

Islamic Religious Education Through Social Media in Reducing Patriarchal Culture

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ABSTRACT

Background: Patriarchal culture remains a social phenomenon that influences gender relations in society, including in educational practices and religious understanding. **Objective:** This study aims to analyze the role of Islamic religious education through the utilization of social media as an effort to reduce patriarchal culture. **Methodology:** This study used a Systematic Literature Review with PRISMA, selecting 23 relevant studies from 2021–2025, and analyzed them with thematic coding to identify key findings on social media in Islamic Religious Education and patriarchal culture. **Result:** The results of the study indicate that patriarchal culture is largely influenced by social constructions and non-contextual interpretations of religious teachings. Islamic religious education delivered through social media has significant potential to foster a more inclusive religious understanding that emphasizes the values of justice and gender equality. **Conclusion:** Through communicative and contextual digital da'wah approaches, social media can serve as an effective educational medium to enhance public awareness of equitable gender relations from an Islamic perspective. **Implications:** This study implies the importance of developing inclusive digital da'wah strategies by educators and preachers, as well as the need for further research based on empirical approaches to gain a deeper understanding of digital da'wah practices.

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1. Introduction

Patriarchal culture remains a global issue that affects various aspects of social life, including education, religion, and family relations [1]. In many societies, patriarchal structures position men as having greater authority in both public and domestic spheres, while women are often placed in subordinate roles. This condition not only affects the distribution of power within society but also influences women's access to education, social participation, and opportunities to develop their potential. From the perspective of contemporary Islamic studies, various studies indicate that the

values of justice and balance taught in Islam are often not fully reflected in social practices due to the influence of deeply rooted patriarchal cultures within Muslim societies [2].

In the global context, discourse on gender equality has become increasingly prominent alongside the development of social, educational, and religious studies that emphasize the importance of justice in the relationship between men and women. Nevertheless, in many societies, patriarchal practices persist through social constructions and cultural interpretations that are passed down from generation to generation. This indicates that the issue of patriarchy is not merely related to social aspects but is also closely connected to how communities understand and interpret religious values in everyday life. Studies in contemporary Islamic scholarship emphasize that social justice is an essential component of the principle of *maqāṣid al-sharī'ah*, which aims to safeguard the overall welfare of humanity [3].

In Indonesia, patriarchal practices can still be observed in various aspects of social life, including within families, educational institutions, and the public sphere. Several studies indicate that gender stereotypes that develop in society often position women as having less authority in decision-making processes. This condition has the potential to reinforce social inequality if it is not balanced with a comprehensive and contextual understanding of religious teachings. From an Islamic perspective, the concept of social justice emphasizes that men and women hold equal status as servants of Allah and as *khalifah* (stewards) on earth, although they have different roles within social life [4].

Along with the development of digital technology, social media has become a new space for people to interact, share information, and convey religious ideas. Social media functions not only as a means of communication but also as a medium for disseminating religious values and knowledge that can reach a wide audience without geographical limitations. This development opens new opportunities for Islamic da'wah to be delivered in more creative and adaptive ways in response to contemporary developments. Studies in Islamic scholarship indicate that the transformation of digital media has influenced how people access religious knowledge and shape their religious understanding [5].

In the context of Islamic religious education, social media can be utilized as an effective educational medium for conveying inclusive and justice-oriented Islamic values. Through educational content, online discussions, and digital campaigns, social media can play a role in raising public awareness of the importance of gender justice from an Islamic perspective. This is in line with the development of digital da'wah, which emphasizes communicative and contextual approaches so that religious messages can be accepted by various segments of society, particularly younger generations who actively use social media [6].

However, realities in the field indicate that social media is not always used optimally to disseminate the values of gender justice in Islam. In some cases, social media has instead become a space for reproducing gender stereotypes through non-contextual religious narratives. This situation demonstrates that the use of social media in Islamic religious education still faces various challenges, particularly regarding the quality of content, methods of delivery, and the public's understanding of justice-oriented Islamic teachings. Therefore, an educational approach is needed that is capable of integrating Islamic values with social awareness of gender equality issues [7].

Studies on patriarchy within Muslim societies have been widely conducted by scholars. Most of these studies focus on aspects of Islamic law, religious interpretation, or social practices related to gender relations. However, many of these studies still emphasize normative approaches and have not extensively explored how Islamic religious education can actively contribute to reducing patriarchal practices in social life. In addition, research examining the use of social media as a medium for religious education in the context of gender issues remains relatively limited [8].

The limitations of previous studies indicate the existence of a research gap that requires further investigation. In particular, there are still few studies that examine in depth how Islamic religious education can utilize social media as a medium for value transformation in efforts to reduce patriarchal culture in society. A qualitative approach is important in this context because it allows researchers to gain a deeper understanding of the meanings, experiences, and processes involved in digital da'wah

practices, as well as how communities interpret religious messages conveyed through social media [9].

Furthermore, qualitative research enables scholars to explore the social dynamics that occur within the process of religious communication in digital spaces. Social media functions not only as a means of disseminating information but also as a space for social interaction that allows dialogue, negotiation of meaning, and the formation of new perspectives on religious issues. Thus, the utilization of social media in Islamic religious education can be understood as part of a process of social transformation that has the potential to encourage cultural change toward a more just and inclusive society [10].

From the perspective of Islamic education, efforts to reduce patriarchal culture through social media can also be understood as part of the process of internalizing Islamic values that emphasize justice, public welfare (*maṣlaḥah*), and respect for human dignity. Islamic religious education does not merely function as a means of transferring knowledge, but also as a process of fostering moral and social awareness that can influence the behavior of individuals and society. Therefore, the integration of Islamic religious education and social media represents a relevant strategy in addressing social challenges in the digital era [11].

Based on the aforementioned background, this study aims to analyze how Islamic religious education can utilize social media as a medium for reducing patriarchal culture in society. This research focuses on a conceptual examination of the values of equality in Islam, digital da'wah strategies through social media, and the role of Islamic religious education in fostering social awareness regarding the importance of gender justice. A qualitative approach is employed to gain an in-depth understanding of the processes and meanings that emerge in the practice of Islamic religious education within digital spaces.

This study is expected to provide both theoretical and practical contributions. Theoretically, it seeks to enrich the discourse on Islamic religious education in the context of social transformation in the digital era. Practically, the findings are expected to offer recommendations for educators, preachers (*dā'ī*), and managers of digital da'wah media in developing Islamic religious education strategies that are more inclusive and responsive to gender equality issues within society.

2. Method

This study employed a Systematic Literature Review (SLR) design to identify, evaluate, and synthesize findings from various relevant studies on digital literacy in higher education [12]. The SLR approach was selected because it provides a comprehensive and systematic understanding of the topic while also enabling the identification of potential gaps in previous research. PRISMA was utilized as a guiding framework to ensure that the processes of article searching, selection, and reporting adhered to rigorous and transparent methodological standards. PRISMA offers structured procedures that facilitate the systematic documentation of data collection and analysis processes. This approach has been widely applied in Islamic studies research to analyze religious and social discourses through systematic reviews of academic literature [13].

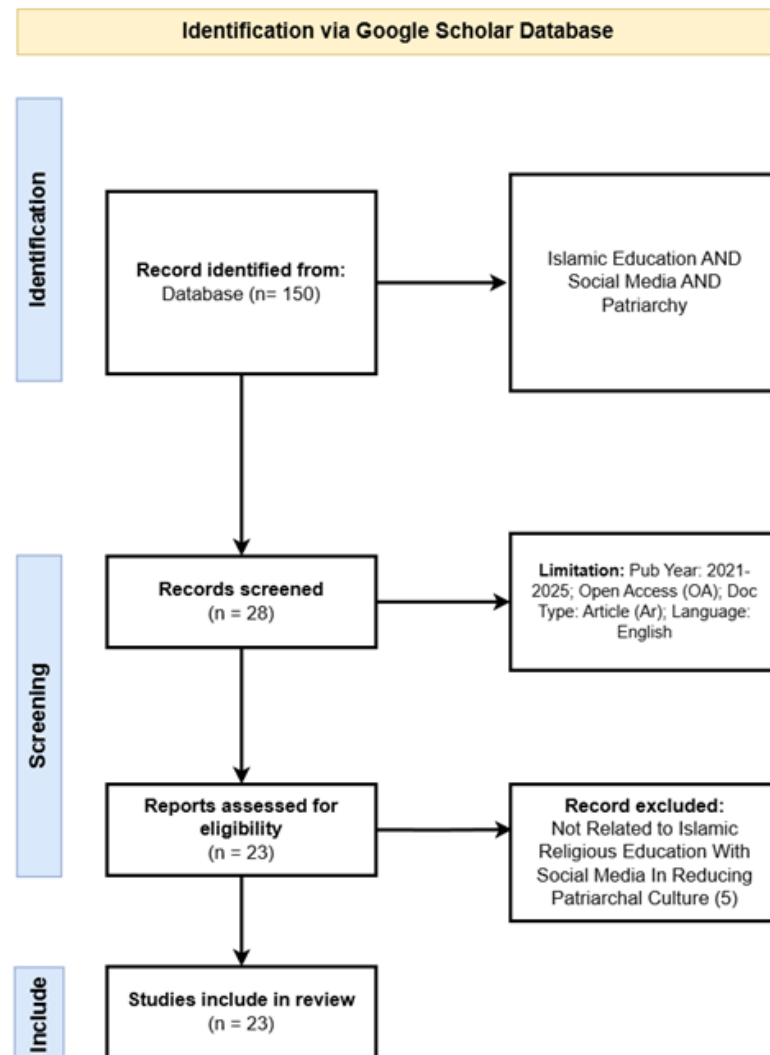


Fig.1. PRISMA Diagram

The articles identified through this search were then screened and selected based on predefined inclusion and exclusion criteria. The selected articles were empirical studies addressing digital literacy in higher education and e-learning, published as open access and indexed by Google Scholar. Additionally, only articles published between 2021 and 2025 were considered.

From the initial search results, 150 articles relevant to the topic were identified. These articles were then screened using the inclusion and exclusion criteria, resulting in 28 eligible articles. Subsequently, the articles underwent further screening to ensure their relevance to the topic, and ultimately, only 23 truly relevant articles were selected for further review. Data analysis was conducted using thematic coding to identify the main themes emerging from the reviewed literature. Key patterns were identified to highlight findings related to Islamic Religious Education Using social media to Reduce Patriarchal Culture.

By using PRISMA, all steps of data screening, selection, and analysis are conducted transparently, ensuring that this systematic process yields valid and accountable conclusions. With this approach, this study aims to provide deeper insights into digital literacy in higher education, as well as to identify challenges and opportunities in integrating it into the curriculum, while adhering to clear and structured methodological standards through the use of PRISMA. This analytical approach is frequently used in Islamic studies research to systematically understand the meaning of religious texts and discourses in academic literature [14].

3. Results and Discussion

Table 1. Main data of the selected articles

Authors	Title	Year	Journal	Country	Author Affiliation
Nur Arisah Mekadina, Sri Atika, Nurbaitillah, Muslimin, Zuhrah	Deconstructing the Legitimacy of Patriarchy through Qur'anic Reinterpretation and Gender Education: Case Study in Bima's Muslim Society	2025	Jurisprudensi: Jurnal Ilmu Syariah, Perundang-Undangan dan Ekonomi Islam	Indonesia	Muhammadiyah University of Bima
Dedi Rismayadi, Alimuddin, Riza Afrian Mustaqim	Patriarchal Dominance as a Contributor to Domestic Violence	2025	al-Rasikh: Jurnal Hukum Islam	Indonesia	Ar-Raniry State Islamic University
Sangidu, Angga Teguh Prasetyo, Farida Arianti, Putri Ananda Saka, Sri Hidayati, Nelly	Islam and the Tradition of Gender: Exploring the Intersection of Religion and Culture in Indonesia	2024	International Journal of Religion	Malaysia	Gadjah Mada University Yogyakarta, Maulana Malik Ibrahim State Islamic University (UIN) Malang, Mahmud Yunus State Islamic University (UIN) Batusangkar, IA Scholar Foundation (IASF) Yogyakarta, State Islamic Institute (IAIN) Pontianak, Andalas University, Padang
T. Saiful, Yaswirman, Yuslim, Azmi Fendri	Gender Equality Perspective and Women Position in Islam	2020	Proceedings of the International Conference on Law, Governance and Islamic Society (ICOLGIS 2019)	Indonesia	

Suud Sarim Karimullah	Progressive Islamic Religious Education in the Family as a Means of Empowering Women	2023	Al-Aufa: Jurnal Pendidikan Dan Kajian Keislaman	Indonesia	Gumüşhane University Türkiye,
Nita Jannatun Ni'mah, Rika Febri Anggani, Siti Nizarotul Fitria, Amalia Fajriyyatin Najichah	Peran dan Kontribusi Pendidikan Agama Islam dalam Pemberdayaan Perempuan di Lingkungan Masyarakat	2024	Al-Aulia: Jurnal Pendidikan dan Ilmu-Ilmu Keislaman	Indonesia	Walisongo State Islamic University Semarang
Badrul Munir Chair, Wawaysadhya, Tri Utami Oktafiani	Cyber-Religion and the Issue of Religious Authority: How Indonesian Youth Learn Religion through social media?	2024	Al'Adalah	Indonesia	Walisongo State Islamic University Semarang
Melly Minarti, Mariyatul Norhidayati Rahmah, Khalilurrahman, Samsir, Mardiana	Utilization of social media in Learning Islamic Religion: Its Impact on Strengthening Student Outcomes and Achievements	2023	Nidhomul Haq: Jurnal Manajemen Pendidikan Islam	Indonesia	Antasari State Islamic University Banjarmasin, Darussalam Islamic Institute Martapura, Al-Washliyah Islamic College Barabai
Adamu Abubakar Muhammad, Aliyu Ibrahim, Abubakar Aliyu Yakub, Huma Khan, Namungo Hamzah	The Role of Islamic Finance in Promoting Economic Justice and Financial Inclusion among Marginalised Communities	2025	Suhuf	Indonesia	Federal University of Kashere Gombe, A.D Rufa'i College of Legal and Islamic Studies Bauchi, Taraba State University Jalingo, Indira Gandhi National Open

Adeni, Lukmanul Hakim, Silviatul Hasanah	Rethinking Islamic Da'wah Model in the Context of Digital Space	2023	Proceeding of Saizu International Conference on Transdisciplinary Religious Studies	Indonesia	University Delhi, Kampala International University Walisongo State Islamic University Semarang
Annisa, Dhea Yuspi Anggina, Syalum Syahrani, Herlini Puspika Sari	Pendidikan Islam di Era Digital: Respon terhadap Isu Kesetaraan Gender di Media Sosial	2025	Hidayah: Cendekia Pendidikan Islam dan Hukum Syariah	Indonesia	Sultan Syarif Kasim State Islamic University of Riau
Unik Hanifah Salsabila, Rosyada Ayu Fatimah, Riska Anisa Indriyani, Fuad Dirahman, Yuhan Anendi	Analysis of Technology Involvement in Islamic Religious Education Learning	2023	Borneo Educational Journal (Borju)	Indonesia	Ahmad Dahlan University
Tasbih, Abbas Langaji, Saidah A. Hafid, Andi Faisal Bakti, Abdul Gaffar Haris	Islamic Feminists' Rejection of the Textual Understanding of Misogynistic Hadiths for the Advancement of Gender Justice in Makassar, Indonesia	2024	Samarah: Jurnal Hukum Keluarga dan Hukum Islam	Indonesia	Alauddin State Islamic University of Makassar, Palopo State Islamic Institute, Institut Parahikma Indonesia Gowa, Syarif Hidayatullah State Islamic University, Majene State Islamic College
Ulyan Nasri, Erlan Muliadi, Ulin Nuha, Yunita Indinabila, M. Gufran, Hesti Dina Aulia	Religious Moderation: The Foundation Of Inclusive Islamic Education	2024	Tahiro : Journal of Peace and Religious Mederation	Indonesia	Hamzanwadi Nahdlatul Wathan Islamic Institute, East Lombok, Mataram State Islamic University, University of Indonesia,

Muhammad Taufiq Syam, Abdullah Thahir, Nurhikmah, Mifda Hilmiyah	Gender Construction in Feminist Da'wah by Women Preachers on Youtube	2022	Jurnal Dakwah Risalah	Indonesia	State Islamic Institute Parepare
Hanifah Nur Aulia, Karina Aulia Putri, Marfa Azzahra Tyara Latifa, Nadya Amelia Putri Firman	Transformasi Dakwah : Pengaruh Perkembangan Zaman dalam Strategi Penyebaran Agama di Lingkungan Masyarakat	2024	Ihsanika : Jurnal Pendidikan Agama Islam	Indonesia	Indonesia University of Education
Aidatul Fitriyah, Gohar Rahman	Reinterpreting Gender in the Qur'an: Realizing Inclusive Interpretation in the Modern Era	2024	An-Nisa Jurnal Kajian Perempuan dan Keislaman	Indonesia	Airlangga University, National University of Modern Languages Islamabad
Erfa Noni Lutfiani, Zidna Naufan Wildany, Miftakhul Aden Mu'alim, Yahya Agus Puspitasari, Zahwa Aliya Sa'adah, Audy Fia Azzahro, Luluk Alfina Zakirah, Luthfathul Lathifah	Building A Moderate Muslim Diversity Through Digital Islamic Counseling	2025	TATHO: International Journal of Islamic Thought and Sciences	Indoenesia	K.H. Abdurrahman Wahid State Islamic University of Pekalongan
Ali Mufron, Tenggo Husnul Fata, Akib, Norlaila, Abd. Hadi Rohmani	The Concept of Islamic Education Today in the Challenges of the social media Era	2024	Al-Hijr: Journal of Adulearn World	Indoenesia	Nahdlatul Ulama Islamic College Pacitan, Kerinci College of Islamic Education, Kendari State Islamic Institute, Antasari State Islamic University, Hasan Jufri Bawean Islamic College

Maxat Kurmanaliyev, Shamshadin Kerim, Aliy Almukhametov, Temur Amankul	American and European Muslim Female Bloggers Increase Their Preaching Efforts in social media	2024	Religions	Swiss	Nur-Mubarak Egyptian University of Islamic Culture, Al-Farabi Kazakh National University College of Communication, University of Sharjah, Bard College Berlin, Zayed University, Ibn Tofail University, American University of Sharjah Darul Ulum University, Sudirman Islamic Center GUPPI Semarang, Ar Raayah College of Arabic Language Studies, Sunan Kalijaga State Islamic University Yogyakarta Muhammadiyah University of North Sumatra
Bouziane Zaid, Jana Fedtke, Don Donghee Shin, Abdelmalek El Kadoussi, Mohammed Ibahrine	Digital Islam and Muslim Millennials: How Social Media Influencers Reimagine Religious Authority and Islamic Practices	2022	Religions	Swiss	
Ahmad Syarif Hidayatullah, Mar'atus Sholikhah, Imam Anas Hadi, Wahyu Nugroho, Muhammad Hani Yusuf	Strategies for Strengthening Digital Islamic Religious Education in Overcoming Religious Disinformation	2025	Journal of English Language and Education	Indonesia	
Rizky Giansyah Putra, Nadia Yusri, Silvia Fauziah Sinaga	The role of social media in Islamic Religious Education: Challenges and Opportunities in the Digital Era	2024	Judikis: Jurnal Pendidikan Islam	Indonesia	

The results of the literature analysis indicate that patriarchal culture remains a social structure that influences gender relations within Muslim societies, both in the family sphere, educational settings, and broader social life. Patriarchal culture positions men as having dominant authority in various aspects of life, while women are often placed in subordinate roles. In a number of scholarly works, patriarchy is understood as a social system formed through historical processes, cultural traditions, and interpretations of values that are passed down from generation to generation. However,

various studies in Islamic scholarship show that these inequalities do not entirely originate from Islamic teachings, but are more strongly influenced by social constructions and cultural practices that have developed within Muslim societies [15].

In a socio-cultural context, patriarchal culture is often reproduced through everyday practices that are regarded as normal social norms. For instance, the unequal division of domestic roles between men and women, limited access for women to education, and male dominance in family decision-making processes. These practices indicate that patriarchy is not merely an individual phenomenon but a social structure embedded within the value system of society. Therefore, addressing patriarchal culture requires not only individual change but also broader social transformation [16].

The literature analysis also indicates that non-contextual interpretations of religious texts often become one of the factors that reinforce patriarchal culture within society. In some cases, verses of the Qur'an or hadith are interpreted literally without considering the historical and social contexts in which the texts were revealed. This situation leads to the emergence of religious legitimization for social practices that are, in fact, more cultural than religious in nature. Therefore, a contextual interpretative approach is essential for understanding Islamic teachings in a more comprehensive manner [17].

From the perspective of *maqāṣid al-sharī'ah*, the primary objective of Islamic law is to realize the overall welfare of humanity. This principle emphasizes that justice, social balance, and the protection of human dignity are fundamental values within Islamic teachings. Consequently, social practices that produce gender inequality are essentially inconsistent with the primary objectives of the *Sharī'ah*. This understanding demonstrates that Islam possesses a strong normative foundation in supporting just social relations between men and women [18].

An important theme that emerges from the literature analysis is the role of Islamic religious education in fostering social awareness regarding gender equality. Islamic religious education does not merely function as a process of transferring knowledge about religious teachings, but also as a means of shaping values and social attitudes within society. Through a reflective educational process, Islamic values that emphasize justice, respect for human dignity, and social responsibility can be instilled in learners [19].

In addition, Islamic religious education also plays a significant role in shaping society's perspectives on gender relations in social life. When Islamic religious education emphasizes the values of justice and equality, learners are more likely to develop a more inclusive understanding of the roles of men and women in society. Conversely, when religious education is delivered in a narrow and purely textual manner, it may reinforce gender stereotypes within society [20].

The development of digital technology has also brought significant changes in the way people access religious knowledge. Social media has now become one of the main spaces through which people obtain religious information. Various digital platforms enable individuals to access sermons, discussions, and educational religious content quickly and widely. This phenomenon indicates that religious authority is no longer confined to formal educational institutions but has also expanded into digital spaces that are more open and participatory [21].

Social media also provides new opportunities for disseminating Islamic values that emphasize justice and equality. Through various forms of content such as da'wah videos, podcasts, infographics, and online discussions, religious messages can be conveyed in more creative and accessible ways to the broader community. This demonstrates that social media can serve as a strategic medium for da'wah activities and Islamic religious education in the digital era [22].

However, the literature also indicates that social media has a dual role in the dissemination of religious knowledge. On the one hand, social media can serve as an effective educational medium for spreading inclusive Islamic values. On the other hand, it can also become a space for the reproduction of gender stereotypes through religious content that is non-contextual or even gender-biased. Therefore, the quality of digital da'wah content becomes an important factor in determining the direction of public understanding regarding gender issues in Islam [23].

The analysis also shows that young people constitute the group most actively accessing religious knowledge through social media. This condition makes social media an important space in the process of shaping the religious identity of the younger generation. Through social media, young people not only receive information passively but also engage in discussions, exchange ideas, and reflect on various social and religious issues [24].

In the context of digital da'wah, a dialogical and participatory communication approach is considered more effective in conveying religious messages to the public. This approach enables interaction between preachers and audiences, making the process of religious communication more open and reflective. Thus, social media can become a space for discussion that encourages people to understand Islamic teachings in a more critical and contextual manner [25].

The findings of this study also indicate that Islamic religious education integrated with digital media can serve as a strategy for social transformation in reducing patriarchal culture. Through digital da'wah approaches, the values of justice and equality in Islam can be communicated to a wider audience. This demonstrates that social media can function as an effective educational medium for building social awareness regarding the importance of fair and balanced gender relations [26].

The integration of Islamic religious education and digital technology also creates opportunities for the emergence of new forms in the process of religious learning. Social media enables learning that is more flexible, interactive, and participatory, allowing people to actively engage in the learning process. Thus, Islamic religious education can adapt to technological developments without losing the fundamental values of Islamic teachings [27].

From a theoretical perspective, the findings of this study reinforce the view that religious interpretation plays a significant role in shaping social structures within Muslim societies. When religious teachings are understood contextually and oriented toward the value of justice, more egalitarian social practices can develop within society [28].

Conversely, a narrow and literal understanding of religion may reinforce unjust social structures. Therefore, Islamic religious education plays an important role in fostering a more critical and reflective religious understanding within society [29].

Practically, the findings of this study indicate that educators, preachers (dā'ī), and managers of digital da'wah media need to develop more inclusive communication strategies in conveying religious messages. Da'wah content that emphasizes the values of social justice and gender equality can help society understand Islamic teachings in a more comprehensive manner [30].

Creative and contextual communication approaches can also enhance the effectiveness of delivering religious messages to the broader community. Social media enables the rapid and widespread dissemination of da'wah messages, allowing them to reach various segments of society [31].

Furthermore, religious education that is based on dialogue and critical reflection can help society understand Islamic teachings in a more contextual way. Open discussions on social issues, including gender equality, can assist communities in developing a more inclusive understanding of religion [32].

This study also indicates that collaboration among Islamic educational institutions, digital da'wah communities, and society can strengthen the dissemination of inclusive Islamic values. Such collaboration enables the creation of a more constructive and educational digital da'wah ecosystem [33].

However, this study has limitations because it relies solely on a literature study approach and therefore cannot directly capture the experiences of communities in utilizing social media as a medium for religious education. For this reason, future research could employ empirical approaches such as in-depth interviews or digital observation [34].

Further studies may also explore how social media algorithms influence the distribution of da'wah content and their impact on the formation of public opinion regarding gender issues in Islam.

This line of inquiry is important because digital algorithms often determine which content is most widely consumed by the public [35].

In addition, future research may examine the role of Muslim influencers in shaping religious narratives on social media. Influencers possess significant influence in shaping public opinion and can therefore become important agents in disseminating inclusive Islamic values [36].

Further studies may also investigate how Islamic educational institutions utilize social media as a medium for learning and digital da'wah. The integration of educational institutions and digital technology can create models of religious education that are more adaptive to contemporary developments [37].

Thus, the findings of this study demonstrate that the utilization of social media in Islamic religious education has significant potential to reduce patriarchal culture when it is employed critically, contextually, and grounded in the values of Islamic justice. The integration of Islamic religious education and digital technology can become an effective strategy for building a more inclusive and equitable society [38].

4. Conclusion

This study demonstrates that patriarchal culture in Muslim societies is largely influenced by social constructions and cultural interpretations of religious teachings rather than originating from the fundamental principles of Islam. Through a literature study analysis, it was found that Islamic religious education plays an important role in fostering a more just and inclusive understanding of gender relations. Islamic values such as justice, public welfare (*maṣlaḥah*), and respect for human dignity can serve as a foundation for reducing patriarchal practices in social life.

Furthermore, social media has significant potential as a medium for da'wah and Islamic religious education in disseminating the values of equality and justice. The creative and contextual use of social media can help reach a wider audience, particularly younger generations, thereby fostering social awareness of the importance of more egalitarian gender relations.

From a theoretical perspective, this study contributes to the enrichment of Islamic religious education studies within the context of social transformation in the digital era. From a practical perspective, the findings highlight the important role of educators and preachers (*dā'ī*) in developing inclusive digital da'wah content. Future research is recommended to employ empirical approaches in order to gain a deeper understanding of digital da'wah practices and their influence on shaping public understanding of gender issues in Islam.

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