Research Paper

Contribution of Woman Ulama in Digital Era

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Abstract

Education is essential, especially in an era of disruption and moral deterioration. Consequently, there is a need for multiple forms of religious teaching, particularly in the digital sphere. Women must also be able to access the digital domain, as they constitute most of the religious population. Only women have a greater understanding of women's issues. Hence, the empowerment of Muslim women requires the assistance of female digital experts. The study tried to show that many women also educate and spread Islamic teaching in the digital sector. Even though there is a concept of women in public spaces as *aurat*, women still show their existence and can keep up with the times. This research was conducted by a case study using a descriptive analysis method through a qualitative approach. The primary data sources are observation, interviews, and documentation with research samples of 10 viral female clerics on social media. It shows that the concept of women appearing in public spaces does not prevent da'wah and social roles, as the existence of women is closely related to their actions for society. Furthermore, preachers in the current era need digital, technological, and human literacy to survive. Nevertheless, they must imitate the previous female ulama and posit them as ideal role models: acting as *muharrik* (activator), *murabbi* and *mu'allim* (educator), *munadzzim* (organiser/leader), *mura'i* (guardian), and *munasik* (controller) for the ummah at the same time. In research on women, gender theory is often used as the basis for analysis; nonetheless, this study primarily concentrates on the theoretical aspects of the female ulama's contribution in the digital era, seeking to comprehend how they adeptly acquire digital literacy to convert religious values into digital formats.

Keywords: *Contribution, Digital Era, Social Media, Women Ulama*

INTRODUCTION

Education is essential, especially in an era of disruption and moral deterioration. Consequently, there is a need for multiple forms of religious teaching, particularly in the digital sphere. Women must also be able to access the digital domain, as they constitute most of the religious population. Only women have a greater understanding of women's issues. Hence, the empowerment of Muslim women requires the assistance of female digital experts.

A woman is a mother. A woman is also a daughter and sister. A woman is also a wife. Women comprise half of society and are responsible for the nurturing, guidance, and reformation of the subsequent generation of men and women. It is believed that the female who imbues principles and faith into the nation's soul. The woman is not only an individual and a significant unit of society; her existence also influences society's course of social change. We can see how women's roles have changed from generation to generation.

Some research shows that women are the most dominant users of social media. It is due to the characteristics of social media –involvement, openness, conversation, community, and connectedness –providing opportunities for women to distribute their aspirations, feelings, and ideas to their friends, colleagues, and relatives. On the other hand, women are considered fascinating objects to their capital owners (Chan-Olmsted et al., 2013). Through this social media,

women can play a more active role in business by developing their businesses. They can also pursue their aspirations in the political field that represents the interests of women. From a psychological aspect, social media and other communication technologies can be used by women to minimise their stressful feelings (Suwana, 2017).

The phenomenon of Muslim women in the public sphere is not only about how they appear in the tradition of *majelis taklim* (place to learn Islamic Studies) or offline studies but also spreads in the digital world. Due to the rapid development of new media, women automatically explore new media as part of society. It does not only penetrate the world of chat alone but further into the realm of science. The *pesantren*'s (Islamic boarding school) subcultural transformation process has also begun to develop in the digital space. It has become a new arena for *santri* (students of *pesantren*) or knowledge seekers to assert their identity as part of the community (Rohmaniyah et al., 2022).

Moreover, with the development of new media (internet), the claims of the clergy are increasingly undirected. Moreover, if we look at female figures with clerical status, the convenience of social media as a source of da'wah content encourages the emergence of "*Millennial Ustadzah*." The rise of the appearance of *Nyai, ustadzah, dāʿiyah*, influencers, and students in the Muslim community on internet-based social media also helps the presence of women as da'wah actors, which the general public calls women ulamas. Moreover, research data from PPIM UIN Jakarta showed that 54.87 percent of internet users obtained religious knowledge. In this case are social media, blogs, and news portals. Next are books, television channels, general recitations, and print media, such as magazines, bulletins, leaflets, and others (Lubis, 2014; Uyuni, 2022).

Women and da'wah in this millennial era are increasingly showing their stretch on social media platforms. Various rooms for discussion, consultation, advocacy, and dissemination of messages unstoppable da'wah have sprung up to fill the online pages of the *asatidzah* (female teachers/preachers) in Indonesia: both well-known female preachers (*daiah*) and those who are still local. The themes and styles of communication vary. Something unique, eccentric, calm, fiery, firm, full of jokes, and even critical. Even though they are diverse, these female preachers have a shared mission of '*amar ma'ruf nahi munkar*' (commanding good and forbidding evil) (Pambayun, 2020).

Thus, the study tried to show that many women also educate and spread Islamic teaching in the digital sector. Even though there is a concept of women in public spaces as *aurat*, women still show their existence and can keep up with the times. Data from a study conducted by the Pew Research Centre, an organization that consistently researches the internet, technology, and science, shows that women dominate social media at 76%, while men at 72%. As many as 56% of women access Facebook. It shows that the dominance of women on social media compared to men only amounted to 49.5%. As many as 41% of female social media users access it via cell phones. Women also use 30% of their time to communicate through social media, while men only use 26% of their time to interact on social media (Wibowo, 2019).

Furthermore, women spend four to five times more time using social media than men. In addition, according to research published by We Are Social, 79 million Facebook users are from Indonesia. As many as 41 percent of them are women. Although the number is still less than that of men, the number of women who reach about 32 million is not small. The large population of female accounts on Facebook can be positively or negatively charged depending on the content they access (Perrin, 2015; Subchi et al., 2022). The success of Digital Da'wah quantitatively can be seen from how many followers the preacher's account has on his social media. Users or users are *mad'u* or imaginary people who are currently thirsty for search for Islamic knowledge on social media.

However, even though these clerics continue to emerge, can they be categorized as worthy

of knowledge? Da'wah is the duty of every individual. These women's presence has filled the need for Islamic da'wah. However, to protect the Islamic faith of women on social media and society in general, it is not enough just to be determined to preach. However, there must be an ideal model that is exemplified by the *daiyah*. Therefore, this study tries to answer the following,

1. How much can social media clerics contribute to da'wah?
2. What is the ideal model of da'wah for them to contribute to improving society's condition, especially in morality?

LITERATURE REVIEW

In research on women, gender theory is often used as the basis for research, such as a study by Helmanita and Noor (2020) and the point of view of practical fiqh is variable from Mufidah et al.'s (2020). Moreover, other research by Pambayun (2020) focused on identity formation built through da'wah conveyed by women on social media. However, this study is more focused on the theory of the contribution of the female ulama in the digital era. How do they master digital literacy to transform religious values into digital form? Moreover, how do these women contribute to the da'wah activities? Furthermore, What is the ideal model of da'wah for them to contribute to improving society's condition, especially in morality?

Contributions encompass the act of actively participating or undertaking tasks collaboratively with others to facilitate the production or attainment of goals, ultimately contributing to the success of a collective endeavour. So, everyone can be said to contribute if they are seen or involved in an activity, either in their position as a work team or because of their role as individuals. The contribution does not stop at one type of activity or activity but continues even though the individual's actions are different from those carried out previously (Cambridge, 2024). In this case, the contribution can be in the form of material and action. Many types of contributions can be made to others. Such as money, power, time, ideas or thoughts, goods, and others. Moreover, the benefits of contributing to this community are Strengthening the social integration of the community, helping underprivileged communities, encouraging people to make breakthroughs to meet their daily needs, and cultivating a caring attitude in people's lives (Rasyid & Hapsari, 2023). Moreover, in this case, the contribution made by these women is devotion to da'wah: knowledge, advice, and good examples.

According to Kaplan and Haenlein (2010), social media is a group of Internet-based applications that form the ideological and technological foundations of Web 2.0 and enable the creation and exchange of user-generated content. Today, social media has created the idea of a 'global village.' As expressed by McLuhan in the 1960s, it is more accurate, "This era has been connected through the communication technology of the internet, with social media as a part of it" (McLuhan, 1964). It can be called a modern revolution where everybody can almost eliminate the boundaries between time and space (Kohle, 2022).

Social media is one of the proper answers as a medium for preaching. The current phenomenology is that people depend on social media to wake up from sleep again. Such is the enormity of the influence of social media on society. According to Levy (2001), cyber culture is a set of technologies (material and intellectual), practices, attitudes, modes of thought, and values that developed along with the growth of cyberspace. Cyberculture is explained as a culture that arises from the practice of human interaction with the internet, which includes developing virtual technology, such as forums, newsgroups, and chats. In line with this, Bell (2001) defines cyberculture as a way of thinking about how people and digital technologies interact, how we live together. This study also states that cyberculture is a way of thinking about how people and digital

technology associate and live together. Bell (2001) frame of mind is even more specific, where virtual space is used between individuals as a forum to discuss how they meet their needs (Levy, 2001).

METHODOLOGY

This research was conducted by a case study using a descriptive analysis method through a qualitative approach. The primary data sources are observation, interviews, and documentation with research samples of a viral female cleric on social media. We chose and examined ten female *daiyahs* who are famous on social media. The main reason these ten female clerics were chosen is that they had hundreds of thousands and even millions of followers and had a tremendous influence on society. Age criteria are also a consideration; these women are 20 to 40 and should be categorized as accessible social media users.

FINDINGS AND DISCUSSION
Findings
Brief data of 10 female daiyah who are famous on social media

From the research we did, here are brief data from the ten ustadz who are active on social media:

1. Nabila Abdul Rahim has 291,000 followers on Instagram. Born in Makkah on April 15, 1992, he has memorized the Quran since she was five. His parents taught her to memorize the Koran through *Juz 'Amma*. At 17 years old, she memorized 30 juz of the Koran after completing her undergraduate education at Umm Alqura University in Makkah. She has also been one of the judges for Hafiz Indonesia on a private television program since 2016.

2. Pipik Dian Irawati she has 1,700,000 followers in Instagram. Umi Pipik is known as an *ustadzah* or religious lecturer. She is the wife of the late Ustadz Jefri Al Buchori. Umi Pipik has recently filled recitations and is now a 2014 Indonesian Junior Sahur Academy judge. After her husband died, Umi Pipik tried to continue her husband's career as a preacher.

3. Haneen Akira has 646,000 followers on Instagram. Haneen Akira, the wife of *Ustadz* Hanan Attaki, is the Founder of the Hijrah Youth and a preacher. Often, she fills tausyiah at *keakhwatan* (female discourse) events.

4. Mumpuni Handayayekti has 338,000 followers on Instagram. She has been known to the public for a long time since he participated in the Indosiar Action Preacher competition. In 2014, his name soared after winning first place at AKSI Indosiar 2014, a lecture talent search academy held during Ramadan.

5. Oki Setiana Dewi has 19,500,000 followers on Instagram. She started her career in 2009. *Ustadzah* Oki Setiana Dewi appeared and became known to the public after starring in the religious movie *Ketika Cinta Bertasbih*. The former model, who decided to emigrate at a young age, has been active in the spiritual world since college. His shared religious knowledge has permanently been embedded in the congregation's hearts. The way to convey a da'wah is also its characteristic.

6. Qotrunnada Syathiry has 14,000 followers on Instagram. She actively provides da'wah studies on social media and several Islamic forums. Her interest in education and da'wah has been built since childhood. She got a direct example from the actions of his parents, who were teachers and preachers.

7. Fatimah Musawa has 274,000 followers on Instagram. She is the wife of the famous preacher Habib Munzir Al-Musawa. She often talks about love for the Prophet, *ahlul bait*

(prophets' families), and Islam's beautiful way of life.

8. Halimah Al Aydrus has 623,000 followers on Instagram. She is a female scholar who has given birth to several books, including *Bidadari Bumi*, *Pilar Cahaya, Tutur Hati*, and others. Even in Malaysia, Ustadzah Halimah Alaydrus has appeared several times on IKIM radio and the Muslimat Forum at the Regional Mosque in 2014 and 2015, receiving a very overwhelming response from the Muslimat around the Klang Valley.

9. Syifa Nurfadhilah has 105,000 followers on Instagram. She is a young preacher or lecturer who started her career by participating in ANTV's Choice Young Dai event. Now, she is very active in preaching through social media and is a preacher on the *Islam Itu Indah* program on Trans TV.

10. Lulu Susanti has 413,000 followers on Instagram. A doll named Ina often accompanies her in preaching. Her enthusiasm for sharing knowledge with people of all ages, including children, is high. Now, her face is increasingly appearing on the screen. In Ramadan, almost every day, her face adorns various television programs. Among others are *Berbalas Kultum* (Kompas TV), Islamic Storytellers, MNC Muslim Friends Stories, and a Dai Cilik (RCTI) panel. Her appearance is getting more character when she brings Ina, a hijabi doll who always accompanies her in dealing with the children's audience (Road Show Fairy Tale Kak Lulu).

The digital da'wah products provided by daiyahs on social media

These women make various da'wah products that teach Islam concisely, such as posters, quotes, short videos, podcasts, reels, and meet-and-greet moments. They are prevalent because the material is simple and straight to the point.

The da'wah themes raised by the ustadzah

1. *Learning the Qur'an*
2. *Life Motivation*
3. *Sakinah family*
4. *Migrate/Hijrah*
5. *Improving life*
6. *Basic fiqh*
7. *Alms/Shodaqah*

The matters relating to the condition of da'wah on social media

Table 1. Issues pertaining to the state of Da'wah on social media.

Strength	Various rooms for discussion, consultation, advocacy, and the spread of unstoppable da'wah messages have started to load the online pages of Indonesian women preachers. *Ustadzah* can provide Islamic content that is simple and interactive.
Weakness	*Da'iyah* or *ustadzah*, who appear on social media, should not break Islamic traditions. They also should realize that only getting many followers is not enough. Moreover, the most important thing is to have knowledge that can be

	conveyed well.
Opportunity	The presence of women ulama who interact actively through online platforms provides opportunities for Muslim women to choose different information about Islamic teaching in a balanced and personal manner without worrying about getting the public spotlight. However, the problems discussed are private problems that many women find daily. It is easier for them to help each other through dialogue with *Nyai* or fellow worshipers. When they are here to seek, the activities of clerics in the public sphere also intensify and strengthen their position and identity as religious leaders in front of their followers.
Threat	The existence of *Nyai* and *Ustadzah* in the public sphere is also getting more challenging, especially in struggling over the stigmatisation of their existence, which is considered as religious commodification and capitalization.

Discussion

These *daiyah*s appear on various social media platforms and present da'wah of Islamic values. Their simple da'wah makes them widely followed by women and even men thirsty for da'wah. So that da'wah is widespread, selecting social media as a medium of da'wah is a way for these clerics to teach Islamic values. This is an alternative that is currently in which the development of digital media is very massive.

Islamic da'wah should be understood as an activity that involves a transformation process that does not just happen but requires awareness from the community to change the situation and condition of the people towards benefit through education and continuous communication. However, women and daʿwah in this millennial era are increasing and showing their activities on social media platforms. The ease of social media as a source of daʿwah content drives the emergence of "millennial *ustadzah* identity." On the other hand, is a "religious agent" that places women as preachers still getting harmful stereotypes? Observing the socio-cultural practices of *Nyai, ustadzah, daiyah,* influencers, and students.

Female students in the Muslim community are now mostly on internet-based social media. This study shows that the concept of women appearing in public spaces does not prevent da'wah and social roles, as the existence of women is closely related to their actions for society. Moreover, preachers in the current era need digital, technological, and human literacy to survive. Islamic history records that female clerics have been part of every development of Islamic civilization. This stems from the attitude of the Prophet Muhammad SAW, who respected women and provided opportunities for them. However, the religious tradition of women in the Islamic world, including Indonesia, is not only influenced by the attitude of the Prophet SAW to respect women but also by the geo-political context, culture, and the process of assimilation of Islam with local culture. Indonesian Islam is Islam, which in its religious life is open for women to do activities anywhere, including in public spaces (Zamzami & Pandin, 2021).

Although Islamic teachings, as in An-Nahl verse 97, Annisa verse 124, and Al-Ahzab verse 35, show equality between women and men in the sight of Allah – it is only piety that distinguishes them in the presence of Allah, the glory of women in Islam, where Human civilization will not continue without women. Women have given birth to humankind, both male and female and respecting women is the commandment of Allah and His Messenger. Still, women must be knowledgeable because the degree of a man or woman, if he has faith and knowledge, will be much higher than men or women who believe but do not seek wisdom. In the verses of the Qur'an, we also find many texts that encourage women to study science. Not only the knowledge of the hereafter but also the knowledge of the world. Even women at the time of the Prophet SAW did not only care for household matters. They are also active in other activities outside the home. It even has become an everyday profession. However, the patriarchal culture has an impact on the condition of women (Rohmaniyah et al., 2022).

Moreover, at the same time, the women's movement continues to grow and develop. Literacy continues to increase, and understanding of rights begins to strengthen. It realizes that discrimination and stigma detrimental to every woman's progress must be eradicated. The phenomenon of the women's movement is not only in the Western world. The awareness of women rising and taking on a role has flooded the treasures of Islam, even in Indonesia. Indonesia's history before the entry of Western colonialism showed the significant role of women, as evidenced by the presence of women's leadership in various sectors and their presence in the public sphere. However, the entry of colonialism and the disadvantaged position of women in the West changed the concept of women's equality that Indonesian women had felt before so that the existence of women as human beings who are as important as men does not seem too important (Uyuni, 2022).

Moreover, this is also what grows on social media. According to the Central Statistics Agency (2021), the number of women in 2021 is 133 million people, and men amounted to 136 million people. It means that the number of women is almost the same as men so that women who can talk about women's problems and needs are themselves, including religion and how they feel and live. It has an impact on the presence and role of women in society. Furthermore, the majority of social media users are women. Then, the presence of women preaching on social media becomes a necessity.

To turn the society in which we interact into a well-educated and thriving society is to create conditions in which everyone feels valued. Their differences are respected, and their basic needs are met to live with dignity. There are many ways to make this dream a reality in society. One of the best ways is to recognize the role of women as a significant part of society, as women make up half of society and are responsible for nurturing, guiding, and reforming generations of men and women. When women, as teachers, first did not have a solid foundation in their own divine identity, we distorted our beliefs about relationships and our world. When that could be accommodated, it was called an inclusive society. They are often in a less favourable condition because of many factors that are rooted in society. Several steps have been taken to improve the dignity of women by the government, society, non-governmental organizations, and the like (Uyuni, 2018).

They were, furthermore, considered successful in developing the lifestyle of most people in terms of education, economy, health, politics, and others. However, a missing link must be present in this fix. They and society must recognise awareness of women's responsibility towards developing their authentic identity. In general, families, communities, and governments must accommodate their existence and constant awareness to continuously mature in building an inclusive culture.

Nevertheless, they must imitate the previous female ulama and posit them as ideal role models. Because so far, the material provided by the *daiyah* is still in the layer of understanding

about Islam. These *daiyahs* have not yet reached how a Muslim woman should behave to improve herself as a servant of Allah who understands the *shari'a* and becomes a *kaffah* (complete/total) Muslim, even to the point of changing her community for the better, for herself and the surrounding community. Many women preached and played a role in defending independence, becoming emancipators of education, journalists, drivers of the household economy, making traditions according to the *shari'a*, and others. Their works were extraordinary and can be felt to this day. It also cannot be separated how women in Indonesia have a good position in Indonesian society's culture and social life, where women get a place to play a role in the public sphere. Therefore, when the women know, it is supported by various sources, such as

1. The strategic position and support obtained because of having relatives (either father, grandfather, uncle, husband, or brother) who have already got a place in society as protective figures or educators,
2. Material either from himself, his family, or donations obtained from people who want to fight together,
3. a strong desire and fighting power to preach, help, facilitate and fight for society to be in a better condition, both for women at that time and for the ummah (men) as a whole,
4. Intelligence and good managerial skills so that at the same time, they can do many things (in the language of religion, it is called the blessing of time),
5. The courage to state what is right, do *amar ma'ruf nahi munkar* without fear of threats from anyone. What is sought is Allah's pleasure and the ummah's benefit under the shari'a of Allah and His Messenger.

Expressing thoughts and feelings of *daiyahs* in cyberspace is not just a scientific description that explores the various theories and perspectives they master. However, they share knowledge, tausyiah, inspiration, enthusiasm, and even chance through their social media room. However, despite several globalization developments that have made preachers, women can be more accessible in expression. They are still limited by specific social values that indirectly fortify society's thinking in constructing a woman to become a preacher.

Openness in digital da'wah is a new challenge for preachers. They must be prepared for the speed of receiving da'wah messages to audiences who may be physically different from their location. At the same time, this audience can also directly ask or even refute the opinion expressed by the preacher.

Moreover, these *daiyahs* are insufficient with the da'wah material they presented. With their strength on social media, they should give more things to the ummah in improving morals, in-depth knowledge, and how to be a Muslim with a better understanding of Islam. Digital da'wah necessitates collaboration and cooperation. The preachers who are active in doing digital da'wah cannot work alone. They have to work with a team, even if it is small. This team will prepare the technical matters, from setting up the camera, taking pictures and sound, editing the content, and distributing it through social media. Collaboration can also be done by presenting community leaders and disseminating religious dialogues through social media. It can also be done by two preachers who do Digital Da'wah together.

Women who struggle for happiness in the afterlife are finally known and remembered as scholars. Because they can use the opportunities of life and service in this world for the hereafter, they understand the knowledge of the subsequently and the world's science to support their ability to improve the land for human needs.

Nevertheless, worldly fatigue does not deceive them and makes them desire earthly life and pleasures. Because they understand the benefit of society and are sensitive to the public interest,

they are like the torches of their time. They are women whom he does not care about (the opinions) of the rulers and does not care about (the ideas) of humans. These women show society what the Qur'an, as-Sunnah, and scholars teach.

There is no remarkable difference in terms of the categorization of scholars; both women and men female clerics are the same as ulemas in general, and they deserve to be called ulemas because they have played the function of clerics for the community. These women have acted as *muharrik* (mover of the ummah), *murabbi* and *muallim* (educator), *munadzzim* (organizer/leader), *mura'i* (guardian), and *munasik* (controller). Furthermore, the most important thing is that the scholars are people who fear Allah and carry out the Shari'a well (Uyuni, 2022).

Women's ulamas are very important in today's era because many women's spaces have not been filled directly by women themselves, like women's studies or activities. Women have their perspectives on contemporary Islamic issues. Many women have pretty broad knowledge, especially religious knowledge. Therefore, these female clerics must appear in the public sphere to give a new colour to Islamic scholarship and a new perspective on every thought, especially for the intellectual development of women. Furthermore, of course, there must be a desire to continue to improve themselves scientifically and in good deeds by making previous female clerics examples in community service and struggle. Some scholars continue the da'wah of the Prophet. As Muslims, we must support this call for monotheism with wisdom, *mauizhah hasanah*, and the best ways that inspire the heart. Digital media is a strategic tool for preaching. So, it could revitalize da'wah by using these facilities to enlighten people with a better understanding of Islam.

Because da'wah and the process of Islamic learning and its implementation should always be done throughout their life, women can be awarded and pinned with a scholarly title not because of a short path but through a long process. The spirit and sincerity of the female cleric never subsided. Their steadfastness in good deeds and struggle for *da'wah li ilia kalimatillah*, fighting for Islam that is *kaffah* under *maqashid sharia* without rejecting the truth of faith and the teachings of the *jumhur ulama* makes them never in conflict with Islamic values. Even women under their guidance accept the *shari'a* but try to continue to understand the nature of women's existence as servants of Allah, the Ummah of the Prophet Muhammad, male partners, the first school for their children, and the main foundation in the integrity of the household. Women can develop many da'wah contributions without forgetting their existence as wives and the first school for their children.

CONCLUSIONS

Women are expected to be more active in digital da'wah. Because the influence of such da'wah is more massive and faster, many people are enlightened with accessible Islamic insights. It is more striking in the community as young people get much religious knowledge from the digital content spread on the internet. It shows that we must increase the Islamic range so that many people understand Islam.

Along with the times, technological advances significantly affect people's lifestyles. Many religious leaders preach using social media platforms such as YouTube, TikTok, Instagram, Twitter, and others. In addition to being practical, using social media to preach is considered quite efficient. Because with one upload, we can reach many listeners in all parts of the world. However, da'wah is still carried out through face-to-face conversations or discussion forums. Moreover, the essential thing in improving society's morale is teaching light da'wah material and different materials. Then, these clerics must also develop the quality of their knowledge. And they are trying to be a preacher like the previous female clerics who succeeded in becoming a preacher. They must imitate the previous female ulama and posit them as ideal role models: acting

as *muharrik* (activator), *murabbi* and *mu'allim* (educator), *munadzzim* (organizer/leader), *mura'i* (guardian), and *munasik* (controller) for the ummah at the same time.

LIMITATION & FUTURE RESEARCH RECOMMENDATIONS

The picture in this study is limited by taking samples of ten ustadzah that are viral on social media and have hundreds of thousands of followers. They preach in various ways and raise simple themes so that many social media consumers follow in studying Islam. The following research that can be done is the development of the presence of young clerics in influencing the thinking of Generation Z and Generation Alpha in the 5.0 era. Furthermore, the women's Islamic movement grew in the digital era due to being too active in interacting on social media. Muslim character because learning Islam online in the digital age will also be interesting to study.

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