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Study of da'wah texts on Muslim.or.id: The perspective of Sara Mills' critical discourse analysis

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Abstract

The massive transformation towards digitalization has brought about many innovative media approaches in preaching, such as the emergence of preaching websites and other platforms. The ease and fast process of publication have resulted in diverse texts of preaching, each with its unique characteristics. One of these websites is muslim.co.id, which focuses on discussing the virtues of men and glorification. This research is a qualitative study utilizing the critical discourse analysis model proposed by Sara Mills. The findings of this study reveal that the choice of words or phrases used and the focus of several articles on the Muslim.co.id website tend to exhibit a strong patriarchal tendency. This is evident through the gender issues in the texts and the superiority of men. Gender issues identified in the analysis include the subordination of women, stereotyping, and neglecting. This study contributes to efforts to encourage the presence of egalitarian online religious media in accordance with religious (Islamic) principles that reject all forms of injustice.

Abstrak

Transformasi besar besaran menuju digital memunculkan banyak inovasi media dakwah seperti hadirnya situs dakwah ataupun dalam platform yang lainnya. Kemudahan serta proses yang cepat untuk publikasi berdampak pada teks dakwah yang semakin beragam dengan keunikannya masing masing. Salah satu situs tersebut ialah muslim.co.id. Situs media dakwah tersebut mempunyai corak dakwah yang cukup konsen dalam membahas keutamaan laki laki dan glorifikasinya. Penelitian ini merupakan penelitian kualitatif dengan pendekatan critical discourse analysis model Sara Mills. Hasil dari penelitian ini mengungkapkan bahwa diksi atau kalimat yang dipakai serta konsen dari beberapa artikel yang ada di situs Muslim.or.id memuat tendensi patriarkal yang cukup lekat. Hal tersebut dibuktikan dengan objektifikasi perempuan dalam sebuah teks dan superioritas laki laki. Adapun isu gender yang dapat dideteksi ialah subordinasi perempuan, stereotiping, dan neglecting. Kajian ini berkontribusi bagi upaya mendorong hadirnya media keagamaan online yang egaliter sesuai dengan prinsip keagamaan (Islam) yang menolak segala bentuk ketidakadilan.

INTRODUCTION

The development of technology has brought about significant changes in the delivery of news and information. Quoting Danuri, the digital transformation based on 4.0 is gradually becoming the technological standard, especially in the field of information. This massive digital transformation seems to provide new opportunities for every field to innovate, including in the realm of preaching (Danuri, 2019).

Preaching, which initially had the stigma of door-to-door outreach and was used only in offline platforms such as religious lectures and mass-based Islamic propagation, has undergone model updates such as written content on websites and Islamic articles. Additionally, audiovisual models, such as those found on YouTube, offer new avenues for spreading Islam due to their ease and speed of the process (Sumadi, 2016).

Due to the ease and speed of the process, it has led to a diversity of Islamic models being propagated, especially in the digital space. Websites like NU Online, Muhammadiyah.or.id, Muslim.or.id, and Almanhaj.or.id offer a wide range of diversity, allowing readers to select and choose what aligns with their preferred study models (Budiantoro, 2018).

On the other hand, the convenience received has a significant impact on news reporting, leading to subjective biases from writers or editors. The researcher observed that several websites have different writing styles. For example, NU Online or Muhammadiyah focus more on current news related to their organizations, while

Muslim.or.id and Al-Manhaj focus more on articles related to Islamic preaching. Interestingly, the researcher found that the preaching model on the Muslim.or.id website occasionally promotes polygamy.

Furthermore, the researcher identified several topics discussed by Muslim.or.id and Al-Manhaj that heavily emphasize the glorification of men over women, leading to discussions in the comment sections. Titles such as "Do you want to be a second wife?" or "Women: Men's greatest temptation" are intriguing to examine from a gender perspective.

A similar topic was explained by Rifa'i in 2021 entitled "The discourse of women's piety and gender bias construction on muslimah websites in Indonesia". The research talks about the existence of gender bias in da'wah-based websites. Furthermore, he said that the phenomenon of women's bias was due to textual understanding that was practically lifted from reality and uploaded on virtual sites(Rifai, 2021). Meanwhile, Atik tried to refute in her research entitled "Communication of women's religious moderation of da'wah" as a form of response to the existence of gender-unfriendly activities in the da'wah scene, so one of the things that needs to be done is to build a counter-narrative related to gender inequality. According to Atik, the counter-narrative is one of the pillars that must be echoed in the da'wah scene, especially to minimize gender inequality (Ummah, 2021).

The da'wah scene and its relationship with gender is a fertile ground for further research. As quoted by Imam Subchi in his research "Integration of Islamic da'wah and It: Phenomena of Quran interpretation in Indonesian online Islamic media" suggests that the digital space has silenced women's voices to seek neutrality in the religious space, especially fatwas that glorify men (Subchi et al., 2022).

The topic of gender and da'wah is becoming increasingly interesting because the variety of discourses and analyses carried out is quite diverse so that other views such as the critical discourse analysis (CDA) approach become increasingly relevant. The author tries to develop a position through the gender lens of the Sara Mills model that seeks to capture a text carefully and analyse it through a feminist approach. The gender bias identified by Rifa'i in the da'wah website becomes one of the footholds for conducting research with relatively similar objects.

CDA provides an opportunity to analyze the preaching texts found in the articles on these websites, aiming to identify any stigmatization in the process of creating preaching texts. The expected outcome is that readers, especially those who are unfamiliar with the subject matter, can carefully observe the gender inequalities within the texts on these websites, particularly Muslim.or.id. The CDA model used in this

research is Sara Mills' model, which examines the positioning of each gender in a text, how readers and writers position themselves in relation to the texts themselves.

METHODS

The type of research that researchers use is descriptive qualitative, descriptive qualitative is considered to provide a more detailed review in analyzing or identifying problems that exist in a phenomenon (Rustandi, 2019). The approach used in this research is critical discourse analysis (CDA), which is an approach to analyze certain texts comprehensively and in detail. The CDA model used is a feminist model developed by Sara Mills. The selection of this model is based on the alignment between the research paradigm and the research object itself.

As for data collection, this research uses documentation and observation methods that focus on da'wah texts in articles published on the Muslim.or.id website. The main data in this research based on article in the muslim site that have indication of gender issues. In compiling the analysis, the researcher refers to Sara Mills' CDA model which contains three instruments, namely subject-object, object-subject, and reader perspective. The analysis is based on data that has been presented systematically and objectively, then conclusions are drawn by looking at the results of data analysis and aligning the research paradigm.

RESULTS AND DISCUSSION
Da'wah texts on muslim.or.id

The da'wah text is fundamentally a persuasive method or suggestion to the virtues in line with Islamic law. When sorted back, the da'wah text is an instrument that supports the da'wah itself. Rini Fitria provides an explanation that da'wah is an effort that is continuously carried out to achieve a change, the change is through several moral values that are in line with Islamic law. The instrument of change is carried through *fikrah* or thought, *shu'ur* or feeling, and *suluk* or behavior. These three things become the fulcrum of any *da'wah*. According to Amrulloh Ahmad, as quoted by Abdul Basit, da'wah is the actualization of faith manifested in a system of activities of believers in the field of society which is carried out regularly to influence the way people think, behave, and act at the individual and socio-cultural levels, with the aim of realizing Islamic teachings in all aspects of life through certain means (Halwati, 2016).

Syukriadi Sambas, on the other hand, states that da'wah is a process of internalization, transmission, diffusion, institutionalization, and transformation of Islam involving elements of *dai* (preachers) (Fitria & Aditia, 2020), messages, media, methods, mad'u (targets of da'wah), goals and responses, as well as dimensions of space and time,

with the aim of realizing a life that is rich, peaceful, and full of light in this world and the hereafter. The da'wah text becomes a means to accommodate the concept of da'wah and convey it to *mad'u* or society.

One of the developments of da'wah texts, among others, is the existence of da'wah sites. The da'wah site contains a variety of texts or da'wah discourses that can be accessed by the public so that it becomes an effort to preach. In relation to this, researchers provide an overview of the Muslim.or.id site or what will later be called Muslim. The Muslim site is a site that has been working for 18 years since 2005. The Muslim site focuses on da'wah texts and good advice based on the sunnah in accordance with its motto, namely 'purifying *aqidah*, spreading sunnah. The Muslim site has several sites that are still related, one of which is the muslima.or.id site which provides the same pattern but focuses more on the shari'a view of women.

The background of the initiation of the Muslim site is a concern that arises due to the widespread spread of heresy and is further exacerbated by the loss of various sunnahs in the social community. Muslim website is present to strive and at the same time preserve the sunnah in the social or personal sphere. The Muslim website is based in Sleman, Yogyakarta, under the auspices of the Al-Astari Islamic Education Foundation (YPIA).

Figure 1: Traffic and Engagement muslim.or.id site

Furthermore, in its development (see figure 1), the Muslim website claims there are around 6800 articles published starting from 2005 which are harmonized based on the Quran, Sunnah, and *Salafus Shalih*. Meanwhile, according to the similar web statistics site, the total visits from the past three months were 9 million visitors with the most visits

in April 2023. While it is estimated that there are 40 thousand visits per day calculated from February (Rachman, 2005).

In the site, the keyword 'women' has a total of 570 articles that contain the word women. The majority provide a study of the *shari'at* of women in everyday life such as articles entitled the rewards of raising and educating girls, why women are not more than one husband, *meruqyah* women who are menstruating. And some social issues seen through the lens of *shari'a.*

Talking about da'wah texts, on the Muslim website there are a total of 20 article categorizations with various variations and styles including; *aqidah* section, *manhaj,* religious foundation in which there are four sub-categories namely al-Qur'an, fatwa ulama, hadith and *fiqh,* followed by the category of heart conditioning which has sub-categories; morals and advice, advice of scholars and *tazkiyatunnufus.* Furthermore, the *fiqh* category has several sub-categories including; prayer & *dhikr, fiqh* & *muamalah, fiqh* rules and Ramadan. Finally, the history category has four sub-categories, including biography, traces of Islam, history of Islam and Shi'ah. Of the 20 categories, the most female articles are in *fiqh*, rules of fiqh, morals and advice and the category of heart conditioning.

One of the da'wah texts from the Muslim website is entitled "Women, the biggest test of men" written by Agus Pranowo. The article is a da'wah article that gives an appeal to be careful with women, the article has a total of 1400 words. The readers of the article are 9 thousand readers while it has been shared a thousand times by users.

The article discusses how women are a source of fitnah and danger for men. The first structure of the article is to provide hadith sources that corroborate the author's argument where there are a total of 6 hadiths used as corroboration for the argument in this article. Furthermore, the researcher provides an overview of the argument regardless of the text of the hadith or the Qur'an so the researcher only focuses on the argument of the article author in developing and framing and positioning the problem itself.

Table 1: Table of selected text 'Women, the greatest test of men' article

Title: Women, the greatest test of men

Text 1	The above verse explains that loving women and the world is human nature. A man is not prohibited from loving a woman as long as the application of his love does not violate the Shari'ah. A man is not prohibited from loving the world while his love does not lead to sin. But do you realize that behind the beauty of it all is fitnah (test) for humans?
Text 2	Because the facts have indeed proven. Although women were created with weak minds, how many intelligent, strong and mighty men have

	been made weak and submissive under them. Although women were created with their limitations, how many rulers have fallen down in their snares. Although women were created with the limitations of religion, how many worshipers have been made negligent of their Lord.
Text 3	Not a few wealthy billionaires are desperate to commit corruption for the sake of their beloved wives. It is not uncommon for blood to be spilled, swords drawn, because of women. How many sane people with perfect minds go crazy because of women. In fact, we often find a man willing to commit suicide for the sake of a woman. Or worse than that, I don't know how many believers suddenly turn into disbelievers because of women. No wonder the apostle of Allah said the fitnah of women is an extraordinary fitnah.
Text 4	If this is the case, let every woman try to keep herself in check. She should not cause men to turn away from Allah or cause them to disobey Allah. Be it her husband, her parents, her siblings, or anyone else.
Text 5	How fair Allah is, when He gives women the greatest opportunity to become the world's biggest temptation, He also gives them the greatest opportunity to become the world's most expensive jewellery.

The table 1 is some of the author's arguments regarding the position of women. Because the majority of these articles collect hadiths, verses or *kalam* of scholars so that to see and examine the position of the author, researchers sort in such a way through paragraphs that are interpretative, or explain the opinion of the author himself.

Followed by the second article entitled "misconceptions about uploading photos of women". This article has been viewed by 6000 users with 32 comments. The article written by Yulian Purnama contains 9 opinions from scholars combined with the author's personal opinion or argument. The arguments in the article are seen in table 2.

Table 2. Table of selected text 'misconceptions about uploading photos of women' article

Title: Misconceptions about uploading photos of women	
Text 1	Women are the greatest temptation for men. This is something that has been revealed by Allah and His Messenger, and recognized by all those who are sensible and understand the realities of life. That the greatest temptation for men is women
Text 2	So, it is obligatory to make every effort to prevent men from being slandered by women. So, the noble Islamic *shari'ah* has prohibited many

	things that can cause a man to be slandered by a woman. Skin contact with non-mahram members of the opposite sex is prohibited, khulwah (being alone together) is prohibited, men are prohibited from looking at non-mahram women, women are prohibited from softening their voices when speaking and so on. All this is so that women do not cause fitnah in men. Fitnah here means causing damage to men's religion.
Text 3	Among the things that cause fitnah in this age is the fitnah of women's photos on the internet. When a woman uploads her photo on the internet, it can slander the men who see it.
Text 4	So as long as the woman's picture is likely to cause fitnah, it is forbidden to upload it. Is it not possible for a woman taking a picture with her husband to cause slander against another man? Of course, it is possible. And how many men are attracted to another man's wife even though they know she is married?!
Text 5	So even if a woman wears a hijab, Satan will make her look beautiful and tempting in the eyes of men.

The second article has the same tendency to talk about women who have the potential to spread fitnah. This is outlined in a number of arguments followed by 9 sources consisting of the Qur'an, hadith and the kalam of Islamic scholars.

Furthermore, the second article has a total of 32 comments that respond to the contents of the article, as for some of these comments read *'Masha Allah tabarakallah* feel reminder again have to learn a lot more' some of these comments there are also refutations such as 'But if. But if the photo is not striking or the one who sees the photo of the woman is ordinary, is it still a fitnah. It all depends on the intention' but the majority asked about social issues that they experienced in their sphere, one of which was like *'Afwan,* is it okay to upload photos of women when they were young, where their aurat/hair is visible?'

Some of these comments resulted in discussions about sharia, especially on the arguments presented by the author. In the observations that the researchers made on the Muslim website, articles that have many comments tend to be those that question the problems between men and women and in the category of fiqh rules that discuss contemporary *fiqh* issues.

Sara Mills's Critical discourse analysis (CDA)

Sara Mills is considered one of the models and approaches for studying communication that focuses on the linguistic aspects of a text. Sara Mills does not focus

on critiquing the linguistic structure, but rather pays attention to the positions of each actor within a text. These positions are divided into two categories: subject-object positions and reader-writer positions as seen in table 3. This concept forms the basis for critical discourse analysis in Sara Mills' thinking (Nurhasanah & Sogiri, 2022).

Table 3. Critical discourse analysis Sara Mills Model

Suject-object	How is a phenomenon seen and from whose perspective is it interpreted? Who is given the position of narrator (subject) and who is the object of narration (object)?
Writer-readers	How is the reader positioned in the text? And how is the reader positioned within the text?

The subject-object positions in Sarah Mills' model of critical discourse analysis represent a comprehensive effort to depict the actors within the text. According to Mills, representation is an important aspect of analysis. In discourse, there is a tendency to portray one actor as the subject and others as objects. The allocation of positions within the text creates legitimacy on one side and illegitimacy on the other. Simply put, these positions establish a certain hierarchy between one position and another (Mills, 1998).

In this model, the subject holds the highest position within a text. The criteria for identifying the subject, according to Sarah Mills' model, are as follows: a) the ability to define oneself, b) the ability to narrate a phenomenon or event, c) the depiction of the occurring reality, and d) the capacity to describe and narrate other characters based on the subject's personal perspective towards other actors. On the other hand, the object is positioned as the lowest point, representing entities that are not given the opportunity to present themselves and only serve as representations of other characters (Fauzan, 2014).

Moving on to the reader's position, Mills assigns significant importance to the reader and considers their role in a text. She assigns gender to the position of the reader, considering how men and women position themselves as audiences, as they have significant differences in perception. In a text, readers or audiences undoubtedly have space to negotiate with the essence of the text itself, attempting to align that information with their own experiences, which is referred to as reader positioning. The process of reader positioning is divided into two aspects: mediation and cultural codes (Sobari & Faridah, 2016).

Mediation is the process by which discourse or text indirectly suggests to the reader to make independent choices about the truth. The positioning of this truth is also related to the support of specific actors within a text. It can be observed from a reader's bias towards certain actors or events depicted in a text. On the other hand, cultural codes refer to Roland Barthes' concept of cultural values in interpreting a text. Additionally, the occurrence of cultural codes can be expressed by actors using phrases such as "that is true" and other justifications (Evianda et al., 2019).

Patriarchal style on the Muslim.or.id

The analysis that will be used by researchers is based on Sara Mills' CDA model which provides identification of subjects-objects and writer-readers. In addition to identification, content analysis is carried out by understanding the structure of article writing, content composition and article arguments so that in the analysis a comprehensive result is obtained.

Table 3. CDA analysis of Sara Mills 1

Title: Women, the greatest test of men

Text 1	Analysis
The above verse explains that loving women and the world is human nature. A man is not prohibited from loving a woman as long as the application of his love does not violate the s*hari'ah.* A man is not prohibited from loving the world while his love does not lead to sin. But do you realize that behind the beauty of it all is fitnah (test) for humans?	**Subject:** Man positioned as subject, the evidence is on the last paragraph emphasizing and trying to define that women have possibilities causing fitnah for men.
	Object: Women positioned as object. The evidence is women defined by man as fitnah without any negotiate argument

Analysis CDA model Sara Mills find, as shown in table 4, in first text, it can be seen that the subject-object role is quite clearly visible in the paragraph. The subject can be indicated by the instrument telling something and the object is what is told. In this paragraph, it is clear that the male actor here is the storyteller who defines women. This can be seen in the sentence "do you realize that behind the beauty of it all is fitnah (test) for humans?". What is meant by behind the beauty is a woman so that women are connoted as an existence that always damages and slanders men. When viewed from a

feminist perspective, this connotation harms feminist values, namely stereotyping women.

Table 4. CDA analysis of Sara Mills 2

Title: Women, the greatest test of men

Text 2	Analysis
Because the facts have indeed proven. Although women were created with weak minds, how many intelligent, strong and mighty men have been made weak and submissive under them. Although women were created with their limitations, how many rulers have fallen down in their snares. Although women were created with the limitations of religion, how many worshipers have been made negligent of their Lord.	**Subject**: Man positioned as subject, the evidence is on the second and third line, men trying to describe women characteristic with a term that have indication of stereotyping such using term weak mind.
	Object: Woman positioned as object. The evidence is on the last line, woman describe as cause loss Iman for men.

From the Sara Mills CDA perspective, as presented in table 5, this text shows that female actors are defined as weak-minded existences. This definition is carried out by male actors. Male actors are described as something masculine such as intelligent, strong, manly. However, in the text, women become one of the problems why men can fall down. Even more so in the religious factor. In the last sentence, it is written how many worshipers are made to forget their god. The connotation of the argument refers to women with the possibility of slander that makes men fall into sin. The researcher's identification in the second text is that female actors are defined as dangerous actors in the realm of religion because they can lead men astray.

Table 5. CDA analysis of Sara Mills 3

Title: Women, the greatest test of men

Text 3	Analysis
Not a few wealthy billionaires are desperate to commit corruption for the sake of their beloved wives. It is not uncommon for blood to be spilled, swords drawn, because of women. How	**Subject:** Men positioned as subject, the evidence is on first- and second-line actor men bluntly define women causing of all problem for men, this can be seen by writer statement that describe corruption,

many sane people with perfect minds go crazy because of women. In fact, we often find a man willing to commit suicide for the sake of a woman. Or worse than that, I don't know how many believers suddenly turn into disbelievers because of women. No wonder the apostle of Allah said the fitnah of women is an extraordinary fitnah.	suicide, war even loss of Iman is caused by women. The phenomenon completely only seen by men perspective.
	Object: Woman positioned as object. This can be seen in entire paragraph that man fully describe women without giving any of women space for perspective.

The third text as presented in table 6 discusses that the wife actor who is also defined as a woman is the cause of all the disputes carried out by male actors. male actors act as subjects explaining the dangers of women in this case such as corruption, spilled blood, drawn swords which can be interpreted as disputes due to women who can cause slander. The object here is defined as having the possibility of being the reason someone abandoned his religion.

Table 6. CDA analysis of Sara Mills 4

Title: Women, the greatest test of men	
Text 4	Analysis
If this is the case, let every woman try to keep herself in check. She should not cause men to turn away from Allah or cause them to disobey Allah. Be it her husband, her parents, her siblings, or anyone else.	**Subject:** Men positioned as subject; the evidence is on the second line describing trhough writer perspective that women must understand how dangerous she are for causing man problems. This text is seen from men perspective emphasizing men domination blaming women for causing the chaos.
	Object: Woman positioned as object. This can be seen on first paragraph. Only women must keep herself in check. Moreover, on the second paragraph women described as having possibilities to causing losing Iman not only for her

	husband but all the men even its not her husband

In this text (table 7), the woman as an object is no longer defined but is given an order to protect herself because she is the reason for slander by her husband or what is near her. This statement can really provide a stigma that is quite lame in feminist studies. The subject here is a man who narrates through the first-person point of view so that it harmonizes with the author. This text illustrates that subordination at the level of writing is quite close to this article so that it can be identified in the feminist space.

Table 7. CDA analysis of Sara Mills 5

Title: Women, the greatest test of men

Text 5	Analysis
How fair Allah is, when He gives women the greatest opportunity to become the world's biggest temptation, He also gives them the greatest opportunity to become the world's most expensive jewelry..	**Subject:** Men positioned as subject, the evidence is on this text, men narrating women as biggest world temptation.
	Object: Woman positioned as object. Although women in this text narrated as world most expensive jewellery, but in the context of the text, this still interpretation from men actor

This text has the context that the author is trying to understand and elaborate on religious sources regarding pious women as the best thing in the world. In this case the woman is defined as having a good impact in every fitnah she brings. Continue analysis to second article.

Table 8. CDA analysis of Sara Mills 6

Title: Misconceptions about uploading photos of women

Text 1	Analysis
Women are the greatest temptation for men. This is something that has been revealed by Allah and His Messenger, and recognized by all those who are sensible and understand the realities of life. That	**Subject:** Men positioned as subject, the evidence is on first and second line, women described as greatest temptation of men. This text interpreted from men perspective; it can be seen from the text is

the greatest temptation for men is women	mainly narrated women is temptation for men.
	Object: Woman positioned as object. on the first and third line, women described as greatest temptation for men. Moreover, on the second line, writer trying to strengthen that argument using Islamic sources to validate it.

The text (table 9) is in the first paragraph of this article which has the context of the opening of the article. The first sentence of this article explains that women are the biggest temptation for men. it can be identified that women become objects that in the author's point of view are told by men and given stereotyping with the term fitnah or temptation.

Table 9. CDA analysis of Sara Mills 7

Title: Misconceptions about uploading photos of women	
Text 2	Analysis
So, it is obligatory to make every effort to prevent men from being slandered by women. So the noble Islamic Shari'ah has prohibited many things that can cause a man to be slandered by a woman. Skin contact with non-mahram members of the opposite sex is prohibited, *khulwah* (being alone together) is prohibited, men are prohibited from looking at non-mahram women, women are prohibited from softening their voices when speaking and so on. All this is so that women do not cause fitnah in men. Fitnah here means causing damage to men's religion.	**Subject:** Men positioned as subject; the evidence is on this text emphasizing men are victim from women unawareness act that led to slander men. This can be seen in first and last line. 'Term slandered by women' is the main idea of those line.
	Object: Woman positioned as object. it can be seen on second and last line that narrated women is only causing *fitnah* for men.

The second text (table 10) in this article has the context of the author describing the hadith which provides information that women are trials for men. The thing that stands out in this text can be seen in the last sentence of the text which says that "*All this*

is so that women do not cause fitnah in men." female actors here are given such a limitation that they have no room for maneuverer in providing other views or options. while male actors provide unilateral definitions without any negotiation.

Table 10: CDA Analysis of Sara Mills 8

Title: Misconceptions about uploading photos of women	
Text 3	Analysis
Among the things that cause fitnah in this age is the fitnah of women's photos on the internet. When a woman uploads her photo on the internet, it can slander the men who see it.	**Subject:** Men positioned as subject; the evidence is the way writer narrating the text possibly have tendencies to make men is always in the bad position caused by women.
	Object: Woman positioned as object. the evidence in this text is women narrated as source of fitnah. It can be seen on first line that emphasize one of dangerous fitnah is women photos. This phenomenon clearly interprets only from men perspective. The way text narrated only describing women as source of fitnah.

The third text (table 11) has a context as a transitional argument to enter the subject matter, namely the uploading of women's photos to social media. Women here seem to be silenced so there is no text that gives prominence to female actors.

Table 11. CDA analysis of Sara Mills 9

Title: Misconceptions about uploading photos of women	
Text 4	Analysis
So as long as the woman's picture is likely to cause fitnah, it is forbidden to upload it. Is it not possible for a woman taking a picture with her husband to cause slander against another man? Of course, it is possible. And how many	**Subject:** Men positioned as subject; the evidence is on the third line narrating how men does have their own right to attracted by others man wife's. this argument likely representing how much power in this text men have.

men are attracted to another man's wife even though they know she is married?!	**Object:** Woman positioned as object. the evidence in this text can be seen on second and third line. women represented as wife described as main source of slander even, she has husband. furthermore, on the third line describe men have their right attracted to women even she married. This argument likely representing how women in this text doesn't have any power.

This text (table 12) has the context that women, even though they are married, still have the potential to become slander for men. as for Sara Mills' CDA perspective, the object element is the woman represented in the sentence as long as the woman's photo can risk causing slander. The sentence becomes a keyword that identifies the subject-object role in this text. The stigma of subordination and stereotyping is quite thick in this text. It can be seen in the sentence "how many men are in love with other people's wives even though they know the woman is married". The connotation in the sentence still blames the female actor so that the balance of stigma is not identified.

Table 12. CDA analysis of Sara Mills 10

Title: Misconceptions about uploading photos of women	
Text 5	Analysis
So even if a woman wears a hijab, Satan will make her look beautiful and tempting in the eyes of men.	**Subject:** Men positioned as subject; the evidence is this argument giving privilege to men that women always have possibilities to causing slander. This text interpreted from men perspective; this can be seen how the text not blaming men itself for causing fitnah rather this text use term 'Satan' for accusing women is main slander for men.
	Object: Woman positioned as object. the evidence is in this text women associated with Satan that always trying to tempting men. Women narrated not having any power and always causing slander for men no matter what he acts.

The context of this text (table 13) is to provide an explanation of the hadith which explains that women are *aurat.* In this case, the position of the female actor remains an object where reinforcement and strong affirmation and definition are attached to the male actor as well as the author.

After researcher conducted analysis using Sara Mills CDA Model, researcher found three roles identification based on Sara Mills models. In the author's view, the two articles try to provide a concrete paradigm in which women must fully guard all their activity in social life and cyberspace. This paradigm is unfortunately delivered in an authoritarian way so that researchers did not find discussions between female and male actors.

Table 13. Writer-readers position-CDA Sara Mills model analysis

Women, the greatest test of men	**Writer Position**
	The author of this article adopts a distinct pattern in positioning the text, which presents a notable disparity in the proportional representation of arguments between male and female actors. The male actors are consistently portrayed as having a dominant narrative over the female actors, thereby negating their agency and individual perspectives. The author also employs diction that explicitly conveys negative connotations, further reinforcing the impression that men possess a stronger power dynamic compared to women.
	Reader Position
	In this context, the readers are positioned by the author in a way that discourages questioning. It can be observed that the selection of religious texts as sources serves to validate the author's central ideas and arguments, leaving the readers with the sole role of appreciating the narrative presented in the article. Readers are seemingly compelled to acquiesce to the author's viewpoints.

Misconceptions about uploading photos of women	Writer Position
	Similarly, in the second article, the author positions the text as a means of validating their arguments. This is evident in the minimal negotiation of arguments between male and female actors. The author allocates a larger portion of the text to the male actors, defining the characteristics of the female characters in a manner that reinforces stereotypes. The author appears to normalize the idea of male entitlement in perceiving women and perpetuates the stereotypes associated with women.
	Reader Position
	Readers are positioned as passive recipients, as the author only offers arguments that align with the author's own perspective. Readers are expected to normalize and accept what is recommended by the author, which limits the potential for negotiation and discourse between the readers and the author.

Furthermore, in the reader's perspective as presented in table 14. The author places the reader in a perception space without negotiation. This can be seen from the two articles that do not present different paradigms between male and female actors so that no negotiation activities are found in the writing. The reader in this case is placed in a narrow space so that the reader can only give a yes or no answer. This can be seen how the author provides a one-way pattern that is quite dominant. Between arguments, problems and da'wah source texts become absolute affirmations that cannot be contested and lastly, the indication of objectification of women through Sara Mills CDA found that that article is one sided when it comes to gender topic. Women describes as object; men describe as subject. And writer positioning the article as only one topic that can't be negotiated.

As for the pattern of articles on Muslim sites, as presented in table 15, the majority have a composition that tries to mix and match between da'wah text sources or scholarly rulings with the author's own paradigm. Framework analysis conducted by researchers

on several articles on Muslim sites found the pattern of articles in the order; Title, Lead which contains the author's initial argument against the content of the article, followed by the content, in the content mostly using religious source texts that are relevant to the content then followed by affirmation of the argument of the author. Religious source texts can contain two or three sources and are affirmed by the author. Followed by conclusions or closure. The closing contains how the conclusion of the content is drawn. However, some articles contain a story that is also an explicit closing.

Table 14. Muslim site pattern of article

Article Title
Lead (Opening argument, source of religious text that affirms the issue)
Writer Argument 1
Religious Source Text 1
Argument Affirmation 1
Religious Source Text 2
Argument Affirmation 2
Possible more than two
Conclusion (Conclusions, the author's view of the problem)

The religious texts covered by the author of the article have a pattern of affirming each other. The first paragraph contains Q.S Al-Imran which illustrates that God bestows extraordinary favors including women. The religious source text is re-explained by the author with the narrative "A man is not prohibited from loving the world as long as his love does not lead to sin. But do you realize that behind the beauty of it all is fitnah (test) for humans?" Then followed by other religious texts to support the narrative. This pattern lasts until the conclusion stage, which is closed with a story that explicitly means that men must take care of their movements to avoid fitnah.

The description of the content analysis above explains that the author constructs the content by sharpening the source of the religious text and then giving the content of personal arguments or the author's own views to justify the view. Of course, this is a normal thing in writing. Balance in providing content is the main criticism, especially in feminist views. Content construction in the first article has a strong enough direction to educate that women have extraordinary slander. The pattern of affirmation carried out repeatedly by the author's views and religious text sources becomes a space that does not

provide negotiations for readers so that readers seem to have to agree with the arguments the author has.

Continued with the second article entitled misconceptions about the problem of uploading photos of women. this article explains how women have the power to slander men through pictures or photos. In this article, the author lists 9 sources of religious texts consisting of the Qur'an, sunnah and kalam ulama. This second article has the same pattern of trying to affirm each other in one party through the source of da'wah texts and the author's views. The author's view in this article is represented in the lead of the first paragraph "Women are the greatest fitnah (temptation) for men. This is a matter that has been reported by Allah and His Messenger, and recognized by all people who are reasonable and understand the realities of life". This view is followed by a religious source text, namely the Qur'an Al-Imran 14.

The content construction in this article as seen figure 2 is clearly visible in the lead of the first paragraph that the author wants to direct the topic of the article in the main theme of women is a big slander. then narrowed down to the problem of women uploading photos on social media. The pattern of affirmation is still quite thick by providing several religious source texts that are relevant to the author's views so that the author does not seem to provide negotiation space to readers.
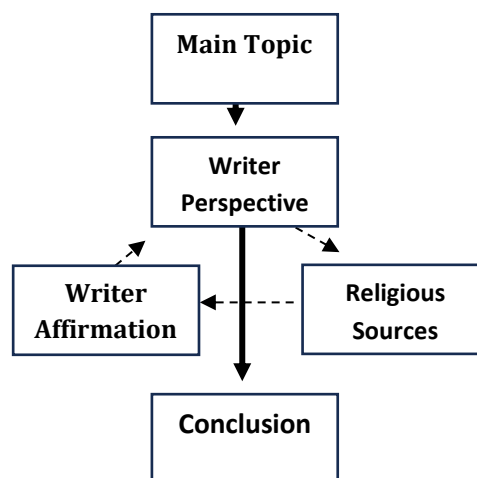

Figure 2: Content Construction of Muslim site

The analysis that the researchers conducted illustrates that the content construction built by the author is through the formulation of a big theme that will be initiated by the author's arguments or views, the author's views will be correlated to religious sources related to the topic of the article. Followed by the author's affirmation which will be repeated again with the author's comments or views on this matter. At this

stage, the author may provide the relevance of religious sources again so that it can be repeated depending on the dynamics of the content written. If it is deemed sufficient, the author's view will enter the conclusion stage.

CONCLUSION

Based on the above exposition and analysis, it can be concluded that the texts have a strong patriarchal tendency. This is evidenced by the portrayal of women as objects narrated by the subject, which is men. Men are depicted as superior entities who are free to provide views on women and even make assumptions about the existing reality, creating a gender imbalance in the texts. Furthermore, the texts reveal gender inequality through the objectification of women and the superiority of men, perpetuating the stigma that women are mere troublemakers and spreaders of slander. The gender issues detected in the texts include the subordination of women, stereotyping, and neglecting.

This research provides an examination related to how the dynamics of da'wah through online media. In practice, online media provides a lot of potential as well as evaluation for online media da'wah actors. Certainly, in this research process it is still not perfect so that further development can be carried out on the study of da'wah in online media, especially in digital space. Researchers hope that the gender perspective can provide development and monitoring options or explore new innovations related to da'wah activities in online media.

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