrululum's content is on the side of women.

Meanwhile, on the @gitasav account, the first factor relates to reader dominance. In her content, Gita wants to campaign for women to dare to voice their feminine identity, so the topics in her content are greatly influenced by a female perspective and tend to be aimed at female listeners. Second, regarding how readers interpret the text, in this content, female readers generally position themselves as women who must also dare to voice their feminine identity without hesitation. This can be seen from the comments made by readers who generally feel motivated by the message conveyed by Gita through her content. One reader with the account name @febby_byyan stated:

“So far, I've been really motivated by Gita... I've been working on self-improvement, becoming more confident and sure of whatever I do. Gita has become my best motivator.”

There is also an account belonging to a man, @agus_sukertha, who positions himself as a woman, stating that:

"It can inspire women who are always insecure and lack confidence in themselves to be more confident."

From the comments made by @febby_byyan and @agus_sukertha above, it is clear that through her content, Gita is able to motivate women, so it can be said that the readers of the @gitasav account are predominantly female.

Conclusion

Based on an analysis of the phenomenon of preaching in the digital age, this study concludes that Instagram social media has become an important space of transformation for young millennial Muslims in reconstructing a more inclusive religious authority. Through a critical discourse analysis using Sara Mills' model, it was found that the accounts @kalis.mardiasih, @nurulbahrululum, and @gitasav successfully positioned women as active subjects (Da'i) who have full authority to define their own identities, while shifting the position of women who have often been reduced to objects in patriarchal narratives. These three accounts consistently voice that Islam upholds equality, where piety is the only parameter of glory before Allah SWT, regardless of gender differences. Substantively, the constructed message of da'wah includes the repositioning of women in the public sphere, the deconstruction of patriarchal culture, and the affirmation of the right to bodily autonomy and life choices. The representation of women in careers is presented not as a domestic obstacle, but as a manifestation of faith in providing broad benefits to society in accordance with the values of the Qur'an and Hadith. In addition, the narrative effectively combats social stigma related to reproductive and marital roles, emphasizing that women are free individuals who have the right to determine their own path without being shackled by social pressures or gender-biased religious interpretations. This study also confirms that readers, both male and female, tend to side with and agree with the narrative of equality constructed by these content creators. This indicates that interactive and visual-based digital da'wah models can counterbalance the dominance of conservative discourse that discredits the position of women in cyberspace. Thus, the presence of Muslim female intellectuals on social media is not merely a lifestyle trend, but a strategic da'wah

movement that can change the paradigm of the younger generation towards a more just, humane, and responsive understanding of contemporary gender issues.

References

- Ali Aziz, M. (2016). Ilmu Dakwah. In *Dakwah* (5th ed., pp. 1–518). Prenadamedia Group.
- Asror, A. (2018). *Paradigma Dakwah: Konsepsi Dan Dasar Pengembangan Ilmu* (E. Efendi, Ed.; Pertama). LKiS.
- Abdul Kodir, F. (2019). *Qir'ah Mubâdalâh: Tafsir Progresif untuk Keadilan Gender dalam Islam*. IRCiSoD.
- Andriana, M., & Manaf, N. A. (2022). Analisis Wacana Kritis Sara Mills Dalam Novel Berkisar Merah Karya Ahmad Tohari. *Deiksis*, 14.
- Arifin. (1993). *Filsafat Pendidikan Islam*. Bumi Aksara.
- Azisah, S., Mustari, A., Himayah, & Masse, A. (2016). *Kontekstualisasi Gender, Islam dan Budaya*. UIN Alaudin Makassar.
- Basarah. (2019). Feminisme Dalam Web Series “Sore-Istri Dari Masa Depan” (Analisis Wacana Sara Mills). *Widyakala Journal*, 6.
- Eriyanto. (2001). *Analisis Wacana: Pengantar Analisis Teks Media*. LKiS Yogyakarta.
- Handoyo, P. (2016). Representasi Perempuan dalam Media. *Seminar Nasional Gender & Budaya Madura*.
- Herliana, R., Nurhayati Ma'mun, T., & Ikhwa. (t.t.). Konstruksi Gender dalam Naskah Wa'asyiruhunna Bil Ma'Ruf. *Arabi: Journal of Arabic Studies*, 4.
- Izzad, R. (2018). Konsep Kesetaraan Gender dalam Islam: Studi terhadap Pemikiran Hermeneutika Muhammad Syahrur. *Al-Itqan*, 4.
- Lestari, R. J. (2021). *Analisis Wacana Model Sara Mills dalam Novel Perempuan yang Mendabului Zaman Karya Khairul Jasmi* [Skripsi]. Universitas Islam Riau.
- Mahardhika, G. R. (2020). *Belenggu Budaya Patriarki terhadap Kesetaraan Gender di Indonesia*. ITS News.
- Mahfudh, S. (1994). *Nuansa Fiqih Sosial*. LKiS.
- Mawasti, W. (2025). Dakwah Pemberdayaan Perempuan: Strategi Komunikasi Gagasan Kesetaraan Gender di Nusa Tenggara. *Inteleksia: Jurnal Pengembangan Ilmu Dakwah*, 7(1).
- Rumata, A., & Iqbal, M. (2021). Dakwah Digital Sebagai Sarana Peningkatan Pemahaman Moderasi Beragama Dikalangan Pemuda. *Jurnal Ilmu Dakwah*, 41.
- Saadah, N., Muda, K., Mohd, N., & Sintang, S. (2021). Evaluating the Concept of Gender Equality in the Islamic Perspective and SDG: An Analysis. *RABBANICA*, 2.
- Sa'dan, M. (2016). Rekonstruksi Materi Dakwah Untuk Pemberdayaan Perempuan: Perspektif Teologi Feminisme. *Jurnal Harkat: Media Komunikasi Gender*, 12.
- Suhra, S. (2013). Kesetaraan Gender dalam Perspektif Al-Qur'an dan Implikasinya Terhadap Hukum Islam. *Jurnal Al-Ulum*, 13.
- Umar, N. (1999). *Kodrat Perempuan dalam Islam*. Lembaga Kajian Agama dan Gender.
- Daeng, M. F. (2026, February 20). *Siswi SLB di Yogyakarta Laporkan Dugaan Pelecehan Seksual oleh Gurunya*. Kompas.Id. <https://www.kompas.id/artikel/siswi-slb-di-yogyakarta-laporkan-dugaan-pelecehan-seksual-oleh-gurunya>
- KOMNAS Perempuan. (2025, June 2). *Catahu 2024: Menata Data, Menajamkan Arah: Refleksi Pendokumentasian Dan Tren Kasus Kekerasan Terhadap Perempuan*. Komnas Perempuan. <https://komnasperempuan.go.id/catatan-tahunan-detail/catahu-2024-menata-data-menajamkan-arrah-refleksi-pendokumentasian-dan-tren-kasus-kekerasan-terhadap-perempuan>
- Mardiansyah, W. (2026, February 18). Pimpinan Ponpes di Lombok Timur Jadi Tersangka Kasus Pelecehan Santriwati. *Metrotvnews.Com*. <https://www.metrotvnews.com/read/KRXCQgzG-pimpinan-ponpes-di-lombok-timur-jadi-tersangka-kasus-pelecehan-santriwati>

- Mawasti, W. (2025). Dakwah Pemberdayaan Perempuan: Strategi Komunikasi Gagasan Kesetaraan Gender Di Nusa Tenggara. *INTELEKSLA: Jurnal Pengembangan Ilmu Dakwah*, 7(1), 175–198. <https://doi.org/10.55372/inteleksiajpid.v7i1.367>
- Putri, R. S. (2026, February 20). Penyebab Korban Kekerasan Seksual Pesantren Enggan Melapor | tempo.co. *Tempo*. <https://www.tempo.co/hukum/kekerasan-seksual-di-pesantren-2116467>
- Rumata, F. 'Arif, Iqbal, Muh., & Asman, A. (2021). Dakwah digital sebagai sarana peningkatan pemahaman moderasi beragama dikalangan pemuda. *Jurnal Ilmu Dakwah*, 41(2), 172–183. <https://doi.org/10.21580/jid.v41.2.9421>