

Digital da'wah on religious moderation for Madurese women merchants in Tapal Kuda, Indonesia

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Abstract

Purpose - The purpose of this study was to examine the extent of da'wah by analyzing the assets of understanding, strategies for developing knowledge, and the results of understanding digital literacy in moderating religion among Madurese ethnic women in the Tapal Kuda area.

Method - The study used the Asset-Based Community Development (ABCD) method, focusing on Pasar Induk (the main market) in Situbondo, which represents a hub of daily activities where Madurese women dominate as traders. Data collection involved participatory observation and mentoring, with a focus on identifying various types of assets.

Result - The results showed that Madurese women possess several assets, namely physical assets, human assets, and social and institutional assets. The mentoring process revealed an increase in awareness among the women about utilizing these assets for digital literacy to better understand religious moderation in their daily lives.

Implication - The method suggests improving digital literacy skills and awareness among marginalized groups to promote religious moderation and empower their economic activities.

Originality/Value - This research is the first study to explore the integration of digital literacy and da'wah for religious moderation specifically among Madurese women merchants in a market setting, using the ABCD method as an intervention framework.

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Kata kunci:

Dakwah digital, moderasi beragama, etnis Madura, literasi perempuan.

Abstrak

Tujuan - Tujuan dari penelitian ini adalah untuk melihat sejauh mana dakwah dengan menganalisis aset pemahaman, strategi pengembangan pengetahuan, dan hasil pemahaman literasi digital dalam memoderasi agama di kalangan perempuan etnis Madura di wilayah Tapal Kuda.

Metode - Penelitian ini menggunakan metode Pengembangan Masyarakat Berbasis Aset (ABCD), dengan fokus pada Pasar Induk di Situbondo, yang merupakan pusat kegiatan sehari-hari di mana perempuan Madura mendominasi sebagai pedagang. Pengumpulan data dilakukan melalui observasi partisipatif dan pendampingan, dengan fokus pada identifikasi berbagai jenis aset.

Hasil - Hasil penelitian menunjukkan bahwa perempuan Madura memiliki beberapa aset, yaitu aset fisik, aset manusia, dan aset sosial dan kelembagaan. Proses pendampingan menunjukkan adanya peningkatan kesadaran di antara para perempuan untuk memanfaatkan aset-aset tersebut untuk literasi digital agar lebih memahami moderasi beragama dalam kehidupan sehari-hari.

Implikasi - Metode ini menunjukkan peningkatan keterampilan literasi digital dan kesadaran di antara kelompok-kelompok yang terpinggirkan untuk mempromosikan moderasi beragama dan memberdayakan kegiatan ekonomi mereka.

Keaslian/Nilai - Penelitian ini adalah studi pertama yang mengeksplorasi integrasi literasi digital dan dakwah untuk moderasi beragama secara khusus di kalangan pedagang perempuan Madura di lingkungan pasar, menggunakan metode ABCD sebagai kerangka kerja intervensi.

Introduction

Various studies have synthesized the intersection of gender theory and the global gender gap in digital technology usage. Although these studies do not explicitly refer to a specific theoretical framework, the introduction of this research highlights how gender disparities affect access to and utilization of digital technologies. Women, in particular, often face greater barriers than men in terms of digital literacy and technology usage. This fact is corroborated by global findings (Gurumurthy et al., 2020; NCRC, 2021; UN Women, 2020), which demonstrate that access to technology is frequently shaped by social, economic, and cultural factors that exacerbate gender inequality. The evolving theories in this area also provide a robust understanding of the social context and the existing disparities. However, incorporating a more detailed explanation of the underlying theories could further strengthen the foundation of the research (Huyer, 2015; Sey & Fellows, 2020).

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Many previous studies have found a gender gap in the use and access to digital technology (NTIA, 1999), with the digital era often described as a male-dominated domain (Badagliacco, 1990; Faulkner, 2001). This gap exists due to “products” such as socioeconomic differences and several underlying combinations, particularly the aspect of gender. The fact that women tend to underestimate their skills has led to lower self-efficacy in using technology (Busch, 1995; Hargittai & Shafer, 2006; Joiner et al., 1996). The development of technology adds to the gender bias, as men show more interest in technology than women (Fallows, 2005; Lohan & Faulkner, 2004; Puente, 2008; Varank, 2007). The design of technology often implicitly caters to the needs of men (Arun & Arun, 2002; Best & Maier, 2007; Hafkin & Huyer, 2007; NG & Mitter, 2005).

The penetration of digital technology, including the internet and smartphones, has placed women in a position where they are trying to close the gap, especially in developed countries (Cummings & Kraut, 2002). However, in the online space, women still use digital technologies at a level slightly below men (Ono & Zavodny, 2003; Park, 2009; Wasserman & Richmond-Abbott, 2005). This imbalance leads to the concept of the “digital divide,” which refers to the inequality in the use of digital media between groups who are able or unable to access or use it (Hilbert, 2011; van Dijk, 2006).

The data and results of these studies highlight the growing gender gap in digital technology, which puts women at a disadvantage (Hafkin & Huyer, 2007). In some regions of Indonesia, the digital literacy gap is still not ideal (Suwana & Lily, 2017). According to data from the Ministry of Communication and Information Technology, in collaboration with Siberkreasi and Katadata, the 2022 National Digital Literacy Survey shows that Indonesia’s Digital Literacy Index in 2021 was at a “moderate” level with a score of 3.49. Meanwhile, the Institute for Management Development (IMD) World Digital Competitiveness Ranking 2021 places Indonesia’s digital competitiveness index at the third-lowest in Asia, with a score of 50.17 points. The main issue regarding the use of digital media by women in Indonesia is the digital divide and the weak digital literacy competencies.

The fact that there is a digital divide in society is not evenly distributed, especially in certain areas that already have deep-rooted basic problems that are locally centric, such as in the Java region, namely the Tapal Kuda area. The Tapal Kuda area is located at the eastern tip of Java Island and is shaped like the Tapal Kuda area. This area is famous for its thick Madurese culture east of Pasuruan, Probolinggo, Lumajang, Jember, Situbondo, Bondowoso, and Banyuwangi regencies (Sholeh,

2014). Although the level of digital divides for Madurese ethnic women (read: Tapal Kuda) is sufficient, some data states that they are still vulnerable to the digital literacy gap in certain information. The initial assumption related to the gap in thinking is reasonable because there has been very little about massive campaigns, especially in digital preaching in the form of assistance, especially regarding digital literacy related to those who touch Madurese ethnic women in the Tapal Kuda area. The assumption that emerged was also sharpened by the digital divide based on gender, namely finding facts in society that, compared to men, it is still not balanced.

For example, previous research conducted by Ilaihi and Utami illustrates that digital *da'wah* in the form of assistance in Religious Moderation using digital technology in religious figures among NU Klatakan, Jember (part of the Tapal Kuda area) (Ilahi & Utami, 2023). Implicitly, the data in the study illustrates that, on average, digital Religious Moderation activists are dominated by men, including their audience. This fact may not rule out the possibility that it will continue to access other areas, such as economics, politics, social media, and culture in digital media. In addition to this gap, another thing that emerges is the existence of information filters. The advancement of I.T. in various digital fields has made it easier for people to get information without limitations. This becomes a double-edged sword, meaning that if the information can be used, utilized and helps users, it will bring many benefits, and this will be a significant digital asset to develop users' lives. However, if this information is not addressed and used wisely, it will cause problems later because not all information that appears brings goodness. For that reason, in digital preaching in the form of assistance, what is emphasized is the ownership and use of assets, so the flow of information will become an asset. Because of the many types of information available, in this study, information is more focused on information related to religious moderation in their daily lives.

Religious moderation in digital preaching assistance concerns several things related to how women in the Tapal Kuda area access and use information in their daily understanding of religious moderation. In this case, religious moderation information is information related to how to practice religion, respect differences, be cultured, socialize and tolerate, respect and interact in digital or cyberspace. Based on the facts and phenomena of the digital divide gap and some of the digital assets owned, we are interested in conducting digital preaching assistance about the digital gender gap in Madurese ethnic women in the Tapal Kuda area. Tapal Kuda area is limited only to the Madurese ethnic primary market in Situbondo. The selection of the Tapal Kuda area in the region of Situbondo is based on data showing that many Madurese ethnic groups live in the area. Besides, geographically, the town of Situbondo is located in the middle or centre of the Tapal Kuda route.

Meanwhile, Pasar Induk (the main market) in Situbondo was chosen because the market is the centre of gathering various types of communities. The *Pasar* is also a gathering place for information and a reflection of the lives of people who never die in their daily lives, always alive and dynamic. This study is related to technical skills in accessing digital media and critical and practical competencies in responding to such content and information. This digital divide study is interesting because when the pandemic in early 2020 increased the use of internet access, especially after the government's policy in handling COVID-19 had caused the loss or elimination of offline social spaces, on the other hand, cyberspaces experienced a significant increase in accessibility of social networking activities in society.

An explicit comparison between the findings of studies on gender, digital divide, religious moderation, and Madurese women with the situation in Indonesia, especially in the Tapal Kuda region, provides a strong basis for understanding the dynamics of digital literacy in this region. Previous studies have shown significant gaps in women's access to digital technology, especially in areas with high levels of religious moderation such as Madura (Syamsuddin, 2020), where women face dual barriers related to cultural factors and limited infrastructure (Pratiwi, 2021). On the other hand, studies on religious moderation in Tapal Kuda reveal the role of religion in shaping attitudes towards digital technology, which can serve as both obstacles and solutions in reducing the digital divide, depending on the moderate or conservative interpretation of religion (Kusumawati, 2022). Therefore, this literature synthesis provides a more comprehensive insight into analyzing digital literacy in Tapal Kuda, considering the local context related to religious moderation and the digital devices that affects women.

Based on the background above, several problems can be identified. How are the assets/advantages of understanding digital literacy in the digital divide moderated by religion among Madurese ethnic women in the Tapal Kuda area? What is the strategy for digital preaching to assist in understanding digital literacy in the digital divide moderated by religion among Madurese ethnic women in the Tapal Kuda area, and what are the results of digital preaching in understanding digital literacy in the context of the digital divide moderated by religion among Madurese ethnic women in the Tapal Kuda area?

The study of digital *da'wah* in the context of religious moderation among Madurese women traders in the Tapal Kuda region offers valuable insights into how digital technology can enhance religious tolerance and inclusivity in their community. Madurese women traders, known for their resilience in balancing traditional roles with modern challenges and digital technology, have increasingly turned to digital platforms such as social media to spread moderation messages of *da'wah*. These platforms enable them to reach a broader audience within Madurese women traders in the Tapal Kuda communities and beyond, asset digitally of facilitating discussions on the religious moderation understanding that emphasizes peace, tolerance, inclusion, and coexistence. According to Fikri (2020), using digital tools for *da'wah* has become essential for modernizing traditional Islamic teachings, ensuring they align with contemporary values without compromising the essence of moderation.

This study also highlights Madurese women traders' in Pasar Induk, Situbondo with effective digital utilization of physical, human, and community assets. These women Madurese traders in the Tapal Kuda rely on their social networks within the market and leverage their knowledge and local connections to advocate for social change. Their community assets and digital platforms foster a more inclusive and moderate form of digital *da'wah*. Nugroho states that community-based approaches in digital *da'wah* can significantly empower marginalized groups, such as women, to engage in social reform and cultural preservation while promoting religious harmony (Nugroho, 2021). This empowerment is particularly evident in the Tapal Kuda area, where women traders serve as important change agents in a region traditionally shaped by ethnic and religious diversity.

By examining the intersection of digital *da'wah* and religious moderation, this research suggests that the role of women in these communities extends beyond economic participation into social and religious spheres. The findings suggest that digital *dahwah* can be a tool for strengthening the

community of Madurese women traders in the Tapal Kuda cohesion, promoting inclusivity, and enhancing the active participation of women in religious discourse. As a result, this study can inform the development of more inclusive preaching policies that better address the unique needs of local communities of Madurese women traders in the Tapal Kuda, especially in areas with rich ethnic and religious diversity. This aligns with the view of Anwar, who argues that digital *da'wah* can play a crucial role in maintaining religious moderation and harmony and strengthening intergroup or community relationships in such multicultural settings (Anwar, 2022).

Research Methods

This study utilizes the Asset-Based Community Development (A.B.C.D.) approach (Cohen, 2014; Green & Haines, 2016; Kretzmann et al., 1993; Mathie & Cunningham, 2003), to examine the role of digital *da'wah* in promoting religious moderation among Madurese women traders in the market of Situbondo. A.B.C.D. emphasizes building on the existing strengths and assets of the community rather than focusing on deficiencies. Pasar Induk, Situbondo was chosen because it is a central hub for daily community activities, and Madurese women traders dominate. This Pasar Induk functions as a place for commercial exchange and a space for religious, economic, and social interaction, making it an ideal site for implementing digital *da'wah* initiatives that foster religious moderation.

The methodology A.B.C.D. of this research involves several key steps. First, an asset mapping process (Emery & Flora, 2006) is conducted to identify the digital and non-digital assets that Madurese women traders already possess. Includes assessing their current use of digital technologies in their business practices, social interactions, and daily routines (Bae & Park, 2020; Masykur & Ghozali, 2020; Mathie & Cunningham, 2003; Muhammad & Hidayat, 2023). Second, the study will develop a tailored digital *da'wah* on social media that leverages these existing assets to enhance religious understanding and moderation in the Madurese women's community. The program will integrate accessible digital tools and platforms that women traders can quickly adopt. Third, the effectiveness of the digital *da'wah* will be assessed through surveys and interviews, focusing on changes in religious attitudes and practices, as well as the impact of Pasar Induk, Situbondo on Madurese women community cohesion and moderation. This A.B.C.D. method ensures the approach is contextually relevant and sustainable, utilizing the Madurese women community's strengths to promote long-term positive change (Mcknight, 1995).

Results and Discussion

Overview of Madurese Women's Assets in Tapal Kuda

The research conducted by the researcher uses an asset-based approach, commonly called the A.B.C.D. methodology approach. To support this research, data that is seen and studied in Pasar Induk, Situbondo is needed. Due to research needs, the physical, financial, human, social, and institutional assets that can be identified and owned by Tapal Kuda Madurese women are as follows:

Table 1. The Digital Asset Madurese Women traders of Pasar Induk, Situbondo, Tapal Kuda

No.	Asset	Sub-asset
1.	Physical Assets	- Ownership of digital devices Network
2.	Human Resources	- Skills in using digital devices - Skills in managing trade outcomes - Communication skills among merchants in the market
3.	Social Institutions	- Digital Community

Many people responded well because there were initial change actions to convey the form of activities and the process that had been formulated. Researchers hope that this activity in the community and the creation of this new product will have many benefits, and the trader group can enrich their skills to achieve a moderate life.

The digital *da'wah* process aimed at assisting women Madurese traders at the Pasar Induk, Situbondo involves a series of preparatory steps before engaging the community. Initially, the preacher or facilitator must assess the current conditions of the women Madurese trader's community and its environment. This phase is crucial for understanding the socio-cultural dynamics of digital religion on moderation that shapes the women Madurese traders' community's behaviour and response to new initiatives. According to Sutrisno et al., understanding the initial conditions of a community is a fundamental step in designing an effective digital *da'wah* strategy, as it ensures that the approach aligns with local values and needs. In the context of Situbondo, this means identifying the specific challenges the women traders face and their daily routines (Sutrisno et al., 2020).

Once the conditions are assessed, the preacher's role extends to fostering cooperation and trust within the community. Their task is to engage with the traders and convince them of the potential benefits of participating in the *da'wah* program. The preacher and facilitator must utilize an approach that encourages collaboration, emphasizing shared goals and community development. According to Mufidah, building rapport and fostering mutual trust are essential in ensuring the community embraces new ideas, particularly when they aim to bring about positive change (Mufidah, 2018). In the case of the Pasar Induk, Situbondo traders, this means creating a conducive environment where they feel comfortable adopting new practices that might improve women Madurese trader's livelihoods. In the final phase, the facilitators must introduce themselves to the women Madurese trader community, particularly women traders, through digital inculturation and moderation of religious values.

After the researcher has carried out the approach process in the community, the researcher then carries out the approach stages according to the A.B.C.D. method. In approaching the community, researchers look for information that must be sought, such as natural assets, human assets, social assets, and other asset advantages. Researchers also interviewed several communities or held discussions individually or in groups, commonly called Focus Group Discussions (F.G.D.s) conducted with communities with dairy cattle. The program strategies that have been made are as follows:

Table 2. Digital Da’wah Strategy Analysis

No.	Potential	Expectations	Strategy
1.	Physical Assets	Ownership of digital networks is increasingly useful for promoting behavioral moderation.	Hold discussions with the community to learn effective ways to use digital platforms.
2.	Ownership of digital networks	Networks become useful in bridging the digital devaces.	Organize discussions so the community can utilize the network effectively in the digital space.
3.	Human Resources	Increasing digital skills.	Provide merchants with knowledge on the use of digital tools.
4.	Skills in managing trade outcomes.	Merchants’ skills in managing trade outcomes are improving.	Offer training to merchants on managing trade outcomes.
5.	Communication skills between merchants in the market.	Improved communication between merchants in the market.	Provide merchants with knowledge on market communication.

Source: Processed with the community around Pasar Induk, Situbondo

There are three main assets in the community around the Pasar Induk, Situbondo, namely the first physical asset, which is divided into two parts: digital divide ownership and network. With the potential in the physical field, the community hopes there will be more use of digital devices in moderating digitally. This program strategy emerged from the hopes that the community wants to achieve. Namely, the first way to utilise digital divide ownership is to hold discussions in the community to learn how to maximise its use. The second advantage of the assets owned by the community around the Pasar Induk, Situbondo is its human assets. In this human asset, it is also divided into three parts. The first is expertise in using digital tools, the second is expertise in managing trade results, and the third is communication skills between traders in the market. From these existing assets, hopes or desires arise that the community desires, namely increasing expertise in using digital divides, increasing expertise in managing trade results and improving communication skills between traders in the market. There is a program strategy to realise these desired hopes; the first is to provide knowledge to traders using digital devices. The second is to give traders knowledge of managing trade results. The third is by providing knowledge to traders in communication between traders in the market.

The Pasar Induk community’s last asset advantage is its social institution, specifically the fruit women trader group. Social institutions, such as women Madurese community groups or associations, play a crucial role in fostering cooperation and solidarity among members, thereby strengthening community resilience. The fruit women Madurese trader group at Pasar Induk, Situbondo is a significant social asset, providing a platform for members to collaborate, share resources, and support each other in their business activities. Such groups are valuable for economic cooperation and contribute to the community’s social fabric, promoting shared religious moderation values and mutual aid (Putnam, 2000).

The strategy for utilizing this social asset is to invite more traders to join the group of Madurese women traders, thus forming a more cohesive and impactful trading community. Expanding the Madurese women traders digitally, they can enhance their collective bargaining power, improve their business operations, and contribute to a more sustainable and inclusive economy in the region.

This approach leverages the strength of social networks and collective action to address common challenges traders face, such as market access and supply chain issues. Additionally, according to Woolcock & Narayan, strengthening social capital within the Madurese women traders can create a supportive environment encouraging innovation and entrepreneurship (Woolcock & Narayan, 2000).

Based on a comprehensive analysis of various assets within the community and among female Madurese traders at Pasar Induk, Situbondo, the researchers identified a central focus for digital *da'wah* intervention to enhance the digital literacy and religious moderation of the Madurese female trader community. This focus centers on bridging the digital divides, which presents a significant barrier to accessing information and opportunities in the digital age (Norris, 2001; OECD, 2001; Van Dijk, 2020; Warschauer, 2003). According to Nasir, 2019; Syafii, 2021, addressing this divide aims to empower the Madurese Women trader community on Pasar Induk, Situbondo to navigate digital spaces more effectively, promoting religious moderation through informed and responsible digital engagement.

The study underscores the importance of aligning the community's women's Madurese existing assets with their aspirations for immediate realization, particularly in religious moderation. The researchers and the community desired to improve their understanding of religious moderation in the digital context, especially on social media. desire is not merely academic but is rooted in practical concerns about engaging with digital media in ways that reflect and uphold moderate religious values. By integrating digital *da'wah* tools and resources to massage *da'wah* into their daily lives, female Madurese traders aim to overcome digital devices while enhancing their religious reflection and engagement capacity in an increasingly diverse cultural digital world.

In the long term, the digital *da'wah* initiative equips the Madurese womens traders at Pasar Induk, Situbondo with the necessary skills and knowledge to innovate within the digital space. Although the community possesses a broad range of digital skills, these capabilities are often underutilized due to limited access to digital resources and training programs. The initiative aims to maximize these latent digital skills, ultimately contributing to mainstreaming religious moderation through digital platforms. By fostering a digitally literate community of Madurese women who understand the importance of moderation in religious and online spaces, the initiative seeks to empower these traders to become active participants in shaping a more inclusive and moderate digital religious discourse.

From various strategic actions by A.B.C.D., community assets play a vital role in realizing the aspirations of women traders Madurese in the Pasar Induk, Situbondo. These traders actively promote religious moderation and benefit significantly from collective efforts to enhance their understanding and digital skills. Addressing the digital devices empowers them to participate in mainstream discussions on religious moderation, fostering a more inclusive and balanced perspective within women traders' Madurese community.

The focus on leveraging local resources and capabilities emphasizes the importance of building on existing strengths. These women Madurese traders can overcome barriers to digital literacy and access through targeted programs and initiatives. This approach supports their religious values, especially in digital moderation activities, and enables them to act as agents of change, using digital

tools to amplify their message of tolerance and coexistence in a diverse society within the community.

Implementation of Change Action

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After identifying the assets and potential within the Pasar Induk community, the next step in this study is implementing field actions. This phase began on Monday, December 11, 2023, marking the start of participatory engagement in digital *da'wah*. The activities aimed to connect directly with the community of Madurese women traders and empower them through meaningful dialogue and collaboration. These actions underscore the importance of leveraging women's community strengths to foster religious moderation and mutual understanding.

The first action was organizing a gathering of Madurese female traders of Pasar Induk, Situbondo. This gathering was intentionally small-scale, designed to be participatory and adaptable to the traders' schedules. Held at the residence of one of the traders, the event was supported by local stakeholders who actively facilitated the meeting. The informal yet focused setting allowed for deeper engagement and created a conducive open communication and collaboration environment.

Following the gathering step, the second was a discussion with the Madurese female traders in Pasar Induk, Situbondo to explore their needs and perspectives. Before the community dialogue, the *da'i* (preacher) collaborated with a local stakeholder, *Ibu* Luthfi, who frequently assists in digital *da'wah* efforts. Her insights and experience provided valuable guidance for framing the discussion regarding the Moderation of religion in digital media. This step was crucial in understanding the traders' challenges and aspirations, ensuring the digital *da'wah* approach aligns with their context and supports their role in promoting religious moderation.

Subsequently, at this point, researchers and Madurese ethnic female traders held a brief discussion about using the digital divide and optimizing its use in increasing moderation insight. 3). Digital *da'wah* Training to Overcome the Digital Divide; Before carrying out the digital *da'wah* process, the community is mentored, and joint discussions and preparations for all the equipment that will be used for digital *da'wah* are held. After all the tools and media needed have been collected, the community begins digital *da'wah*, and the speaker presents the material. In the process of understanding digital literacy, the community and researchers learn together to optimize their digital devices. Thirteen traders participated in the action, and they were enthusiastic during the digital *da'wah* process. The initial step in this action is to prepare the media and materials used. The media used are long cables/cables, electrical plugs, and each participant's cell phone. 4). Formation of Trader Groups; In the Situbondo Main Market, most traders have joined a trader cooperative already developing in the community, especially in the market environment. This trader cooperative bridges the community (traders) and intermediaries, both small-scale (ordinary people) and large-scale. Not to mention the communities working in other markets that have yet to join, such as market porters, cleaners, parking attendants, retribution officers, etc.

However, cooperatives in the area that have developed in the community at the hamlet and village levels are limited to conducting routine social gatherings, not optimizing human resources. Therefore, there is a need for a community group that coordinates and educates, particularly focusing on Madurese women Madurese female traders, to improve their skills and understanding. Sen, empowering women local trader through education and skill development can significantly

will improve their socio-economic their status and contribute to broader community development (Sen, 1999). According to Kabeer, in line with the women trader, a community-based approach can foster collective learning and skill enhancement, which has been shown to positively impact both their individual and community prosperity (Kabeer, 2005). The initial plan is to create a trader group with a program aimed at developing the traders' skills and strengthening community understanding. By focusing on female traders, the program aims to provide them with the tools needed to become more self-sufficient, thereby improving local society economic sustainability (Mayoux, 2005).

One reason for the Madurese ethnic female trader group at Pasar Induk, Situbondo, Tapal Kuda, is that few have joined the group. The community has not been able to fully participate in the activities that will be carried out in the group because the community has its reasons, namely that many of the people who work as livestock breeders are very busy taking care of livestock with livestock activities (Harrison & Ghemawat, 2005). Additionally, according Dunlap, during the pandemic, the community had limited meetings with many people (Dunlap, 2020). The busy activities of other dairy farmers also constrain it.

The results of the digital preaching that had been carried out were found by Madurese ethnic market women; there was a change where there was an increase in awareness in the Madurese women's community in the *Pasar Induk Situbondo* market that they had precious assets that could be used as a complete digital literacy media in understanding religious moderation in their daily lives. The awareness that emerged after preaching in the form of assistance was that in addition to knowing the digital assets they had, they were also aware and wiser in using social media, especially on WhatsApp, as shown by starting not to impulsively and carelessly accept all the information that was present among them. Wise also means not being easily provoked or provoked regarding the emergence of religious and S.A.R.A. issues in this context, spreading, uploading, commenting properly and filtering all information that enters their WhatsApp.

The study of digital *da'wah* of Religious Moderation of the Madurese women market in the Tapal Kuda can provide implications in the form of a deeper understanding of the role of digital technology in strengthening religious moderation, especially among Madurese women. The results of this study show how women in the Madurese ethnic community utilize their physical, human, and community assets. Meanwhile, social media and other digital platforms are assets for spreading more inclusive, tolerant, and moderate *da'wah* messages, along with the social changes that occur in the Tapal Kuda area. Thus, this study has the potential to contribute to the development of *da'wah* policies that are more adaptive to the needs of local communities, as well as increasing the active role of women in maintaining harmony between religious and ethnic groups in the region.

Conclusion

In this study, several key assets were identified that support the success of digital *da'wah* activities. The physical assets include digital devices and networks, which are crucial in bridging the gap between different groups regarding access to digital tools. Human assets are also significant, particularly the Madurese women's expertise in using digital platforms like social media and their skills in managing trade results. These women also possess strong communication skills, essential for fostering tolerance and respect in their interactions with fellow traders. Additionally, social and

institutional assets, such as the collective strength of the Madurese ethnic women's group of fruit traders, further facilitate the community's access to information, enabling them to leverage their digital resources effectively.

JID | 270 The strategy employed in this digital da'wah activity was mentorship-oriented. This approach involved initial research to understand the community's specific needs, followed by the process of inculturation—integrating local cultural aspects into the educational process. Joint research activities were conducted, which helped the group identify common action plans and implement collaborative efforts. Through these steps, the community was empowered to understand and utilize their digital assets for religious moderation, thus fostering an environment of respectful dialogue and mutual understanding among the Madurese women traders. The strategy also emphasized the importance of practical, hands-on guidance to ensure the community could apply digital tools effectively.

The outcomes of this digital *da'wah* initiative have been significant. For example, Madurese women traders in the Pasar Induk, Situbondo demonstrated an increased awareness of their valuable digital assets, recognizing the potential of these tools for enhancing their understanding of religious moderation. This change in mindset has led to more inclusive, tolerant, and peaceful interactions within the community, with women playing a central role in facilitating this transformation. These findings contribute to the broader digital *da'wah* field and highlight women's empowering role in digital spaces. The research also underscores the importance of bridging the digital divide with recommendations for further studies on integrating digital tools in religious education. Future steps for policymakers, researchers, and community leaders could include expanding digital literacy programs and promoting digital media for peacebuilding and religious moderation.

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