

Female Islamic Scholars in the Digital Space

Transformations, Challenges, and Contributions

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Abstract

This paper examines the presence of female scholars in digital spaces, with a focus on their roles, contributions, and the challenges they face. Employing a qualitative methodology, the study utilises data collection techniques such as a literature review of scholarly articles and relevant online sources. The digital data examined in this research comprises scholarly articles and pertinent online resources. The data analysis employs thematic analysis to identify patterns and key themes, providing a deeper understanding of the phenomenon under investigation. The findings reveal that female scholars, such as Ustadzah Halimah Alaydrus, Ning Imaz Fatimatuz Zahra, and Umi Lailatul Rahma Adi, play a pivotal role in shaping religious discourse in the digital realm. However, they face numerous challenges, including online harassment and gender discrimination. The implications of this study emphasise the necessity of fostering inclusive digital environments that support the full participation of women on various online platforms. Additionally, the research advocates for continued investigation and dialogue to advance gender equality within Islamic scholarship and to promote inclusive approaches to Islamic thought in the digital age.

Keywords: Female Islamic scholars, digital technology, gender inclusivity, Islamic education, challenges in the digital era

Introduction

In the ever-evolving landscape of digital technology, the digital sphere has emerged as a transformative arena for discourse, learning, and engagement across multiple domains. Within the realm of Islamic scholarship, the digital space offers both unprecedented opportunities and formidable challenges, particularly in relation to the participation of female scholars (Raji, 2020). Over recent years, there has been a marked increase in the presence of female scholars on online platforms, where they actively engage in discussions, disseminate knowledge, and contribute to shaping contemporary Islamic discourse (Lockheed, 2023). This paper embarks on an exploration of their roles within the digital space, providing an analysis rooted in the principles of Islamic law and the philosophy of Islamic education (Shen et al., 2022).

The integration of digital technology into the fabric of modern society has revolutionised the way individuals access information, communicate ideas, and interact with one another (Mancuso et al., 2023). The digital space—encompassing websites, social media platforms, online forums, and digital publications—has become a dynamic arena where diverse voices converge to exchange perspectives and engage in intellectual discourse (Romero-Hall et al., 2018). In the context of Islamic scholarship, this virtual agora provides an accessible and inclusive platform for scholars to engage with audiences from a wide range of cultural, social, and geographic backgrounds (Von Gillern et al., 2024). For female scholars, these platforms offer visibility and opportunities to contribute to religious discussions, yet they simultaneously pose significant hurdles.

Despite the increasing presence of female scholars in the digital space, their participation is often fraught with obstacles (Maciej, 2024). Traditional gender norms and societal expectations intersect with religious interpretations, shaping perceptions of women's roles and authority within religious discourse. In particular, Islamic law, or Shariah, provides a framework within which these discussions unfold, governing various aspects of personal, social, and communal life (Davis, 2019). Examining Islamic law in relation to the participation of female scholars in the digital realm offers critical insights into the religious legitimacy of their engagement, as well as the extent to which gender dynamics influence the interpretation of sacred texts and traditions (Zhang et al., 2023).

Equally significant is the role of the philosophy of Islamic education in shaping the contributions of female scholars to the digital space. At the heart of Islamic education lies the concept of seeking knowledge (*ilm*), a value considered fundamental to Islamic thought. The digital space, with its vast repositories of information and educational resources, presents unparalleled opportunities for learning, intellectual growth, and the dissemination of knowledge. However, critical questions arise concerning equitable access to these resources, the quality of knowledge shared, and the extent to which learning opportunities are democratised, especially for women in more conservative societies. Female scholars often navigate these complexities while striving to uphold the principles of Islamic education and ethics in a digital world.

In this context, the term “digital space” refers to the multifaceted online environment in which various digital platforms and technologies facilitate discussion, information sharing, and virtual interaction. This study seeks to explore the presence, contributions, and challenges of female scholars within this digital space, particularly through the lenses of Islamic law and the philosophy of Islamic education. It examines the religious legitimacy of their participation and the socio-cultural factors that shape their engagement in online discussions and Islamic knowledge production. Furthermore, it seeks to understand how their evolving roles in the digital age influence Islamic discourse, addressing the unique challenges and opportunities they encounter. Ultimately, this research aims to advance the discourse on gender equality and inclusivity in Islamic scholarship, fostering a more equitable and inclusive digital environment for future generations.

By contextualising the participation of female scholars within the broader frameworks of Islamic law, education, and digital transformation, this paper contributes to ongoing discussions about the intersection of religion, gender, and technology. It underscores the need for further research and dialogue to support the full inclusion of women in digital platforms, thereby enriching Islamic scholarship and ensuring its relevance in an increasingly interconnected world.

The research methodology employed in this study involves a comprehensive review and analysis of existing literature, including scholarly articles and online resources, on the presence and participation of female scholars in the digital space, particularly within the contexts of Islamic law and the philosophy of Islamic education (Azila-Gbettor et al., 2024; Van Der Heijden, 2024). Although the research does not specify the names of accounts or websites examined, it centres on female scholars as the primary subjects of study, aiming to provide a deeper understanding of their roles, contributions, and challenges within the digital sphere. A qualitative approach is adopted to synthesise insights from various perspectives, including Islamic law, feminist theory, digital humanities, and educational philosophy (Mandal & Thakur, 2024). By integrating these perspectives, the research seeks to present a nuanced understanding of how female scholars shape religious discourse in the digital age, while simultaneously addressing the associated challenges and implications (Moniri-Morad et al., 2024). Consequently, the study has the potential to contribute to the development of more effective strategies for promoting gender equality, inclusivity, and the advancement of Islamic education in the digital era (Meng et al., 2024).

It is essential to emphasise that this study is based on case studies of three specific speakers: Dakwah Ustadzah Halimah Alaydrus, Ning Imaz Fatimatuz Zahra, and Umi Lailatul Rahma Adi. These speakers were selected using specific criteria, as their dakwah content is highly popular and widely recognised on social media platforms. The methodology includes an in-depth observation of their social media profiles and other relevant sources. By highlighting the rationale behind the selection of these speakers and the employed methodology, this section aims to guide readers in understanding the scope, focus, and purpose of the research.

The Role and Contribution of Female Scholars

The role and contribution of female scholars in the digital space have significantly influenced the development of religious discourse and the broader construction of Islamic thought (Patil & Sarkar, 2023). Female scholars utilise digital platforms such as blogs, social media, and websites to disseminate their knowledge of Islam, delivering fatwas, interpretations, and deep religious insights to the wider public. These efforts bridge gaps in understanding and enhance comprehension of Islamic teachings (Guaita-Fernández et al., 2024).

By engaging in online forums and discussion groups, female scholars participate in dialogues and debates on religious issues, offering unique perspectives and diverse thoughts that enrich religious discourse with varied viewpoints (Emerson, 2023). Additionally, digital platforms enable female scholars to provide religious educational materials in the form of writings, videos, and online classes. These resources deepen religious understanding and facilitate learning for individuals who may lack access to formal educational institutions (Rola-Rubzen et al., 2023).

As spiritual leaders and religious thinkers, female scholars serve as role models within the Muslim community. Their presence in the digital space allows them to reach wider audiences, particularly younger generations who actively engage with digital technology (Bozzano et al., 2024). Moreover, female scholars use social media and other online platforms to advocate for social issues, human rights, and gender equality in Islam. They position themselves as voices for positive change in the Muslim community, promoting inclusivity and justice for all members of society (Finlay & Hopkins, 2019).

By leveraging the digital space, female scholars expand their reach and influence, playing a pivotal role in enriching religious discourse and advancing Islamic thought. Their diverse perspectives and profound understandings of Islamic teachings contribute to shaping a more inclusive and progressive vision for Islam in the digital age.

The role and contribution of female scholars in the digital space were further highlighted during the Second Congress of Indonesian Female Ulama (Kongres Ulama Perempuan Indonesia, KUPI) Religious Consultation, held at PP. Hasyim Asy'ari Bangsri Jepara on 26 November 2022. This consultation produced five significant outcomes, reflecting the vital role of female scholars in addressing societal challenges and advocating for women's safety (Kongres KUPI kedua, Author provided, 2022).

One key outcome addressed the marginalisation of women in safeguarding the Unitary State of the Republic of Indonesia (NKRI) from the dangers of violence committed in the name of religion. This underscores the awareness of female scholars regarding the importance of women's active roles in maintaining peace and social justice in Indonesia.

Female scholars also highlighted the link between environmental sustainability and women's safety by advocating for effective waste management. This reflects their awareness of the intersection between environmental health and women's well-being. Another outcome emphasised the importance of protecting women from the dangers of forced

marriage, asserting women's rights to freely choose their life partners without coercion.

The consultation also stressed the need to safeguard women's lives from the risks of pregnancy resulting from rape, calling for adequate support and protection for victims of sexual violence. Finally, female scholars advocated for the protection of women from harmful female genital mutilation (FGM) practices carried out without valid medical reasons, highlighting their commitment to ensuring bodily integrity and safeguarding women's health.

These outcomes reaffirm the commitment of female scholars to humanitarian issues and social justice, illustrating their role in advocating for women's safety and well-being in various aspects of life, including the digital space. By utilising online platforms, female scholars can further amplify their messages and mobilise support for meaningful societal change.

Ustazah Halimah Alaydrus: A Female Preacher Who Went Viral on TikTok

Innovative Da'wah Strategy

Ustazah Halimah Alaydrus is a renowned female preacher who has gained significant popularity in recent years. Her noble lineage is evident from her name, as she is a descendant of the Prophet Muhammad through a female line. Her father belongs to the esteemed Alaydrus family, while her mother comes from the equally respected Assegaf family. She is married to a man from the Al-Haddar family, further solidifying her noble heritage. Beyond her prestigious lineage, Ustazah Halimah Alaydrus has pursued extensive Islamic education at several prominent institutions. She studied at Darullughah Wadda'wah in Bangil, East Java; At-Tauhidiyah in Tegal; and Al-Anwar in Rembang, Central Java. Her academic journey also extended internationally, with studies at Daruz Zahro in Tarim, Hadhramaut, Yemen (Redaksi Jalan Hijrah, 2024).

Her educational background, coupled with her noble heritage, underscores her exceptional stature as a preacher. In addition to her role as a preacher, she is a prolific writer who has authored numerous books. One of her most notable works is *Bidadari Bumi: Kisah 9 Wanita Salehah* (Earthly Angels: The Story of 9 Righteous Women). Her contributions exemplify the productivity and impact of women in the public sphere, particularly in the realm of Islamic scholarship.

A distinctive aspect of Ustazah Halimah Alaydrus's approach to preaching is her unique and innovative strategy. She is often referred to as a "mysterious" preacher due to her firm stance on maintaining privacy. In her widely disseminated online lectures, her teachings are predominantly shared in the form of audio recordings, with no visual representation of her. She has consistently emphasised that she does not permit her image to be captured or shared, either by the congregation or the event organisers (Redaksi Jalan Hijrah, 2024).

This policy is strictly upheld, and only audio recordings are allowed to document her lectures. Consequently, almost no visual representation of Ustazah Halimah Alaydrus exists on the internet. She chooses to wear the niqab in public, further reinforcing her commitment to privacy. However, she occasionally unveils her face during lectures exclusively for female audiences, under the conditions she specifies. In one of her talks, she articulated her preference to be remembered in the hearts of her congregation rather than through photographs or videos that could easily be lost or misused. She also expressed her desire to safeguard her image from being viewed by men who are not mahrams (non-permissible male relatives).

Despite the lack of visual content, her lectures have gained substantial traction online, particularly on social media platforms. Her sermons are widely recognised for their emotional depth and spiritual resonance. Ustazah Halimah Alaydrus employs compelling explanations and analogies that evoke empathy and enhance the spirituality of her audience. She consistently offers valuable advice that leaves a lasting impression on her listeners.

On social media, content featuring her voice recordings is highly popular, garnering significant numbers of views, likes, and comments. Her eloquence, appropriate intonation, and heartfelt delivery, combined with the absence of visual distractions, make her *da'wah* (preaching) profoundly impactful and focused. This contrasts with the content of some other preachers, whose visual presence often diverts attention from the substance of their messages. For instance, netizens may comment on a preacher's appearance, hijab style, or even share unrelated commercial links to online stores selling similar clothing.

In this regard, Ustazah Halimah Alaydrus's approach to *da'wah* is not only inspiring but also offers a compelling alternative for preachers who aim to focus their message on substance rather than appearance. Her strategy is particularly relevant for those delivering their *da'wah* online, irrespective of gender. By prioritising the message over the medium, she provides a model for how digital platforms can be utilised effectively to convey Islamic teachings with authenticity and impact.

Commodification of Women's Bodies

The commodification of women's bodies is a deeply rooted and pervasive phenomenon that is neither new nor confined to a single cultural or historical context. It frequently manifests in ways that are so ingrained in societal norms that they often go unnoticed or unchallenged. When the term "commodification" is mentioned, many immediately associate it with prostitution or overt sexual exploitation. While this is a glaring and extreme example, commodification is a much broader concept. It refers to the process by which women's bodies are treated as objects of economic or social value, often stripped of their individuality and agency.

Importantly, the commodification of women's bodies is not always perceived negatively within societal frameworks. In many cases, it is normalised and even celebrated in contexts considered socially acceptable or beneficial. For example, in the fashion and beauty industries, women's physical appearances are frequently commodified to market products or

promote idealised standards of beauty. Such practices are often masked as empowerment or artistic expression, thus diverting attention from their commodifying nature.

This phenomenon is deeply intertwined with digital media, where the commodification of women's bodies has found new dimensions. Social media platforms and online spaces, which were once heralded as democratising tools for self-expression, have often perpetuated and even amplified this trend. Female influencers, content creators, and even preachers may face pressures to conform to aesthetic standards or leverage their appearances to gain visibility and engagement. This dynamic is particularly relevant to the rise of female scholars and preachers in the digital sphere, as discussed earlier.

In the context of Islamic scholarship, where figures like Ustazah Halimah Alaydrus have chosen to avoid visual representation, the commodification of women's bodies takes on a new significance. By deliberately refusing to present her image online, Ustazah Halimah challenges the commodifying tendencies of digital platforms. Her decision to focus on the substance of her *da'wah* (preaching) rather than her appearance underscores a commitment to resisting the reduction of her identity to physical attributes. This approach contrasts with the experiences of other female preachers or scholars whose visuals often become the focus of attention, with audiences commenting on their appearance rather than engaging with their message.

However, it is crucial to acknowledge that commodification is not always overtly exploitative or malicious. In some cases, it may even align with broader societal values or aspirations, such as celebrating physical fitness or promoting cultural pride through traditional dress. Yet, even in these scenarios, the underlying mechanisms often reinforce the objectification of women's bodies, reducing them to tools for achieving external goals or satisfying societal expectations.

The commodification of women's bodies, whether overt or subtle, positive or negative, is a complex and multifaceted issue. It intersects with cultural, economic, and technological factors, shaping how women are perceived and treated in various domains. By examining this phenomenon critically, particularly within the context of digital platforms and Islamic scholarship, we gain a deeper understanding of how women navigate these challenges and resist reductive frameworks. Figures like Ustazah Halimah Alaydrus offer an alternative narrative, demonstrating that the value of women's contributions can transcend physical representation and focus on intellectual and spiritual substance. This not only challenges the norms of commodification but also sets a precedent for more equitable and inclusive practices in digital and societal spaces.

Ning Imaz Fatimatuz Zahra Lirboyo: Enlightenment Through Social Media

Ning Imaz Fatimatuz Zahra, widely known as Ning Imaz, hails from a family deeply rooted in Islamic boarding schools (*pesantren*) and Islamic scholarship. Her intellectual heritage stems from her father, KH Abdul Khaliq Ridwan, and her grandfather, Syekh Ih-

san Muhammad Dahlan Al-Jampasy, a renowned scholar and author of *Siraj ath-Thalibin*. This rich lineage, combined with her rigorous education, has shaped her into a hafidzah (memoriser) of the Qur'an and an expert in Islamic jurisprudence (fiqh) from an early age (Sundari, 2017).

Her passion for fiqh emerged during her studies at the tsanawiyah (Islamic secondary school) level, leading her to actively participate in scholarly discussions, particularly within the bahtsul masail forums—platforms for resolving contemporary religious issues—affiliated with Nahdlatul Ulama (NU). Now 25 years old, Ning Imaz channels her expertise into Islamic propagation through social media platforms such as Facebook, Instagram, and Twitter. She is also a prominent speaker in the “Suara Muslimah” (Voice of Muslim Women) series on the NU Online YouTube channel, where she addresses various topics, including the religious perspective on women's voices (Asmani, 2015).

In one of her videos on the NU Online YouTube channel, Ning Imaz discusses the concept of kasidah (praises) and women's voices in Islam. She emphasises that, according to Islamic jurisprudence, a woman's voice is not inherently part of her 'awrah (intimate parts) unless it is intentionally used for inappropriate purposes. Furthermore, she explains that kasidah containing verses of shalawat (salutations to Prophet Muhammad) are commendable in Islam, as they promote goodness and cultivate love for the Prophet. Her critical and knowledge-driven approach exemplifies her commitment to providing clarity and enlightenment on Islamic teachings in the digital era (Jannah, 2019).

Alongside her active involvement in Islamic propagation and her educational responsibilities at pesantren, Ning Imaz is pursuing higher education at the Islamic Institute of Tri-bakti Lirboyo, Kediri. Through her dedication to teaching and disseminating knowledge, she exemplifies the pivotal role female scholars can play in expanding Islamic understanding via social media and other digital platforms. Her work not only bridges traditional Islamic scholarship with contemporary issues but also demonstrates the potential of digital spaces to enrich religious discourse (Eriyanti, 2016).

Ning Imaz's engagement with the digital world reflects a broader trend of female scholars leveraging technology to propagate Islamic teachings and address complex modern challenges. By blending traditional knowledge with contemporary communication strategies, she serves as an inspiring figure for young Muslims, particularly women, who aspire to contribute to Islamic scholarship in innovative ways. Her contributions highlight the transformative potential of social media as a tool for education, dialogue, and the promotion of inclusive interpretations of Islamic thought.

Umi Laila: A Contemporary Voice in Islamic Preaching

Umi Laila, whose full name is Umi Lailatul Rahma Hadi, has emerged as a prominent figure in contemporary Islamic preaching. Born in Surabaya on 8 August 2000, she hails from a family deeply rooted in Islamic scholarship and propagation. As the eldest of three siblings, her upbringing was profoundly shaped by her parents' unwavering commitment

to Islamic teachings. Her father, KH Edi Rahmatullah, widely known as Kai Granat, and her mother, Sulastri, both played pivotal roles as preachers, laying the foundation for Umi Laila to follow in their footsteps (Nadza Qur'rotun A - detikJatim, 2023).

Despite being born into a family of preachers, Umi Laila's path to preaching was not predetermined. Her father encouraged her to pursue her own aspirations in life. However, a turning point occurred during her second year of junior high school when her mother suffered a debilitating stroke. This unfortunate event disrupted the family's preaching partnership, compelling Umi Laila to step forward and continue the mission of spreading Islamic teachings. Initially, she supported her father in his preaching activities, but over time, she began to establish herself as an independent voice in the field.

Umi Laila's educational journey is deeply intertwined with her spiritual development. From an early age, she immersed herself in Islamic education, attending esteemed Islamic boarding schools (*pesantren*), including Mambaul Hisan Sidayu during her junior high school years and Mambaul Sholihin Suci Manyar Gresik for high school. She further enriched her religious education at Pondok Pesantren Sunan Kalijogo Simo Surabaya, where she began refining her preaching skills. This combination of formal education and religious mentorship provided her with a solid foundation for her later endeavours in Islamic propagation.

Her passion for preaching remained steadfast throughout her academic pursuits. While studying at the State Islamic University Sunan Ampel (UINSA) in Surabaya, she actively continued her preaching activities. In addition to her academic commitments, she took on the management of the Rahmatullah Islamic boarding school in Surabaya, embodying a harmonious blend of scholarship and activism.

Recognising the potential of digital media to reach wider audiences, Umi Laila embraced platforms such as YouTube to amplify her message. Through her eloquent and heartfelt preaching style, she has inspired countless individuals, particularly the younger generation, by addressing contemporary issues while remaining grounded in Islamic tradition. Her innovative approach seamlessly integrates the timeless values of Islam with modern methods of communication, illustrating how digital technology can be a powerful tool for spiritual enlightenment and societal transformation.

Umi Laila represents the dynamic spirit of modern Islamic preaching, demonstrating that tradition and innovation can coexist to foster meaningful change. Her journey exemplifies resilience, adaptability, and a deep commitment to spreading Islamic teachings, making her a role model for aspiring preachers and an influential figure in the evolving landscape of Islamic propagation.

Challenges in the Digital Space

In the dynamic and ever-evolving landscape of the digital space, female Islamic preachers in Indonesia, such as Ustazah Halimah Alaydrus, Ning Imaz Fatimatuz Zahra, and Umi Lailatul Rahma Adi, have emerged as revered figures, particularly among Muslimahs

in the millennial era. Despite their influential presence and widespread popularity, these esteemed scholars face a myriad of challenges that shape and, at times, constrain their engagement and contributions within the digital realm.

One significant challenge is the persistence of gender stereotypes, which cast a shadow over the efforts of female scholars in the digital sphere. Although they possess profound scholarly expertise, these women often contend with deeply ingrained societal expectations and biases. In online spaces, they are frequently relegated to traditional gender roles, perceived primarily as caregivers or domestic aides rather than as esteemed scholars and authoritative voices in religious thought. Such stereotypes undermine their recognition and acceptance within digital communities, diminishing their influence in religious discourse.

Additionally, female scholars face the harsh realities of online discrimination, mirroring the inequities they often encounter offline. Verbal abuse, threats, and the unjust dismissal of their ideas solely based on their gender are alarmingly common. These adversities not only tarnish their experiences in the digital space but also act as significant deterrents to their active participation. The hostile environment often discourages them from making substantive contributions to religious discussions, thereby limiting their ability to engage meaningfully with diverse audiences.

Furthermore, the digital realm presents structural barriers related to access to resources, which exacerbate the challenges faced by female scholars. Limited access to advanced technology, sluggish or unreliable internet connectivity, and inadequate training in utilising digital platforms effectively hinder their ability to harness the full potential of the digital space. These constraints impede their efforts to expand their digital presence and reach, restricting their ability to disseminate knowledge and engage with audiences on a broader scale.

Collectively, these challenges represent formidable obstacles that diminish the engagement and contributions of female scholars in the digital sphere. This, in turn, limits the positive impact they could have in shaping religious discourse and advancing Islamic thought in meaningful ways. Addressing these challenges requires a comprehensive approach, including combating gender stereotypes, fostering safer online environments, and improving access to technological resources and digital literacy training. By creating supportive frameworks, female scholars can be empowered to fulfil their potential as influential voices in the digital space, contributing profoundly to societal discourse and the global development of Islam.

Islamic Legal Qualification

In the contemporary era, female Islamic preachers in Indonesia, such as Ustazah Hali-mah Alaydrus, Ning Imaz Fatimatuz Zahra, and Umi Lailatul Rahma Adi, have become iconic figures admired by Muslimahs, particularly among the millennial generation. Amidst their widespread popularity, the concept of Islamic legal qualification assumes paramount importance, as it dictates the extent to which these esteemed scholars are recognised and

accepted within the digital sphere.

Islamic legal qualification involves the evaluation of adherence to Shariah principles, serving as a benchmark for assessing the legitimacy of actions and roles within Islam. In the digital realm, this concept manifests in various dimensions, profoundly shaping the participation of female scholars.

Firstly, it delineates the religious authority vested in female scholars to engage in religious discourse and issue fatwas on a range of Islamic matters. This authority is contingent upon their depth of knowledge, expertise, and ability to critically comprehend and interpret religious texts and principles of Islamic law with precision. It is this proficiency that grants them credibility and legitimacy, enabling them to disseminate religious knowledge and provide guidance to fellow Muslims within digital spaces.

However, the landscape of Islamic legal qualification is not free from gender-based limitations. Despite Islam's emphasis on the equality of rights and responsibilities between men and women, entrenched cultural norms and traditional interpretations often hinder the full realisation of women's roles in Islamic scholarship. While some conservative interpretations continue to restrict women's active participation in scholarly domains, more progressive and inclusive approaches are emerging. These approaches acknowledge women's significant contributions to Islamic thought and create opportunities for female scholars to assert their presence and offer meaningful contributions.

The evaluation of Islamic legal qualification in the context of female scholars' engagement in the digital sphere necessitates a nuanced understanding of their intellectual capabilities and interpretation of Shariah. It is essential to ensure that their involvement aligns harmoniously with the core principles of Islam, while also addressing the gender-based constraints that may impede their roles as Islamic scholars. By fostering an environment that upholds both Islamic principles and gender inclusivity, these scholars can continue to inspire and guide Muslimahs in navigating the complexities of modern life. Their presence in the digital realm not only enriches contemporary Islamic discourse but also serves as a powerful testament to the evolving role of women in shaping the future of Islamic scholarship.

Islamic Education Philosophy

Islamic Education Philosophy serves as the conceptual foundation that underpins the principles, values, objectives, and methodologies of education within Islam. It embodies a profound understanding of Islamic teachings and their practical application in educational contexts. For female scholars engaged in the digital sphere, this philosophy assumes a crucial role in shaping their approaches to teaching and engagement. This is particularly evident in the work of prominent figures such as Ustazah Halimah Alaydrus, Ning Imaz Fatimatuz Zahra, and Umi Lailatul Rahma Adi, whose influence strongly resonates among Muslim women, especially within the millennial generation.

Firstly, Islamic Education Philosophy highlights holistic educational objectives that ad-

dress spiritual, intellectual, social, and moral dimensions. For female scholars, this comprehensive orientation equips them to develop not only deep religious knowledge but also an acute understanding of Islamic ethics and the social skills necessary for meaningful engagement within society. By integrating these dimensions, they contribute to shaping well-rounded individuals capable of navigating the complexities of modern life with integrity and purpose.

Secondly, the philosophy places significant emphasis on ethical education, promoting core values such as honesty, tolerance, justice, and empathy. Female scholars in the digital space embody these principles by ensuring that their interactions and the content they share align with Islamic ethical standards. They actively cultivate online learning environments characterised by mutual respect and encouragement, fostering a sense of community that uplifts and empowers others.

Thirdly, Islamic Education Philosophy advocates for diverse and dynamic learning methodologies consistent with Islamic values. These methods include discussion, reflection, and problem-solving, which are essential for fostering critical thinking and deeper understanding. In the digital sphere, female scholars adeptly utilise platforms such as social media, blogs, and webinars to deliver Islamic educational materials in engaging and accessible formats. Through these platforms, they effectively disseminate knowledge, engage with their audiences, and facilitate meaningful discussions on contemporary religious matters.

By grounding their activities in Islamic Education Philosophy, female scholars are able to establish a comprehensive and value-driven educational framework that aligns with the principles of Islam. This approach enables them to create inclusive and impactful learning environments that promote intellectual and spiritual growth while addressing the needs of diverse audiences. Their contributions to religious discourse and the advancement of Islamic thought within digital spaces thus have a transformative and enduring impact on society. These efforts underscore the relevance and adaptability of Islamic educational principles in addressing the challenges and opportunities of the digital age.

The Influence of Digital Technology

In the contemporary era, the influence of digital technology on Islamic education and the role of female scholars holds profound significance, particularly within the context of Indonesia's Muslimah community. Figures such as Ustazah Halimah Alaydrus, Ning Imaz Fatimatuz Zahra, and Umi Lailatul Rahma Adi exemplify the intersection of digital technology and Islamic scholarship, garnering substantial followings among millennial Muslimahs.

Digital technology has primarily revolutionised the learning process by overcoming the geographical and temporal constraints inherent in traditional educational paradigms. Through platforms such as mobile applications, websites, and online learning systems, Islamic educational materials have become readily accessible to a broader audience. Female

scholars leverage these tools to disseminate religious knowledge and Islamic teachings, utilising interactive and multimedia features to enhance engagement and deepen comprehension.

Furthermore, digital technology acts as a catalyst for the widespread dissemination of Islamic knowledge, amplifying the reach and impact of female scholars. Social media, blogs, podcasts, and video channels provide female scholars with opportunities to broadcast their lectures, studies, and writings to global audiences. As a result, Islamic teachings remain relevant and accessible, while individuals across the world gain unfettered access to a diverse range of educational resources.

The utilisation of digital technology also contributes to the formation and consolidation of the identity of female scholars within society. By establishing a robust digital presence, female scholars affirm their roles as influential spiritual leaders and religious thinkers. This visibility not only garners them recognition and appreciation for their contributions to religious discourse but also reinforces their authority within the Islamic community. Their achievements serve as a source of inspiration for future generations of Muslimahs, encouraging greater participation in Islamic scholarship.

Moreover, digital technology empowers female scholars to take a more active role in societal affairs. By using digital platforms, they provide counsel, consultation, and religious guidance to individuals who might face barriers in accessing scholars directly. Their presence in the digital space also fosters a sense of solidarity and empowerment among women, encouraging broader involvement in religious and intellectual pursuits.

In summary, the influence of digital technology on Islamic education and the role of female scholars is transformative. It expands access to religious knowledge, enhances the reach and visibility of female scholars, and strengthens their identity within contemporary Islamic society. As these scholars continue to navigate and shape the digital landscape, they are redefining the trajectory of Islamic scholarship and contributing meaningfully to its evolution in the digital age.

Gender Perspective and Inclusivity

A gender perspective and inclusivity in the context of the digital space underscore the importance of ensuring that all voices, particularly those of female scholars, are recognised and valued equally. This focus highlights the necessity of gender inclusivity in the digital realm, where female scholars can make significant contributions to discussions on religion and Islamic thought (Calderón-Argelich et al., 2023). Promoting gender inclusivity expands the representation of female scholars, fostering a paradigm shift towards greater gender equality in Islamic thought and interpretation (Plyushteva & Boussauw, 2020).

The role of female preachers on social media has been particularly appreciated for their ability to deliver profound messages in an engaging and relatable manner. Their presence introduces a fresh perspective to religious teachings, making Islamic principles more accessible and comprehensible to diverse demographics, particularly younger audiences who

are deeply connected to digital platforms. Through these channels, female scholars inspire and motivate individuals to explore religious teachings in a more inclusive and modern context (Osunmuyiwa & Ahlborg, 2019).

Research on gender inclusivity in the digital space is vital for identifying the barriers female scholars face and for offering insights into how inclusivity and gender equality can be promoted across online platforms. By addressing these challenges, it becomes possible to create a more equitable and representative space for Islamic thought, helping to achieve a vision of inclusivity and egalitarianism within the Muslim community (Koralagama et al., 2017).

The profiles of female scholars such as Ustazah Halimah Alaydrus, Ning Imaz Fatimatuz Zahra, and Umi Lailatul Rahma Adi epitomise the intersection of digital technology and Islamic scholarship. Their significant influence among millennial Muslim women illustrates the evolving gender dynamics within Islam and highlights the inclusiveness of women's roles in religious discourse. These scholars demonstrate how gender inclusivity in the digital space enables female voices to significantly contribute to religious discussions and the development of Islamic thought.

Through their use of social media, female preachers bring a modern, relatable, and inclusive approach to religious teaching. By making Islamic teachings accessible to broader audiences, they bridge generational gaps and inspire deeper engagement with religious principles. Their efforts also encourage the exploration of religious teachings in ways that resonate with contemporary societal values and technological advancements.

Ultimately, the promotion of gender inclusivity and a gender perspective within the digital sphere not only ensures fairer representation in Islamic scholarship but also contributes to the broader goal of creating a more inclusive and egalitarian Muslim community. Research and advocacy in this area are crucial for addressing existing challenges and paving the way for a more inclusive future that values the contributions of female scholars to Islamic thought and practice.

Conclusion

The profiles of the three female scholars discussed in this article—Ustazah Halimah Alaydrus, Ning Imaz Fatimatuz Zahra, and Umi Lailatul Rahma Adi—offer compelling insights into how digital technology has redefined and expanded the roles of women in Islamic scholarship. Their contributions exemplify the transformative potential of digital platforms in enabling female scholars to disseminate Islamic teachings in an inclusive, engaging, and modern manner, particularly to younger generations who are deeply connected to these platforms. However, challenges persist in ensuring equal representation and the full recognition of women's voices in religious discourse, especially within the digital sphere.

The increasing prominence of female scholars on social media highlights their pivotal role in making Islamic teachings more accessible and relatable. Their efforts not only

bridge generational and societal gaps but also challenge traditional gender norms in Islamic scholarship. Nevertheless, further research is essential to identify the barriers they face, such as gender stereotypes, online discrimination, and limited access to resources, in order to develop effective strategies for fostering inclusivity and equity in the digital realm.

Achieving meaningful representation and gender equality in Islamic scholarship requires collective and sustained efforts. By creating a fairer and more inclusive environment where women's voices are fully acknowledged and valued, the contributions of female scholars can enrich religious discourse and inspire transformative change. Such inclusivity not only addresses contemporary challenges but also moves towards realising a more egalitarian vision for the Muslim community as a whole. Through the ongoing integration of digital technology and Islamic scholarship, the voices of female scholars will undoubtedly play a central role in shaping the future of Islam in a modern and inclusive context.

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