

Religious-Based Women's Organization : Da'wah Movement through Twitter Social Media

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ABSTRACT

Keywords

Religious-based women's organization
Da'wa Movement
Sosial Media
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This study aims to explain the 'Aisyiyah proselytizing movement using twitter. This research is descriptive with the paradigm of postpositivism. This study used QDAS (Qualitative Data Analysis Software) Nvivo 12 Plus in analyzing data using the Chart analysis and Word Frequency features. The source of data in this study is the social media account twitter @PP'Aisyiyah. The results showed that 'Aisyiyah as a religious-based women's organization was able to adapt in carrying out its proselytizing from contemporary to digital massively through @PP'Aisyiyah's twitter account. Dakwah 'Aisyiyah on twitter is more dominant on the content of the convey of the hadith. Meanwhile, Aisyiyah's proselytizing narrative on twitter focuses on the women's movement adapting to the current situation. Then the intensity of proselytizing on twitter 'Aisyiyah was highest in April to June along with the direction from the Leader of 'Aisyiyah to continue preaching in the conditions of Covid-19. More than that, the chords involved with 'Aisyiyah in proselytizing on twitter are academic figures and Muhammadiyah figures.

1. Introduction

'Aisyiyah is the first religious-based women's organization in Indonesia (Pinem, 2020). 'Aisyiyah is also a pioneer of women's organizations within the scope of Muhammadiyah which plays a role in advancing and empowering women in all aspects of life such as education, health, and social fields (Casmini C, 2020). As the first women's organization in Indonesia, 'Aisyiyah made various breakthroughs, one of which was by introducing the view that Islam considers women equal to men both in the religious realm and social life (Koswara, 2020). 'Aisyiyah suggests cultural renewal by reviewing and reinterpreting a view that regards women as inferior. 'Aisyiyah is here to make updates where women must be active, independent, and involved in decision-making in a family (Nurjaman & Zebua, 2022). In the midst of this assumption, the organization 'Aisyiyah intensified its proselytizing in the public sphere.

Da'wah is the actualization of the values contained in Islamic teachings in everyday life (Mukarom, 2020). Proselytizing activities are delivered by a da'i to mad'you or can be in the form of individuals or groups. Da'i activities carried out by a da'i can be conveyed through the form of qalam, written, oral and da'wah bil hal or deeds of a person (Arrias et al., 2019). Proselytizing activities carried out in the modern era today, are sought to be responsive and sensitive to the community environment (Ritonga, 2019). The Internet is present and touches human civilization. One form of internet development is social media (Rifai, 2019). 'Aisyiyah uses digital media as a medium for proselytizing. The use of social media to spread religious shia widely. The high access to information from the Indonesian people encouraged 'Aisyiyah to make efforts to disseminate information on the role of women who were assessed as domestic affairs. Therefore, Aisyiyah uses the media sosial to reach women by giving da'wah. Through the media sosial twitter, the da'wah movement was conveyed to be promoted by showing the greater role of women than society in general about the role of domestic women.

Twitter is part of Microblogging where it can publish user statements in 140 characters to their followers (Wibowo, 2019). The use of twitter is the same as other social media, namely to network with other users, spread information, promote the opinions of other users, to discuss the hottest issues by twittering using certain hashtags (Syarief, 2017). The high number of twitter users in Indonesia causes this service to be used for various purposes in various aspects such as exchanging messages, doing business, politics, and proselytizing as attractive as possible as an attraction for its followers. Previous research that describes the position of women in proselytizing in the contemporary era must be in accordance with their level of ability. Preaching in *amar nahi munkar* can be done on social media (Harahap, 2022). The phenomenon of female proselytizing in the digital age is in an inferior position (Muttaqin, 2022). The use of social media such as facebook, instagram, twitter, youtube, google meeting and zoom meeting for proselytizing facilities is carried out by the Instagram community of Ngaji Keadilan Gender Islam in the city of Medan, North Sumatra (Hidayah, 2021). 'Aisyiyah literates women's reproductive health and nutrition through Instagram content (Widarini, 2019). Based on the explanation of previous research, it is more about the woman as a subject of proselytizing. But there has been no research that comprehensively explains proselytizing by women's organizations using social media. Therefore, this study offers a novelty focus on the use of twitter as a proselytizing tool of women's organizations 'Aisyiyah. So, the purpose of this study is to explain the 'Aisyiyah proselytizing movement using Twitter.

2. Method

This research is descriptive with the paradigm of postpositivism. This study used QDAS (Qualitative Data Analysis Software) NVIVO 12 Plus in analyzing data. The features used in NVIVO 12 plus are Chart analysis and word frequency. The source of this research data is @PPAisyiyah's twitter social media account. The reason is because 'Aisyiyah is one of the largest faith-based women's organizations in Indonesia that has shifted its proselytizing from conventional to digital media. The time period for data collection in this study is from January 2020 to October 2022. Stages in the use of Nvivo 12 plus software in this study to analyze data . Twitter account data @PPAisyiyah be retrieved with Ncapture. Ncapture results are uploaded to Nvivo 12 plus, after which the data is analyzed with Nvivo 12 plus with chart analysis and world cloud features. The results of the analysis are visualized and poured into the discussion.

3. Results and Discussion

3.1. Aisyiyah's Da'wah Content on Twitter

The presence of social media in the era of very rapid progress provides many benefits for its users (Setiyawati et al., 2019). Social media is a set of online tools used by its users to exchange messages, share information, make online selling transactions, and so on (Kurnia et al., 2018). The characteristics possessed by social media include the existence of networks, information, *archives*, *interactions* (*interactivity*), social simulations (*simulation of society*), and content by users (*user-generated conten*) (Anggraeni & Suprabowo, 2022). Judging from the rampant use of social media by its users, therefore various kinds of *stakcholders*, be it government organizations, politicians, organizations and educational institutions as well as various other elements have made social media the main media in carrying out various activities and tasks and playing their roles and functions to help their performance (Nur, 2019) . One of the women-free religious organizations that uses its proselytizing movement through twitter in the era of rapidly developing technological advances is 'Aisyiyah. Figure 1 shows the content of 'Aisyiyah's proselytizing on twitter. Figure 1 was obtained from the results of the analysis using the Nvivo 12 plus software from @PPAisyiyah's Twitter social media account. Content posted by the Aisyiyah organization on twitter that includes convey of the qur'an, convey of the hadith, good human behavior, and workshop reminder.

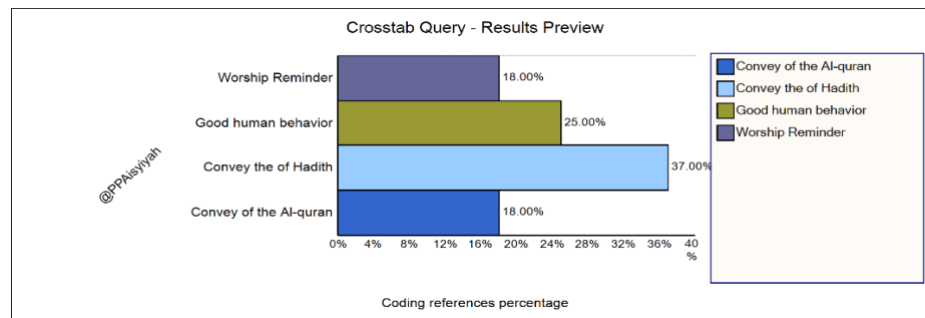


Fig. 1. Da'wah 'Aisyiyah Content on Twitter

Based on figure 1, it shows that there is some content of 'Aisyiyah in using twitter as his proselytizing movement contains more convey of the hadith by 37%, it is shown in figure 1. For reasons based on the implementation of Surah Al-Imram verse 104. While other content such as convey of the qur'an is shown with the number 18%, good human behavior with a number of 25%, worship reminder with a number of 18%. The twitter account @PPAisyiyah in posting this type of content about the convey of the qur'an includes a warning of good things accompanied by letters contained in the qur'an and its translation. As the tweet on October 6, 2022 advocated for us to set aside some property for orphans. Then, the content about the convey of the hadith contains about the proselytizing of 'Aisyiyah whose content invites the public to stay away from the munkar and draw closer to the good accompanied by various hadith

The content of the *worship reminder* on the twitter account @PPAisyiyah posts about the invitation to draw closer to Allah Almighty, as well as doing sunnah fasting, participating in carrying out the Eid al-Adha shlama, making sacrifices for people who are bestowed with a lot of sustenance. *Good human behavior* content content about information about the science of *parenting*, prevention of sexual violence, preventing early marriage, inviting the public to be sensitive to environmental issues. These contents are packaged in the form of posters and hold webinars both through the Muhamadiyah Youtube channel, and live on Instagram @Aisyiyah. This finding confirms from the theory (Faisol, 2017) that with the digital age, information can be quickly reached, this factor is what makes proselytizing organizations use social media in delivering proselytizing. Through instagram, twitter, and youtube account users, da'wah can reach the public (Wibowo, 2019).

3.2. Intensity of Da'wah 'Aisyiyah on Twitter

The data on the intensity of 'Aisyiyah's proselytizing on twitter in figure 2 was obtained through the results of the ncapture of the @PPAisyiyah twitter account obtained on the Nvivo 12 plus. The intensity of proselytizing carried out by the 'Aisyiyah organization on twitter began in the time period from January to March 2020 as many as 40. But at the beginning of the use of twitter as a medium for proselytizing, the intensity used by 'Aisyiyah was minimal. This is because 'Aisyiyah is still adapting to technological developments. Along with the Covid-19 pandemic in Indonesia, proselytizing that was previously carried out contemporarily has turned digital. This also had an impact on increasing the intensity of proselytizing carried out by 'Aisyiyah on Twitter from April to June 2021 with a figure of 348. This achievement is inseparable from the appeal of Siti Noordjanah Djohantini as the head of the 'Aisyiyah Central Leadership who emphasized that 'Aisyiyah as a religious-based organization, and community in carrying out proselytizing activities must run effectively even though it is hit by the Covid-19 pandemic (Qodarsasi et al., 2021).

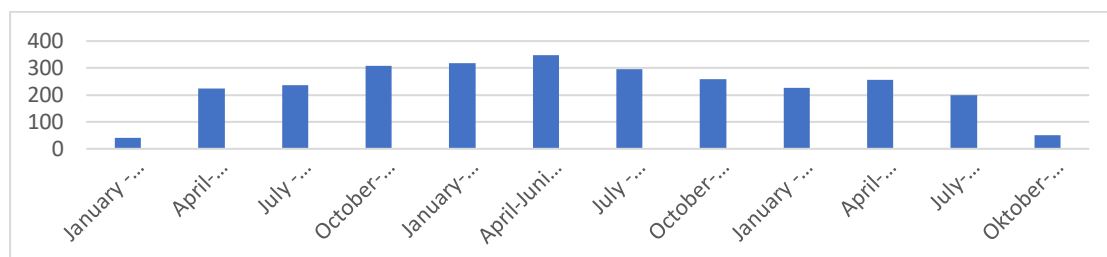


Fig. 2. Intensity of Aisyiyah's Preaching on Twitter

The Covid-19 pandemic has brought changes in all aspects of life. Various kinds of activities became restricted and switched to virtual spaces (Asikin, 2021). This is a new challenge for proselytizing activities. However, this does not rule out the possibility for 'Aisiyyah as a religious-based women's organization to continue to innovate in carrying out its dawah movement in the era of the Covid-19 pandemic. 'Aisiyyah quickly adapted to the conditions of the Covid-19 pandemic era in carrying out her proselytizing. 'Aisiyyah made changes in his proselytizing by bringing up new things, applying psychological principles, 'Aisiyyah in doing his proselytizing in the era of the Covid-19 pandemic by applying social principles in facing the presence of new figures means being open to existing changes, applying psychological principles in proselytizing in facing new mad'u by understanding the character of the mad'u, applying the principle of achievement and expertise or achievement and professional da'i in carrying out proselytizing during a pandemic. Da'i is considered to have broad knowledge so that it can respond to issues that occur in the community, besides that 'Aisiyyah also carries out the development of Human Resources (HR) by conducting trainings for muballighat training carried out, namely, media training and public speaking and the last one carries out an evaluation and monitoring process to supervise and report on proselytizing activities during the pandemic from various regional leaders and area (Susantari, 2022). This strategy caused the proselytizing of 'Aisiyyah in the month of April until June 2021 with the number of tweets of 348 experiencing the highest intensity, can be seen in figure 2.

3.3. Aisiyyah's Da'wah Narrative on Twitter

Aisiyyah's proselytizing narrative on Twitter was obtained from the results of word cloud analysis in the Nvivo 12 plus software tool on the word frequency feature. The results of the word cloud analysis shown in figure 3 of the @PPAisiyyah twitter account. The twitter account @PPAisiyyah discusses narratives related to the religious-based women's movement, women with progress, Islam in progress, and Muhammadiyah. Figure 3 shows that 'Aisiyyah is a pioneer of women's organizations within the scope of Muhammadiyah that plays a role in advancing and empowering women in all aspects of community life, such as education, health, social and religious fields. The establishment of the organization is not without reason. The 'Aisiyyah organization itself wants to invite and increase public awareness, especially among women. Various breakthroughs were made, one of which was by introducing the view that Islam considers women equal to men both in the religious realm and social life. On the other hand, 'Aisiyyah suggests cultural renewal by reviewing and reinterpreting a view that considers women as inferior parties (Pinem, 2020).



Fig. 3. Proselytizing Narrative on Twitter

The data in figure 3 shows #islamberkemajuan, #muhammadiyah, #gerakanperempuanmuslimberkemajuan. The hashtag women's movement on the twitter account @PPAisyiyah as a movement of women's organizations is presented to realize an advanced women's life that covers all aspects of life without experiencing obstacles in the form of threats of discrimination. Content posted on @PPAisyiyah twitter account related to hashtags includes activities that contain the urgency of women participating in community areas. One form of its activities is by providing food assistance to those in need, school fees, health assistance, compensation for the poor, providing education about violence against women and children. Various kinds of helping attitudes or known as "ta'awun which are implemented in community life by Aisyiyah are adjusted from the local level to the branch level (Hayati, 2021). During the Covid-19 pandemic, 'Aisyiyah also participated in dealing with the impact of the pandemic spread across various sectors, such as health, religious, and economic sectors. The work carried out by 'Aisyiyah in the religious field during the Covid-19 pandemic is by adapting proselytizing carried out from conventional to virtual, educating the public about the Covid-19 pandemic. Then in the health sector, play an active role in overcoming the Covid-19 pandemic as well as hospitals and clinics owned by 'Aisyiyah are used to help treat and vaccinate during the Covid-19 pandemic. In other fields, especially the economic sector, 'Aisyiyah plays a role in encouraging the community to carry out a living barn movement by utilizing the land of the home yard in the hope of overcoming the food crisis in the global order. In addition, carrying out fish farming in buckets, sharing movements, and strengthening MSME assistance (Saud et al., 2020).

3.4. Roles of Actors involved in Da'wah 'Aisyiyah on Twitter

Figure 3 shows the proselytizing movement carried out by 'Aisyiyah through social media twitter related to actors from academia and Muhammadiyah religious figures. This can be seen from the Twitter account 'Aisyiyah often mention @muhammadiyah Twitter account, which is 80, @unisa_yogya as many as 33 and @haedarns 24 times. The results of the chart analysis obtained in figure 4 are processed by an automatic code file taken by @PPAisyiyah Twitter account using NVIVO 12 plus. Afterthat, sort out the content discussed on the Twitter account. Then the content is fed into the chart analysis feature on NVIVO 12 plus to process and display the data.

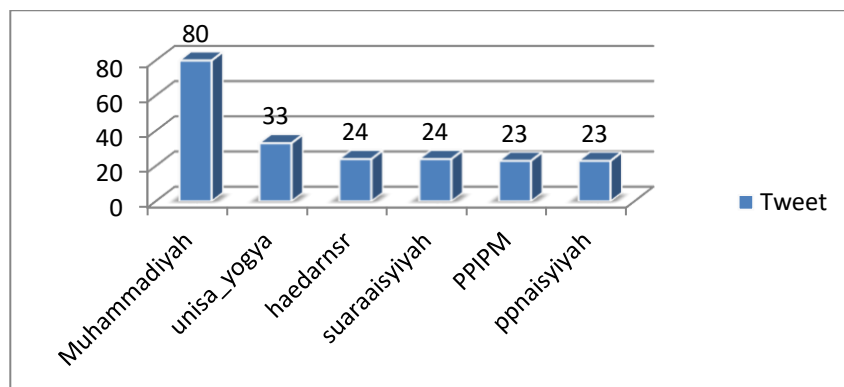


Fig. 4. Aktor Involved in Da'wah 'Aisyiyah on Twitter

Muhammadiyah is part of the actors involved in proselytizing on @PPAisyiyah twitter account because 'Aisyiyah is one of the religious-based women's organizations part of Muhammadiyah. The history of the establishment of 'Aisyiyah is inseparable from the role of Muhammadiyah. The 'Aisyiyah organization was started by Nyai Ahmad Dahlan with the help of KH. Ahmad Dahlan until now has grown and developed by having a management structure to be able to create newspapers both print and online (Aprilianti et al., 2022). 'Aisyiyah and Muhammadiyah are religious organizations in Indonesia that have a role to proselytize through various media used in various aspects of life in accordance with the Qur'an and sunah with the aim of bringing benefits for the progress of the organization, humanity, people, and nation. The 'Aisyiyah proselytizing movement through social media twitter is related to academic actors and Muhammadiyah figures. This can be proven that 'Aisyiyah often mention @HaedarNs twitter account 24 times, and @unisa_yogya twitter account as many as 33 where the @unisa_yogya twitter account is an account owned by the Unisa Yogya Institution owned by Aisyiyah and the @Haedarnasir twitter account owned by the account of the chairman of the Muhammadiyah Central Leadership.

4. Conclusion

The conclusion of this study is that 'Aisyiyah as a religious-based women's organization was able to adapt in carrying out its proselytizing from contemporary to digital massively through @PPAisyiyah's twitter account. Dakwah 'Aisyiyah on twitter is more dominant on the content of the convey of the hadith. Meanwhile, Aisyiyah's proselytizing narrative on twitter focuses on the women's movement adapting to the current situation. Then the intensity of proselytizing on twitter 'Aisyiyah was highest in April to June along with the direction from the Leader of 'Aisyiyah to continue preaching in the conditions of Covid-19. More than that, the chords involved with 'Aisyiyah in proselytizing on twitter are academic figures and Muhammadiyah figures. The implication in this study is that twitter as a social media can be used for the delivery of proselytizing by Islamic community organizations such as Aisyiyah organizations. This shows that with the development of the times, religious proselytizing is not only carried out conventionally but can be done in digital media. The limitation in this study is that the data source of this study only uses one Twitter social media. Therefore, recommendations for further research can use other social media used by Aisyiyah such as Facebook or Instagram, so that the data obtained is more comprehensive.

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