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Exploring the Contribution of Women in Da'wah: Case Study of Women's Community on Thousand Mosque Island

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Abstract. This article aims to explore more about women in da'wah, especially in identifying and describing the role and contribution of the women's community in da'wah activities, exploring the challenges and obstacles faced by the women's community in carrying out the role of da'wah, as well as the strategies used to overcome challenges in da'wah activities, apart from exploring the impact of the contribution of the women's community in da'wah on spiritual, social and cultural development in the community on the Island of a Thousand Mosques. The method used is qualitative research with a case study approach. Meanwhile, data analysis uses thematic analysis. Data was obtained through in-depth interviews, participant observation, and analysis of related documents. The research results show that women have a significant role in various aspects of da'wah, including religious education, socio-religious activities, and moral development. They act as teachers in taklim assemblies, organizers of spiritual events, and are active in religious-based women's empowerment programs. Their contributions impact strengthening individual faith and social cohesion and improving society's quality of life. This research highlights the importance of recognizing and supporting the role of women in da'wah to create a more inclusive and spiritually sustainable society.

Keywords: Contribution of women; da'wah; religious education; socio-religious activities; women's empowerment.

INTRODUCTION

Thousand Mosque Island is located in Lombok West Nusa Tenggara. It has this nickname because of the many mosques on this island [1]. The people are known to be very religious and active in spiritual and social activities. On the one hand, much literature discusses the role of mosques, male religious figures in da'wah, and Islamic education, but minor focuses on the role of women in da'wah. Therefore, this research focuses on how women contribute to Islamic da'wah, a case study of the women's community on the island of a thousand mosques.

The discourse regarding women in da'wah is hotly discussed in discussion rooms. Even though it has been discussed many times, significant efforts are always made to refresh this discussion. This is caused by a societal construct that places women in a minor position [2].

This phenomenon still feels odd in the context of women's contribution to da'wah, especially in Lombok, even though they play a role in the development of Islamic da'wah on the island of a thousand mosques. This cannot be denied, seeing that Lombok Islamic women not only have a role in maintaining household harmony, but they also have a responsibility to protect the state and religion [3]. "*Women are the pillars of the country. If the women are good, then the country is good. The country will also be damaged if women are damaged*" [3].

Likewise, social and cultural norms in several communities still limit the role of women in da'wah activities [4]. In some communities in Lombok, women are expected to focus more on domestic roles and are given less opportunity to be involved in public activities such as da'wah [5]. So, changing perceptions and social norms deeply

rooted in society requires significant time and effort. Therefore, there is a need for a cultural approach to convey the importance of women's role in da'wah without causing excessive resistance [6].

Another problem is that not all women have equal access to education and missionary training. The lack of formal and non-formal education regarding da'wah means that many women need more skills and knowledge to contribute effectively to society. In addition, women who are active in da'wah sometimes face gender stigma and discrimination, both from within the family, religious community, and broader society. This can hinder them in carrying out their missionary role.

In Lombok, women's contribution to da'wah can be seen when a special madrasah for women was established. This cannot be separated from the socio-cultural changes in Lombok society. Zainuddin Abdul Majid succeeded in changing the societal paradigm, which considers women to always be in second place to men, even though it is recognized that men are the leaders in the household [7]. This shows that the role of women also substantially contributes to developing Islamic teachings, especially in the aspect of da'wah in Lombok. Likewise, when we go back to Islam's development, Sayyidah Khadijah's role was huge; almost all actions carried out by Rasulullah Saw were first consulted with Siti Khadijah. Likewise, Siti Aisyah was a leader in the Jamal War and a great artist and author at that time [8].

Furthermore, Islamic da'wah communication in Lombok shapes people's religious views and practices. As an area with a predominantly Muslim population, Lombok is the main stage for various forms of Islamic preaching. Multiple media and communication methods are used to spread religious messages, ranging from lectures in mosques to television and radio programs and digital content on social media [9].

Therefore, women's role in da'wah on the Island of a Thousand Mosques covers various aspects, from religious education in the home and family environment to participation in majlis taklim (recitation groups) and religious and social organizations. They also play an essential role in educating the younger generation and shaping community morality.

The phenomena and realities above lead to an understanding that this reality is an exciting topic to be studied and researched in depth in a research project entitled Exploring the Contribution of Women in Da'wah: A Case Study of the Women's Community on the Island of a Thousand Mosques.

Their contribution to Islamic da'wah is the focus of this research, as well as the critical role of women in instilling Islamic values through recitation and study. Da'wah makes it a framework for strengthening the community of Muslim women on the island of a thousand mosques. On the one hand, women in this context have a role that is often given less attention, even though their contribution is significant in conveying religious narratives and studies through da'wah and other Islamic studies. This study focuses on the contribution of women to Islamic da'wah in Lombok, known as the Island of a Thousand Mosques, which is one of the centres of Islamic religious activities in Indonesia.

So, this research aims to dig deeper into the contribution of women in da'wah. To understand how they contribute to the various aspects of religious and social life they face. This research identifies and describes women's roles and contributions in da'wah activities on the Thousand Mosque Island. Apart from that, it explores the challenges and obstacles women face in carrying out their missionary roles, as well as the strategies they use to overcome these challenges, apart from exploring the impact of women's contributions in da'wah on spiritual, social and cultural development in the community on the Island of a Thousand Mosques.

With the above aims and focus, this research is expected to provide a comprehensive understanding of the contribution of women in da'wah and how this can be improved and supported by the community and society.

METHODS

The research focuses on the contribution of women in da'wah on the Island of a Thousand Mosques, using qualitative research through a case study approach [10]. This type of research uses a qualitative research design with a phenomenological approach [11]. This approach was chosen to deeply understand the roles and experiences of women in the specific social and

cultural context of the Island of a Thousand Mosques.

Another focus is on the challenges and obstacles women face in carrying out their missionary roles and the strategies they use to overcome them. This is in addition to exploring the impact of women's contributions in da'wah on spiritual, social, and cultural development in the community on the Island of a Thousand Mosques.

This research uses a case study design [12] to explore the contribution of women in da'wah. Case studies allow researchers to deeply understand phenomena in accurate and specific contexts [13].

Meanwhile, the research locations were several mosques in Lombok, West Nusa Tenggara. This location was chosen because of its reputation as a centre for religious activities and the many mosques for missionary activities. Data collection in this research uses various forms of observation, standardized interview techniques, such as open or unstructured interviews, partial or semi-structured interviews, guided or narrative interviews, and document or data collection [14].

Meanwhile, data analysis is carried out during data collection and after data collection has been completed within a certain period. The technique used to analyze data in this research is thematic analysis. Thematic analysis is a qualitative method used in social research and social sciences to identify, analyze, and understand patterns of themes or motifs appearing in text data [15]. The main goal of thematic analysis is to reveal the meaning of text data and identify the main themes or concepts that emerge from the data [16].

RESULTS AND DISCUSSION

The Role of Women in Da'wah

To answer the research objectives above, it is essential to explain several efforts made regarding the role of women in da'wah, for example, by educating the public, namely holding awareness campaigns regarding the importance of women's role in da'wah through seminars, workshops and social media. In addition, efforts are made to encourage respected religious and community figures to support the role of women in da'wah, so that they can change society's perception at large. In addition, we strive to facilitate dialogue between the older and younger

generations to discuss and harmonize views on the role of women in da'wah.

This is reinforced through data analyzed by researchers through interviews with female figures who are members of the women's da'wah community in West Lombok [17].

Furthermore, Islam honours and respects women and men before Allah SWT [18]. So, religiously, Islamic teachings completely reject discriminatory attitudes. Rasulullah SAW has set a real example in supporting the role of women and appreciating their contributions. He engages in dialogue with women, listens to and considers their opinions, and protects women's rights [19]. Therefore, women significantly contribute to spreading religious teachings and forming morals and ethics in the family and society.

Religious teaching and education play a significant role in the women's community on Thousand Mosque Island. They also become Koran teachers, taklim council leaders, and madrasas teachers. This teaching includes religious knowledge and the formation of character and moral ethics [20].

This is reinforced by the results of data analysis, which found that women in Lombok often become Koran teachers, teaching the Koran and other religious knowledge to children and teenagers. They can also get closer to students, making religious teaching more effective and touching. They are also active in various social and spiritual activities, such as holding regular recitations and commemorating Islamic holidays, as well as charity activities, such as distributing necessities and social assistance to underprivileged communities [21].

Several women's communities in Lombok can emerge as religious leaders and activists. They participate in local religious organizations and are invited speakers at various religious events. However, so far, the existence of the women's community in Lombok as practitioners of da'wah is still limited due to male dominance, both on the pulpit and in recitation forums. One cause is the small number of opportunities to become a da'I [22].

However, the role of women in da'wah has experienced significant development throughout Islamic history. It is essential to spread religious teachings, build strong communities, and empower individuals and groups. Apart from that, according to their ability level, women and men

have the same role in da'wah, namely amar ma'ruf nahi munkar.

Therefore, from the beginning, the Qur'an has explained that some believers, men and women, become helpers for others. They enjoin (do) what is good, prevent what is evil, perform prayers, pay zakat, and obey Allah and His Messenger. Allah will give them mercy; Allah is All-Mighty, All-Wise [23].

So it can be said that basically, da'wah in the current context is not only limited to tabligh, matters of worship or lecturing on the pulpit; da'wah can discuss social issues or Ijtima'iyah whose study is broader and packaged in a simple way [24] and the study both invites the good and prevents actions that are prohibited by religion and Islamic law. Therefore, the task of da'wah is the duty and responsibility of the people as a whole, not just the task of certain groups of Muslims [25].

If analyzed through the history of Islam, which has developed to date, since the early days of Islam, women have been actively involved in da'wah activities. Khadijah bint Khuwailid, wife of the Prophet Muhammad SAW, was a significant supporter of the Prophet's preaching and one of the first people to embrace Islam. Aisyah bint Abu Bakr, another wife of the Prophet, was renowned as a scholar who had in-depth knowledge of hadith and Islamic law. Their role shows that women have been essential agents in the spread of Islamic teachings from the beginning.

Furthermore, there are several roles of women's communities in da'wah in Lombok, which include various activities and aim to spread Islamic teachings and increase understanding of religion among the community. The following are some of the efforts made by women in da'wah in Lombok:

1. The women's community in Lombok is heavily involved in Islamic education activities, both formal and informal. They become teachers in madrasas, Islamic boarding schools, and public schools with religious subjects [26].

2. Apart from teaching in educational institutions, many women's communities also provide religious instruction through religious study groups (majelis taklim) in the community.

3. Active in religious organizations such as Muslimat Nahdlatul Ulama [27], Aisyiyah Muhammadiyah, and Muslimat Nahdaltul Wathan [28]. These three organizations often hold da'wah

activities, such as recitations, seminars and religious discussions.

4. They are also involved in social activities based on Islamic values, such as economic empowerment programs, humanitarian aid and public health [29].

Women's Da'wah Strategy

In answering this section, the researcher explains that based on the results of data analysis in the field, women use an emotional and personal approach, which involves empathy and a deep understanding of the conditions and needs of society [30]. They are often more readily accepted in advising and guiding the congregation and community because of their motherly and loving approach. They use social media as a da'wah, and others create educational and inspirational Islamic content, such as video lectures, motivational writing, and religious infographics. A deeper case analysis of the da'wah strategy implemented by the women's community in Lombok involves various approaches designed to spread Islamic teachings effectively and relevant to the local social and cultural context. Here are some primary strategies used: Formal and Informal Education and Teaching.

The women's community in Lombok teaches in madrasas and Islamic boarding schools, providing formal religious education to children and teenagers. They teach the Koran, fiqh, morals and other religious subjects [31]:

1. Taklim Council: Hold study groups or taklim assemblies in homes or mosques. Homemakers often attend these assemblies to deepen their religious knowledge [32].

2. Media Content Development: They use platforms like Facebook, Instagram, and YouTube to spread their message through writing, videos, and infographics. The content created often focuses on religious issues relevant to everyday life [33].

3. Local Radio and Television: Become a speaker or resource in local radio and television religious programs. These programs are often broadcast strategically, such as before prayer or on Islamic holidays.

4. Training and Workshops: Training women who want to become daiyah (female preachers). This training includes public speaking techniques, in-

depth religious knowledge, and effective da'wah strategies.

5. Thematic Workshop: Organizing workshops that discuss specific issues such as sakinah families (prosperous and harmonious families according to Islam), reproductive health from an Islamic perspective, and Sharia-based entrepreneurship.

6. Economic Empowerment Program: Hold economic empowerment programs for women, such as training in sewing skills, making handicrafts, or cooking. This activity not only improves economic prosperity but also spreads Islamic values.

7. Social activities: Holding social activities such as social service, humanitarian aid, and accessible health services. Religious lectures or recitations often accompany this activity.

8. Cultural and Traditional Approach: Integrating da'wah with local culture, such as through traditional art, music, and dance that contain Islamic messages, aims to make it more acceptable and easy for the local community to understand.

9. Celebration of Islamic Holidays: Organizing celebrations of Islamic holidays such as the Prophet's Birthday, Isra Mi'raj, and Eid al-Fitr with activities involving all levels of society. These events are often filled with religious lectures and social activities.

10. Collaboration with Religious Organizations: Collaborating with large religious organizations, such as Muslimat NU, NW, and Aisyiyah Muhammadiyah, to hold joint da'wah events expands the reach of da'wah and utilizes more significant resources.

11. Partnership with Government Agencies: Establish partnerships with government institutions to obtain support through facilities, funds and policies that support da'wah activities.

Through these strategies, women in Lombok strive to spread Islamic teachings effectively, relevantly and accepted by society. This comprehensive approach not only focuses on religious aspects but also social, economic, and cultural aspects closely related to the daily lives of the people of Lombok.

Contribution of Women in Da'wah to Spiritual, Social and Cultural Development

In this discussion, the contribution of women will be explained based on the results of data analysis found in the field as follows:

1. Spiritual Development: Women in Lombok play an active role in various da'wah activities aimed at improving the spiritual quality of society. Some of their main contributions include:

1.1. Teaching of the Qur'an and Hadith. Many women are involved in teaching the Koran and Hadith to children and adult women in their communities. This helps spread a deep and accurate understanding of religion among the people of Lombok.

1.2. Taklim Council. Women's communities involved in da'wah activities also often organize and participate in majlis taklim. These religious study groups meet regularly to study and discuss various aspects of the Islamic religion. This assembly deepens religious knowledge and strengthens social ties.

The increase in religious knowledge has increased women's contribution to da'wah (although it cannot be said to be ultimately successful). This can be seen based on data on increasing religious knowledge of the Lombok people, especially among women and children. The religious education they provide plays a vital role in forming a generation that is obedient and has good morals [6]. Apart from strengthening community solidarity, da'wah activities are also carried out to enhance solidarity and togetherness in the community. They become a link that strengthens relations between community members through social and religious activities.

2. Social Development: In the social aspect, the contribution of women in da'wah in Lombok can be seen in several forms:

2.1. Economic Empowerment. Many women are involved in community-based economic empowerment programs integrated with Islamic values. These programs provide skills and financial management training that can help improve the welfare of families and communities.

2.2. Health and Wellness. Women also participate in health programs linked to da'wah, such as reproductive health, child nutrition, and hygiene campaigns held by Islamic organizations.

3. Cultural Development: Women's contributions to da'wah include cultural aspects in Lombok, such as preserving Islamic traditions. Women

play an essential role in keeping local Islamic traditions, such as celebrating the Prophet's birthday, Isra Mi'raj, and other religious activities that are traditional treasures in Lombok. They are involved in preparing and implementing these events; they ensure that Islamic values and traditions remain alive and thriving.

Apart from that, the women's community formed in da'wah is also active in Islamic arts, such as calligraphy, nasyid, and dances with Islamic nuances. This activity promotes Islamic culture and strengthens religious identity among the people of Lombok.

Challenges, Obstacles and Solutions

The contribution of women in da'wah in Lombok faces various challenges and obstacles, both from internal and external aspects. However, several solutions can be implemented to overcome these obstacles. The following is a detailed explanation of the challenges, obstacles and relevant solutions based on analysis of data found in the field:

1. Patriarchal Culture: The dominance of patriarchal culture in many communities in Lombok often limits the role of women in da'wah. Women may face stereotypes and norms that prevent them from taking leadership roles in religious activities. So, the solution offered is that education and awareness about gender equality need to be increased through inclusive da'wah programs. Inviting male religious leaders to support women's role in da'wah can also help change public perceptions.

2. Lack of Access to Education and Training: Many women in Lombok may need more access to higher religious education or professional da'wah training. One solution is to hold a special da'wah education and training program for women, both formal and non-formal, which will help improve their ability to preach. Technology, such as e-learning, can also be an effective alternative.

3. Limited Resources and Support: Based on reality, limited financial resources and support from religious institutions or the government can be obstacles for women who want to be active in da'wah. The solution is to build a collaborative network with NGOs, religious organizations and government institutions to obtain financial and logistical support. In addition, developing community-based economic empowerment

programs can help overcome resource limitations.

4. Social Stigma: Women who are active in da'wah sometimes face social stigma, such as being seen as going beyond the boundaries of women's traditional roles. Taking the initiative to carry out awareness campaigns highlighting women's important role in da'wah and displaying successful examples of women making positive contributions can help reduce this stigma.

5. Inequality of Access to Media and Da'wah Platforms: The female community in Da'wah has more limited access to media or Da'wah platforms than men. To encourage women's participation in Da'wah media, whether on radio, television, or online platforms, communication and media skills training can also help women use these platforms more effectively.

Implemented Solutions

1. Education and training: Holding courses and workshops on developing women's missionary capacity. Increase women's access to formal and informal religious education.

2. Strengthening Networks and Alliances: Build networks between women's organizations, da'wah institutions, and educational institutions to support each other. Develop a mentoring program where experienced women guide younger ones in missionary activities.

3. Public Awareness Campaign: Launching a campaign to raise awareness about the critical role of women in da'wah and their contribution to society and using social media and online platforms to spread successful and inspiring stories about women in da'wah.

4. Infrastructure Development: Increase access to resources and facilities needed for da'wah activities. Support initiatives that provide a safe space for women to discuss and share da'wah experiences. Overcoming these challenges and obstacles through the solutions mentioned above can be used as a reference in carrying out the roles of women in Lombok so that they appear to be more effective in contributing to da'wah and can improve the spiritual, social and cultural quality of the people in Lombok.

CONCLUSIONS

The central role of women in da'wah highlights the significant role played by women in da'wah activities on the Island of a Thousand Mosques. Women are listeners, activators, and disseminators of Islamic teachings in the community.

Women are involved in various da'wah activities, including lectures, recitations, religious education for children, and social activities based on Islamic values. They use multiple media, both traditional and digital, to spread religious messages. The religious education and Islamic knowledge given to women in this community have increased their understanding of Islam, making them more confident in preaching and actively contributing to the community.

Even though they have an essential role, women in da'wah face various challenges, such as limited access to resources, time-limiting domestic roles, and social stigma that sometimes views the role of da'wah as a man's domain. In addition, support from the community and family is critical in

increasing women's participation in da'wah. A supportive environment facilitates women's being more active and playing a role in religious activities.

This research shows that the women's community on Thousand Mosque Island is vital to da'wah. They are not only teachers and religious leaders but also agents of change who actively improve society's social conditions. Despite facing various challenges, their role in da'wah has had a significant positive impact, increasing religious knowledge and strengthening community solidarity. Therefore, women's empowerment in da'wah must continue to be supported and developed to create a more spiritual society.

Without realizing it, the active presence of women in da'wah has positively influenced the community on the Island of a Thousand Mosques. This can be seen in increasing religious awareness, social solidarity, and improving the quality of life through social activities initiated by women.

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