

UNDERSTANDING THE TREND OF DIGITAL DA'WAH AMONG MUSLIM HOUSEWIVES IN INDONESIA

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ABSTRACT

This paper describes the trend of digital da'wah among Muslim homemakers in Indonesia. The author observes that the trend of electronic da'wah, especially on social media, is increasingly easy to find among homemakers. So to confirm our observations, the author finally looked for various sources of literature, especially scientific publications, in broadcasting Islamic da'wah among Muslim households through various social media platforms. First, we determine the research questions and inclusion/exclusion criteria, select a database and conduct a data search; then, we synthesize the collected data results, analyze the data, and draw conclusions as a literature review. The author can conclude that these findings are capable and relevant to answer the problems of this research with high validity and accountability. After discussing these findings, the authors finally understand that the digital trend of Islamic da'wah among Muslim homemakers in Indonesia has developed through social media in online video platforms (Tik Tok, WhatApps, Facebook, Twitter). These findings will provide new insights and support similar research in the future.

INTRODUCTION

Technology is a means, and whose name is a means is only used to assist the implementation of the objectives of an activity. Da'wah can only be done with a clear horizon, but it can be done with various uslub (Arifuddin, 2020; Putra et al., 2020; Sudarmo et al., 2021). Club is carried out as long as it does not leave the thoriqoh of da'wah. Technology plays a role in making it easier for uslub to be conveyed so that knowledge of understanding technological advances and changing times is necessary so that uslub da'wah can be carried out. Da'wah, in general, can be understood as an effort to make a change from an un-Islamic condition to an Islamic one. In particular, the call to humans to call for ma'ruf and prevent Munkar is accompanied by actual activities related to change. Therefore, the elements of change can be detailed: Description of the ideal conditions for a Muslim where the environmental conditions apply Islamic law. The environment is created by people who have the same thoughts, feelings, and rules in the interests of Islamic da'wah (Darwis, 2019).

By understanding current conditions, the primary key to making changes is to be aware of the conditions of inequality that must be changed. Moreover, if the condition occurs in systemic damage and has taken root, awareness of the damage will later become the impetus for the birth of change.

Understand how to turn the current state into an ideal state. Da'wah bearers must have a method of applying the solutions offered so that it becomes an illustration of the steps that can be taken to make changes. We must talk about the world's condition because our da'wah is da'wah in the world's life, in all countries. Da'wah is a natural activity, not an imaginary activity that is not grounded in worldly activities. Therefore, we need to see how the condition of the world. In addition, we are required to understand the condition of Muslims because they are us; we are one with the Muslims. How do we view the current condition of Muslims? Are they in a slump or not? A person's perspective will determine how that person's attitude resolves people's problems. Then, as a consequence, a Muslim must base his activities according to the law of syara', the law of da'wah is mandatory information that must be understood for Muslims.

When discussing digital da'wah, it cannot be separated into three aspects, all three of which must be considered. These three aspects are the world's condition, the condition of the Muslim community, and the law of da'wah. Da'wah is a natural activity, not an imaginary activity that is not grounded in worldly activities. Therefore, we need to see how the condition of the world. In addition, we are required to understand the condition of Muslims because they are us; we are one with the Muslims. How do we view the current condition of Muslims? Are they in a slump or not? A person's perspective will determine how that person's attitude resolves people's problems. Consequently, a Muslim must base his activities according to the law of syara', then the law of da'wah is mandatory information that Muslims must understand. Da'wah Opportunities. The Era of instant change demands more adaptive da'wah activities than before. Therefore, we must be able to filter the opportunities and challenges as a reference to build da'wah. The opportunities from this digital Era are Digital Da'wah. Everyone is easy to do da'wah; the place can be adjusted, the time can be arranged. The digital platform makes it easier for participants to follow our da'wah agenda. It is enough to be in front of the gadget; they have joined as participants without spending a drop of gasoline.

The openness of information makes everything accessible to all generations. A track record of digital da'wah can be used in the future and become a reference for developing religious knowledge—ease of creating a network. In the past, if we wanted to create a movement or organization, we had to have careful planning both in quality and quantity. Even if formed by individuals, the results will not be much. It is straightforward if we want to create a community, even if it is spearheaded by someone who is not a character. It is not surprising that more and more simple communities have emerged, but the impact can be sustainable, such as the dawn warrior community, youth hijrah, Yuk Ngaji, coffee lovers, drakor lovers. It was not easy to move; naturally, only the names of specific student movements, particular Muslim congregations were known, improved social status. Da'wah is not just conveying religious arguments and advice. Because every activity carried out to continue da'wah, God willing, is recorded as a da'wah charity. However, in retrospect, those who have the right to convey religious advice must be known as ustadz, elders with many congregations, or community leaders. It is different; teenagers can also be speakers of study programs for other teenagers.

Why is that? Because it is easy now to brand. Just write the public status in the "bio" of his account; people will instantly understand that he is a young motivator, ustadz, inspiration, etc. If famous only seen from followers, nowadays it is easy to get many followers in a matter of hours. An increase in one's social status is easily conditioned if needed.

Based on the evidence and perspectives above, how nominally is Islamic da'wah activity for Muslim homemakers in Indonesia, we want to get a deeper understanding of what the challenges are for da'wah online so that photo da'wah is thriving as a learning medium for Indonesian Muslim homemakers (Zamhari & Mustofa, 2020; Manullang et al., 2021). Moreover, how da'wah can spread to all metropolitan areas in cities to remote areas, what is needed by the families of the da'wah model and must be broadcast so that the da'wah brings enlightenment as moderate learning of religious knowledge, how da'wah becomes positive content for mothers Muslim households and also become parties who are interested in becoming da'wah how Muslim homemakers do not only listen to da'wah but also become preachers at the same time in good ways. Moreover, finally how digital da'wah can unite Muslim homemakers in Indonesia because homemakers are part of the education of the Muslim

generation in the country. We will examine and describe a series of goals in the findings and subsequent discussion sections (Nurdin, 2017).

METHODS

The research methods section will describe the implementation of the research starting from the problem formulation of data collection, data analysis, and final reporting (Wilson et al., 2021). We repeat that this study examines various literary sources to understand how da'wah has become an extraordinary variety of social media; Now, homemakers continue to take advantage of this opportunity to advance the understanding of Islamic da'wah. For that, we have collected some data, which, after our reaction, will be the material that will cause problems in this research. With this unconventional approach, we collect as much data as possible and check it for the relevance of valid and convincing answers (D. Caswell et al., 2013).

The data analysis process is that we first determine the research questions and inclusion/exclusion criteria, select a database and conduct a data search. We synthesize the results of the collected data, then analyze the data, and finally conclude a literature review. Data analysis process with synthesis system; to analyze data, interpret and code and interpret in detail to obtain valid data related to the problem (R. J. Caswell et al., 2019). So this research has obtained secondary data that we found successively by searching Google scholars with the help of keywords following this research. Likewise, it is just that we communicate the results of this research in the form of a qualitative data study, in which we want to reveal something that has been running among Muslim homemakers in Indonesia so far, in this case, the majority of Muslim homemakers use internet access and social applications media from their respective cell phones. In addition to following Islamic da'wah and being involved with influencers, they provide comments, likes, and share content that they understand is relevant to their understanding. Thus, the process of carrying out this research begins with formulating the problem and ends with reporting the results

RESULTS AND DISCUSSION

Da'wah Phenomenon In Modern Days

Internet technology has given birth to social media. Furthermore, in this digital era, social media has transformed into a "new medium" used for almost all human activities, including da'wah (religious activities). Preaching online through social media is becoming a new reality in society, especially among homemakers who care for their families. With social media norms such as followers, likes, and subscriptions, more da'wah actors appear in the social media space. Interestingly, they often do not have a scientific background in religion but instead have a variety of professional backgrounds, such as celebrities/celebrities, young Muslim intellectuals, to those who emigrate.

According to the characteristics of social media, one of which is popularity, a person can be ordained as a "religious leader" if he has many followers, subscribers, or viewers. They become a place of reference for digital citizen religious issues. Things that are difficult to happen in offline da'wah activities (offline). Religious authority in online da'wah activities also belongs to followers as a representation of the congregation, which generally becomes the "legitimacy" of religious leaders in society. This phenomenon is what the author tries to raise as new knowledge about the activities of homemakers in deepening religious knowledge between routine activities at home.

Based on the da'wah opportunities that are told, the challenges encountered when preaching in the digital Era are Internet support facilities, ranging from quotas to gadgets (Suherdiana & Muhaemin, 2018; Suroso et al., 2021). A must in this day and age to have gadgets and quotas. There are many activities connected to the internet network; this necessity arises due to the phenomenon of disruption so that it kills businesses that do not want to adapt to technological advances. In addition, Covid-19 has the impact of changing people's habits in managing daily activities in the form of physical distancing. Initially, the community did not accept the habit transformation, but the process

was not instant, so everything had to be done with digital assistance. Even though technology is a means of making things more accessible, it has limitations. The quota depends on the network, or the device depends on the battery and electricity. It is still found that the obstacle to da'wah participation is due to the technical constraints in question. It starts from the inability to buy quota, lack of network, gadgets that are weak in features (Munawara et al., 2020). The social conditions of each da'wah carrier are different, so the technical challenges faced must be one of the priorities for problem-solving for the sake of the continuation of da'wah in the future.

From creativity to dakwah innovation. The younger generation today is known as the generation that gets bored quickly. What attracts young people is entertainment (Nassar et al., 2013). However, the dilemma is the increasingly fierce level of competition in presenting the lure of da'wah to them. In the past, digital-based da'wah was only a form of transformation of general studies, talk shows, seminars, etc., which were presented in video form, but the presentation did not change from the usual program. If the first da'wah is to be presented in written form, then the result is in the form of books, magazines, newspapers (Izzati et al., 2021). Now the delivery of da'wah has changed in a more creative form. Seminars that used to be held have now turned into webinars, talk shows that were usually held have now turned into podcasts, and so on. During the rapid change, creativity is a critical skill to support da'wah content attractive to the younger generation. However, that creativity is sometimes hampered by the current generation's interest. Many people leave television shows because they are considered monotonous, mainstream, and outdated. Young people nowadays are looking more at content such as vlogs, video tutorials, unboxing, reviews, comedy videos, gaming, to prank content. Interests like this do not have to be used as a reference for the creativity of da'wah content, but at least it can be a reference for target data for da'wah for young people who live in this day and age (Mukarom & Rosyidi, 2020).

Dakwah as an information flood among millennials. Learning from the film "Social Dilemma" illustrates that social media can direct one's preferences to be formed (Saepullah & Muchtar, 2020). What a person sees, what he will like, and what he should hate. One of the significant phenomena that occurs due to social media is the result of the United States presidential election. So it is not surprising that the internet can direct anger by displaying a glimpse of violence or someone's preferences with only image news. This flood of information will also affect the haftarah culture that was not born from Islam. All forms of haftarah that are not from Islam must be kept away. Unfortunately, not many millennials and Gen-Z understand the fundamental differences between haftarah and madaniyah (Cahyaningtyas et al., 2021). For example, a song's background sounds cool to young people, even though the original lyrics are in the Brazilian language and the meaning is filled with kufr.

As homemakers got less expertise and need to upgrade the Islamic content is helpful as an instant generation with easy access to knowledge, including learning Islam in just minutes (Seggie & Sanford, 2010). If we wanted to learn about science, we had to have a series of books or wait for a discussion from the ustadz. Now type in the search field; both text and videos are easily presented. No need to go abroad; students and lecturers can meet virtually. The culture of studying like this indirectly reduces the quality of a learner who should learn to take sufficient time (Boyd et al., 2011). Finally, there are many phenomena of the younger generation who can give fatwa in the morning and evening. Even teachers are sometimes unclear because they seem to only learn from Google and YouTube. Everyone seemed to know the most and was the most correct, even though he was only hiding behind the opinion of one of the clerics. Even if there is a rebuttal, the way to refute it is not with arguments but by sending a link to the opinion of the ustadz. Nowadays, the adab of a student to his ustadz/teacher is fading, even though Islam emphasizes etiquette before studying science. It takes effort to understand where the position of muqallid and mujtahid is for netizens (Kesgin, n.d.).

Dakwah Among Metropolitan Housewife

There are so many articles or journals that discuss how the spread of Islam in Indonesia, with the structure of an archipelagic country, different ancestral beliefs, different skin colors, preferences,

and languages, many questions how to get past the challenges of spreading Islam in Indonesia, of course, it is complicated and not easy (Yakin, 2018). Easy in journals and articles that are widely spread, the success of the spread of Islam, especially on the island of Java, cannot be separated from the role of the Sufi clerics, who are commonly referred to as Wali Songo. Wali itself means the person closest to Allah SWT, friend, friend, and leader. When viewed from the Javanese language, 'songo' means nine guardians. If the conclusion is drawn from this, Wali Songo means nine people/guardians close to Allah SWT. Quoted in the journal Wali Songo, Wali is a figure who has advantages from Allah and is close to the Creator. Wali becomes wasilah or intermediary between humans and Allah SWT. So that the word Wali Songo is interpreted as nine people who love and are loved by Allah SWT, they have a sacred duty to teach Islam (Matrokhim, 2020).

The community considers Wali Songo a human chosen because of obedience to their God. They are historically significant, such as the struggles of our ancestors' previous saints in fighting with passion and sacrifice when spreading Islam in Indonesia (Hidayatullah, 2021). Wali Songo himself spread Islam on the island of Java in the 14th century. However, what about the 21st century, where everything is practical, all-digital, all easy. Researchers themselves often find students on large campuses who are Muslim; when asked how da'wah is being carried out today, the average answer is 'if compared to the past, there are indeed many media that can be used as da'wah, but nowadays it is difficult because the media has been taken. By the ancients, the students' jokes provided a stimulus for researchers; that is true because researchers feel there are still many media that can be used or done at least from their environment. The author himself still sees many mothers hanging out in cafes with jewelry knick-knacks and playing in nightclubs, rarely, once metropolitan mothers present the activities of recitation mothers (Arifin & Rohmah, 2019).

However, what is different is what the metropolitan homemakers of the capital city in the District of Rajeg Tangerang do, precisely in the housing estate of Rajeg Permai Asri (Rejeki, 2020). This tambourine or Qosidah Al-Mawaddah began to be formed on January 5, 2019, by Lancarwati; as a housewife who has three children, Lancarwati felt that she had to share something in the knowledge she had studied while in West Jakarta who had become a Qosidah Group personnel there. Lancarwati, one of the housewives in Rajeg District who is experiencing unrest in the Islamic da'wah in the environment, with the reason that she wants to spread her knowledge of tambourines, and is afraid that it will be lost if sharpened, now her hope has come true (Hew, 2018). In the sense that the tambourine or musical instrument used by the Josiah is a form of the instrument with a sound source coming from the meeting of clapping hands with a tambourine which produces sound or sound.

Perhaps many do not know the meaning of tambourine in scientific studies, and Lancarwati, who wants to spark that da'wah, is not just lectures and scientific studies but can pass through other media (Nuryani et al., 2021). The spread of this da'wah is the same as that carried out by Sunan Kalijaga, one of the Wali Songo on the island of Java; the difference is that other people have carried out Lancarwati's thoughts. The hands of Lancarwati did not start them. Lancarwati revealed that the way to get the knowledge of tambourine is only learning in the West Jakarta area with a group of mothers who do not follow the lifestyle but think about preaching in the community; of course, there are no special teachers who teach it—following recitations here and there with tambourine media and self-taught exercises. In the pursuit of tambourine knowledge, Lancarwati got into trouble when she was in the da'wah circle of the Al-Islamiyah mosque; the internal problems of the mosque's organization made the mother of 3 children finally disband with the other mothers. The struggle for the recitation of the tambourine was finally carried out from house to house to keep flapping the wings of shalawat on earth. Lancarwati received the mandate to teach other mothers how to use a tambourine instrument (Savitri Hartono, 2018).

Lack of Da'wah Space for Women

Religious programs on television contribute to the construction of gender relations in society (Wirman & Fauziah, 2020). Not only television that circulates via terrestrial satellite, but also television based on internet technology. In general, they perpetuate gender inequality narratives, but

they can also be agents of mainstreaming equality. The research results by the Center for the Study of Islam and Society at the Syarif Hidayatullah State Islamic University, Jakarta, were presented by researcher Aptiyani Nur Jannah today. The findings comprise the Media and Religious Trends in Indonesia research project. There are disparities in the religious proselytizing program on television in positioning gender roles fairly. "Almost 90% of the speakers on television are men, while only 10% are women. This is because program managers have difficulty finding female speakers. However, other findings even state that most viewers of religious programs on television are women. From the narrative side of religious lectures, what has developed is legitimizing the subordination of women. According to Reiter, (2012) the discussant, this cannot be separated from the notion of male domination among women. Other narratives tend to be gender-biased. "We find narratives that are gender stereotyped, put rigid gender roles, and domestication of women is not tiny. This cannot be separated from the demands of the television media business. Yani said that rating and profit are still the primary considerations in program design from determining the event's format, performers, and speakers (Grzyb, 2016).

Seeing The Family Aspect In Dawah

The family aspect is also essential to observe in researching the gender aspect in the media. Another commentator, Rachel Rinaldo of the University of Colorado Boulder, said family conversations should also be considered (Johnston et al., 2020). "From the family theme, it can be seen how gender roles are constructed. For example, the role of the father, the mother, or the role of the child in the household is essential. Internet-based television also often uses family narratives to form certain ideological understandings. "In several recent studies, family views are often represented by anti-feminist and anti-gender groups. He emphasized that this is also in line with other studies that illustrate that the internet helps escalate extremist and intolerant movements. According to Mualimin et al., (2018) this phenomenon is not only found in Indonesia. He explained that injustice in packaging gender roles was also seen, for example, in America. "Some countries in Europe may be able to present television programs that tend to be gender inclusive," explained Rachel. However, it is inseparable from substantial funding from the state so that the state can control the media. In the case of TVRI, he explained that Indonesia could have an inclusive state media if the public continued to press for change in that direction (Aswiyanto, 2019).

Gender Narrative Domination Family

The research findings showed more aspects of sexuality than gender aspects. According to him, gender is a sociological theory that complements the structuralist and post-structuralist approaches. He said gender-specific looks at the different roles between men and women (Vladimirova & Habeck, 2018). Gender speaks of discrimination and its roots of discrimination. Meanwhile, sexuality is related to one's feelings, thoughts, interests, and sexual behavior towards other people. "The narratives of women described in the study have limits on behavior to get married, the wife is safe to serve, or maintain her honor because it will cause slander. It is all-powerful with the narrative of sexuality. This is very relevant to previous studies. According to Ancis & Ladany, (2010) one thing that needs to be underlined is the lack of supervision or supervisors who are aware of gender sensitivity. He also explained that the production team had no gender sensitivity. This then allows the birth of gender-unjust or discriminatory narratives against particular sexes. This is a tug-of-war between market needs and the ideology that a certain TV stands for. "We also have to see how far TV, especially moderate TV, is also fighting for things related to healthy gender relations and those related to women's rights," said Inayah. According to Inayah, this research will also be more interesting if we want to compare TV carried by moderate groups with conservative groups. For him, there is a possibility that both moderate TV and conservative TV have a narrative that is not much different regarding gender inequality and sexuality exposure that tends to harm women (Fitriani & Muassomah, 2021).

Spread Positive Content to Become a Digital Influencer

Da'wah has spread in cyber forums, social media applications, and websites. The preachers must be able to identify and filter the information received before it is forwarded to the people (Moefad, 2021). "Millennial young preachers or dai must be able to become "digital influencers," especially in the religious field, by having the ability to be able to distinguish information whether it is fake news or not before it is forwarded again, especially related to issues or content related to socio-political, ideology and SARA," Head of the Digital Literacy Sub-Directorate of the Ministry of Communications and Informatics during the Digital Young Dai Training activity. Aris continued that the increasing number of positive content presented or conveyed to the public is another alternative to suppress the invasion of harmful content, which also continues to spread in this Era of information disclosure. Moreover, Dai, who is considered a role model in the community, is considered to be able to accelerate the education process and digital literacy of the community (Lim, 2013).

Kominfo believes that increasing the positive content created by digital young Dai in the current millennial Era is as essential as the government's task to block harmful content. So it is hoped that it can display the face of Islam that is friendly and rahmatan lil alamin, not angry and anti-diversity (Lebo et al., 2021). As of January 2019, according to a Hootsuite survey, internet users in Indonesia reached 56% or 150 million of the 268 million Indonesian population. With the increasing number of internet-literate people, the preachers must be equipped to avoid the impact of existing hoaxes or false information and help open people's horizons regarding wise attitudes to social media. It was also conveyed by Denden Imadudin, Head of Subsection for Drafting Regulations of the Ministry of Communication and Informatics, that the Electronic Information and Transaction Law (UU ITE) or Law Number 11 of 2018 has been changed to Law No. 19 of 2016. Young Dai must understand the ITE Law in the use of ICT to protect themselves and be able to literate the public about the ITE Law (Syamsuddin & Nur, 2019).

The ITE Law was made and drafted to protect the rights and obligations of the community as citizens. Unfortunately, some of the stigmas that have recently emerged, that the ITE Law is considered criminalizing ulama (Lake, 2014). That is wrong. On various occasions, the Ministry of Communication and Informatics has become an expert in the trials of dai involved in the ITE Law case, with the hope that with our explanation, we can give judges and prosecutors an understanding of the full picture of the ITE Law," said Denden in a series of Digital Young Dai Training activities. The Digital Young Dai training ran for three days, attended by 20 selected young dais. This event was organized by the Center for Islamic Boarding School Studies and Community Empowerment Universitas Brawijaya Malang in collaboration with the Tifa Foundation and the Digital Literacy Sub-Directorate of the Ministry of Communications and Informatics theme "Positive and Peace Cyber Activism ."Given the importance of the purpose of this activity, it is planned that similar activities will be replicated throughout Indonesia starting the fourth week of March 2019 (Lake, 2014).

Digital Da'wah Unites Homemakers

He considered this digital da'wah a tool for da'wah for the present and the future, especially for the millennial generation and generation Z, whose daily life cannot be separated from digital media (Chen & Dorairajoo, 2020). The Commission for Da'wah and Community Development of the Indonesian Ulema Council (MUI) KH Cholil Nafis said that digital platforms are the primary means of preaching amid the Covid-19 pandemic (Isbah, 2016). Moreover, according to him, people are getting used to da'wah delivered digitally. The Indonesian Young Da'i Association chairman, Habib Idrus Bin Salim Al-Jufri, said that today's daily dai needs to be equipped with knowledge and skills about mastering information technology. It is not good if a dai knows, but it is not conveyed to the public. In February 2019, the Center for Religious and Cultural Studies (CSRC) of the Syarif Hidayatullah State Islamic University (UIN) Jakarta showed that millennial Muslims considered da'wah or studies in mosques longer relevant to their problems. UIN Jakarta's findings published in a

book entitled 'Masjids in the Millennial Era: A New Direction of Religious Literacy' stated that young people are no longer interested in the content of da'wah delivered in mosques (Muthohirin, 2021).

Meanwhile, research results from the Faculty of Social and Political Sciences (FISIP) Universitas Muhammadiyah Jakarta (UMJ) entitled "Strengthening Campus Resilience as the Spearhead of National Values" showed that 31.94 percent of respondents accessed Youtube (Fauzi & Abdullah, 2021). A total of 17.02 percent accessed Muslim pages, 10.21 percent accessed the Muslim Era, 6.81 percent accessed NU pages, and the rest were various. The study, which involved 27 lecturers from December 2018 to March 2019, also explained that most respondents had no affiliation with student and religious organizations. Research like this needs to be done again to examine people's behavior towards digital da'wah in the 2020 pandemic era. Media and Religious Trends in Indonesia (Merit) Center for the Study of Islam and Society (PPIM) State Islamic University (UIN) Jakarta released research results in November 2020 that moderates tend to be silent on social media. Meanwhile, conservative views are more active on social media (Nur et al., 2020).

The research results entitled "Religion in the Virtual World: Social Media and Religious Views in Indonesia" confirm the dominance of religious conservatism in cyberspace as the central actor in the construction of religious narratives on social media (Hasler et al., 2013). Social media is dominated by accounts that tend to be Islamist and conservative. These accounts have a higher potential for viral tweets of religion than moderate ones. The Head of Research and Development Center for Religious Community Guidance and Religious Services at the Ministry of Religion, Prof. Adlin Sila, assessed that moderate groups must be more skilled so that they are not less active on social media by conservative groups. Access, quality, and the high cost of the internet are still significant obstacles in digital da'wah. Even smooth and affordable internet access is not yet fully distributed in cities. There are still certain areas where internet quality is not adequate. This constraint is especially felt in rural areas. Rural residents have a culture accustomed to attending face-to-face studies (Lohle & Terrell, 2014).

Dailies in the region can also be said to (meet their needs) life is rather tricky (mainly to buy internet quota for da'wah purposes (Azlan et al., 2020). Da'wah institutions, both government-owned and community-owned, can help preachers by providing training on how to do creative da'wah online. The government and the private sector can also increase access to accessible Wi-fi networks in public places. No less important is to make internet quota prices affordable for the public. In addition, material selection is also essential. Contemporary and in-depth topics are discussed in concise and straightforward language to easy for people to understand (Bahri, 2020).

CONCLUSION

We will try to summarize the main points we have studied from what we described in the results and discussion section. Among what we have obtained is the challenge of da'wah in the Modern Era where da'wah must answer the problems faced by the people along with the progress of the times, perhaps the purpose of da'wah is the same, but the technique is somewhat different. So Muslim homemakers get da'wah through social media and various data they want to continue to be connected to the da'wah business even though they are housewives. Furthermore, we also explain how da'wah occurs among homemakers in cities and places where internet technology can be accessed. With all its unusual activities, the capital city seems to take the time to continue to be connected with Islamic religious content, which is already.

Furthermore, we also explain how limited da'wah for homemakers is to use social media and other electronic media that can meet their needs and desires to continue their activities by learning Islamic da'wah—sent by various social media platforms. On the other hand, we also see that the role of da'wah has been extraordinary where it can be presented directly into the house where homemakers in Indonesia who pass through Muslims have few opportunities to get da'wah content held in cities, four institutions as well as educational institutions and places. Other worship. So with the existence of various media, both social media and media, this is undoubtedly the best answer to overcome the problem of da'wah in the family.

Furthermore, we see that the dominance of homemakers in preparing communication in every household is very decisive. Even though women do not have outside careers, they need enlightenment, understanding, and information about Islamic religious business with the media for homemakers. The Muslim family ladder will undoubtedly continue to be exposed and updated with various contemporary issues in the religious field. Furthermore, we also discuss how homemakers are not only connoisseurs of Islamic da'wah but also become influencers who participate in positive content for homemakers or others. At the end of this section, we also examine and explain how the da'wah media has united Muslim homemakers as netizens who are active in obtaining correct information and understanding about Islamic religious content, which helps them reuse helpful content that they are not cut off from knowledge, knowledge and various other religious information.

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