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# OFFSTONE

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## ERA PENDIGITALAN FEMINISME HARUS DIPACU DENGAN IMAN DAN TAQWA

التكنولوجيا الرقمية ودورها في تمكين النساء في تعليم الرياضيات:  
رؤية تربوية إسلامية

## THE IMPACT OF DIGITAL PLATFORMS ON FEMINIST VOICES

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## EDITOR'S NOTE

In the name of Allah, the Most Gracious, the Most Merciful.

It is with great pleasure that we present the January 2025 edition of our faculty's e-magazine, an intellectual platform dedicated to exploring the intersection of communication, leadership, and Islam. This issue is particularly significant as it delves into the theme of Digital Feminism and Engagement, a subject of growing relevance in contemporary discourse. In an era where digital spaces shape narratives, identities, and activism, the role of feminism within these spheres has become increasingly pronounced. Digital feminism is not merely an extension of traditional feminist movements but a reconfiguration of engagement, discourse, and advocacy in the digital age. It is a realm where voices—especially those often marginalized—can find amplification, solidarity, and empowerment. From social media campaigns to online scholarly debates, digital feminism has become a crucial space for challenging norms and advancing gender equity, particularly within Muslim societies.

This edition features a diverse collection of articles in three languages—English, Arabic, and Bahasa Melayu—reflecting our faculty and contributors' rich linguistic and intellectual diversity. Through these articles, scholars, practitioners, and students examine how digital platforms have influenced feminist discourse within Islamic frameworks, addressing topics such as gender roles, activism, digital ethics, and the challenges of navigating online spaces while upholding Islamic values.

The Faculty of Leadership and Management at Universiti Sains Islam Malaysia (USIM) remains committed to fostering critical discussions on contemporary issues at the nexus of communication and Islam. By examining digital feminism through an Islamic and ethical lens, we hope this issue contributes to a nuanced understanding of how engagement in digital spaces can align with justice, equity, and respect principles. We sincerely appreciate all contributors, reviewers, and the editorial team who have dedicated their time and expertise to making this publication a success. May this edition inspire further discussions and scholarship on the evolving dynamics of gender, technology, and Islamic thought in the digital age.

Wa billahi taufiq wal hidayah.

Dr. Siti Suriani Othman

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# ERA PENDIGITALAN FEMINISME HARUS DIPACU DENGAN IMAN DAN TAKWA

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Penulis merupakan seorang pensyarah dan pakar pergigian ortodontik di Fakulti Pergigian, Universiti Sains Islam Malaysia (USIM). Beliau berkhidmat selama 3 tahun di Kementerian Kesihatan Malaysia sebelum beralih arah meyambung bakti ke USIM. Kepakaran beliau adalah di dalam bidang pergigian terutama pendakap gigi (*braces*) dan penjagaan kesihatan mulut.

## ABSTRACT

*The internet serves as a powerful tool for spreading knowledge and shaping modern thought. However, some liberal and secular feminist movements have misused cyberspace to influence the Muslim population in ways that contradict Islamic teachings. While there is nothing wrong with advocating for equal rights and opportunities for all genders, certain religious regulations must be approached with careful consideration.*

## Pengenalan

Ledakan teknologi maklumat terutamanya internet mencetuskan revolusi dalam penyebaran ilmu pengetahuan dan menyebabkan perubahan pemikiran masyarakat. Setiap inci maklumat boleh dicari dengan mudah menggunakan peranti elektronik sama ada melalui komputer riba atau telefon bimbit. Namun, setiap maklumat yang diperolehi haruslah ditapis dengan nilai-nilai Islam yang sebenar. Pada era digital ini, terdapat golongan feminisme yang terlalu taksu terhadap fahaman asing yang bercanggahan dengan nilai-nilai Islam dan ketimuran. Acuan Barat yang sangat liberal dan tidak dipaksakan pada agama seakan-akan cuba dipaksakan kepada pemikiran umat Islam.

Menurut artikel oleh H Mohaja, feminisme secara umumnya adalah gerakan yang dimulakan oleh setiap golongan wanita bagi menghapuskan segala bentuk penindasan terhadap perempuan di dalam masyarakat patriarki untuk mencapai kesamarataan gender, sosial, ekonomi dan agama.

## **Kesamarataan Dalam Islam**

Islam merupakan suatu agama yang syumul, lengkap dengan peraturan, ibadah, dan cara hidupnya. Berpandukan al-Quran dan hadis, lelaki dan wanita diberi tanggung jawab dan peranan masing-masing bagi mendapat keredaan daripada Allah SWT. Ini jelas termaktub dalam ayat al-Quran yang bermaksud "Wahai manusia sesungguhnya Kami ciptakan kamu daripada seorang laki-laki dan seorang perempuan dan kami jadikan kamu berbangsa-bangsa dan bersuku-suku untuk saling kenal-mengenal, sesungguhnya yang paling mulia di antara kamu adalah orang-orang yang bertakwa" (Al-Hujurat [49]: 13).

Menurut laporan daripada sebuah akhbar tempatan, seorang Timbalan Menteri pernah mengulas mengenai kesamarataan gender sebagai "hukum Islam tidak menyebut soal hak semata-mata tetapi mengambil kira perbezaan tanggung jawab dalam meraikan perbezaan kedua-dua gender itu." Sebagai contoh, bagi lelaki dan wanita yang berkerja, lelaki diwajibkan untuk menyediakan nafkah tempat tinggal, makanan dan segala keperluan, manakala wanita diberi pilihan untuk menyumbang kepada ekonomi keluarga. Maka, kesamarataan gender dalam Islam meletakkan keadilan di suatu perkara yang layak dan kene pada tempatnya.

Pejabat mufti Wilayah Persekutuan juga telah mengeluarkan satu artikel bertajuk "Gerakan Feminisme, Persamaan Gender dan Pemahaman Agama" bagi membahaskan perkara ini. Antara intisari kesimpulan daripada artikel ini adalah gerakan feminisme dan persamaan gender Barat yang berasaskan kepada pemikiran liberal dan sekular boleh merosakkan ajaran Islam dengan melakukan perubahan-perubahan hukum seperti perubahan pada syariat perkahwinan, keluarga, dan pewarisan pusaka.

## **Pengaruh Media Sosial**

Tidak dapat dinafikan bahawa pada hari ini, media sosial seperti Facebook, Tik Tok, Instagram dan Youtube merupakan wadah dakwah terbaru generasi terkini. Petikan ceramah, perdebatan dan forum agama boleh disaksikan dengan mudah dan tanpa batasan. Namun, di era siber ini, terdapat golongan feminisme yang liberal dan sekular yang mula menyemai bibit-bibit api kebencian terhadap agama Islam. Di ruangan komen dan video, terdapat banyak pendapat yang mula mempertikaikan iman solat hanya daripada lelaki, pewarisan harta anak lelaki, hak bercerai, kebencian poligami dan mempertikaikan pemberian nafkah atas tiket kesamarataan. Seakan-akan pendapat yang dilontarkan tidak disokong dengan dalil-dalil agama yang sah. Pendapat negatif ini boleh menyebabkan masyarakat mula mempertikaikan hukum Allah SWT yang telah jelas termaktub sejak zaman-berzaman.

Ini diburukkan lagi apabila gerakan feminisme ini mula memberi sokongan terhadap golongan transgender yang ingin menyerupai wanita. Kecelaruhan gender yang semakin melarat di Barat seakan-akan terus membiak di rantau ini. Perempuan adalah perempuan dan



lelaki adalah lelaki. Lelaki yang mengenakan pakaian perempuan dan mengenal pasti sebagai perempuan (*man identify as woman*) bukan perempuan. Gerakan feminisme yang menyokong transgender wanita ini menyebabkan hak-hak wanita yang secara biologinya wanita telah terabai dan tertindas. Sebagai contoh, peninju transgender membelasah peninju wanita sejati di pertandingan beladiri dan perenang transgender memenangi pertandingan renang wanita.

### **Penutup**

Sebagai kesimpulan, adalah amat penting umat Islam membezakan perkara yang hak dan batil. Memperjuangkan hak wanita yang tertindas, kesamarataan dalam pendidikan, mendapat peluang pekerjaan dan penjagaan kesihatan tidak salah. Namun, jangan kerana ketaksuban memperjuangkan hak-hak feminisme yang sekular menyebabkan terkeluar dari landasan agama. Akhir kata, pada era digital feminisme ini, segala perbuatan perlulah dipacu dengan iman dan takwa.

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# FEMINISME DIGITAL MEMPERKASA WANITA

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Penulis adalah pensyarah kanan, program Komunikasi, Fakulti Kepimpinan dan Pengurusan. Beliau mendapat pendidikan doktor falsafah di Nottingham Trent University, United Kingdom (UK), dalam jurusan kewartawanan. Minat kajian beliau adalah kewartawanan cetak dan dalam talian di Malaysia.

## ABSTRACT

*This article explores the role of digital feminism in promoting awareness and discussions on women's issues nationally and globally. Digital platforms like podcasts, YouTube, TikTok, and Instagram have become powerful tools for sharing knowledge and raising awareness on feminist topics, enabling activists to reach a wider audience. However, challenges such as limited access to technology, particularly between urban and rural areas, and online harassment remain significant barriers.*

## Pengenalan

Keupayaan wanita untuk menggunakan teknologi dalam mewujudkan pelbagai peluang kepada diri sendiri dan menyuarakan isu-isu berkaitan wanita seperti kesaksamaan jantina, representasi wanita dalam media dan sebagainya adalah antara contoh bagaimana digital feminisme membantu meningkatkan martabat wanita di seluruh dunia walaupun dengan cabaran yang berbeza-beza. Feminisme digital menjadi agenda penting dalam era teknologi maklumat dan semakin relevan terutama dengan alat teknologi yang murah dan mudah akses seperti media sosial. Keberadaan dan kecelikan teknologi ini memudahkan wanita untuk terlibat dalam pelbagai bentuk seperti advokasi, pendidikan serta mobilisasi masyarakat.

Umumnya, feminisme adalah satu gerakan sosial dan pemikiran bertujuan memperjuangkan kesetaraan gender dan melenyapkan diskriminasi terhadap wanita dan

memastikan hak hak wanita dilindungi. Digital feminisme membuka perspektif yang lebih luas dari segi peranan wanita dalam dunia digital.

### **Feminisme Digital di Malaysia**

Di Malaysia, kempen-kempen seperti #MeToo dan #MakeSchoolASaferPlace memberi perhatian kepada golongan wanita berkaitan keganasan seksual dan gangguan di tempat kerja. Dari segi penglibatan wanita dalam teknologi digital, antara penglibatan yang ketara ialah penyertaan dalam kempen media sosial. Pelbagai interaksi dalam dunia digital yang melibatkan wanita yang menyokong agenda feminisme dilihat sebagai bentuk penglibatan yang boleh meningkatkan perbincangan dan kesedaran tentang isu-isu berkaitan wanita di peringkat nasional dan global.

Selain itu, feminisme digital juga memberi peluang yang luas untuk berlakunya perkongsian pengetahuan melalui teknologi digital seperti podcast dan video di YouTube yang amat berguna untuk mendidik masyarakat tentang isu-isu feminisme. Platform-platform lain seperti TikTok dan Instagram juga nampaknya semakin hari semakin popular dalam memainkan peranan dalam menyampaikan mesej bentuk visual yang kreatif dan berjaya meraih perhatian khalayak. Ini sekaligus merapatkan jurang antara aktiviti-aktiviti anjuran aktivis feminisme traditional dan digital.

Lebih menarik, keterbukaan ruang digital membuka ruang untuk pengumpulan dana dibuat dengan lebih mudah dan global. Misalnya, platform crowdfunding seperti GoFundMe boleh digunakan dalam menyokong mangsa keganasan terpinggir yang mungkin memerlukan dana untuk membantu mereka.

Namun, perkembangan positif ini tidak pernah lari daripada cabaran. Antara yang jelas ialah keterbatasan akses kepada teknologi yang menghadkan peluang untuk wanita berperanan aktif dalam konteks digital feminisme. Jurang digital antara bandar dan luar bandar adalah antara fenomena yang berlaku dari segi gerakan feminisme. Tambahan lagi, berlaku ancaman dan gangguan dalam talian yang boleh menjejaskan motivasi golongan wanita untuk menyuarakan kes-kes berkaitan wanita.

Dengan peluang-peluang yang terbuka, kita dapat lihat digital feminisme berupaya menjadi pemangkin kepada perubahan sosial yang lebih besar berbanding era sebelumnya. Dalam hal ini, kebersamaan harus berlaku antara pihak-pihak terlibat untuk memperluas akses teknologi dan melindungi hak-hak aktivis dalam talian.

### **Penutup**

Sungguhpun begitu, tidak dinafikan ada sarjana Islam yang menolak pemikiran feminisme kerana dilihat mempunyai nilai Barat yang berbeza dengan ajaran Islam terutama daripada peranan gender. Namun dari sudut pandangan yang lebih progresif, digital feminisme dilihat

sebagai satu gerakan yang memperkasa wanita tanpa mengira latar belakang dan cabaran yang mereka hadapi. Dengan perkembangan digital yang berlaku, kita sudah nampak hasilnya, dan untuk masa depan kita mempunyai harapan untuk disandarkan demi memperkasa wanita tanpa prejudis.

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# FEMINISME DIGITAL: SUARA WANITA DALAM ERA DIGITAL

Oleh:



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## ABSTRACT

*Digital feminism is a rapidly growing global phenomenon, particularly in advocating for women's rights through digital platforms. This article explores the issues and trends of digital feminism from both global and Malaysian perspectives, highlighting the challenges and opportunities it presents. Additionally, the approach is analyzed from an Islamic perspective, guided by Quranic and Hadith evidence, to assess its relevance within the framework of universal values and ethics.*

## Pendahuluan

Fenomena feminisme digital atau *digital feminism* telah mengubah landskap advokasi hak wanita di seluruh dunia. Dengan kemajuan teknologi, suara wanita kini lebih lantang dan berkesan dalam memperjuangkan keadilan gender. Feminisme digital menggunakan platform seperti media sosial, blog, dan forum dalam talian untuk menyuarakan isu diskriminasi, keganasan berbentuk siber, dan ketidakseimbangan ekonomi. Di Malaysia, gerakan ini semakin mendapat perhatian, terutama dalam memperjuangkan keadilan sosial dan hak wanita secara holistik.

## Sorotan Isu dan Cabaran Feminisme Digital

Secara global, feminisme digital telah memainkan peranan penting dalam gerakan seperti #MeToo, yang menyerlahkan penganiayaan seksual dalam pelbagai industri. Platform

digital membolehkan wanita daripada pelbagai latar belakang berkongsi pengalaman mereka, mencetuskan perbincangan meluas dan mendesak tindakan segera daripada pihak berkuasa. Gerakan ini tidak hanya berlaku di negara-negara Barat, malah di rantau Asia, termasuk Malaysia, wanita semakin menggunakan platform digital untuk menyuarakan ketidakadilan yang dialami. Hashtag seperti #MakeSchoolASaferPlace dan #AkuBukanDagang di Malaysia, misalnya, telah menjadi simbol keberanian untuk melawan penindasan terhadap wanita di institusi pendidikan dan dunia pekerjaan.

Namun begitu, perkembangan feminisme digital tidak terlepas daripada cabaran. Antara isu utama ialah keganasan siber terhadap wanita, termasuk ugutan, penyebaran maklumat peribadi tanpa izin, dan penghinaan dalam talian. Dalam konteks ini, Islam menawarkan panduan moral yang jelas. Firman Allah dalam surah Al-Hujurat ayat 12 melarang penyebaran fitnah dan penghinaan sesama manusia, termasuk dalam ruang digital: “Dan janganlah kamu mencari-cari kesalahan orang lain, dan janganlah ada antara kamu yang mengumpat sebahagian yang lain.” Prinsip ini menekankan tanggung jawab moral pengguna teknologi digital, termasuk wanita, untuk menjaga adab dalam berinteraksi secara dalam talian.

### **Feminisme Digital Dari Perspektif Ekonomi, Pendidikan, Sosial dan Global**

Dari perspektif ekonomi, feminisme digital turut memainkan peranan penting dalam mempromosikan akses wanita kepada peluang ekonomi digital. Di Malaysia, program seperti eUsahawan dan Go-eCommerce membantu wanita, terutama di kawasan luar bandar, untuk melibatkan diri dalam perniagaan dalam talian. Pendekatan ini sejajar dengan seruan Islam agar wanita diberikan ruang untuk berperanan dalam ekonomi keluarga dan masyarakat, seperti yang ditunjukkan oleh Saidatina Khadijah RA, seorang tokoh usahawan yang dihormati dalam sejarah Islam.

Dari perspektif pendidikan, feminisme digital menekankan keperluan literasi digital yang lebih inklusif, khususnya untuk wanita dan kanak-kanak perempuan. Teknologi memberikan peluang untuk meningkatkan akses kepada pendidikan dan latihan, tetapi masih terdapat jurang digital yang membatasi potensi wanita, terutama di kawasan luar bandar. Cuba kita telusuri satu hadis Rasulullah SAW yang diriwayatkan oleh Ibnu Majah yang bermaksud, “Menuntut ilmu itu wajib bagi setiap Muslim.” Maksud hadis ini relevan dalam konteks ini iaitu penekanan keutamaan pendidikan untuk semua tanpa mengira jantina.

Walau bagaimanapun, feminisme digital di Malaysia juga menghadapi cabaran dari aspek penerimaan sosial. Gerakan ini kadang kala dianggap bercanggah dengan nilai tradisional dan norma budaya. Namun, perbincangan yang lebih mendalam menunjukkan bahawa feminisme digital tidak bertentangan dengan nilai-nilai Islam apabila ia memperjuangkan keadilan, kesaksamaan, dan maruah wanita. Dalam hal ini, firman Allah

SWT dalam Surah an-Nahl ayat 97 yang bermaksud, “Barang siapa yang mengerjakan amal soleh, baik laki-laki maupun perempuan dalam keadaan beriman, maka pasti akan Kami berikan kepadanya kehidupan yang baik,” menjadi penguat bahawa keadilan gender adalah prinsip yang selaras dengan ajaran Islam.

Di peringkat global, cabaran feminisme digital termasuk diskriminasi algoritma iaitu cara alat *Artificial Intelligence* tertentu mungkin berat terhadap kumpulan tertentu berdasarkan jantina kewanitaannya mereka, serta kritikan konservatif terhadap kandungan feminisme di media sosial. Isu ini memerlukan dialog berterusan antara pelbagai pihak untuk mencari keseimbangan antara kebebasan bersuara dan tanggungjawab moral. Di Malaysia, sokongan terhadap feminisme digital memerlukan usaha bersama antara kerajaan, sektor swasta, dan masyarakat sivil untuk memastikan platform digital menjadi ruang yang inklusif dan selamat untuk wanita.

## **Penutup**

Secara keseluruhannya, feminisme digital menawarkan peluang yang besar untuk memperjuangkan hak wanita di era teknologi, tetapi ia juga memerlukan pendekatan yang sensitif terhadap konteks budaya dan agama. Dalam kerangka Islam, feminisme digital dapat menjadi instrumen yang efektif untuk mempromosikan keadilan dan kesaksamaan, asalkan ia selari dengan nilai-nilai etika yang digariskan oleh al-Quran dan sunah. Dengan usaha kolektif, feminisme digital mampu menjadi pemangkin kepada perubahan sosial yang positif, tidak hanya di Malaysia, tetapi di seluruh dunia.

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# FEMINISME DIGITAL DAN PENGLIBATAN DALAM PEMASARAN

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## ABSTRACT

*Digital feminism has emerged as a vital movement in the age of information technology and social media, advocating for women's rights and gender equality. This article explores the concept of digital feminism, women's engagement in marketing, and the integration of Islamic perspectives. It highlights the role of inclusive marketing and social media in shaping brand interactions with female consumers, emphasizing authenticity and a genuine commitment to gender equality.*

## Pengenalan

Feminisme digital telah muncul sebagai satu gerakan penting dalam era teknologi maklumat dan media sosial. Ia merujuk kepada usaha untuk memperjuangkan hak-hak wanita dan kesetaraan jantina melalui platform digital. Dalam konteks pemasaran, feminisme digital memainkan peranan yang signifikan dalam membentuk cara jenama berinteraksi dengan pengguna, terutamanya wanita. Artikel ini akan membincangkan konsep feminisme digital, penglibatan wanita dalam pemasaran, serta bagaimana perspektif Islam dapat menyokong dan memperkaya perbincangan ini.

Feminisme digital bukan sahaja berkaitan dengan penggunaan teknologi untuk memperjuangkan hak wanita, tetapi juga melibatkan penglibatan aktif wanita dalam mencipta dan menyebarkan kandungan yang menyokong kesetaraan jantina. Dalam dunia yang



semakin terhubung, wanita kini mempunyai platform untuk menyuarakan pendapat mereka, berkongsi pengalaman, dan membina komuniti dalam talian. Melalui media sosial, wanita dapat menggunakan suara mereka untuk menentang stereotaip dan mendidik masyarakat tentang isu-isu jantina yang penting. Kempen seperti #MeToo telah menunjukkan bagaimana media sosial dapat menggerakkan sokongan terhadap isu-isu keganasan jantina dan ketidakadilan yang sering diabaikan.

Dalam dunia pemasaran, peranan wanita telah mengalami transformasi yang ketara. Wanita kini bukan sahaja menjadi pengguna, tetapi juga pemimpin dan pencipta dalam industri pemasaran. Menurut kajian, wanita menguasai hampir 85 peratus keputusan pembelian dalam isi rumah, menunjukkan betapa pentingnya untuk jenama memahami dan melibatkan wanita dalam strategi pemasaran mereka.

Salah satu aspek penting dalam pemasaran feminisme digital adalah gambaran wanita yang lebih realistik dan pelbagai. Kempen pemasaran yang menunjukkan wanita dalam pelbagai peranan dan situasi membantu mencerminkan kehidupan sebenar wanita. Misalnya, jenama Dove telah mempelopori kempen "Real Beauty" yang mempromosikan kecantikan dalam pelbagai bentuk dan saiz. Kempen ini tidak hanya meningkatkan imej jenama, tetapi juga memberi kesan positif terhadap pandangan wanita terhadap diri mereka sendiri.

Pemasaran yang inklusif dan sensitif terhadap isu-isu jantina dapat meningkatkan hubungan dengan pengguna. Dengan mendengar dan memahami keperluan wanita, jenama dapat mencipta produk dan perkhidmatan yang lebih relevan dan menarik. Ini bukan sahaja meningkatkan kepuasan pelanggan, tetapi juga membina kesetiaan terhadap jenama.

Media sosial adalah alat yang sangat berkuasa dalam mempromosikan feminisme digital dan pemasaran. Ia memberi ruang kepada wanita untuk berkongsi cerita dan pengalaman mereka, membolehkan jenama mencipta kempen yang berfokus kepada wanita dan menghubungkan dengan mereka secara lebih mendalam. Platform seperti Instagram dan TikTok menjadi medium untuk wanita menyuarakan pendapat dan menceritakan pengalaman hidup mereka.

### **Pengaruh Pempengaruh**

Dalam dunia pemasaran digital, pempengaruh memainkan peranan penting dalam menyampaikan mesej feminisme. Pempengaruh wanita sering menggunakan platform mereka untuk membincangkan isu-isu jantina, berkongsi pengalaman peribadi, dan mempromosikan produk yang menyokong kesetaraan jantina. Jenama yang bekerjasama dengan pempengaruh feminis dapat mencapai khalayak yang lebih luas dan membina imej positif di mata pengguna.

Kempen pemasaran yang dipimpin oleh pengengaruh sering kali lebih dipercayai oleh pengguna, kerana mereka merasakan hubungan yang lebih peribadi dengan pengengaruh tersebut. Contohnya, pengengaruh seperti Malala Yousafzai dan Emma Watson menggunakan platform mereka untuk menyokong pendidikan perempuan dan hak-hak wanita, memberi inspirasi kepada jutaan orang di seluruh dunia.

Jenama yang menyokong feminisme digital bukan sahaja dapat menarik perhatian pengguna tetapi juga membina kesedaran mengenai isu-isu jantina yang penting. Melalui kempen yang berfokus pada hak wanita, jenama dapat menunjukkan komitmen mereka terhadap kesetaraan jantina. Sebagai contoh, jenama pakaian seperti Aerie telah melancarkan kempen yang mempromosikan badan positif dan penerimaan diri, dengan menampilkan model daripada pelbagai latar belakang dan ukuran.

### **Cabaran dalam Memperjuangkan Feminisme dalam Pemasaran**

Walaupun terdapat banyak peluang, terdapat juga cabaran dalam mengintegrasikan feminisme digital dalam pemasaran. Salah satu cabaran utama adalah risiko "washing" – iaitu jenama mengaku menyokong feminisme tanpa benar-benar mengambil tindakan yang bermakna. Ini boleh menyebabkan ketidakpuasan dalam kalangan pengguna yang lebih peka terhadap isu-isu jantina.

Untuk mencapai kejayaan dalam pemasaran feminisme, jenama perlu memastikan bahawa mesej mereka adalah tulen dan konsisten dengan nilai-nilai yang mereka anjurkan. Ini memerlukan komitmen yang kuat dari pihak pengurusan dan pemahaman yang mendalam tentang keperluan dan harapan pengguna wanita. Tanpa keaslian, kempen pemasaran boleh dianggap sebagai usaha yang tidak ikhlas dan berisiko merosakkan reputasi jenama.

Satu lagi cabaran dalam pemasaran feminisme digital adalah pengukuran keberkesanan kempen. Jenama perlu menentukan metrik yang sesuai untuk menilai impak kempen mereka terhadap kesedaran jantina dan perubahan sikap pengguna. Ini termasuk pengukuran terhadap peningkatan penjualan, penglibatan pengguna, atau perubahan dalam pandangan masyarakat terhadap isu-isu jantina.

### **Perspektif Islam tentang Kesetaraan Jantina**

Dalam konteks Islam, prinsip kesetaraan jantina telah lama ditekankan. Al-Quran mengajarkan bahawa lelaki dan wanita diciptakan daripada satu jiwa dan mempunyai hak yang sama dalam masyarakat. Dalam Surah an-Nisa, Allah menekankan bahawa semua manusia, tanpa mengira jantina, mempunyai tanggung jawab untuk saling menghormati dan membantu satu sama lain. Ini menunjukkan bahawa dalam perspektif Islam, kesetaraan jantina bukan sahaja diakui tetapi juga ditekankan sebagai satu nilai yang penting dalam masyarakat.

Islam juga menggalakkan wanita untuk terlibat dalam pelbagai bidang, termasuk pendidikan dan pekerjaan. Nabi Muhammad SAW mengajarkan bahawa pencarian ilmu adalah wajib bagi setiap Muslim, lelaki atau wanita. Ini menunjukkan bahawa pendidikan dan penglibatan aktif dalam masyarakat adalah hak setiap individu. Oleh itu, feminisme digital yang mempromosikan hak wanita dalam pendidikan dan pekerjaan selari dengan ajaran Islam tentang kesetaraan dan keadilan.

## **Penutup**

Feminisme digital dan pemasaran adalah dua bidang yang semakin saling berkait. Wanita semakin terlibat dalam pemasaran, bukan sahaja sebagai pengguna tetapi juga sebagai pemimpin dan pencipta kandungan. Dengan memanfaatkan platform digital, jenama dapat menyampaikan mesej yang menyokong kesetaraan jantina dan membina hubungan yang lebih baik dengan pengguna. Pemasaran yang inklusif dan sensitif terhadap isu-isu jantina boleh membawa kepada kejayaan yang lebih besar dalam pasaran yang semakin kompetitif. Namun, untuk mencapai ini, jenama perlu komited kepada keaslian dan memastikan bahawa mereka benar-benar menyokong tujuan feminisme. Hanya dengan cara ini, mereka dapat membina kepercayaan dan kesetiaan dalam kalangan pengguna.

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## SEJARAH FEMINISME DARI PERSPEKTF ISLAM

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### ABSTRACT

*Islamic feminism, rooted in Quranic and prophetic teachings, emphasizes justice and women's rights in inheritance, education, and social participation. Unlike Western feminism, it aligns equality with justice without replicating patriarchal norms. In Malaysia and globally, activists advocate for reform, balancing religious identity with gender equality despite cultural challenges.*

### Pengenalan

Sejak awal lagi, Islam telah memberi penghormatan kepada wanita dan mengelakkan berlakunya penindasan kepada golongan ini. Wanita yang umumnya dipandang lemah oleh masyarakat, dilihat mempunyai kekuatan tersendiri dalam Islam. Islam meletakkan wanita pada haknya, seperti hak mewarisi harta, hak mendapat pendidikan serta memainkan peranan penting dalam masyarakat. Ini dapat dilihat menerusi pelbagai peranan wanita di seluruh dunia termasuk Malaysia, yang menyumbang dalam pelbagai cara. Aisyah RA sendiri misalnya adalah seorang wanita yang berpengaruh dan disegani ramai pada zamannya.

### Beza Feminisme Islam dan Barat

Justeru, harus kita fahami bahawa ada bezanya antara feminisme Islam dan fahaman feminisme yang dibawa oleh Barat. Feminisme Islam adalah berlandaskan anjuran al-Quran dan hadis manakala feminisme Barat terhad kepada hak-hak wanita dari aspek hak asasi

sebagai manusia. Maka, feminisme Islam dilihat berupaya memelihara peranan wanita tanpa meniru model masyarakat patriarki.

Di Malaysia, seawal abad ke-20 lagi feminisme diperjuangkan oleh tokoh seperti Za'ba menerusi akses pendidikan formal kepada wanita Melayu yang memberi pelbagai peluang kepada wanita untuk mengembangkan bakat dan memberi sumbangan kepada negara. Selain itu, hari ini feminisme di Malaysia dipelopori oleh organisasi seperti Sisters in Islam (SIS). SIS menggalakkan pemahaman Islam dalam isu-isu berkaitan feminisme termasuk poligami, penjagaan anak dan keganasan rumah tangga serta pendidikan wanita.

Di luar negara seperti di Mesir misalnya, Qasim Amin giat memperjuangkan pendidikan wanita dan menolak amalan dan tradisi lama yang menindas wanita serta membuatkan golongan wanita ketinggalan. Di Pakistan, sosok terkenal seperti Malala Yousafzai menjadi simbol feminisme yang utuh dan menjadi teladan serta memberi motivasi kepada begitu ramai orang seluruh dunia terutama dalam bidang pendidikan. Di Iran pula, golongan wanitanya memperjuangkan reformasi undang-undang berasaskan syariah bagi memastikan hak mereka diiktiraf.

## **Penutup**

Kita tidak perlu keliru lagi tentang feminisme Islam dan feminisme Barat dari segi anjuran hak kepada wanita. Kekeliruan ini boleh berpunca daripada budaya tradisi yang kadang kala lebih kuat daripada pemahaman terhadap agama itu sendiri. Hal ini jika tidak diubah boleh menyebabkan penindasan berterusan berlaku kepada wanita dan wanita tidak akan boleh melangkah maju ke hadapan seiring dengan perkembangan dunia yang semakin cepat berkembang malah tanpa sempadan. Dengan kefahaman dan praktis feminisme Islam yang sebenar akan membantu golongan wanita untuk terus menonjol dalam pelbagai bidang dan ini sekaligus menunjukkan bahawa prinsip feminisme yang dibawa oleh Islam adalah relevan dengan cabaran semasa.

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# PEMERKASAAN WANITA DALAM ERA DIGITAL DI MALAYSIA

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## ABSTRACT

*Women in Malaysia play a crucial role in the country's social and economic development but continue to face significant challenges in achieving full empowerment, particularly in the digital era. Technology offers opportunities to overcome social, economic, and educational barriers by providing platforms for skill enhancement. While initiatives exist to empower women in tech, challenges such as limited access and gender stereotypes persist. Sustainable empowerment requires shifting social norms and improving access to technology.*

## Pengenalan

Wanita di Malaysia memainkan peranan penting dalam pembangunan sosial, ekonomi, dan budaya negara. Namun, meskipun terdapat banyak kemajuan dalam meningkatkan kedudukan wanita, masih terdapat cabaran yang besar untuk mencapai pemeraksanaan sepenuhnya dalam pelbagai aspek kehidupan. Salah satu cabaran terbesar adalah untuk memastikan wanita dapat memanfaatkan peluang yang tersedia dalam era digital. Dengan kemajuan teknologi yang semakin pesat, pendigitalan menjadi wadah dan proses penting yang mampu memberi ruang kepada wanita untuk mengatasi halangan sosial, ekonomi, dan pendidikan yang selama ini membataskan peranan mereka dalam masyarakat. Artikel ini

meneliti pemerksaan wanita dalam konteks Malaysia, dengan tumpuan kepada bagaimana wanita di negara ini dapat menggunakan teknologi dalam memperbaiki kedudukan mereka, disamping mengekalkan nilai-nilai Islam yang mengutamakan keadilan dan kesaksamaan.

### **Pemerksaan Wanita dari Perspektif Islam**

Dari perspektif Islam, wanita diberikan hak dalam banyak aspek kehidupan. Islam menekankan konsep kesaksamaan, iaitu lelaki dan wanita mempunyai potensi yang sama untuk mencapai kejayaan dalam kehidupan dunia dan akhirat. Allah berfirman dalam Surah al-Hujurat, ayat 13 yang bermaksud: *“Wahai umat manusia! Sesungguhnya Kami menciptakan kamu dari seorang lelaki dan seorang perempuan dan Kami menjadikan kamu berbangsa-bangsa dan bersuku-suku supaya kamu saling kenal-mengenal. Sesungguhnya orang yang paling mulia di sisi Allah adalah orang yang paling bertakwa antara kamu.”* Ayat ini menunjukkan bahawa kedudukan seorang wanita di sisi Allah tidak bergantung kepada jantina, tetapi kepada takwa dan amal soleh. Dalam konteks pemberdayaan wanita, Islam memberikan hak yang setara untuk memperoleh pendidikan, bekerja, dan menyertai aktiviti sosial dan ekonomi. Dalam konteks Malaysia, prinsip-prinsip ini masih sangat relevan, iaitu wanita Islam digalakkan untuk mengambil peluang dalam bidang pendidikan dan pekerjaan untuk memperbaiki kedudukan mereka dalam masyarakat.

### **Peranan Teknologi dalam Pemerksaan Wanita di Malaysia**

Beberapa tahun kebelakangan ini, pendigitalan dan teknologi telah membawa perubahan besar dalam banyak aspek kehidupan, terutamanya dalam pendidikan, pekerjaan, dan aktivisme. Teknologi memberi peluang kepada wanita untuk berkembang dalam bidang yang sebelumnya mungkin dianggap terhad untuk mereka. Di Malaysia, terdapat banyak inisiatif yang bertujuan untuk meningkatkan penyertaan wanita dalam bidang-bidang teknologi dan digital. Program-program seperti *Empowering Youth dan Women in Tech Malaysia* adalah contoh yang sangat penting dalam membuka peluang bagi wanita untuk mendapatkan kemahiran dalam bidang seperti sains komputer, pemasaran digital, dan teknologi maklumat. Sebagai contoh, telah wujud inisiatif yang memberi peluang kepada golongan muda, terutamanya wanita, untuk mendapatkan kemahiran yang diperlukan dalam ekonomi digital. Program ini mensasarkan golongan wanita daripada latar belakang yang kurang bernasib baik dan memberi mereka latihan dalam bidang teknologi serta menyediakan peluang pekerjaan dalam industri digital. Melalui program ini, wanita bukan sahaja diberikan kemahiran praktikal, tetapi juga diberi sokongan moral dan profesional yang dapat membantu mereka berkembang dalam dunia yang semakin digital.



Organisasi lain seperti *Women in Tech Malaysia* juga memainkan penting dalam menghubungkan wanita dengan industri teknologi, menawarkan program latihan, seminar, dan peluang rangkaian untuk wanita Malaysia yang ingin menceburi bidang teknologi. Penggunaan #WomenInTechMy juga digunakan menerusi platform dalam talian untuk mempromosikan penyertaan wanita Malaysia dalam industri teknologi serta untuk menarik perhatian terhadap isu kurangnya penyertaan wanita dalam bidang-bidang tersebut. Inisiatif ini memberi ruang untuk wanita membina kemahiran yang relevan dengan perkembangan industri masa kini, selain menyediakan platform untuk memperjuangkan hak dan peranan wanita dalam dunia teknologi. Pada tahun-tahun kebelakangan ini, terdapat peningkatan jumlah wanita yang mendaftar untuk kursus STEM di universiti-universiti tempatan. Ini mencerminkan perubahan sikap yang positif terhadap penyertaan wanita dalam bidang teknologi dan sains, yang sebelum ini sering didominasi oleh lelaki. Menurut laporan Malaysia Digital Economy Corporation (MDEC), terdapat peningkatan lebih daripada 30 peratus dalam bilangan wanita yang menyertai program pendidikan STEM dalam tempoh lima tahun terakhir. Program ini berjaya menarik lebih ramai wanita untuk mengejar karier dalam bidang teknologi, kejuruteraan, dan sains komputer, yang menunjukkan bahawa lebih ramai wanita Malaysia kini menyedari pentingnya pendidikan dalam bidang ini sebagai persediaan untuk masa depan yang lebih berdaya saing.

### **Cabaran Pemerksaan Wanita dalam Era Digital di Malaysia**

Namun begitu, terdapat beberapa cabaran utama yang masih dihadapi oleh wanita di Malaysia dalam memanfaatkan teknologi. Salah satunya adalah akses kepada teknologi yang masih menjadi isu penting, terutamanya di kawasan luar bandar dan golongan wanita berpendapatan rendah. Keterbatasan akses internet dan kemudahan teknologi yang tidak mencukupi membataskan kemampuan mereka untuk mengambil bahagian dalam program pendidikan atau latihan dalam talian. Selain itu, norma sosial dan stereotaip terhadap jantina masih wujud dalam masyarakat Malaysia. Walaupun terdapat banyak perubahan, masih ada anggapan bahawa wanita tidak sesuai atau tidak mampu untuk berjaya dalam bidang-bidang yang memerlukan kemahiran teknikal seperti teknologi dan sains. Stereotaip jantina ini mempengaruhi minat dan keyakinan wanita untuk memasuki industri yang biasanya didominasi oleh lelaki.

### **Penutup**

Pemerksaan wanita dalam era digital di Malaysia bukan sahaja melibatkan akses kepada teknologi, tetapi juga usaha untuk mengubah norma sosial dan memperkukuh sokongan kepada wanita dalam dunia yang semakin canggih. Dari perspektif Islam, wanita turut diberi hak untuk mendapatkan akses ilmu dan berkarier. Inisiatif pemerksaan wanita

menerusi alat digital memainkan peranan penting dalam membantu wanita Malaysia memperoleh kemahiran digital yang diperlukan untuk bersaing di peringkat global. Walaupun terdapat cabaran dalam akses dan norma sosial, wanita Malaysia kini semakin sedar akan potensi mereka dalam bidang teknologi serta memainkan peranan penting dalam membentuk masa depan digital negara.

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# FENOMENA DIGITAL DALAM PENGAJARAN BAHASA ARAB

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## ABSTRACT

*The digital phenomenon continues to evolve across various fields, including Arabic language education. This article explores the role of digital technology in enhancing the teaching and learning of Arabic, highlighting its advantages and challenges for educators and students. It also aims to integrate revealed (naqli) and rational (aqli) knowledge in practice.*

## Pengenalan

Pengajaran bahasa Arab, seperti bahasa-bahasa lain, berhadapan dengan cabaran dalam memastikan keberkesanannya dalam kalangan pelajar. Dengan perkembangan pesat dalam teknologi digital, fenomena ini memberi impak yang besar terhadap cara pengajaran dan pembelajaran dilaksanakan. Teknologi digital kini bukan sahaja membantu dalam mempermudah akses kepada sumber pembelajaran, tetapi juga memperkenalkan kaedah pengajaran yang lebih interaktif dan menarik. Fenomena ini turut memperkaya pengalaman pembelajaran bahasa Arab, sama ada di peringkat sekolah, universiti atau dalam kalangan individu yang ingin menguasai bahasa tersebut.

## Penggunaan Aplikasi Pembelajaran Bahasa Arab

Aplikasi mudah alih seperti *Duolingo*, *Rosetta Stone*, dan *Memrise* kini menjadi alat utama dalam pengajaran bahasa Arab. Aplikasi-aplikasi ini menyediakan latihan berstruktur yang melibatkan pembelajaran kosa kata, tatabahasa, dan pengucapan melalui teknik gamifikasi. Kaedah ini tidak hanya memudahkan pelajar untuk belajar bahasa Arab, tetapi juga menjadikannya lebih menarik. Kajian oleh Alharbi yang dijalankan pada 2020 menunjukkan bahawa penggunaan aplikasi pembelajaran ini membantu pelajar meningkatkan kefahaman mereka terhadap struktur bahasa Arab dengan lebih berkesan. Begitu juga dengan kajian oleh Al-Momani pada 2021 yang menunjukkan bahawa aplikasi pembelajaran bahasa dapat memperbaiki penguasaan tatabahasa dan kosa kata bahasa Arab dalam kalangan pelajar.

### **Pembelajaran Dalam Talian dan Platform E-Pembelajaran**

Platform pembelajaran dalam talian seperti Moodle, Google Classroom, dan Edmodo menyediakan ruang pembelajaran yang interaktif bagi pelajar bahasa Arab. Pelajar boleh mengikuti kelas secara langsung atau melalui rakaman video, yang memberikan fleksibiliti dalam cara dan masa pembelajaran. Kajian oleh Hamid et al. pada 2021 mendapati bahawa pengajaran bahasa Arab melalui platform dalam talian ini membantu pelajar mengatasi kekangan ruang dan waktu, serta meningkatkan pencapaian akademik mereka. Selain itu, menurut kajian oleh Al-Dosari pada 2022, pengajaran bahasa Arab secara dalam talian telah mengurangkan jurang geografi dalam kalangan pelajar dari pelbagai negara, memberikan akses yang lebih luas kepada pelajar.

### **Media Sosial Sebagai Alat Pembelajaran**

Media sosial, seperti YouTube, Instagram, dan TikTok, semakin popular sebagai alat bantu mengajar bahasa Arab. Banyak guru dan institusi pendidikan menggunakan platform tersebut untuk menyediakan kandungan pembelajaran dalam bentuk video dan tutorial pendek yang menarik. Penggunaan media sosial ini memberi peluang kepada pelajar untuk belajar dalam suasana yang lebih santai dan tidak formal. Satu kajian oleh Al-Shamrani pada 2022 menunjukkan bahawa penggunaan media sosial dapat meningkatkan motivasi pelajar untuk belajar bahasa Arab, kerana ia menawarkan pendekatan yang lebih fleksibel dan mudah diakses. Media sosial juga memberi peluang kepada pelajar untuk berinteraksi sesama mereka seperti membincangkan topik bahasa Arab secara langsung serta membentuk komuniti pembelajaran dalam talian (Zainuddin et.al, 2020).

### **Perspektif Islam dalam Pembelajaran Bahasa Arab Digital**

Islam mengutamakan pengetahuan dan pendidikan sebagai salah satu cara untuk mendekatkan diri kepada Allah SWT. Dalam konteks pembelajaran bahasa Arab, digitalisasi

pendidikan dapat dianggap sebagai alat yang sangat berguna untuk memudahkan akses dan keterlibatan dalam mempelajari bahasa Arab. Berikut adalah beberapa perspektif Islam dalam pembelajaran bahasa Arab digital, yaitu:

#### **a. Peningkatan Akses Pendidikan**

Digitalisasi memungkinkan akses yang lebih luas terhadap sumber daya pendidikan bahasa Arab. Ini sangat penting bagi masyarakat Muslim di seluruh dunia yang ingin mempelajari bahasa Arab untuk memahami al-Quran dan hadis secara lebih mendalam.

#### **b. Pembelajaran Lebih Inovatif**

Penggunaan teknologi digital dalam pembelajaran bahasa Arab membuka peluang untuk kaedah pengajaran yang lebih interaktif dan menarik. Ini termasuk penggunaan aplikasi, video, dan platform dalam talian yang dapat membuat pembelajaran lebih menarik dan efektif.

#### **c. Kolaborasi Antara Institusi Pendidikan**

Digitalisasi membolehkan kolaborasi antara Institusi Pendidikan Islam di seluruh dunia. Ini dapat membantu dalam berkongsi sumber daya, bahan pengajaran, dan strategi pengajaran yang berkesan.

### **Penutup**

Secara keseluruhannya, fenomena digital dalam pengajaran bahasa Arab telah membawa banyak manfaat dalam aspek pengajaran dan pembelajaran bagi bahasa tersebut. Dengan penggunaan aplikasi, platform dalam talian, dan media sosial, pelajar dapat menguasai Bahasa Arab dengan cara yang lebih menarik, interaktif dan fleksibel. Namun, cabaran yang wujud dalam penggunaan teknologi digital memerlukan perhatian agar manfaatnya dapat dimaksimumkan. Penggunaan teknologi dalam pengajaran bahasa Arab tidak hanya memperkaya pengalaman pembelajaran, tetapi juga membuka peluang baru untuk meningkatkan penguasaan bahasa di peringkat global.

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# THE IMPACT OF DIGITAL PLATFORMS ON FEMINIST VOICES

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## ABSTRACT

*This article explores how digital platforms enhance representation, accessibility, and the amplification of feminist voices. It examines how social media, blogs, and podcasts empower women and foster community engagement. Additionally, it highlights the need for a balanced approach in the digital sphere, addressing issues such as online harassment and the commercialization of feminist messages.*

## Introduction

In recent years, digital platforms have transformed feminist discourse by amplifying diverse voices previously marginalized in traditional media. For activists and content creators, social media, blogs, and podcasts have become essential tools for engaging global audiences and challenging conventional narratives. These platforms foster community involvement, facilitate the sharing of personal experiences, and support discussions that reflect the complexities of modern feminism.

While the internet has made feminist ideas more accessible, it also presents significant challenges, such as the commercialization of feminist messages and online harassment. This article examines how digital platforms not only amplify feminist voices but also shape discussions on social justice and gender equality in the modern world. By exploring this

dynamic interaction between feminism and technology, we can gain a deeper understanding of its evolving impact.

### **Expanding Feminist Discourse Through Digital Media**

Digital platforms have revolutionized the dissemination and discussion of feminist ideas. Traditional media often restricted representation and limited the diversity of voices. In contrast, platforms like Instagram, TikTok, and Twitter allow individuals to express their perspectives freely, resulting in a more inclusive feminist discourse.

The rise of blogs and podcasts has further expanded feminist dialogue, enabling in-depth discussions on contemporary issues affecting women. Organizations such as Sisters in Islam utilize these platforms to advocate for women's rights from an Islamic perspective, challenging conventional views while educating and engaging their audiences.

A crucial aspect of digital feminism is community engagement. Online platforms provide spaces where individuals can connect with like-minded people, share experiences, and find support. Facebook groups and other digital communities foster solidarity, enabling users to exchange resources and coordinate activism. This sense of belonging can be particularly empowering for those who feel isolated in their offline environments.

### **Challenges in the Digital Feminist Landscape**

Despite its advantages, digital feminism faces several challenges. Online harassment, particularly targeting women and marginalized groups, remains a significant issue. The anonymity of the internet often leads to cyberbullying and threats, discouraging participation in feminist discussions. The consequences of such harassment can be severe, affecting mental health and leading some individuals to withdraw from public discourse. Addressing these issues is crucial to ensuring a safer online environment where feminist voices can thrive.

Another concern is the commercialization of feminist messages. As influencers and brands appropriate feminist language and imagery for marketing purposes, the authenticity of feminist discourse is at risk. This trend shifts the focus from genuine advocacy to financial gain, diluting the movement's core messages. Maintaining a clear distinction between activism and commercial interests is essential to preserving the integrity of feminist discourse online.

### **Feminism from an Islamic Perspective**

From an Islamic perspective, feminist discourse often emphasizes the reinterpretation of religious texts to promote gender equality and women's rights. Organizations like Sisters in



Islam advocate for a progressive understanding of Islam, addressing issues such as domestic violence, gender discrimination, and women's leadership roles. Through social media, they challenge patriarchal interpretations while fostering discussions that align with Islamic values. By advocating for justice and equality within a faith-based framework, these voices contribute to a nuanced understanding of feminism in Muslim communities.

### **Closing**

Digital platforms have significantly shaped feminist discourse by providing opportunities for expression, community building, and activism. While challenges such as online harassment and commercialization persist, the potential of these platforms to amplify feminist voices and advance gender equality is undeniable. As we navigate the complexities of digital feminism, it is essential to leverage technology's benefits while addressing its limitations. By doing so, we can foster a more inclusive and impactful conversation on feminism in the modern world.

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# THE PARADOX OF ISLAMIC PREACHING AND FEMALE REPRESENTATION IN THE FILM “TUHAN, IZINKAN AKU BERDOSA”

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## ABSTRACT

*This article examines the paradox in the Indonesian feature film *Tuhan, Izinkan Aku Berdosa*, which critiques patriarchal interpretations of Islam while visually exploiting women. Using Peirce's semiotic framework, it analyzes symbols and indices related to religion and gender. The study explores the film's reception, its digital feminism dimensions on Netflix, and the ethical challenges of balancing critique and complicity.*

## Introduction

Indonesian cinema has increasingly become a platform to explore pressing social issues, reflecting the complexities of a diverse and predominantly Muslim society. Among these, the film *Tuhan, Izinkan Aku Berdosa* (*Lord, Let Me Sin*) stands out as a bold narrative that intertwines religion, patriarchy, and women's struggle to navigate societal norms. Directed by Hanung Bramantyo and adapted from the controversial novel *Tuhan, Izinkan Aku Menjadi Pelacur!* (*Lord, Let Me Be a Prostitute!*) By Muhidin Dahlan, the film portrays the journey of Kiran, a devout Muslim college student whose life spirals into turmoil as she confronts the hypocrisy of her religious community.

Set in a context deeply rooted in Indonesia's Muslim-majority culture, the film seeks to critique how religious practices can be manipulated to uphold patriarchal power structures. However, it simultaneously falls into a paradoxical trap: while it condemns the exploitation of women, its visual narrative often reinforces the very objectification it seeks to critique. This article employs Charles Sanders Peirce's semiotic framework to analyse the film's use of symbols, icons, and indices, exploring its layered commentary on religion, patriarchy, and feminism.

### **Achievements and Reception**

*Tuhan, Izinkan Aku Berdosa* premiered in Indonesian cinemas on May 22, 2024, and garnered significant attention, attracting 655,725 viewers during its theatrical run. Following its local success, the film was released globally on Netflix on October 12, 2024, under *Harlot's Prayer*, reaching an international audience. The film received critical acclaim, winning the Best Indonesian Film award at the 2024 Bandung Film Festival and securing the Best Actress award for its lead. It was also nominated in four categories at the 2024 Indonesian Film Festival and nine at the 2024 Indonesian Film Journalists Awards.

Despite these accolades, the film's reception was polarising, particularly concerning its explicit depiction of violence and sexuality, which earned it an 18+ rating on Netflix. While marketed as a thought-provoking drama, its categorisation under genres such as "provocative" and "dark" underscores its reliance on sensational elements to convey its themes.

### **The Semiotics of Religion and Patriarchy**

The film's narrative is replete with religious symbolism that critiques the intersection of faith and patriarchy. For instance, Kiran's modest attire—a hijab and syar'i clothing—is an icon in Peirce's semiotic terms, visually representing her devout faith and spiritual journey. However, this icon becomes imbued with ambiguity as Kiran's body is later subjected to overt sexualisation in scenes depicting her descent into a double life. This contradiction highlights the tension between the film's critique of patriarchy and its visual exploitation of women. Similarly, acts of sexual violence portrayed in the film function as indices—tangible signs pointing to the systemic oppression of women within patriarchal structures. While these scenes aim to evoke empathy and underscore the brutality of such systems, their explicit nature raises ethical questions about whether they genuinely contribute to the narrative or merely sensationalise trauma. In her discussion of visual media and its portrayal of power dynamics, Linda Williams highlights that such depictions can often blur the line between critique and spectacle, potentially undermining the intended focus on systemic oppression. The character of Ustaz Darda, a religious leader manipulating Islamic teachings to enforce his patriarchal authority, is a symbol within the narrative. In Peirce's framework, symbols derive

meaning from cultural conventions, and Darda's portrayal critiques how religious authority can be weaponised to justify oppression. However, the lack of a counter-narrative risks reinforcing negative stereotypes about Islam rather than fostering a nuanced understanding of its teachings.

### **Feminism and Digital Distribution**

The release of *Tuhan, Izinkan Aku Berdosa*, on Netflix situates the film within the realm of digital feminism, where technology amplifies discourses on gender equality. Netflix's global platform enables the film to reach audiences far beyond Indonesia, sparking conversations about the universality of gender struggles in patriarchal societies. Netflix's description of the film as "a religious college student questions her faith and leads a troubled double life as she struggles with the hypocrisy of those around her" encapsulates its central conflict. Categorised under Indonesian Films, Drama Movies, and Movies Based on Books, the platform highlights its provocative and dark themes, drawing attention to its critique of societal norms. However, as noted by Sarah Banet-Weiser in her exploration of digital feminism, there is often a risk of commodifying feminist ideals, transforming them into marketable narratives that lack substantive impact. This tension is evident in the film's reliance on explicit content to attract viewership, where the pursuit of visibility potentially dilutes the authenticity of its feminist message. Banet-Weiser's work highlights the ambivalence inherent in brand culture, where advocacy and marketability intersect, often to the detriment of more profound feminist objectives.

### **The Paradox of Preaching and Exploitation**

At its core, *Tuhan, Izinkan Aku Berdosa* aspires to expose the hypocrisy of patriarchal interpretations of Islam. It portrays Kiran's resistance to forced marriage and her eventual decision to confront the religious authorities who wronged her as acts of defiance against systemic injustice. Yet, the film's heavy reliance on visual exploitation undermines its moral authority. For example, Kiran's transformation from a devout student to a disillusioned individual navigating a hedonistic lifestyle is portrayed through scenes that blend sensuality with violence. While these depictions aim to emphasise the psychological toll of societal oppression, they risk framing Kiran as an object of voyeuristic consumption. In her analysis of postfeminist media culture, Rosalind Gill highlights how such portrayals often reinforce the exploitation they claim to critique. This paradox invites critical reflection: Can a film effectively condemn the exploitation of women while simultaneously perpetuating it? Does the reliance on provocative imagery amplify its intended message, or does it ultimately undermine its credibility?

## Closing

*Tuhan, Izinkan Aku Berdosa* is a complex exploration of religion, patriarchy, and gender within a Muslim-majority society. Through the lens of Peirce's semiotics, the film reveals layers of meaning that critique and reinforce societal norms. Its achievements in cinematic and digital spaces highlight its cultural significance, yet its paradoxical narrative underscores the challenges of balancing artistic expression with ethical responsibility. As a cultural artefact, the film opens vital conversations about the role of religion and feminism in Indonesia, demonstrating the power of cinema to challenge and reflect societal values. However, its reliance on explicit content and sensationalism invites scrutiny, reminding audiences and creators alike of the fine line between critique and complicity.

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# BRIDGING GAPS, BUILDING TRUST: THE UNTAPPED POWER OF COMMUNICATION AUDITS

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## ABSTRACT

*A communication audit is a critical yet often overlooked practice in organizational management, particularly in Malaysia. It serves as a tool for evaluating the effectiveness of internal and external communication, offering insights into existing challenges and opportunities for improvement. Grounded in Islamic principles of transparency and mutual consultation, communication audits help strengthen relationships between organizations and external stakeholders, ensuring accountability and excellence.*

## Introduction

Effective communication is the backbone of organizational success in today's fast-paced and interconnected world. Despite its importance, many organizations in Malaysia neglect the systematic evaluation of their communication strategies. A communication audit, though underutilized, holds immense potential in assessing the status and effectiveness of internal and external communication within organizations. It provides actionable insights into areas of improvement, ensures alignment with organizational goals, and strengthens stakeholder relationships.

## **The Role of Communication Audits in Enhancing Organizational Transparency and Accountability**

The Quran emphasizes the importance of clear and truthful communication as a foundation for trust and harmony. In Surah Al-Hujurat (49:6), Allah commands:

"O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful."

This verse underscores the necessity of verifying information and maintaining integrity in communication—principles that align with the objectives of a communication audit.

A communication audit examines the flow of information within an organization and its effectiveness in achieving desired outcomes. This includes assessing how well employees understand organizational goals, the clarity of messages shared, and the feedback mechanisms in place. Externally, it evaluates how the organization communicates with stakeholders, including customers, partners, and the public. Such an audit can reveal gaps, redundancies, or misunderstandings that may hinder organizational performance.

For instance, organizations often assume that employees fully comprehend their roles and responsibilities based on directives provided in meetings or emails. However, a communication audit might uncover that employees experience information overload or receive unclear instructions. Similarly, external stakeholders may misinterpret the organization's brand message due to inconsistent or poorly crafted communication strategies.

The Prophet Muhammad (PBUH) emphasized the significance of mutual consultation and transparent communication, as illustrated in his leadership practices. He stated: "The leader of a people is their servant." (Sunan Abu Dawood). This hadith highlights that leaders are accountable to their people and that effective communication is a cornerstone of that accountability. By conducting communication audits, organizations can embody this prophetic guidance, ensuring that all voices are heard and concerns addressed.

A communication audit involves data collection through surveys, interviews, and content analysis. Employees and stakeholders are invited to share their perspectives on existing communication practices, allowing the organization to identify strengths and weaknesses. For example, a survey might reveal that employees feel excluded from decision-making due to a lack of upward communication channels. Similarly, an analysis of external

communication materials might show inconsistencies in branding, which could confuse customers.

### **Benefits and Challenges of Communication Audits**

The benefits of a communication audit are manifold. Internally, it fosters a culture of openness and inclusivity, encouraging employees to express ideas and concerns. This can boost morale, enhance productivity, and reduce misunderstandings. Externally, it strengthens the organization's reputation by ensuring that messages are clear, consistent, and aligned with stakeholder expectations.

Despite these advantages, communication audits remain rare in Malaysian organizations. A possible reason is a lack of awareness or the misconception that such audits are time-consuming and expensive. However, the long-term benefits—such as improved efficiency and stronger stakeholder relationships—far outweigh the initial investment.

To ensure the effectiveness of a communication audit, organizations must adopt a systematic and transparent approach. This begins with setting clear objectives, such as identifying gaps in communication, evaluating employee engagement, or improving external outreach. Data collection must be conducted ethically, ensuring confidentiality and encouraging honest feedback. Finally, findings should be shared with all stakeholders, and actionable recommendations should be implemented.

Islamic principles of mutual consultation (shura) and transparency offer valuable guidance. Surah Ash-Shura (42:38) states:

"...and those who have responded to their master and established prayer and whose affair is [determined by] consultation among themselves, and they spend from what We have provided them."

This verse advocates for collective decision-making and emphasizes the importance of involving others in the process, aligning with the goals of a communication audit.

### **Closing**

In conclusion, a communication audit is essential for organizational growth and success. It ensures adequate information flow and strengthens relationships within the organization and with external stakeholders. By embracing this practice, organizations can uphold the Islamic values of integrity, accountability, and mutual consultation. In a competitive



and ever-changing environment, communication audits serve as a compass, guiding organizations toward excellence.

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# ISLAMIC BRANDING: THE ROLE OF ONLINE ADVERTISING IN EMPOWERING WOMEN ENTREPRENEURS' ECONOMY

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## ABSTRACT

*This article examines how women in Malaysia utilize online platforms to establish businesses with minimal capital. It highlights the role of Islamic branding in attracting Muslim consumers and explores how women entrepreneurs can achieve success through this approach. Additionally, the article discusses Islamic business ethics based on maqasid shariah.*

## Introduction

An increasing number of women in Malaysia are starting businesses to meet their financial needs. The internet enables them to sell a wide range of products without requiring substantial capital, physical stores, or inventory. Products with Islamic branding are particularly appealing to many consumers, especially women and Muslims. Islamic branding incorporates Islamic values and symbols in marketing, fostering consumer trust and confidence.

This article explores how women successfully market Islamic-branded products online while adhering to Islamic business ethics based on \*Sharia\* law. Advertising plays a crucial role in product promotion, occurring through both traditional media, such as television and newspapers, and digital platforms, such as social media. Effective advertising enhances brand visibility, and many entrepreneurs now favor online advertising due to its cost-effectiveness and widespread reach.

## **Islamic Branding**

Islamic branding refers to the marketing of products and services that comply with Islamic values and Sharia law. According to Hussin, the goal is to facilitate Muslim consumers' access to these products while also appealing to non-Muslim customers. Key areas of Islamic branding include Muslim clothing, such as hijabs and baju kurung, and halal food products, which must meet strict halal standards established by authorities like JAKIM in Malaysia. Halal food must be free from pork, impurities, and meat from improperly slaughtered animals. Similarly, halal cosmetics must exclude harmful ingredients.

Tourism services offering Muslim-friendly accommodations and prayer facilities also fall under Islamic branding. Additionally, Islamic financial products, such as murabaha financing and takaful insurance, comply with Sharia principles, enabling Muslims to engage in financial transactions while adhering to their faith.

Indonesian marketing scholar Ernawati noted that Malaysia is a leader in the halal pharmaceutical and cosmetic industries. Muslim consumers often prioritize products that align with Islamic principles when making purchasing decisions. For Malaysian entrepreneurs, effectively marketing Islamic-branded products can enhance relationships with consumers. However, misusing Islamic branding can lead to ethical concerns and reputational risks. Entrepreneurs, particularly Muslim women, must thoroughly understand Islamic branding to maintain consumer trust and sustain business growth.

## **Advertising**

Advertising is a powerful promotional tool that facilitates communication between sellers and consumers, influencing purchasing decisions. It employs various channels, including traditional media (television, newspapers, and radio) and digital platforms (social media and websites), to persuasively convey product information to target audiences.

In today's digital landscape, online advertising is increasingly favored for its affordability and effectiveness. Many entrepreneurs, including women, leverage social media platforms to expand their businesses. Social media advertising enables businesses to engage customers through targeted content, such as banner ads, sponsored posts, and interactive media, thereby enhancing product awareness and consumer interaction.

Platforms such as Instagram, Facebook, and TikTok have become integral to marketing strategies due to their broad reach and effectiveness. While some entrepreneurs have yet to fully capitalize on zero-cost marketing strategies, others rely heavily on paid advertisements without achieving satisfactory results. Thus, developing effective online marketing strategies is essential for boosting sales and strengthening brand recognition.

### **Women Entrepreneurs in the Madani Society Era**

Malaysia's 10th Prime Minister, Datuk Seri Anwar Ibrahim, introduced the concept of a "Madani society," which emphasizes the development of a knowledgeable and united nation. Within this framework, women entrepreneurs play a crucial role in economic growth, particularly during post-crisis recovery periods when entrepreneurship becomes a key driver of progress.

Entrepreneurship has traditionally been viewed as a male-dominated field, posing challenges for women business owners. Women entrepreneurs are individuals who establish, manage, and expand businesses, demonstrating vision and a willingness to take risks. This aligns with the Islamic perspective that both men and women should strive to improve their livelihoods. Prophet Muhammad (PBUH) emphasized the value of hard work, stating that Allah loves those who perform their jobs with sincerity and excellence. Business is a legitimate means of earning a livelihood, and Prophet Muhammad (PBUH) himself was a merchant.

Today, the rise of online shopping has enabled women entrepreneurs to balance their business ventures with household responsibilities. Advances in information and communication technology have facilitated business expansion, particularly in the online sector. Many entrepreneurs now utilize social media and e-commerce platforms to reach a wider audience. A report by the Ministry of Entrepreneur Development and Cooperatives highlights that entrepreneurship is a key driver of economic growth, fostering innovation and risk-taking. The increasing participation of women in online businesses significantly contributes to the economic and social development of the ummah.

### **Closing**

Effective advertising and marketing strategies can significantly enhance entrepreneurs' profitability, leading to increased investment and higher tax contributions that benefit the broader economy. Selecting the appropriate communication channels is crucial for ensuring economic efficiency from both Islamic and conventional perspectives.

A comparison of two marinated goat meat brands—Pak Mat Western (PMW) and Mamasab Bakery—illustrates this point. PMW invests heavily in advertising and celebrity endorsements, whereas Mamasab Bakery relies on an extensive network of sales agents who actively market products via social media. As a result, Mamasab Bakery achieves higher sales at a lower cost. The brand's success is largely attributed to the dedication and innovation of its sales agents, most of whom are women earning competitive commissions while managing household responsibilities.

Women in Malaysia now have greater opportunities to contribute to the economy. Islamic-branded products resonate with a significant portion of the population, given that the majority are Muslim. With technological advancements, women entrepreneurs can easily market their products online, making business promotion more accessible and affordable than ever before.

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# THE INTERSECTION OF TECHNOLOGY AND INTERACTION: HOW DIGITAL PLATFORMS SHAPE MODERN COMMUNICATION

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## ABSTRACT

*Digital communication has revolutionized the way individuals, organizations, and societies interact. The widespread use of the internet, social media, and mobile devices has made communication faster and more accessible than ever before. Digital platforms have transformed how people engage with one another and how businesses, governments, and other entities connect with their audiences. These advancements have profoundly shaped personal, social, and professional interactions, redefining the dynamics of communication in the digital age.*

## Introduction

The internet and digital technologies have fundamentally transformed the communication landscape. Traditional forms of communication, such as face-to-face interactions, telephone calls, and written letters, were once the primary means of sharing information. However, with the rise of email, instant messaging, and social media platforms, communication has become predominantly digital, allowing people to connect across vast distances almost instantaneously.

Digital communication encompasses various technologies, including social media platforms (e.g., Facebook, Twitter, Instagram), email, instant messaging, video calls, blogs, podcasts, and websites. These tools enable real-time communication, facilitate the sharing of multimedia content, and foster interactions that transcend geographical and temporal boundaries. This shift has made communication faster, more efficient, inclusive, and diverse. Today, anyone with an internet connection can engage in digital communication, regardless of location or background.

### **The Dynamics of Digital Engagement**

Engagement in the digital communication sphere refers to individuals' interactions, responses, and participation with digital content and platforms. This engagement is a two-way process involving both the sender and the receiver of information. In the past, communication was often a one-way process, where information was disseminated by a few and consumed by many. However, the digital communication landscape has introduced a more interactive model, where feedback, comments, shares, and likes form an integral part of the communication cycle.

Digital engagement is particularly evident on social media platforms, where users actively contribute to content creation. Whether by posting status updates, commenting on friends' posts, or sharing content within their networks, digital engagement enables individuals to participate in conversations. Metrics such as the number of likes, shares, comments, or retweets measure the success of content and its ability to generate interest and interaction. These indicators help content creators and businesses understand their audience's preferences and interests.

Beyond social media, digital engagement is prevalent in online communities, blogs, and forums. These platforms allow individuals to discuss topics, ask questions, share experiences, and build relationships based on common interests. The level of engagement in these spaces often depends on the quality and relevance of the content, as well as the opportunities for interaction and participation.

### **The Role of Personalisation in Digital Communication**

Personalisation is a key factor driving engagement in digital communication. Given the vast amount of online content, individuals are more likely to engage with material that aligns with their interests, preferences, and needs. This has led to the rise of algorithm-driven platforms, where content is tailored to individuals based on their previous interactions,

behavior, and preferences. For instance, social media platforms curate personalised feeds, while online retailers recommend products based on past purchases or browsing history.

Personalisation enhances user experience by delivering relevant and appealing content. For businesses, personalised communication fosters stronger relationships with customers, making them feel understood and valued. Additionally, personalised digital communication can improve customer satisfaction, increase brand loyalty, and drive conversions. However, a balance must be maintained between personalisation and privacy, as excessive data collection or intrusive targeting can lead to concerns regarding privacy and data security.

### **Digital Communication and Social Interaction**

Digital communication has profoundly impacted social interactions. Social media platforms, messaging apps, and video calls enable people to stay connected with friends, family, and colleagues, regardless of physical distance. These digital tools have become essential for maintaining relationships, particularly in an era of globalisation, where individuals often live far from their loved ones. Social media allows people to share updates, celebrate milestones, and engage in conversations, fostering a sense of connection despite geographical separation.

However, the shift to digital communication has also raised concerns about the quality of social interactions. Some argue that digital communication, while convenient, lacks the depth and emotional nuance of face-to-face interactions. Non-verbal cues such as body language, tone of voice, and facial expressions play a crucial role in human communication, and their absence in digital exchanges can lead to misunderstandings or superficial interactions. Moreover, the constant availability of digital communication tools can contribute to feelings of isolation, as individuals may spend more time engaging with virtual networks than with people in their immediate surroundings.

Nevertheless, the rise of online communities has allowed individuals with niche interests or marginalised identities to find support and build connections with like-minded people. These virtual spaces provide opportunities for self-expression, experience-sharing, and peer support, offering a sense of belonging that may not always be available in offline social circles.

### **Digital Communication in Professional and Organisational Settings**



In professional and organisational contexts, digital communication has become indispensable for collaboration, decision-making, and information sharing. Tools such as email, video conferencing, instant messaging, and project management platforms enable teams to collaborate in real-time, irrespective of location. The flexibility of digital communication has made remote work more feasible, allowing companies to access global talent and enabling employees to work from home or other remote locations.

Moreover, businesses engage with customers, clients, and stakeholders through various digital channels, including websites, email newsletters, and social media platforms. Digital marketing strategies, such as search engine optimisation, content marketing, and targeted advertising, help businesses reach their audiences more effectively and efficiently. Customer engagement has also become a priority, with businesses using digital platforms to gather feedback, address concerns, and resolve issues in real time.

However, the increased reliance on digital communication in the workplace has introduced challenges, such as information overload, miscommunication, and digital burnout. The constant influx of emails, messages, and notifications can lead to stress and decreased productivity. In response, organisations are adopting strategies to manage digital communication effectively, such as setting clear boundaries for after-hours communication, implementing collaborative tools to streamline communication, and promoting a healthy work-life balance.

## **Closing**

The digital communication sphere has revolutionised how people interact, share information, and engage with content. It enables unprecedented connectivity and collaboration, presenting both opportunities and challenges. However, from an Islamic perspective, it is essential to use digital platforms ethically. Islam emphasises truthfulness, respect, and responsibility in communication. The Quran advises believers to "speak good words" (Quran 49:11) and avoid harmful speech, a principle that applies to digital interactions as well.

Islam also encourages moderation, ensuring that digital engagement does not lead to distractions or burnout. Prophet Muhammad (PBUH) emphasised time management and self-reflection, urging believers to balance worldly interactions with spiritual practices such as prayer and contemplation. As digital communication continues to evolve, it is crucial to be mindful of privacy, avoid spreading falsehoods, and foster meaningful, positive connections

that align with Islamic values. By doing so, we can ensure that technology serves both personal and societal well-being.

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# NAVIGATING THE DIGITAL LANDSCAPE: ADDRESSING ONLINE HARASSMENT THROUGH FEMINIST CYBERSECURITY

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## ABSTRACT

*This article examines the pressing issues of online harassment and feminist cybersecurity in the digital age. It highlights the challenges faced by women and other marginalised groups in online spaces and underscores the importance of robust cybersecurity measures. By showcasing effective strategies and community-led initiatives, this study advocates for safer digital environments that empower and protect individuals in their online interactions.*

## Introduction

In today's digital landscape, online harassment poses a significant threat to women and marginalized groups, undermining their right to engage freely and safely. As social media and online platforms become central to activism and community building, the prevalence of cyberbullying, doxxing, and other forms of digital abuse continues to rise. This alarming trend not only impacts individuals psychologically but also stifles vital conversations around feminism and social justice. In response, feminist cybersecurity has emerged as a crucial framework for addressing these challenges. By combining awareness of digital threats with practical safety strategies, feminist cybersecurity empowers individuals to protect themselves while fostering a supportive community. This article examines the relationship between

feminist cybersecurity and online harassment, emphasizing the necessity for innovative initiatives and practical solutions. By understanding these dynamics, we can work towards creating safer online environments where everyone can participate without fear, thereby strengthening the feminist cause.

### **Empowering Women Through Digital Self-Defense Strategies**

In an era where online harassment remains a pervasive issue for women and marginalized groups, effective self-defense strategies are more essential than ever. Feminist cybersecurity provides a framework that not only equips individuals with the tools to protect themselves but also fosters a sense of solidarity within a supportive community. By providing women with practical knowledge and skills, we can cultivate safer digital spaces that encourage free expression and engagement.

Online harassment takes many forms, including trolling, doxxing, and cyberbullying, often targeting those who challenge social norms or voice dissenting opinions. According to research by the Malaysian Communications and Multimedia Commission, approximately 60 percent of women in Malaysia have experienced online harassment. This statistic highlights the urgent need for proactive measures to help individuals navigate digital spaces safely.

Digital self-defense strategies play a critical role in combating these threats. Simple yet effective practices can significantly enhance online safety. For example, using strong, unique passwords for different accounts and enabling two-factor authentication are fundamental steps in protecting one's digital identity. Additionally, understanding and adjusting privacy settings on social media platforms can help limit exposure to potential harassment.

The experiences of Malaysian women engaged in campaigns against gender-based violence illustrate the importance of digital self-defense strategies. Despite their persistent efforts to raise awareness, these activists frequently face severe online backlash. Many have reported harassment and threats for speaking out, underscoring the necessity of proactive measures. In response, organizations have begun equipping activists with digital safety training, providing them with the skills needed to safeguard their online presence.

One notable initiative is the series of digital self-defense workshops conducted by Malaysian organizations such as the All-Women's Action Society (AWAM). These workshops empower participants by educating them on online security, recognizing signs of harassment, and reporting incidents effectively. By fostering a sense of community, these programs not

only equip women with vital skills but also create support networks that prove invaluable during challenging times.

Beyond individual safety, these initiatives emphasize collective action. Encouraging people to share their experiences and coping strategies helps build a strong support network, reducing the isolation often felt by victims of harassment. The collective knowledge gained through these spaces empowers individuals to take action—whether by reporting incidents, assisting others, or advocating for systemic changes in online platforms.

However, despite these efforts, challenges remain. Limited access to resources can pose barriers, particularly for marginalized groups that may lack the necessary technology or training. Additionally, as online threats evolve, digital self-defense strategies must continuously adapt to address emerging challenges.

### **An Islamic Perspective on Digital Safety**

From an Islamic perspective, dignity, respect, and the protection of honor are fundamental principles. Islam emphasizes treating others with kindness and compassion, values that extend to online interactions. The Quran encourages believers to engage in respectful discourse and to avoid harmful speech or actions. This ethical framework aligns with the goals of feminist cybersecurity, which seeks to foster a safe and respectful online environment for all individuals.

A hadith from Sahih al-Bukhari states that the Prophet Muhammad (peace be upon him) said, “Whoever believes in Allah and the Last Day should speak good or remain silent.” This underscores the ethical responsibility of individuals to communicate with respect and to refrain from speech that may cause harm. By applying these principles, digital spaces can become safer and more inclusive.

### **Conclusion**

Creating safer online environments requires empowering women through digital self-defense strategies. By equipping individuals with essential resources and fostering community support, we can combat online harassment and promote free expression. From an Islamic perspective, upholding dignity, respect, and the protection of honor aligns with the objectives of feminist cybersecurity. Prioritizing these strategies ensures that all individuals can participate confidently and without fear. Through collective action, we can reclaim our digital spaces and work towards a future where every voice is heard and valued.

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# **“BOLEHLAH KURANG DIK!” WOMEN AND NEGOTIATION FROM THE PERSPECTIVE OF COMMUNICATION PSYCHOLOGY**

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## **ABSTRACT**

*Recent studies challenge the stereotype that women are less effective negotiators. In Asia, limited communication skills and digital access hinder women's business negotiations. Women's collaborative and relationship-focused strategies often lead to successful outcomes, despite making less assertive initial offers.*

## **Introduction**

Negotiation is a critical skill in various economic activities, including buying and selling. Women, as active participants in these activities, demonstrate unique negotiation styles and outcomes influenced by sociocultural, psychological, and economic factors. This discussion explores the dynamics of women in negotiation within buy-and-sell activities, highlighting their approaches, challenges, and strategies for effective negotiation. In Islam, negotiation is regarded as an essential skill that contributes to personal and social development among women.

## **Women's Negotiation Styles in Buy-and-Sell Activities**

Studies suggest that women often employ collaborative and relationship-oriented negotiation styles, whereas men tend to adopt more competitive strategies. This aligns with

communal traits traditionally associated with women, such as empathy and a focus on maintaining harmonious relationships. In buy-and-sell contexts, these traits often lead women to prioritize mutual benefits and long-term partnerships over short-term gains. Research supports this, showing that women who adopt relationship-focused negotiation strategies achieve better outcomes in small business settings. In marketplaces, this can be observed in women's emphasis on building trust with buyers or sellers, enhancing their reputation and fostering customer loyalty.

According to Azril Mohd Amin, Chief Executive Officer of the Malaysian Future Institute (MASA), the government must raise public awareness about women's rights and protections while strengthening their emotional and spiritual resilience to address present and future challenges. Research also indicates that women are less likely to negotiate for themselves due to concerns about social rejection, limiting their ability to secure better deals. Economic disparities further exacerbate these challenges, as limited access to capital and market knowledge can weaken women's bargaining power in buy-and-sell activities.

### **Strategies for Effective Negotiation**

Empowering women with negotiation skills and strategies can significantly enhance their success in buy-and-sell activities. Training programs that focus on assertiveness, persuasion, and conflict resolution have shown positive impacts on women's negotiation performance. Additionally, networking and mentorship play crucial roles in strengthening women's negotiation capacity. By connecting with other women entrepreneurs or buyers, they can share insights, resources, and strategies to navigate marketplace challenges.

Recent studies indicate that digital platforms offering mentorship programs for women entrepreneurs have significantly improved their negotiation outcomes in e-commerce environments. Similarly, research on women entrepreneurs in Turkey's small and medium enterprises (SMEs) reveals that those who adopt adaptive negotiation strategies achieve higher customer satisfaction and business growth. These strategies include balancing assertiveness with warmth, which helps women secure better negotiation outcomes while mitigating potential rejection due to gendered stereotypes. The ability to combine emotional intelligence with strategic thinking significantly enhances women's negotiation effectiveness in competitive markets.

### **Closing**

Women's participation in buy-and-sell activities is a vital component of economic development. While they face unique negotiation challenges, their collaborative and



relationship-oriented styles offer distinct advantages in building sustainable business relationships. By addressing systemic barriers, improving access to resources, and fostering skills development, women can overcome negotiation challenges and contribute meaningfully to the marketplace.

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# EMPOWERING MALAYSIAN MUSLIM WOMEN IN DIGITAL MEDIA: NAVIGATING CHALLENGES AND OPPORTUNITIES IN GENDERED COMMUNICATION THROUGH AN ISLAMIC LENS

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## ABSTRACT

*This article explores how Malaysian women leverage digital media for empowerment, social advocacy, and entrepreneurship. By examining case studies of women shaping online narratives, it highlights their role in challenging stereotypes and fostering inclusivity. The paper also addresses challenges such as online harassment and cultural constraints, advocating for equitable opportunities in Malaysia's evolving digital landscape.*

## Introduction

Digital media has transformed how individuals communicate, connect, and contribute to societal development. In Malaysia, women increasingly utilize digital platforms to create, share, and amplify narratives that challenge stereotypes and promote inclusivity. This article examines the multifaceted roles of Malaysian women in leveraging digital media for empowerment, social advocacy, and entrepreneurship. By doing so, it sheds light on the opportunities presented by digital media and the challenges Malaysian women face in navigating cultural and systemic barriers.

## **Empowerment Through Digital Media**

Digital platforms such as social media, blogs, and video-sharing sites have become powerful tools for Malaysian women to assert their voices and identities. These platforms facilitate self-expression and provide avenues for engaging in dialogues that may be constrained in traditional media or public spaces. One notable example is the #MakeSchoolASaferPlace campaign, where Malaysian schoolgirls and young women used social media to expose sexual harassment in educational institutions. This movement gained significant traction and compelled authorities to address systemic issues in schools.

Such campaigns exemplify the power of digital media in amplifying marginalized voices, showcasing women's ability to lead social change. Furthermore, digital platforms enable women to connect with global audiences, fostering solidarity and mutual support across borders. Malaysian women's use of these platforms to challenge traditional gender norms and advocate for equality aligns with the broader global movement toward gender justice.

## **Social Advocacy and Inclusivity**

Malaysian women have harnessed digital media for social advocacy, raising awareness about issues such as domestic violence, mental health, and gender discrimination. Personal narratives shared through blogs, vlogs, and social media posts humanize these issues, making them more relatable and compelling to diverse audiences.

A study on Malaysian breast cancer patients who used personal blogs to document their experiences. These blogs provided emotional support to the authors while creating a virtual community of solidarity among patients and caregivers. The study highlights the therapeutic potential of digital media and its role in breaking the stigma surrounding illness and vulnerability. Initiatives like these demonstrate how women leverage storytelling to foster inclusivity. By sharing their lived experiences, Malaysian women dismantle stereotypes and encourage a deeper understanding of the complexities of their identities and struggles.

## **Entrepreneurship and Economic Participation**

Digital media has also empowered Malaysian women to enter the entrepreneurial space. Social media platforms such as Instagram, Facebook, and TikTok serve as virtual marketplaces where women promote their businesses and connect with customers. These

platforms offer cost-effective marketing tools accessible to women from diverse socio-economic backgrounds.

According to The Asia Foundation in 2024, e-commerce success stories include women-led initiatives in the fashion, beauty, and food industries, many of which emphasize sustainability and cultural heritage, aligning with global consumer trends. By tapping into the digital economy, Malaysian women not only achieve financial independence but also contribute to national economic development.

However, entrepreneurship in digital spaces is not without challenges. The digital divide—disparities in internet access and digital literacy—limits the participation of women from rural and underserved communities. Addressing these gaps is essential to ensuring equitable opportunities for all Malaysian women.

### **Challenges Faced by Malaysian Women in Digital Media**

Despite the opportunities digital media offers, Malaysian women encounter significant obstacles in their engagement with these platforms. Online harassment, which is often gendered and targeted, remains a pervasive issue. Women activists and content creators frequently report experiencing cyberbullying, doxing, and hate speech, which can discourage their participation in public discourse.

Cultural constraints further complicate the digital landscape. Malaysia's multicultural and religious context shapes societal expectations regarding women's roles and behavior. As a result, women navigating digital spaces often balance their desire for self-expression with societal norms that may be restrictive.

A study emphasizes the need for systemic interventions to address these challenges. These include stricter enforcement of online harassment laws, digital literacy programs, and initiatives to promote safe online environments. Collaboration between governmental and non-governmental organizations is crucial in fostering a digital ecosystem that is inclusive and empowering for women.

### **Advocating for Equitable Opportunities**

To create an equitable digital landscape, systemic and cultural barriers must be addressed. Policymakers and stakeholders should prioritize inclusive policies that promote women's participation in digital media. Initiatives such as affordable internet access, digital

skill-building programs, and gender-sensitive online platforms can significantly enhance women's engagement.

Educational institutions also play a key role in fostering digital literacy and critical thinking skills, equipping young women with the tools to navigate digital spaces confidently. Furthermore, collaborative efforts between the private sector, civil society, and the government can amplify the impact of these initiatives. Public awareness campaigns celebrating women's contributions to digital media and entrepreneurship can help challenge stereotypes and normalize women's active participation in these spaces.

## Closing

Malaysian women are playing a transformative role in shaping digital media narratives. Through empowerment, social advocacy, and entrepreneurship, they challenge stereotypes and foster inclusivity, contributing to a more equitable society. However, addressing challenges such as online harassment and cultural constraints is essential to sustaining their progress.

By fostering an inclusive digital ecosystem, Malaysia can unlock the full potential of its women as agents of change in the digital age. The stories and initiatives highlighted in this article underscore the resilience and creativity of Malaysian women, offering a roadmap for gendered communication and empowerment in the 21st century.

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# EXPLORING MALAY MUSLIM WOMEN'S ENGAGEMENT WITH KOREAN DIGITAL CULTURE: LESSON FROM *IHYA ULUM AL-DIN*

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## ABSTRACT

*In today's globalized world, Malay Muslim women face challenges in maintaining their Islamic identity, especially under the influence of Korean digital culture. This article highlights the role of Ihya Ulum Al-Din by Imam Al-Ghazali, which encourages modesty, morality, and self-control, serving as a guide for women to selectively engage with foreign media. Finally, this article recommends strategies for adapting trends that align with Islamic values, enabling women to preserve their faith while embracing cultural changes responsibly.*

## Introduction

Living in a globally assimilated culture presents challenges for many individuals striving to maintain their original identity. Women, in particular, often face societal accusations linked to temptation and sin. To resist negative cultural influences, they require strong faith and extensive Islamic knowledge.

Korean digital culture is one of the most influential foreign cultures widely embraced in Malaysia. The Korean Wave (Hallyu) has permeated various aspects of life, including films, dramas, reality shows, music, lifestyle trends, food, language, skincare, and fashion. This cultural integration has become so prevalent that some individuals, particularly women, fail to

recognize its divergence from local traditions. Consequently, some believe that adopting aspects of Korean culture grants them the freedom to act without regard for religious and cultural values. For example, during Korean concerts, devoted fans exhibit behaviors associated with 'celebrity worship syndrome', spending excessive amounts on tickets, merchandise, or engaging in inappropriate physical interactions with idols.

Islamic teachings provide a framework to protect women from such influences. Since puberty (baligh), Muslim women are encouraged to cover their aurah (the parts of the body that should be modestly covered), wear the hijab, and adopt modest attire. Additionally, they are taught to maintain decorum and self-restraint. However, contemporary society has witnessed a gradual decline in these principles, particularly among young women.

### **Malay Muslim Women Adapting to Korean Culture**

The teachings of Ihya Ulum Al-Din by Imam Al-Ghazali emphasize the importance of moral values and modesty in women's lives. Al-Ghazali advises women to take responsibility for their families and prioritize religious principles. He also advocates for actions that shield women from demeaning or humiliating content. Thus, Malay Muslim women must develop the ability to filter Korean digital media, selecting content that upholds Islamic values, such as themes of family unity, perseverance, and friendship.

According to Al-Ghazali's teachings, women play a crucial role in maintaining familial and societal harmony while adhering to sound religious guidance. This perspective offers a framework for Malay Muslim women to engage with Korean digital culture while preserving their religious and cultural identities. For example, Korean media often portrays patriarchal family structures where men act as providers, and women manage the household—an arrangement that aligns with Islamic values emphasizing the husband's leadership within the family.

Preserving Islamic identity is particularly crucial for women, as they serve as the backbone of both family and society. Women's roles are rooted in Islamic ethics, modesty, morality, respect, and obedience. By carefully selecting aspects of Korean culture that align with Islamic principles, women can integrate global influences without compromising their faith. For instance, those interested in Korean fashion can adapt trends to meet Islamic requirements, such as incorporating the hijab into their style.

Additionally, by exercising discernment in media consumption, women can avoid content that contradicts Islamic values, such as explicit romantic scenes or the promotion of

alcohol consumption. Al-Ghazali underscores the necessity of upholding moral standards to preserve one's dignity. Certain aspects of Korean culture—such as respect for elders, an emphasis on education, and strong discipline—align with Islamic teachings and can positively influence women's moral development. However, exposure to Korean digital culture can sometimes challenge Islamic values by promoting pre-marital relationships or materialistic lifestyles. Al-Ghazali's teachings on self-control and moral awareness help women distinguish between content that is harmless and that which could erode their values. By reinforcing Islamic morality while engaging with Korean digital culture, women can create opportunities for positive cultural exchange. For instance, they may develop content inspired by Korean aesthetics while maintaining modesty, such as producing halal Korean cooking videos or modest fashion styles influenced by K-culture.

## Conclusion

Malay Muslim women engaging with Korean digital culture demonstrate their ability to integrate foreign influences while preserving their religious and moral identity. The teachings of *Ihya Ulum Al-Din* by Imam Al-Ghazali emphasize morality and the protection of Islamic values, offering a framework for this cultural adaptation. By selectively embracing elements of Korean culture that align with Islamic values, women can navigate the intersection of tradition and modernity while ensuring the preservation of their faith in a rapidly globalizing world.

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# FEMINIST DIGITAL ENTREPRENEURSHIP: EMPOWERING WOMEN IN THE DIGITAL AGE

By:



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## ABSTRACT

*In a world that often views digital innovation through a male lens, feminist digital entrepreneurship presents an alternative perspective on digital innovation and opportunity. Promoting inclusive policies, digital literacy, and supportive networks empowers women and strengthens their engagement in the digital economy. By dismantling systemic barriers and uplifting marginalized voices, this model transforms digital entrepreneurship into a vehicle for closing the gender gap—a tool for facilitating social change and fostering sustainable economic development.*

## Introduction

Digital technology has revolutionized industries worldwide, opening doors to unprecedented innovation, connectivity, and entrepreneurship. While many have benefited, women have emerged as drivers of change, leveraging digital platforms to challenge business models and societal norms. In response to gender inequalities over the past decades, feminist digital entrepreneurship has developed to empower women to lead, innovate, and inspire.

## The Rise of Digital Entrepreneurship

Digital entrepreneurship involves developing a business that operates entirely online in the digital space. It is a thrilling path for aspiring entrepreneurs, as the digital world provides vast opportunities with fewer barriers, lower market entry costs, and the potential to reach a global audience. This model particularly benefits women who have historically struggled to access capital, mentorship,

and networks. Fortunately, the new media space offers a level playing field. Women utilize these tools to reimagine their careers through e-commerce platforms or digital marketing firms.

Feminist digital entrepreneurship is not solely about economic empowerment for women; it aims to build a society where everyone enjoys equal rights and support. It goes beyond profit-making, aligning corporate objectives with activism for women's rights and diversity. By reaching diverse audiences and promoting social change, these innovative business leaders challenge patriarchal norms and embrace sustainable practices.

Feminist Advances in Digital Entrepreneurship Feminist advances in digital entrepreneurship highlight the intersectionality of gender, technology, and innovation, advocating for inclusive and equitable digital ecosystems. These perspectives challenge the traditional male-dominated narrative of entrepreneurship and introduce alternative approaches that address gender bias, unequal access to resources, and the underrepresentation of women in technology.

Feminist theories promote digital spaces and policies that include women as entrepreneurs, artists, and leaders. They advocate for digital literacy and the creation of supportive networks that foster mentorship and collaboration despite structural obstacles. Integrating feminist principles into digital entrepreneurship can transform it into a tool for promoting gender equality, amplifying marginalized voices, and reshaping socioeconomic systems to be more inclusive and equitable.

Islam firmly upholds the rights of Muslim women in various aspects of life, including education and career development. From an Islamic perspective, men and women share equal rights and responsibilities. The principle of gender equality is deeply rooted in Islamic teachings, as emphasized in the Holy Quran: "Every soul will be held accountable for what it has earned." (Quran 78:38). Another verse highlights the equity of rewards and opportunities for both men and women: "And whoever does righteous deeds, whether male or female, while being a believer, those will enter Paradise and will not be wronged [even as much as] the speck on a date seed." (Quran 4:124). Islam not only grants equal rights and responsibilities to men and women but also commands men to treat women with dignity, honour, and kindness, reinforcing mutual respect and ethical conduct in society.

**Challenges and Opportunities:** While feminist digital entrepreneurship has transformative potential, several key challenges remain:

**Digital Divide:** Many women, particularly in underdeveloped regions, lack digital literacy skills or internet access, limiting their ability to engage.

**Online Abuse:** Trolling and cyberbullying can deter women from participating in digital entrepreneurship, adding to the psychological burden they face.

**Sustainability:** Digital entrepreneurship enables women to bypass traditional gatekeepers, access global markets, and scale their businesses. With the right support—such as women-centric incubators, mentorship programmes, and enabling policies—the opportunities for growth are vast.

### **The Future of Feminist Digital Entrepreneurship**

Feminist digital entrepreneurship is poised to expand as emerging technologies such as blockchain, artificial intelligence (AI), and virtual reality (VR) create new avenues for innovation. Blockchain technology is already being used to ensure transparency and fairness in supply chains, aligning with feminist values. Similarly, AI-enabled tools can help mitigate biases in hiring, advertising, and product development. Governments and organizations are reinforcing this trend through policies that promote digital literacy, technological access, and support for women entrepreneurs.

### **Closing**

Feminist digital entrepreneurship integrates three key elements: gender equity, human empowerment, and digital transformation. Through digital platforms, women establish successful businesses while challenging systemic inequalities and fostering inclusive communities. The growth of this movement has the potential to create a more equitable global economy. The digital age is not merely a new chapter in entrepreneurship—it is a revolution, and women are leading the way.

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# DIGITAL FEMINISM: CHALLENGES AND OPPORTUNITIES FOR INDONESIAN WOMEN

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## ABSTRACT

*The deeply rooted patriarchal culture in Indonesia has become a part of the general life of society in Indonesia. It influences various aspects such as law, inheritance rights, leadership, the right to speak, and women's social involvement. The patriarchal culture is accepted as it is by the majority of society. However, in the last few decades, this patriarchal culture has begun to be questioned, especially after the Feminist Movement entered Indonesia.*

## Introduction

Indonesia is the country with the largest Muslim population in the world after Pakistan (Liputan6.com. 2024), and the number of women based on Indonesian Central Statistic Agency (BPS) in 2024 is 50% of the total population of Indonesia, which amounts to 136.3 million people (source: Disduk Capil Aceh Timur website). This number is a very large resource, if it can be managed well for mutual progress, both nationally and regionally. Feminism, which has now entered and become part of the movement in Indonesia, especially among the educated society, has provided opportunities for some There are various

opportunities in the digital era, including the use of social media to voice women's interests in equality in various fields such as education, politics, employment, wages, and also protection against violence against women, both domestic and outside the home.

### **Challenges of Indonesian Women**

Some observers and Indonesian women's activists mention that the challenges faced by Indonesian women include patriarchal values, which are implemented in life through family values [patriarchal], religious values, and societal values that have become ingrained as culture (Samatan, 2018). Another issue faced by Indonesian women includes the wage gap between men and women, poverty among women, sexual violence, and protection for migrant women workers. Another issue faced by women is [1] Almost the entire world society still considers women's status to be lower than men's; [2] The large number of poor women, female workers who lack skills, becoming victims of violence, abuse, and trafficking; [3] Human rights violations also experienced by women and girls within the family (Panjaitan and Purba, 2010). In the digital world, some of the challenges women face include hate speech, online harassment, and the commercialization of feminism (rakyatbekasi.com. 2024). Digital media also increases human trafficking that has been happening for hundreds of years in Indonesia (Marita, 2022), since the mid-1751 during the Dutch colonial period.

### **Opportunities for Indonesian Women**

Digitalization occurs due to technological advancements and social media presence, allowing everyone to access information and provide information from anywhere. Digital technology transforms society through changes in interaction and communication patterns, democratization of access to information and knowledge, the emergence of new business models and job opportunities, and shifts in culture and lifestyle (Indrayani et al., 2024).

The opportunity for digitalization for women is also open to voice various issues that occur in different dimensions such as social problems, cultural problems, poverty and unemployment among women, domestic violence, sexual violence, as well as migrant women workers. Digitalization provides the same opportunities, not only to men but also to women, who can voice their opinions, desires, and hopes while also being able to counter the prevailing views around them.

Opportunities in Digital Feminism include increased visibility to voice gender equality through various movements carried out by women via the digitalization of information, such as the #MeToo movement, which originated on Twitter [now called X] in 2017 and went viral worldwide (Liputan6.com, 2024). This movement began to spread virally in October 2017 as a hashtag on social media to show the widespread prevalence of sexual violence and harassment, particularly in the workplace. This indicates that women or feminist activists can

voice various issues and inequalities in society, within families, or in the workplace, which in the case of #MeToo involve the disclosure of sexual violence in the workplace, so that women who feel they have experienced sexual violence need to disclose it on Twitter (X) using that hashtag. Another opportunity is the increasingly easy access to information. Women from all corners of the country can access any information from anywhere if they are connected to the internet. Women can access information through mass media and social media, connecting with other women's communities to obtain information, assistance, and enlightenment about the issues they might face. Next is the ability of women to use social media. Currently, social media with various options has not been maximally utilized to obtain information about the strengthening of women's rights while also providing education from social media platforms.

## Closing

Digital Feminism is a feminist movement continued through digital media platforms. The Digital Feminism movement, for Indonesian women, is both an opportunity and a challenge. The opportunities include the expansion of networks worldwide, while the challenges include the increasing prevalence of hate speech, human trafficking with most victims being women and children, and the unresolved issues of migrant women by the Indonesian government.

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التكنولوجيا الرقمية ودورها في تمكين النساء في تعليم الرياضيات: رؤية تربوية إسلامية

**Digital Technology and Its Role in Empowering Women in Mathematics  
Education: An Educational Islamic Perspective**

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الكاتب باحث دكتوراه في فلسفة التعليم بكلية اللغات الرئيسية في جامعة العلوم الإسلامية الماليزية. حاصل على ماجستير في تعليم الرياضيات من جامعة النجاح الوطنية بفلسطين. يتمتع بخبرة واسعة كمعلم للرياضيات في عدة مؤسسات تعليمية محلية ودولية، ويركز على تطوير أساليب التدريس التفاعلية.

**ABSTRACT**

*This article explores the role of digital technology in empowering women in mathematics education, focusing on the opportunities provided by digital tools to enhance analytical thinking skills and overcome cultural and social barriers. It also discusses integrating digital education with Islamic values to promote women's participation in education.*

**المقدمة**

في ظل التحول الرقمي العالمي، أصبح التعليم الرقمي واحداً من أهم الأدوات التي تعيد تشكيل ممارسات التعلم، حيث يتيح للأفراد فرصاً واسعة لاكتساب المعرفة وتطوير المهارات. بالنسبة للنساء، يمثل التعليم الرقمي وسيلة فعالة لتجاوز الحواجز التقليدية المتعلقة بالموقع الجغرافي أو الظروف الاجتماعية، مما يمنحهن فرصة أكبر للتميز في مجالات أكاديمية مثل الرياضيات. الرياضيات، باعتبارها ركيزة أساسية في العلوم والتكنولوجيا، تستفيد بشكل خاص من الابتكارات الرقمية التي توفر موارد تعليمية مبتكرة وتفاعلية.

ومع ذلك، فإن الطريق نحو تمكين المرأة من خلال التعليم الرقمي ليس خاليًا من التحديات. في بعض المجتمعات، تواجه النساء قيودًا ثقافية واجتماعية تعيق استفادتهن الكاملة من التكنولوجيا. تقدم هذه المقالة رؤية حول كيفية توظيف التكنولوجيا الرقمية في تمكين النساء في تعليم الرياضيات، مع التركيز على التحديات والفرص، بالإضافة إلى التكامل مع القيم الإسلامية.

### دور التكنولوجيا الرقمية في تمكين النساء في تعليم الرياضيات

تتيح التكنولوجيا الرقمية للنساء فرصًا تعليمية غير مسبوقه من خلال موارد متنوعة تشمل الدروس التفاعلية، مقاطع الفيديو التعليمية، وتطبيقات البرمجيات المتخصصة. على سبيل المثال، أظهرت دراسة أجرتها اليونسكو (UNESCO, 2017) أن التعليم الرقمي أسهم بشكل كبير في تحسين الوصول إلى التعليم للنساء في المناطق النائية، كما ساعد في تحسين المهارات التحليلية والفنية. لقد غيرت الأدوات الرقمية البيئة التعليمية التقليدية من خلال تمكين تجارب تعليمية أكثر تخصيصًا وشمولية، خاصة للنساء في المناطق النامية (Muddasani & Venkateshwarlu, 2024).

منصات التعلم الرقمي مثل Khan Academy تقدم أدوات مجانية لتعلم الرياضيات، مما يجعل الوصول إلى التعليم أكثر شمولية. هذه الأدوات لا تقتصر على تقديم المعرفة، بل تتيح أيضًا تفاعلًا مباشرًا مع المحتوى بطرق تشجع على التفكير النقدي وحل المشكلات. هذه الإمكانيات تجعل التعليم الرقمي وسيلة مثالية لتمكين النساء في مجال الرياضيات.

### التحديات الثقافية والاجتماعية

رغم الإمكانيات الكبيرة للتكنولوجيا الرقمية، فإن النساء في بعض المجتمعات يواجهن عقبات ثقافية واجتماعية تعيق استفادتهن الكاملة منها. بعض هذه التحديات تشمل التحيز الثقافي الذي يقلل من أهمية تعليم المرأة، إضافة إلى نقص الدعم المجتمعي والأسري. على سبيل المثال، يشير تقرير صادر عن اليونيسف (UNICEF, 2021) إلى أن التعليم الرقمي يمكن أن يواجه تحديات كبيرة في المناطق التي لا تُعتبر فيها تعليم المرأة أولوية. في مثل هذه الحالات، تُعد البرامج التوعوية التي تسلط الضوء على أهمية التعليم الرقمي ضرورة ملحة لتغيير هذه المواقف المجتمعية.

### تكامل القيم الإسلامية مع التعليم الرقمي

القيم الإسلامية تُشجع على طلب العلم وتؤكد أن التعليم حق أساسي للرجال والنساء على حد سواء. هذا المبدأ يجعل من التعليم الرقمي فرصة عظيمة لتحقيق العدالة التعليمية في المجتمعات الإسلامية. على سبيل المثال، يمكن استخدام التكنولوجيا الرقمية لتوفير بيئة تعليمية تحترم الخصوصية الثقافية، مثل المنصات التي تتيح التعلم عن بُعد مع الحفاظ على القيم الأخلاقية. وكذلك يرى (2024) Muthoin & Isbah في العصر الرقمي، يواجه الإسلام تحديات وفرصًا جديدة في كيفية تفاعل تعاليمه وممارساته مع التقدم التكنولوجي.

تشير دراسة أجراها (Arif et al. (2024) إلى أن تكامل التكنولوجيا الرقمية مع القيم الإسلامية يمكن أن يساهم في تحسين مشاركة المرأة في التعليم دون المساس بالهوية الثقافية. على سبيل المثال، تطوير محتوى تعليمي مستوحى من التراث الإسلامي يمكن أن يعزز من ارتباط المتعلمات بالمادة الدراسية ويزيد من مشاركتهن.

### أثر التعليم الرقمي على التفكير التحليلي

التعليم الرقمي يلعب دورًا كبيرًا في تعزيز مهارات التفكير التحليلي لدى المتعلمين. النساء اللواتي يستخدمن منصات رقمية مثل Coursera و EdX يظهرن تحسنًا ملحوظًا في تحليل البيانات وحل المشكلات الواقعية.



تقرير صادر عن اليونسكو (UNESCO, 2017) حول تعليم الفتيات والنساء في مجالات العلوم والتكنولوجيا يشير إلى أن استخدام التكنولوجيا الرقمية في التعليم يمكن أن يسهم في تحسين المهارات التحليلية، مما يساعد النساء على تحقيق أداء أكاديمي أفضل، خاصة في المجالات التي تتطلب التفكير النقدي.

مستقبل التعليم الرقمي للنساء: رؤية مستدامة

يعتبر التعليم الرقمي وسيلة لتجاوز الفجوات التعليمية وتحقيق العدالة بين الجنسين. ومع ذلك، يتطلب تحقيق هذه الرؤية استراتيجيات شاملة تشمل الاستثمار في البنية التحتية الرقمية، وزيادة الوعي بأهمية التعليم الرقمي، وتطوير محتوى تعليمي مبتكر يلبي احتياجات النساء.

توصي اليونسكو (UNESCO, 2017) بتعزيز التعاون بين الحكومات والمؤسسات التعليمية لتوسيع نطاق الوصول إلى التكنولوجيا، وضمان أن تكون هذه الموارد متاحة للنساء في المناطق الأقل حظاً. من خلال تبني سياسات تعليمية مستدامة، يمكن للتعليم الرقمي أن يلعب دوراً محورياً في تمكين المرأة وتعزيز مكانتها في المجتمع.

خاتمة

التكنولوجيا الرقمية ليست فقط وسيلة للتعليم، بل هي أداة لتمكين النساء وتعزيز مشاركتهن في المجالات العلمية، خاصة في الرياضيات. من خلال التغلب على التحديات الثقافية والاجتماعية، وتكامل القيم الإسلامية مع التكنولوجيا، يمكن تحقيق العدالة التعليمية وتحسين فرص النساء في التعلم. التعليم الرقمي لا يمثل فقط حلاً للتحديات الحالية، بل هو أيضاً أداة لبناء مجتمعات أكثر شمولية واستدامة.

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