

**Analisis Etnografi Kritis: Peran Ulama Perempuan  
Sebagai Agen Media Literasi Bagi Kaum  
Termarginalkan**

**Critical Ethnographic Analysis:  
The Role of Female Ulama as Literacy Media Agents  
for the Marginalized**

**Elis Teti Rusmiati**

Universitas Moestopo Beragama Jakarta  
Email: [elistr@dsn.moestopo.ac.id](mailto:elistr@dsn.moestopo.ac.id)

**Ellys Lestari Pambayun**

Universitas PTIQ  
Email: [ellyslestari@ptiq.ac.id](mailto:ellyslestari@ptiq.ac.id)

**Juraidi**

Universitas PTIQ  
Email: [juraidi@ptiq.ac.id](mailto:juraidi@ptiq.ac.id)

**Amal Fatullah**

UIN Antasari Banjarmasin  
Email: [amalfatullah@uinantasari.ac.id](mailto:amalfatullah@uinantasari.ac.id)

Artikel diterima 10 Juli 2024,  
diseleksi 13 Juli 2024,  
disetujui 26 Desember 2024

***Abstrak:** Tujuan dari penelitian ini adalah untuk mengeksplorasi peran ulama perempuan dalam memberdayakan dan mengubah kehidupan para kaum marginal, melalui media literasi di Kota Depok. Metode penelitian yang digunakan adalah etnografi kritis, yang secara khusus menganalisis masalah budaya di kalangan kelompok ulama perempuan di Kota Depok, melalui Rahima Institut dan Pesantren Qotrun Nada dengan cara eksploratif-*

*interpretatif dan transformatif melalui wawancara mendalam dan diskusi terfokus selama tiga bulan (Januari 2023 – April 2023). Hasil penelitian melaporkan bahwa langkah ulama perempuan (pesantren) dalam menguatkan literasi media kritis menjadi suatu agenda tetap dan prioritas, selain sesuai dengan program pemerintah juga tertuang dalam Al-Qur'an dan hadis untuk mensejahterakan kaum lemah. Namun, dalam kegiatan literasi ini masih menghadapi tantangan, yaitu: pengakuan dari masyarakat patriarki sebagai dominasi, pemerintah, dan masyarakat marjinal itu sendiri yang banyak menolak perubahan dan kemajuan. Simpulannya, melalui pendekatan kesalehan dari para ulama perempuan Depok ini, literasi media kritis adalah senjata utama yang mulai sudah digunakan untuk melestarikan tradisi Islam dan memperkuat kemandirian serta tidak terbelenggu oleh peran penguasa.*

**Kata Kunci:** *etnografi kritis, ulama perempuan, media literasi kritis*

**Abstract:** *The aim of this study is to explore the role of female ulama in empowering and transforming the lives of marginalized communities through media literacy in Depok City. The research method used is critical ethnography, which specifically analyzes cultural issues among female ulama in Depok, through Rahima Institute and Qotrun Nada Islamic Boarding School, using an exploratory-interpretative and transformative approach through in-depth interviews and focused discussions over a three-month period (January 2023 – April 2023). The research findings report that the efforts of female ulama (Islamic boarding schools) in strengthening critical media literacy have become a consistent agenda and priority. In addition to aligning with government programs, it is also grounded in the teachings of the Qur'an and Hadith, aiming to improve the welfare of the weak. However, these literacy activities still face challenges, such as recognition from patriarchal society as a dominant force, government resistance, and the marginal communities themselves, many of whom reject change and progress. In conclusion, through the approach of piety practiced by female scholars in Depok, critical media literacy has become the main tool used to preserve Islamic traditions and strengthen independence, free from the constraints of power.*

**Keywords:** *critical ethnography, female ulama, critical literacy media*

## **A. Introduction**

This article refers to a research that examines how female academics use the media to help underserved populations become more literate. Using a critical ethnographic method, this study explores how societal structures and power impact the roles of women clerics and how they use the media to empower marginalized groups through their actions. Here, female scholars serve as change agents by assisting underprivileged or underrepresented groups in society in developing vital skills for gaining access to and using media for social change, education, and empowerment.

as we know that, in the midst of patriarchal practices that are still strong in Indonesia, especially among Islamic boarding schools dominated by male scholars in this digital era. Kloss and Kunkler say that there are many emerging Islamic scholars who are represented by women through ownership of public space to hold religious authority and began to speak in the name of Islam.<sup>1</sup> Sehlkoglou emphasized that the acceptance of the Muslim community towards female ulama is also getting bigger, so that a female ulama can become an exemplary and central figure, teacher, a pesantren leader, and become a resource for YouTube, podcasts, television, radio, online recitation rooms, and so on.<sup>2</sup> Thus, female ulama to take part more deeply and specifically in empowering community media literacy, especially the marginalized, will be more acceptable as well. Marginalized groups refer to those that are outside the mainstream of society or experience social, political, economic, or cultural discrimination. These groups can include women, children, ethnic minorities, or communities with low social status.<sup>3</sup> Nurochim describes the underprivileged neighborhoods in Depok, a place that has gained attention lately because of the unresolved development gap. Depok's low per capita income is the main cause of disparity in the economy, social conditions, and

culture, among other facets of daily life. Because of this, vulnerable people with low incomes and educational levels are forced to live as street vendors, sex workers, homeless people, beggars, thugs at bus terminals, and many even develop mental illnesses.<sup>4</sup>

Saikia et al stated that although it is still rare, women scholars have started to carry out media literacy activities through various means that they do on behalf of the organizations or *pesantren* they have. As also expressed by Nyai Ainun Hakiemah, a caretaker of the Pandanaran Islamic Boarding School in Yogyakarta, that technology is now more advanced, therefore female ulama in *pesantren* must be more literate and open to all literacy according to their times.<sup>5</sup>

A female ulama who is active in building literacy media for the marginalized and traditional Muslim communities, namely Nyai Masriyah Amva, the leader of the Kebon Jambu Al-Islami Pesantren in Cirebon, West Java Province who has written many books and transformed them through educational activities, recitations, and trainings so that the marginalized can live independently, become human beings who do not rely on their fate to the rulers or dominants, are forward-thinking, open and tolerant of diversity and differences. In addition, the literacy she strives for is aimed at preventing the spread of the narrative of Islamic conservatism. Nyai Syifak, from Sampang Regency, besides being a caretaker of a *pesantren*, is also a driving force for religious awareness through literacy and da'wah to marginalized groups, both men and women. Jannah said that there is also the Aqidah Usymuni Pesantren, which is led by Nyai Aqidah who pioneered religious organizations, mobile recitation groups, and Islamic economic empowerment in the community around the *pesantren*, as well as strengthening literacy for the underprivileged.<sup>6</sup>

In addition, Zaman revealed that the caretaker of the Yogyakarta Bumi Cendekia Pesantren, Nyai Rindang Farihah, also has activities

in strengthening media literacy in this digital era for all people,<sup>7</sup> and Saragih et al satae that especially marginalized people in order to achieve legal equality and live on Indonesian soil.<sup>8</sup> Sultana reports that with the advent of digital media, female ulama have begun to build their identities as female religious leaders. Media literacy is one of the efforts in optimizing the “women movement” as a religious activity for the people (society).<sup>9</sup>

The purpose of this article is not only to explore and interpret the various actions of female ulama to gain recognition of religious authority, but also to show the implications of their existence and leadership on the dynamics of media literacy and Islamic practice in the lives of marginalized communities. This article is a finding and result of critical ethnographic research on critical media literacy activities of female ulama in Depok City who are members of the Indonesian Women’s Ulama Network (JUPI) in marginalized communities. Among the female uama scholars of the city of Depok is Elly Farida, who serves as the Chairperson of the Women’s, Youth, and Family Commission (KPRK) of the Indonesian Ulema Council (MUI); Yunia Esa Susila, also known as Mpok Esa, who is active as a board member of Fatayat NU Kota Depok; Siti Nurhayati as the Branch Leader of Aisyiah (PCA) Kota Depok, and many more. The female ulama with the transformation of their religious authority, equipped with in-depth observations and interviews on media literacy activities, as in the nature of field research, the activities of these female ulama have implications not only for their autonomy and self-empowerment as a woman but also have broad implications for those who need to be empowered in Indonesia in general.

Rahman explains that the significance of female ulama as media agents for critical literacy is important to observe and raise, namely to enrich the scientific treasures of communication and libraries as well as Islamic studies to overcome and prevent the spread

of narratives of stupidity, injustice, and Islamic conservatism in marginalized communities. Marginal communities are studied as having vulnerabilities in understanding radicalism and fundamentalism.<sup>10</sup> Many of these street children work as street musicians, beggars, and newspaper vendors at various points around the city of Depok.

As a comparison and validation of this study is based on previous research, including: *First*, from Ummah which raises the role of women scholars in responding to the phenomenon of hoax information, hate speech, the spread of extremism-violence and radicalism, violence against women on social media and chat rooms. Through this literature study, it was found that one way to counter the narrative of hatred of Women Ulama is to build a counter-narrative digitally or online.<sup>11</sup> *Second*, the figure of Cirebon female scholars takes a very significant role in warding off religion-based intolerance. Through the phenomenological method, the research shows that there are several strategies used by Cirebon women scholars in fighting religious radicalism such as (1) developing religious literacy, (2) shifting communication patterns from monologues to dialogue; (3) reviewing the curriculum and learning process; (4) living together with other religious communities and beliefs, and (5) building institutional networks.<sup>12</sup> *Third*, Nasyiatul Aisyiyah and Fatayat NU in Kediri and Yogyakarta are building digital literacy to prevent discrimination on social media. Through semi-ethnographic methods, it was found that women-activated empowerment can be a benchmark and reference for resistance to technology-based inequality such as the internet massively.<sup>13</sup>

Thus, the literacy of dehumanism, feminism, disintegration, and multiculturalism become narratives that are rejected. For this reason, this article seeks to explore the role of female ulama on marginalized groups through strengthening media literacy in Depok, West Java in an effort to build independence and progress

for Muslims who are responsive to marginality by using the piety theory of Saba Mahmood regarding the actions of women in the public sphere in order to actualize social piety to realize social transformation (*khairu ummah*)<sup>14</sup> and media literacy approach from Kellner and Share.<sup>15</sup>

## **B. Result and Discussion**

This article presents the results based on data analysis on female ulemas who take part or are active in strengthening media literacy for marginalized groups in Islamic boarding schools (Islamic institutions Rahima Depok and Qotrun Nada Cipayung Depok) using critical ethnographic methods through interviews and centralized discussions. Meanwhile, the approaches used to dissect the activities of the female ulama are: The Theory of Piety from Saba Mahmood<sup>16</sup> and the Critical Media Literacy Approach which can be described that pendekatan Mahmood, melalui “The Politics of Piety, The Islamic Revival and the Feminist Subject”, intended to analyze self-conception, agency, and politics among female da’wa practitioners (female scholars). Mahmood refers to Judith Butler and Michel Foucault through their statements that the way female ulama internalize the norms that govern their lives is a source of agency and becomes their influence in Islamic society. The author specifically highlights the role of female scholars as a conception of agency in the media literacy movement among marginalized groups in Depok. Meanwhile, the Critical Media Literacy Approach encourages analysis of the dominant ideology and an interrogation of the means of production. It is rooted in social justice and explores the “behind the scenes” of ownership, production, and distribution. Critical media literacy is an inquiry into power, especially the power of the media industries and how they determine the stories and messages to which we are the audience, khususnya kaum marginal di Depok.

## 1. The Theory of Piety

There are two very important concepts or theories in the Theory of Piety (Mahmood, 2005) as the lens in this article, namely:

- *Pious self-cultivation*, which is a paradigm in which a religious person has a desire to cultivate himself to be more obedient and pious. The presence of “Rahima”, an Education and Information Center on Islam and Women’s Rights in Depok Indonesia which focuses on empowering women from an Islamic perspective. Agustri Muzayanah said that “Rahima” as a combination of pesantren has the rationale and conscience to take part in various fields, including media literacy for marginalized women, such as street children, beggars, buskers, orphans, and others. This media literacy program is specifically aimed at enabling these marginalized groups to become independent and equal female ulama in the public sphere. With the literacy program, marginalized groups (Muslim women), are fostered both formally and informally and are skilled at using social media to appear in public spaces.<sup>17</sup> This media literacy program is in accordance with the word of Allah Swt which means: *“Read by (mentioning) the name of your Lord Who created, He has created man from a clot of blood. Read, and your Lord is the Most Gracious. The one who teaches (humans) through the qolam (pen). He taught man what he did not know”* (Surat al ‘Alaq: 1-5). Shaykh As Sa’di (1423 H) explains the content of this first surah that when a human being is removed from his mother’s stomach, namely his birth, he does not know anything. Then, Allah Swt made sight and hearing and heart to gain knowledge.<sup>18</sup>

Nyai Pera Sopiyanthi said that literacy development is not an easy thing to apply because the coaches must change the mindset of marginalized people (women) in viewing themselves so far which has always been limited in their movements, especially in terms of



access to media and education.<sup>19</sup> Troshanovski reports that there is still a problem when empowering a marginal teenager who usually lives on the streets to be media literate, especially children and adolescents who live among Muslims who are still traditional and patriarchal, they are often seen as strange and unconscionable useful because of its status and role as the “money maker” of the family.<sup>20</sup> This is where the role of the Nyai (female ulama) is to become a safety valve for the marginalized so that they can move forward without stereotypes and the shackles of rules that are not in accordance with Islam. Initially Rahima was a division called Fiqh an-Nisa (FN) under the auspices of the Pesantren Development Association (P3M). FN’s main co-workers during his six-year tenure (from 1994-2000) were pesantren, traditional religious institutions that were influential in Indonesian society. Rahima was established to respond to the need for information and education regarding gender and Islam.<sup>21</sup>

Pepen as one of the staff in the Qotrun Nada Pesantren in Depok (2024) has a motto taken from the Great Ulama Imam Gazali, “If you are not the son of a king, or the son of a great scholar, then write”. According to Nyai Yayah Umma ‘Adiyah, the reality is that many children in Depok are still living below the poverty line, therefore they cannot enter formal schools, especially those with complete facilities. The Central Statistics Agency (BPS) reported that in 2019 macro poverty in Depok City was 2.07 percent or around 49.35 thousand people, with a poverty line per capita per month of IDR 644,860. The poverty line in Depok City is the highest in the Province of West Java, both in terms of quantity and quality.<sup>22</sup>

Therefore, social thing programs (social *ikhtiar*) such as media literacy activities for street children, buskers, orphans and other *mustadha’afin* people are the Pesantren’s obligation in accordance with the mandate of the Prophet Muhammad saw to prosper and love the underprivileged, from Abu Darda ‘said: The Rasulullah

saw said: “*Seek my pleasure by doing good to the weak, for you are given sustenance and helped because of the weak among you.*” (HR. Abu Dawud).<sup>23</sup> Hobbs asserts that one of the crucial issues in the media literacy movement is that media literacy education aims to protect children and young people from negative media influences.<sup>24</sup>

The staff of the Department of Archives and Library (Diskarpus) Depok City said that collaboration with pesantren through their Nyai or *asatizah* on media literacy to increase interest in reading, especially digital literacy is a permanent program of institutions through Regional Regulation (Perda) Number 1 of 2018. Especially in the midst of an extraordinary onslaught of social media that cannot be stopped with content such as: pornography, violence, fraud, gambling, religious and belief disputes, and others which of course greatly affect children, especially marginal people who hold gadgets.<sup>25</sup> Because, even though they are buskers or beggars in Depok City now most of them already have cellphones, some even have more than one.

Basyar, a marginal teenage boys (buskers and street vendors, 2024) who are fostered at Qotrun Nada Depok say that the media literacy program in pesantren is quite important, because through the BLK Program (Skills Training Center/Work) they are taught to read and write Latin, how to interact with the world digital, addressing and being aware of the contents in the media, as well as the Qur’an, especially the yellow book. The teachers and coaches provide good teachings about worship, morals and seeking halal sustenance even though it is very difficult.<sup>26</sup>

- *Embodiment*. This Concept is explaining the body as a realm of embodiment and achieving norms, not just a tool to show a commendable nature (virtue).<sup>27</sup> The Rahima Institute’s Library Division, through its Nyai (*asatizah*), seriously pays attention to the issue of media literacy regarding the use of Islamic religious symbols as a function in the formation of

their subjectivity or character in their scholars. The symbols of Islam in the literacy program for the people are highly emphasized, such as inviting students to understand through literature and reading from books in the library as well as google about clothes that can image their bodies as Muslim women so that they can become identities in terms of religion, gender, status, and age.<sup>28</sup> Thus, literacy about symbols such as robes equipped with long headscarves or hijabs that cover the chest gives a special sign (appearance) to the bodies of Muslim women wherever they are, so that people can recognize and protect it as a private area, as stated by Allah Swt in Surah Al-Ahzab verse 59 which means, *“O Prophet, say to your wives, your daughters and the wives of the believers: “Let them extend their veils all over their bodies”. That is so that they are easier to identify, therefore they are not disturbed. And Allah is Most Forgiving, Most Merciful.”*

The Nyai Yayah Umma ‘Adiyah at the Qotrun Nada Pesantren, stated that the pesantren through its mentors (*asatizah*) gave advice on reading literature on the importance of wearing syar’i clothing, because socially the function and effect of clothing among Islamic circles (according to the rules of the Qur’an and hadith) should not be underestimated or ignored.<sup>29</sup> Asatizah always invites students to read a lot of Islamic literature in order to understand that Muslim clothing is a symbol of religious identity, Hudaeri states but it is not a control tool for dominant or powerful parties (pesantren, government, community and religious groups) against marginal people or other citizens when in public.<sup>30</sup>

The staff of the Department of Archives and Libraries (Diskarpus) Depok City explained that making the marginalized people want to read literacy on regulations and rules related to Islamic-compliant clothing or clothing is not specifically given, but the dissemination of content and digital books and print ever done.<sup>31</sup> The most

important thing is that knowledge of the similar issue of Muslim clothing as mentioned by Callaway is emphasized not as a tool of the state (the Depok City Government) in showing its power and authority, not only within the national scope but also outside its national boundaries, as in marginalized areas.<sup>32</sup>

Syahrul, a marginal people (buskers, laborers, and hawkers) revealed that since the pesantren that was fostered by the nyai and their asatizahs entered their lives and opened a literacy space about how to live more intelligently and purposefully through education and the books or literature provided, at least they understand that Islamic dress is more comfortable and appropriate. However, outside the pesantren, they are often reopened, because the street requires the clothing not to be worn. There are feelings of shame with their work. The books are very helpful for them to know “the pattern of strict rules and disciplines about the daily life of Muslims in society” and to know “Islamic symbols on the appearance of clothing in all its forms which are conditional with symbolic meaning”.<sup>33</sup>

## **2. Approach to Critical Media Literacy**

Semali and Pailliotet stated this study uses a critical media literacy (CML) approach that describes people in creating, analyzing, criticizing, and evaluating multimedia texts.<sup>34</sup> As reported by Irianto and Febrianti that mastery of literacy is a vital indicator to increase achievement, critical power, independence, and courage to face power and the fast dynamics of life.<sup>35</sup> Media literacy from a young age will be a powerful weapon in realizing an intelligent and cultured nation. Mosco criticism is needed in the face of a very strong media intertwined with the vortex of money and power games so that the media can operate all the time.<sup>36</sup>

Critical media literacy efforts in this analysis refer to Khalcami's report on Iranian feminist activists who actively analyze media

messages critically. The dynamics of exponential growth of technology and media in Iranian society which significantly shape the culture in reproducing, reinforcing, and legitimizing dominant ideologies such as sexism.<sup>37</sup> In line with the explanation of the roles and abilities of female ulama at the Rahima Islamic Institute and the Qotrun Nada boarding school in Depok City in critical media literacy activities, it implies several efforts, such as: a) to historically identify negative stereotyped images about the oppressed in the media, b) criticizing the goals of the media producers, and c) explore media content that does not perpetuate stereotypes against the marginalized. Critical media literacy is taught by Nyai pesantren (*asatizah*) in various indoor and outdoor activities, but teaching and coaching to marginalized groups (buskers, laborers, farmers, beggars, hawkers, manual workers, and others) who use a social piety approach about various smart way of media and practice of reading and writing in the digital age,<sup>38</sup> as follows:

- *Media literacy which focuses on engagement with media as texts, and the conditions under which those texts are produced and consumed.*

The media literacy activities carried out by “Rahima” (2024) for the marginalized are adapted to the strategies and approaches launched by the Rahima Ulama Cadre, namely the adult approach, so that the literacy method provided is included in the cadre in each recitation (*tadarus*) or varied learning with provide digital media to be viewed together, for example about movies, talk shows, tiktok, news, games, and so on. The methods used by Nyai or *asatizah* as facilitators are quite diverse: lectures, discussions, reading practices, analyzing, writing, training on how to use social media and facilitating being active in the world of social media, telling what has been watched and read, and so on. So, these marginal youth participants have facilitators who describe media content such as Tiktok produced by Fadhil Jaidik, Husain-Kun (@

basyasman00), Emil Marion, Raisha, Avan Putra, Halao Fadlan, celebrities, and even young ustaz, and others as role models or new idols on social media, they responded that the content was quite interesting, entertaining, and creative, representing youth and contemporary culture. After that, the facilitator mediates and gives directions on how to anticipate content that has a negative impact and damage the morals of young people in a discussion.<sup>39</sup>

The Department of Archives and Libraries (Diskarpus) Depok City explained that media content, especially social media: youtube, facebook/fbtv, instagram, tweeter, telegram, and others provide very complex literacy, so that coaching and mentoring activities on marginalized groups must also be very coordinated with a targeted and clear-targeted program. Otherwise, the program will only evaporate in the air and marginalized children and youth who are affected by negative texts/content will be increasingly difficult to return to the coaching program.<sup>40</sup>

- *The reader interrogates the text to examine and challenge the dominant power structure.*

At the Qotrun Nada Pesantren, Nyai and Asatizah share, brainstorm, discuss, sing, then role play, role-play, for example giving directions about destructive content: pornographic and violent films, hate speech, hoaxes, soap operas about style Western life, and so on, so participants were asked to portray how a Muslim should be.<sup>41</sup> The learning method carried out by Qotrun Nada is quite effective with an educational approach that adheres to the understanding of Fereira namely free and critical education, through training, workshops, seminars, halaqah, where participants become subjects or resource persons, because each participant is a source of knowledge.<sup>42</sup> As Allah Swt says, which means: *“O you who believe, when you are said to you: “Be spacious in the assembly”, then expand, surely Allah will make room for you. and*

*when it is said: "Stand up", then stand up, Allah will raise those who believe among you and those who are given knowledge by several degrees. And Allah is Knowing of what you do"* (Surah Al-Mujaadilah verse 11). The Nyai also agree with Jannah's statement, which says that humans can clearly see that Islam is a very advanced religion in the field of science, so Islam is not limited to worship and prayer, but Islam is *kaffah* (comprehensive).<sup>43</sup> As with media literacy whose principles are in line with the Qur'an and hadith. A hadith says which means: *"Seeking knowledge is an obligation on every Muslim."* (HR. Ibnu Majah) In coaching, it is recognized, even though there is actually a doctrinal content but it is packaged to be interesting, so it is not patronizing so that the participants do not feel bored and feel belittled. The Nyai in Rahima are very aware that media literacy activities on media content through coaching to the marginalized can be a "women's piety movement", as part of "Islamic revival" starting from the local area to going global.

Because according to Al-Kendali there are still many polemics from Kyai in Islamic boarding schools or ulama who have positions in government forbid women from writing, and will even be subject to law. However, in the book *"Ziyadut Ta'liqat"* the opinion of Ibn Hajar explained by KH M. Hasyim Asy'ari it is clearly explained that if women are active in writing with the aim of earning income, doing business, and even studying science, the law will be adjusted to the form of the law. and the purpose of the activity. The meaning of the interpretation is, if the activity is lawful, then the process of learning to write is also allowed. However, if women learn to write because they seek religious knowledge, then the law is the same as the law of intermediary. As the hadith of the Rasulullah saw, said which means: *"From (Shahabiah) Ash-Shifa' bint Abdullah she said, "The Rasulullah saw met me while I was at Hafshah's house. Then he said to me: "Did you not teach him Ruqyah namlah as you taught him to write?"* (HR. Abu Dawud)<sup>44</sup>

Now, the marginalized must also be the driving force for literacy revival, because Saragih and Sudarmayanti say that all citizens have the same rights and obligations to advance the nation, it is just a matter of how our efforts to facilitate them are serious and sustainable.<sup>45</sup>

The staff of the Department of Archives and Libraries (Diskarpus) of Depok City explained that since the 1980s, almost the entire Islamic world has witnessed a wave of development of this movement, which opposes the hegemony of secularism and offers a vision for the rise of Islam that is both *kaffah* and modern through media literacy the female ulama movement writes and preaches through mainstream and local or conventional media in Indonesia, such as Siti Walidah, Nyai Solehan Wahid Hasyim, Nyai Dahlia Syuaib, Nyai Durroh Nafisah, Nyai Khoiriyah Hasyim and others (Muzayannah, Yafie).<sup>46</sup>

- *Approach to literacy strengthening that not only examines various texts (digital and conventional) but also encourages marginalized people to question issues of power, voice, representation, and equality.*

In “Rahima” the female ulama and *asatizah* are able to become problem-solving agents from marginalized groups with media literacy through “intermedia groups”. The facilitators, consisting of Nyai, are people who have a big share in educational institutions, become the head of the *pesantren*, come from academia, and are religious teachers in schools and are not allied with any political party.<sup>47</sup> So, the capacity of these facilitators is considered capable of being agents of media literacy in the community, including the marginalized. Sari stated that critical media literacy as a bridge to enter the latest information, build sensitivity of the marginalized to the dynamics of nationality and religion that is developing in society. Content that is not pro-integration, pro-radicalism,



counter-justice, and dehumanization are themes that are often discussed in strengthening media literacy, or as counter-terrorism propaganda.<sup>48</sup> Pesantren really hope that the government also strongly supports so that perverted literacy is not given a stage in this country. Just imagine, as a developing country, the number of internet users in Indonesia has already reached 132.7 million users. This reality is often a great opportunity for terrorist groups to carry out propaganda as a means of recruitment. It is very necessary to increase the cooperation between the government and the wider community to increase self-defense through literacy media, both conventionally (books and references in libraries at schools) as well as internet media.

Farida explained in particular, asking for the opinion of the marginalized in discussing women's literacy such as Kartini from Central Java, Dewi Sartika from West Java, Rahmah El-Yunusiyah from Minangkabau, and others as well as literature about the first woman who converted to Islam as well as a writer, educator, and expert treatment, namely Al-Syifa bint Abdillah wife of Abu Khasmah. His ability in the field of literacy has a significant impact on the da'wah of Islam with Rasulullah saw.<sup>49</sup> Rasulullah saw once said to al-Shifa, "*O Shifa, teach Hafshah to treat illness as you taught her to write.*"

Basyar, marginal youth state that the oppressed or marginalized must also be considered by the government to be appointed as equals, because they are actually able to lift this nation towards an advanced civilization as long as it is not underestimated by society. Through the literacy they read and the media they watch, their knowledge increases that they are able to co-exist on a par with other people in all aspects, both education and work. The media literacy taught by the facilitators at the pesantren (Qotrun Nada and Rahima) has made the marginalized people more understanding and open to developments in this 4.0 era.<sup>50</sup>

The staff of the Archives and Library Service (Diskarpus), the age of marginal adolescents fostered by the Qatrun Nada and Rahima Pesantren is a critical period for a person, so that the government and elements of the community contribute to assisting them towards real changes in society. At this age, teenagers enter a productive period, a period in which their thinking begins to develop and becomes the basis for their future. Literacy is an activity that builds their cognitive, affective and psychomotor skills, so that Diskarpus continues to push itself so that the marginalized can have the same knowledge and capacity as other communities.<sup>51</sup>

- *Criticize how diverse people are portrayed and positioned in digital media including movies, commercials, video games, songs, popular culture, and social media sites.*

The facilitator from “Rahima” also provides guidance and assistance so that the marginalized are ‘literate’ about the power of capital owners over the content (films, advertisements, soap operas, talk shows, news programs, games, and others) that they consume and download on social media, where it is the mainstream media (TV, radio, and national newspapers) that still have influence. However, it is undeniable that the marginalized, who do not all consume media, also have a choice of alternative information channels, for example, people who have a cell phone or laptop are watching the movies. Therefore, the institution tries to instill the importance of reading and understand the vitality of writing, because Islam will only be maintained by preserving writing through books, journals, and media. Like the commentary books written by women at that time, they included: Sayyidah Nushrat al-Amin (the first mufasssirah to produce a complete work of 30 chapters, a hadith expert, a jurist, and one of the famous Shia scholars of the 14th century. His book of Tafsir is entitled “Muhzinul Irfan fi Tafsir Al-Qur’an”, totaling 15 volumes), Zaynab Al-Ghazali (Egyptian activist member of the Ikhwanul Muslim,

founder of the Muslim women's association and author of the book of Tafsir entitled "Nadzarat fi Kitabillah"), Sayyidah Nailah Hasyim Shabri (A mujahidah, da'iyah, and murabithah in Al-Quds Palestine, author of the 16-volume book "al-Mubshir li Nurillah," Aisyah Abdurahman bint Syati' (Professor of Tafsir, researcher, scholar, first female lecturer at al-Azhar University as well as the first woman to receive the King Faishol award in the field of literature and Islamic studies, author of the book "At-Tafsir al-Bayan lil Quranil Karim" consists of of two juz), Kariman Hamzah bint Abdul Lathif (A journalist on religious programs on Egyptian TV, author of the Kitab "Al-lu'lu' wal Marjan fi Tafsiril Quran" published in 3 volumes), Fatin Mahmud al-Falaki (a doctor, author of the book "Tafsir Al-Quran lis Shabab", "Tafsir Al-Quran bil Quran: Kaifa Natadabbaru Al-Quran"), and others.<sup>52</sup>

The Nyai of Qotrun Nada stated that what is very unfortunate in mainstream media is the lack of quality religious content: soap operas tend to have the theme of subordination to women, advertisements still show the glamor and curves of women's bodies, many games are not appropriate for children's age and contain violence, songs are also adult themed that do not educate, rarely are children's and religious songs of good quality and are remembered for all time, da'wah is also now on TV which is less sharp,<sup>53</sup> Asmar stated that seems very regulated and lacks substance.<sup>54</sup> Whereas according to Pambayun it is stated that religious communication has a persuasive purpose to influence the mind and heart, inspire moral action, and form the religious identity of the audience.<sup>55</sup>

The staff of the Archives and Library Service (Diskarpus) and the supervisor of Qotrun Nada stated that because religious figures are still used as a benchmark for morals, media literacy is a golden opportunity to infuse Islamic values into the consumption patterns of the marginalized in the media. The words and actions of the coaches are still more obeyed than the books they read. Or in the

context of class interests, even though the coaches at the pesantren can use the verses in the holy book as evidence for the purposes of empowering and strengthening the literacy of the marginalized, there is also concern about their uncritical obedience attitude. It will be a matter of faith. More concerned, these teenagers do not like news, but really like games, tiktok, animated films, and Western action films. Ads are less liked too, because they think it is a picture of the rich and upper class. Thomas stated that public trust in the news has reached its lowest point in history. These marginal people are often annoyed by the news that is not pro to their people.<sup>56</sup>

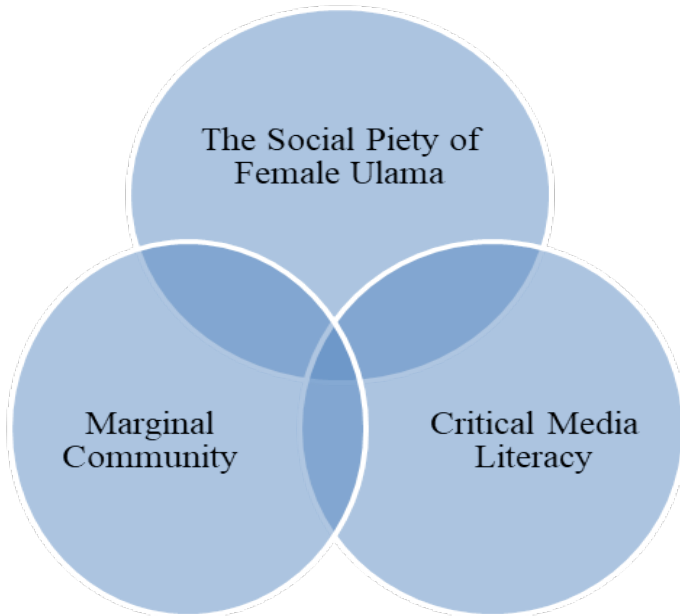


Figure I. The Framework of Critical Media Literacy for Marginal Community by Female Ulama

Bathia et al stated that combining religious studies (social piety) with media literacy criticism, which resulted in the finding that critical media literacy is solely aimed at broadening the view of literacy that covers various layers of society and culture related to various media, information technology, and communication

and new media as well as deepening the activities of Islamic religious institutions (pesantren) represented by Nyai (female ulama) in literacy for the marginalized.<sup>57</sup> Then, through media literacy together they (female ulama and marginalized groups) critically analyze the relationship between media and audiences, information and power that are less pro on the existence and progress of marginalized communities.

### **C. Conclusion**

This study has a significance that critical media literacy can blend the fundamental differences between the pious movements of the Nyai in Pesantren Qotrun Nada and "Rahima" in Depok City with the marginalized people to be able to open up their horizons about rights, liberation, resistance, and justice in their lives through true understanding of Islam.

This novelty in the study of critical literacy media also opens an insight into the existence of Nyai (female ulama) in pesantren and Islamic institutions who practice their religion not only preaching in the realm of taklim, mihrab, television, and social media or engaging in rituals, but as the basis of inheritance to the people, especially the marginalized through the "discourse and literacy tradition" as new students of the Qur'an and hadith teach. The critical perspective combined with the critical ability of the marginalized will raise an awareness that is not artificial but spiritual.

The recommendation in this study is that the agency of female ulama through media literacy in pesantren should be widely studied and the results can be widely disseminated so that it can become a perspective or method in empowering marginalized groups and Muslims at large. Critical literacy media based on the Qur'an and hadith can be used as a curriculum for Islamic boarding schools and the world of education so that they can build critical

awareness of students or students in responding to globalization changes that are increasingly complex and difficult to contain with simple thoughts.

## References

- Abdul-Baqi, Muhammad Fu'ad. *Al-Mu'jam Al Mufahras Li Alfaz Al-Qur'an*. Kairo: Dar Al Kutub Al Mishriyyah, 2007.
- Al-Kendali, Kiai Ahmad Abdul Hamid. *Risalatun Nisa/ Risalah Al-Huquq Al-Zaujain*. Semarang: al-Munawwar, 2020.
- As-Sa'di, Syaikh Abdurrahman bin Nashir. *Taisir Al-Karimir Rahman Fii Tafsiril Kalamil Mannan*. Saudi Arabia: Dar Ibnul Jauzi, 1997.
- Asmar, Afidatul. "Ekspresi Keberagaman Online: Media Baru Dan Dakwah." *Jurnal Ilmu Dakwah* 4, no. 1 (2020): 54–64.
- Bhatia, Kiran Vinod, and Manisha Pathak-Shelat. "Media Literacy as a Pathway to Religious Literacy in Pluralistic Democracies: Designing a Critical Media Education Pedagogy for Primary School Children in India." *Interactions: Studies in Communication & Culture* 8, no. 2–3 (2017): 189–209.
- Callaway, Helen. "Dressing for Dinner in the Bush: Rituals of Self-Definition and British Imperial Authority." In *Dress and Gender: Making and Meaning in Cultural Context*, edited by Ruth Barnes and Joanne B. Eicher. London: Bloomsbury Academic, 1992.
- Farida, Umma, and Abdurrohman Kasdi. *25 Perempuan Teladan (Para Istri, Putri, & Sahabat Perempuan Nabi Saw)*. Kudus: Idea Press, 2013.
- Freire, Paulo, Patrick Clarke, Stanley Aronowitz, and Donaldo Macedo. "Pedagogy of Freedom: Ethics, Democracy and Civic Courage." In *Critical Perspectives Series: A Book Series Dedicated to Paulo Freire*. Lanham, Maryland: Rowman & Littlefield Publishers, 2000.
- Hobbs, Renee. "The State of Media Literacy: A Response to Potter." *Journal of Broadcasting & Electronic Media* 55, no. 3 (2011): 419–430.

- Hudaeri, Mohamad. "Menentang Sekularisme: Upaya Membentuk Kesalehan Subjek Muslim Di Banten." *Jurnal Theologia* 27, no. 2 (2016): 305–330.
- Irianto, Putri Oviolanda, and Lifia Yola Febrianti. "Pentingnya Penguasaan Literasi Bagi Generasi Muda Dalam Menghadapi MEA." In *Proceedings Education and Language International Conference*, 1:640–647. Semarang: UNISSULA, 2017.
- Jannah, Anifatul. "Ulama Perempuan Nahdlatul Ulama Otoritas, Gender Dan Media Baru." *Mater Theses* (UIN Sunan Kalijaga Yogyakarta, 2019).
- Junaidi, Akhmad Arif. "Kongres Ulama Perempuan Indonesia (KUPI) and Mubādalāh Approach in Interpreting the Gender Biased-Qur'anic Verses." *Sawwa: Jurnal Studi Gender* 18, no. 1, 2023.
- Jannah, Hasanatul. *Ulama Perempuan Madura: Otoritas Dan Relasi Gender*. Bantul: IRCiSoD, 2020.
- Kagan, Cagan & Burto, Mark H. *Marginalization, in Community Psychology*, (Manchester: Manchester Metropolitan University Press, 2005), DOI:10.1007/978-0-230-21400-2\_14, : 293-308
- Kellner, Douglas, and Jeff Share. *The Critical Media Literacy Guide (Brill Guides to Scholarship in Education*. 2nd ed. Leiden: Brill | Sense, 2019.
- Kachalmi, Kobra Mohammadpour, and Lee Yok Fee. "Iranian Feminist Activists and Critical Media Literacy." *Mediterranean Journal of Social Sciences* 9, no. 6 (2018): 45–58.
- Kellner, Douglas, and Jeff Share. "Critical Media Literacy Is Not An Option." *Learning Inquiry* 1,2007.
- Kloos, David, and Mirjam Künkler. "Studying Female Islamic Authority: From Top-Down to Bottom-Up Modes of Certification." *Asian Studies Review* 40, no. 4, 2016.



- Mahanani, A.R., Pratiwi, F.D., Ifriqia, F., & Puspitasari, N., Mastering Digital Media Literacy of Muslim Woman's Activists in Preventing Online Gender-Based Violence Prima, *Profetik Jurnal Komunikasi*, Vol.17, No.1 (April, 2024)
- Mesarič, Andreja. "Disrupting Boundaries between Traditional and Transnational Islam: Mahmood, Saba. *Politics of Piety: The Islamic Revival and the Feminist Subject*. New Jersey, USA: Princeton University Press, 2011.
- Mosco, Vincent. *The Political Economy of Communication*. Canada: SAGE Publications Ltd, 2009.
- Muslimah, and Lailatul Maskhuroh. "Kontribusi Sunan Ampel (Raden Rahmat) Dalam Pendidikan Islam." *Dar El-Ilmi: Jurnal Studi Keagamaan, Pendidikan Dan Humaniora* 6, no. 1 (2019).
- Muzayanah, Fitrotul. "Gerakan Sosio-Intelektual Nyai Khoiriyah Hasyim." *The International Journal of Pegon: Islam Nusantara Civilization* 4, no. 02 (2020): 139–202.
- Pambayun, Ellys Lestari. *Komunikasi Gender Dalam Perspektif Islam*. Bandung: Simbiosis Rekatama Media, 2024.
- Pious Women's Engagement with Islamic Authority in Bosnia-Herzegovina." *Slavic Review* 79, no. 1 (2020).
- Sari, Benedicta Dian Ariska Candra. "Media Literasi Dalam Kontra Propaganda Radikalisme Dan Terorisme Melalui Media Internet." *Jurnal Peperangan Asimetris* 3, no. 1 (2017).
- Saragih, N., Mansyur, S., Pambayun, E.L., Topikurohman, 'Organizational Ethnography Analysis: Participation of Islamic Religious Leaders in Handling Covid-19 through Integrative Communication', *Journal of Intercultural Communication*, 23(4), (2023) : 27–40. Available at: <https://doi.org/10.36923/jicc.v23i4.163>.
- Saikia, Yasmin, and Chad Haines. *Women and Peace in the Islamic World: Gender, Agency and Influence (Library of Modern Middle*

- East Studies*). London: I.B. Tauris, 2014.
- Semali, Ladislaus, and Ann Watts Pailliotet. *Intermediality Teachers' Handbook Of Critical Media Literacy*. London: Routledge, 1999.
- Sehlikoglu, Sertaç. "Revisited: Muslim Women's Agency and Feminist Anthropology of the Middle East." *Contemporary Islam* 25 (2017).
- Sudarmanti, Nurhayani Saragih Rini. "Literacy Transformation In Twitter User Dialectics: A Library Context In Indonesia." *Psychology and Education Journal* 58, no. 2 (2021).
- Sultana, Tahmeena Nigar. "Digital Literacy Among Muslim Women - A Study of Vijayapur City." *IJCRT* 6, no. 1 (2018).
- Thomas, Jim. *Doing Critical Ethnography*. London: SAGE Publications, Inc, 1992.
- Troshanovski, Marko. *Representation of Minorities in the New Media: A Study Published by Media Observatory Presents a Content Analysis of Coverage of Minorities by Prominent Online Media Outlets in Four Balkan Countries*. Skopje, 2016.
- Ummah, Athik Hidayatul, Communication of Women's Religious Moderation of Dakwah, *Tasâmuh*, Volume 19, No. 2, (December, 2021): 132
- Yafie, Helmi Ali, and A.D. Eridani. *Modul Pengkaderan Ulama Perempuan Perspektif Kesetaraan*. Jakarta: Rahima, 2011.
- Zaman, Q. "Sanksi Pidana Perdagangan Perempuan (Women Trafficking) (Studi Komparatif Antara Undang-Undang No. 21 Tahun 2007 Tentang Pemberantasan Tindak Pidana Perdagangan Orang Dan Hukum Islam)." *At-Turas: Studi* 5, no. 1 (2018).

## Internet

- Suara Muhammadiyah. "Hadits Ridha Allah Pada Kaum Dhu'afa." Last modified 2020. Accessed May 21, 2024. <https://web>.

suaramuhammadiah.id/2020/10/07/hadits-ridha-allah-pada-kaum-dhuafa/.

## **Interview**

Basyar. *Marginal Teenage Boys (Buskers and Street Vendors) Who Are Fostered at Qotrun Nada*, 2024.

Nurochim, Pendiri dari Sekolah Masjid Terminal di bawah Yayasan Bina Insan Mandiri (YABIM) yang berdiri dari tahun 2013 dan berlokasi di dekat terminal Depok ini khusus membina dan menyekolahkan anak-anak terlantar, pengemis, gelandangan, penjual asongan, pekerja seksual, mantan narapidana, bahkan anak-anak yang tidak diketahui siapa bapaknya, (Wawancara pada Januari 2024 di Depok).

Muzayanah, Agustri. Informan from The Rahima Institute, (Depok: 2024).

Sopiyanti, Nyai Pera. Informan from The Rahima Institute, 2024.

Syarifah. Interview with The Nyai of Qotrun Nada of Boarding School, 2024.

Syahrul. *Marginal Teenage Boys (Buskers and Street Vendors) Who Are Fostered at Qotrun Nada*, 2024.

The Facilitator from "Rahima." Interview, 2024.

The Management Official in The Rahima Institute. Interview, 2024.

The Staff of the Archives and Library Service. Interview, 2024.

Ustaz Pepen Supendi. Informan from the Management of Qotrun Nada Pesantren, 2024.

Staff of Depok City Archives and Library Office: Interview, 2024.

The Staff of the Department of Archives and Libraries (Diskarpus), 2024.

## Endnotes

1. David Kloos and Mirjam Künkler, "Studying Female Islamic Authority: From Top-Down to Bottom-Up Modes of Certification," *Asian Studies Review* 40, no. 4 (2016): 479–490.
2. Sertaç Sehlíkoglu, "Revisited: Muslim Women's Agency and Feminist Anthropology of the Middle East," *Contemporary Islam* 25 (2017): 73–92.
3. Carolyn Kagan & Mark H Burto, Marginalization, in *Community Psychology*, (Manchester: Manchester Metropolitan University Press, 2005), DOI:10.1007/978-0-230-21400-2\_14, : 293-308
4. Nurochim, Pendiri dari Sekolah Masjid Terminal di bawah Yayasan Bina Insan Mandiri (YABIM) yang berdiri dari tahun 2013 dan berlokasi di dekat terminal Depok i9ni khusus membina dan menyekolahkan anak-anak terlantar, pengemis, gelandangan, penjual asongan, pekerja seksual, mantan narapidana, bahkan anak-anak yang tidak diketahui siapa bapaknya, (Wawancara pada Januari 2024 di Depok).
5. Yasmin Saikia and Chad Haines, *Women and Peace in the Islamic World: Gender, Agency and Influence (Library of Modern Middle East Studies)* (London: I.B. Tauris, 2014): 34.
6. Anifatul Jannah, "Ulama Perempuan Nahdlatul Ulama Otoritas, Gender Dan Media Baru", *Master Theses*, (UIN Sunan Kalijaga Yogyakarta, 2019); 2-3, [https://digilib.uin-suka.ac.id/id/eprint/37121/1/17200010115\\_Bab-I\\_Vi\\_Daftar-Pustaka.Pdf](https://digilib.uin-suka.ac.id/id/eprint/37121/1/17200010115_Bab-I_Vi_Daftar-Pustaka.Pdf).
7. Nurhayani Saragih, Suraya Mansyur, Ellys Lestari Pambayun, Topikurohman, (2023) 'Organizational Ethnography Analysis: Participation of Islamic Religious Leaders in Handling Covid-19 through Integrative Communication', *Journal of Intercultural Communication*, 23(4), : 27–40. Available at: <https://doi.org/10.36923/jicc.v23i4.163>.
8. Q. Zaman, "Sanksi Pidana Perdagangan Perempuan (Women Trafficking) (Studi Komparatif Antara Undang-Undang No. 21 Tahun 2007 Tentang

- Pemberantasan Tindak Pidana Perdagangan Orang Dan Hukum Islam),” *At-Turas: Studi* 5, no. 1 (2018): 123–156.
9. Tahmeena Nigar Sultana, “Digital Literacy Among Muslim Women - A Study of Vijayapur City,” *IJCRT* 6, no. 1 (2018): 1424–1432.
  10. Luthfi Rahman, “Virtual Piety and Muslim Traditionalism Mainstreaming: The Digital Activism of Bangkitmedia.Com and Kyaiku.Com,” *Fikrah* 8, no. 2 (2020): 209–224.
  11. Athik Hidayatul Ummah, Communication of Women’s Religious Moderation of Dakwah, *Tasâmuḥ*, Volume 19, No. 2, (December, 2021): 132
  12. Septi Gumiandari, Ilman Nafi’a, The role of Cirebon Women Ulama in Countering Religious Radicalism, *Qudus International Journal of Islamic Studies*, Vol 8, No 1 (2020): 38-39, DOI: <http://dx.doi.org/10.21043/qjjs.v8i1.6430>
  13. Ayu Rizqi Mahanani, Fatma Dian Pratiwi, Fartika Ifriqia, Niken Puspitasari, Mastering Digital Media Literacy of Muslim Woman’s Activists in Preventing Online Gender-Based Violence Prima, *Profetik Jurnal Komunikasi*, Vol.17, No.1 (April, 2024): 74-76, DOI: <https://doi.org/10.14421/pjk.v17i1.3097>
  14. Saba Mahmood, *Politics of Piety: The Islamic Revival and the Feminist Subject* (New Jersey, USA: Princeton University Press, 2011): 12,
  15. Douglas Kellner and Jeff Share, *The Critical Media Literacy Guide (Brill Guides to Scholarship in Education*, 2nd ed. (Leiden: Brill | Sense, 2019):15
  16. Mahmood, *Politics of Piety: The Islamic Revival and the Feminist Subject*.
  17. Agustri Muzayanah, “As a da’wah activist and a member of Rahima Institute” (Depok, 2024).
  18. Syaikh Abdurrahman bin Nashir As-Sa’di, *Taisir Al-Karimir Rahman Fii Tafsiril Kalamil Mannan* (Saudi Arabia: Dar Ibnul Jauzi, 1997).
  19. Nyai Pera Sopiyanthi, “Informan from The Rahima Institute” (Depok, 2024).
  20. Marko Troshanovski, *Representation of Minorities in the New Media: A Study*

- Published by Media Observatory Presents a Content Analysis of Coverage of Minorities by Prominent Online Media Outlets in Four Balkan Countries (Skopje, 2016):*.: 24
21. Helmi Ali Yafie and A.D. Eridani, *Modul Pengkaderan Ulama Perempuan Perspektif Kesetaraan* (Jakarta: Rahima, 2011):. xxii
  22. Ustaz Pepen Supendi, "Informan from the Management of Qotrun Nada Pesantren" (Depok, 2024).
  23. Suara Muhammadiyah, "Hadits Ridha Allah Pada Kaum Dhu'afa," last modified 2020, accessed May 21, 2024, <https://web.suaramuhammadiyah.id/2020/10/07/hadits-ridha-allah-pada-kaum-dhuafa/>.
  24. Renee Hobbs, "The State of Media Literacy: A Response to Potter," *Journal of Broadcasting & Electronic Media* 55, no. 3 (2011): 419–430.
  25. "Staff of Depok City Archives and Library Office: Interview," 2024.
  26. Basyar, "Marginal Teenage Boys (Buskers and Street Vendors) Who Are Fostered at Qotrun Nada" (Depok, 2024).
  27. Mahmood, *Politics of Piety: The Islamic Revival and the Feminist Subject*, 23.
  28. Yafie and Eridani, *Modul Pengkaderan Ulama Perempuan Perspektif Kesetaraan*.
  29. Ustaz Pepen Supendi, "Informan from the Management of Qotrun Nada Pesantren Depok."
  30. Mohamad Hudaeri, "Menentang Sekularisme: Upaya Membentuk Kesalehan Subjek Muslim Di Banten," *Jurnal Theologia* 27, no. 2 (2016): 305–330.
  31. "The Staff of the Department of Archives and Libraries (Diskarpus)" (Depok, 2024).
  32. Helen Callaway, "Dressing for Dinner in the Bush : Rituals of Self-Definition and British Imperial Authority," in *Dress and Gender: Making and Meaning in Cultural Context*, ed. Ruth Barnes and Joanne B. Eicher (London: Bloomsbury Academic, 1992) :47
  33. Syahrul, "Marginal Teenage Boys (Buskers and Street Vendors) Who Are

- Fostered at Qotrun Nada” (Depok, 2024).
34. Ladislaus Semali and Ann Watts Pailliotet, *Intermediality Teachers’ Handbook Of Critical Media Literacy* (London: Routledge, 1999.: 46
  35. Putri Oviolanda Irianto and Lifa Yola Febrianti, “Pentingnya Penguasaan Literasi Bagi Generasi Muda Dalam Menghadapi MEA,” in *Proceedings Education and Language International Conference*, vol. 1 (Semarang: UNISSULA, 2017), 640–647.
  36. Vincent Mosco, *The Political Economy of Communication* (Canada: SAGE Publications Ltd, 2009): 5-6
  37. Kobra Mohammadpour Kachalmi and Lee Yok Fee, “Iranian Feminist Activists and Critical Media Literacy,” *Mediterranean Journal of Social Sciences* 9, no. 6 (2018): 45–58.
  38. Douglas Kellner and Jeff Share, “Critical Media Literacy Is Not An Option,” *Learning Inquiry* 1 (2007): 59–69.
  39. The Management Official in “The Rahima Institute,” “Interview” (Depok, 2024).
  40. “The Staff of the Department of Archives and Libraries (Diskarpus).”
  41. Ustaz Pepen Supendi, “Informan from the Management of Qotrun Nada Pesantren.”
  42. Paulo Freire et al., “Pedagogy of Freedom: Ethics, Democracy and Civic Courage,” in *Critical Perspectives Series: A Book Series Dedicated to Paulo Freire* (Lanham, Maryland: Rowman & Littlefield Publishers, 2000) : 4
  43. Jannah, “Ulama Perempuan Nahdlatul Ulama Otoritas, Gender Dan Media Baru”, 3
  44. Kiai Ahmad Abdul Hamid Al-Kendali, *Risalatun Nisa/ Risalah Al-Huquq Al-Zaujain* (Semarang: al-Munawwar, 2020).
  45. Nurhayani Saragih Rini Sudarmanti, “Literacy Transformation In Twitter User Dialectics: A Library Context In Indonesia,” *Psychology and Education*

- Journal* 58, no. 2 (2021): 4475–4485.
46. Fitrotul Muzayanah, “Gerakan Sosio-Intelektual Nyai Khoiriyah Hasyim,” *The International Journal of Pegon: Islam Nusantara Civilization* 4, no. 02 (2020): 139–202.
  47. Yafie and Eridani, *Modul Pengkaderan Ulama Perempuan Perspektif Kesetaraan*, 3
  48. Benedicta Dian Ariska Candra Sari, “Media Literasi Dalam Kontra Propaganda Radikalisme Dan Terorisme Melalui Media Internet,” *Jurnal Peperangan Asimetris* 3, no. 1 (2017), 6-17
  49. Umma Farida and Abdurrohman Kasdi, *25 Perempuan Teladan (Para Istri, Putri, & Sahabat Perempuan Nabi Saw)* (Kudus: Idea Press, 2013) : 3-4.
  50. Basyar, “Marginal Teenage Boys (Buskers and Street Vendors) Who Are Fostered at Qotrun Nada.”
  51. The Staff of the Archives and Library Service, “Interview” (Depok, 2024).
  52. The Facilitator from “Rahima,” “Interview” (Depok, 2024).
  53. Syarifah, “Interview with The Nyai of Qotrun Nada” (Depok, 2024).
  54. Afidatul Asmar, “Ekspresi Keberagaman Online: Media Baru Dan Dakwah,” *Jurnal Ilmu Dakwah* 4, no. 1 (2020): 54–64.
  55. Ellys Lestari Pambayun, *Komunikasi Gender Dalam Perspektif Islam*. (Bandung: Simbiosis Rekatama Media, 2024) : 3
  56. Topikurohman Bedowi, “Kecerdasan Komunikasi Spiritual Dalam Upaya Membangun Perdamaian Dan Toleransi Beragama,” *El Madani: Jurnal Dakwah Dan Komunikasi Islam* 1, no. 02 (2021): 105–122.
  57. Bhatia, Kiran Vinod, and Manisha Pathak-Shelat. “Media Literacy as a Pathway to Religious Literacy in Pluralistic Democracies: Designing a Critical Media Education Pedagogy for Primary School Children in India.” *Interactions: Studies in Communication & Culture* 8, no. 2–3 (2017): 189–209.