

Undertanding Of Gender's Persfective Linked To Islamic Education During Covid-19 Pandemic

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Article Info	Abstract
<p>Article History</p> <p>Received: May 05, 2021</p> <p>Accepted: August 10, 2021</p> <hr/> <p>Keywords : Gender Identity; Social Media; positive effects; Covid-19; Moral</p> <p>DOI: 10.5281/zenodo.5177174</p>	<p><i>This study aimed to understand adolescents' gender identity levels, the issue of gender-biased religious lectures on social media and to analyze from the point of view of the negative effects of social media on their gender identity. Gender-based religious lectures given in social media by some prominent figures promote sexism against women in Indonesia. In this study, the researcher used a method of description and analysis for using qualitative and peminist approach. The study consisted of 300 adolescents (men and women) of 15-20 years. The researchers developed a survey based on the concept of gender identity of Kohlberg's theory. This study demonstrates that the mass religious lectures on social media are concerned not only with the textual interpretation of religious scriptures, but also with religious commodification. The results showed several postive effects on the gender density of adolescents in the social media.</i></p>

Introduction

The gender identity era has had an impact on social, political and religious life in sex and gender differences during Covid-19 Pandemic, (PA Spagnolo, JAE Manson, H Joffe , 2020) . The gender identity in digital media was used for political campaigns as a strategic weapon, on social life and religious life in sex and gender, (D. Buckingham, 2007). The digital era has made it possible for Muslims to create a new imagined community of the idea of 'masking identity', every surfer having the spossibility to mask his authenticity, even hiding his sexuality. (D Popa, D Gavriiliu , 2015).

Islam and electronic communications and information technology to find the concept of gender identity. Gender identity evolves as children learn that they belong to one gender group, and the effects include increased desire to be identical to other members of their group, expectations for members of their own group, selective attention to and memory for information related to their own sex, and increased participation in activities relevant to their own sex (CL Martin, D Ruble, 2004). Gender identity through digital is now a medium for women's speech as illuminating how gender research matters for personalities, stereotypes and disparities (RL Silva, SG Alves, 2020). So, gender identity may be different elsewhere, however, concerning women's identity every region. In Indonesia, for example, Muslim women and online cases of gender identity on social media have been shown to have more negative effects on Muslim women instead of Muslim men. A way of distributing religious lectures for religious preachers of the gender identification reveals that types vary more from gender (S Severiens, GT Dam, 1997). In the sense of the sexuality of women, between women and the media. For example, the women activists in the media industry had a dialectical method. The women's public engagement and the influence of feminist movements on their social lives was enhanced by feminist media activists. The photographs of women by using the content review on online media. Online media texts create meanings that in digital media news represent the predominant gender ideology. Social media, on the other hand, has offered women the possibility of playing.

The research of the fundamental statement that women as the target of gender prejudice are validated in digital Islam by social media. In religious lectures, there are many ways of normative and textual for interpreting of religious texts forms of gender identity and expression among children and adolescents (LM Diamond, 2020). Whether or not we know that there is gender-based texture in many Islamic religious texts and it is examined gender, race and identity questions, as implemented through social media, focusing on the experience of violence (C Litchfield, E Kavanagh, J Osborne, 2018). This study emphasis is then important since the general audience will easily access the lectures of prominent preachers on social media. and watched repeatedly on multiple social media sites. The intrinsic motivation were best explained by gender identity than sex. In comparison, a feminine identity was more closely associated with several different facets of reading inspiration than a masculine identity. Implications are explored for our comprehension of gender disparities in reading. The preaching model in this region is in reality different (S Reddy, K Knight , 2016).

The essential of this research give contribution for performing gender’s in social media of the role of law as a normative juridical structure that governs human life has a fairly complex dimension along with the complexity immanent to human life itself. The discourse of gender equality, which needs to be developed from a perspective, is closely linked to Islamic family law. For this reason: 1) how are gender prejudicial forms articulated by the popular religious preachers and 2) how are the social media to include so many gendarmeric contents of religious lectures. The research focuses on famous religious preachers in the social media, using the feminist approach. The social media in this article apply to the virtual web, which regular people like YouTube, Instagram, Facebook can easily reach. In the construction of the larger society, social media plays an important role. It also has an essential aspect.

Research Methodology

This research used randomly for the analysis sample. All secondary school youths, an estimated (5754) male - female students, are represented in the study community. The sample was selected. The researchers also used a basic random survey of the study population of high school teenagers and measured the sample size (300) of the "men - women" adolescents ("males - females"). The researcher used the Systematic Review of Literature (SLR) method. SLR is considered a valuable type of study, and very closely follows the principles of scientific methods by "designed to identify, analyze and synthesize the best available data" in relation to the research goal, in order to be able to provide "informative and evidence-based" through N Vivo Plus 12 to study gender's identity in social media during this ongoing pandemic. The sample of 300 adolescents (148 male and 152 female) in the present investigation consisted of secondary school students. (See the participant demographics in Table 1, Figure 1).

Table 1. Demographic data of respondents

Variabel	Statement	Frequencies	percentages
Gender	Female	152	50.7%
	Male	148	49.3%
	Total	300	100%
Favorite	Youtube	101	33.7%
	Facebook	114	38%
	Instagram	85	28.3%
	Total	300	100%
Age	15-16 years	105	35%
	17-18 years	101	33.7%
	19-20 years	94	31.3%
	Total	300	100%
Number years of using	1-2 years	80	26.7%
	3-4 years	108	36%
	5-6 years	112	37.3%
	Total	300	100%

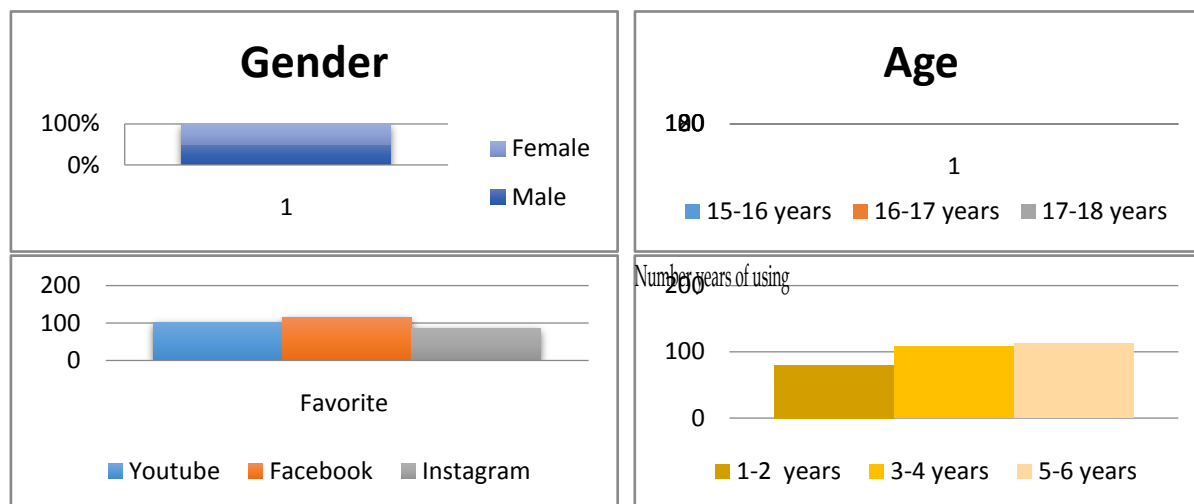


Figure 1. Demographic information on participants

Given these results, it is obvious that the proportion of female is 50.7% higher, with 49,3% higher than that of the male. This converges with the study that shows that the proportion of men who use the Internet is estimated to be less than or equal to 50% (Any half of the total users). This can be justified although most of the girls in the Islamic countries spend their free time at home after their school day, as they do not have the same independence for their friends to spend fun. That might be why girls like using social media for entertaining and socializing with many online people

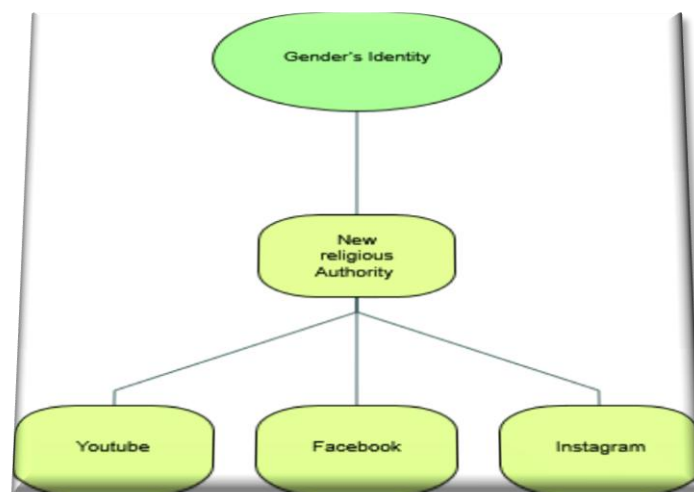
. The majority of adolescents are those in the age group of 15 years at 36%, followed by 16 years at 33.5%. It is clear that the majority of adolescents are users of social media on a large scale of 95%. This resulted from the ease of use and access of the internet, indoors, and outdoors through the various systems offered by telecommunications companies that are commensurate with the nature of the material possibilities of each individual. The study confirmed that the majority of students have a minimum of one social media subscription. It has also been shown that 80 per cent of the user is (1-2 years), followed by (3-4) with 36 per cent for the number of years of using social media sites for adolescents. This is an important indicator as the early and middle ages of both phases (5 to 6 years) represent 37.3% of the population. Once the child came to adolescence, because he had spent most of his time in using social media, he had already been addicted. It also turns out that Facebook, 38 percent, followed by Youtube (33.7 percent), followed by Instagram, is the most popular social media sites frequented by adolescents, 28.3 percent. This is because these sites offer several features to increase the interaction of subscribers free of charge for the user and also because it equates to the study and study that demonstrated that some social media sites are the most utilized among the representatives.

Result and Discussion

Gender In theory, genre can be "mentally and culturally interpreted to interpret gender differences between both men and women." The idea of gender is to display the division of activities which men and women consider acceptable. Gender as a term is to define variations between constructions or mutable characters, not natural object . Gender is a collective understanding and expectation of men and women. Unlike gender, the word sex typically refers to the biological autonomy differences between men and women. Therefore, sex is described in the Indonesian dictionary by something more concerned about the biological aspects of an individual, including chemistry and physical hormones.

Men and women's long past has passed through. The differences between genders are created, socialized, reinforced and built on religion and state socially and culturally. Society eventually believed that the distinctions of sex are normal and God-given (Magezi, V., & Manzanga, P. , 2020). It can't be modified biologically. Finally, gender differences are understood as men's and women's character. The results of recognizing gender as natural gradually influence men's and women's "sex" or biological characteristics. It motivates people to be trustworthy, violent and dominant due to the social construction of gender. Instead, women must be feminine, respectful, etc.

(De Backer, L. M., 2021) stated religious scholar involves "people who have a formal religious upbringing, specifically through schools such as Muslim private schools and Islamic universities, studying Islamic texts." As mentioned above, religious scholars usually have a link to a traditional religious authority. Religious entrepreneurs, on the other hand, are those who can pack spiritual messages in different ways, such as publishing, training and short videos through digital media, to achieve a broader audience.



The figure 2. Diagram of Gender's Identity

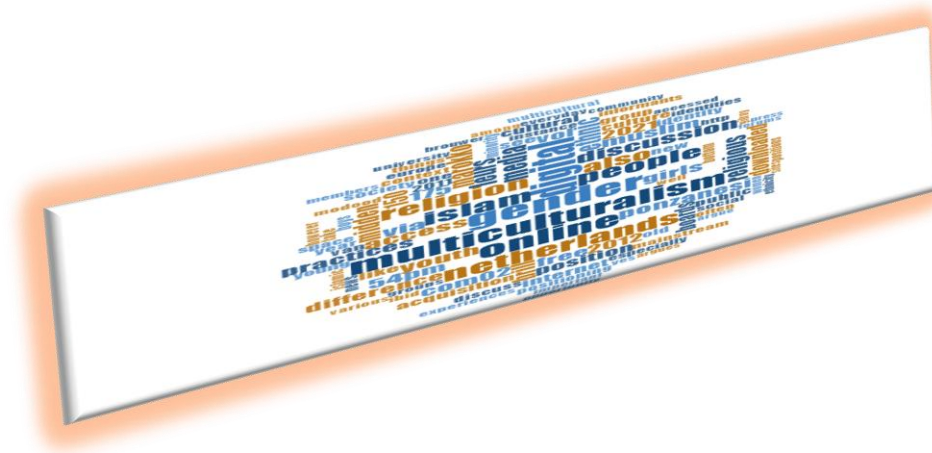
The figure 2 showed that the religious messages are distributed by means of social media sites like YouTube, Facebook, Instagram and Twitter professionally. Therefore, to see the new dynamic of Muslim

society in Indonesia it is important to track the digital phenomena of Islam on such platforms. Religious preachers from diverse educational, social and political backgrounds were able to effectively enter the larger community. People can enjoy religious lectures wherever and whenever they want, through such easy access. Regrettably, those who do not teach often speak (Masengwe, G., & Chimhanda, F. H, 2020).

Belong to the religious company or to those who are capable in a modern media of transmitting religious messages. They may be Pesantren's preachers but can relay religious messages in an Islamic university. Not those with conventional Islamic awareness but those with online social media popularity. Preachers' success affects the social media culture. The preachers later became figures of the emerging religious authority of common people at that stage. Some religious preachers in Indonesia are active and popular in social media. Among them are: (1) Abdul Somad, (2) Khalid Basalamah; Subhan Bawazier, (4) Adi Hidayat, (5) Syafiq Reza Basalamah, (6) Hanan Attaki and (7) Felix Siauw. In 2018 they were among those who are most famous on social media: These preachers are common on different social media platforms.

Popularization on social media. The lectures given by social media users in the virtual world are exchanged by large groups on either your own accounts or professional accounts. In every post, lectures by these renowned priests were seen with a huge social media response. The use of online media by preachers simultaneously improves the accessibility for regular people of their lectures. Thus, with the aid of online social media, the preachers' popularity has grown rapidly. The priests who are relatively newcomers. Religious lectures may be more common than active Islamic authorities. Feminist approach In religious lectures on social media, the feminist approach becomes a crucial theoretical instrument for exploring gender-based forms. The term feminism is derived from the Latin word 'femina.' The term 'feminism' originates from the belief that women have a feminist character in society as opposed to men. Different attempts were then made to equalize women and men in all respects according to the creative experience.

In every area of life, ts of injustice. This study focuses on the aspects of gender, in particular women's role in the social and cultural field. Feminism proponents agree that differences in gender, both women and men, have caused inequality. They claim that the essence of sex is an attribute that social institutions can share and affect. Therefore, both men and women must struggle against that form of gender, in order to avoid becoming the victims of gender disparities in the social construction (Uroko, F. C., & Nwaoga, C. T., 2021). It argues that in religious studies, the feminist approach As explained from the exchange, gender differences in the religious lectures of popular preachers will be studied.



The figure 3. Chart Word of Gender's Identity

The figures 3 showed that the results for gender based on style are in line with those found in previous studies. Much fewer fiction and non-fiction writing companies. It is important to note that while the content of the word frequency is strongly stereotypical between men and women, stylistic variations are still far more evident than differences in content.

Gender studies The lectures are typically obtained from YouTube channels, which store several videos he popular lectures of preachers. This is a study of the sex of inequality.

1. Marginalization

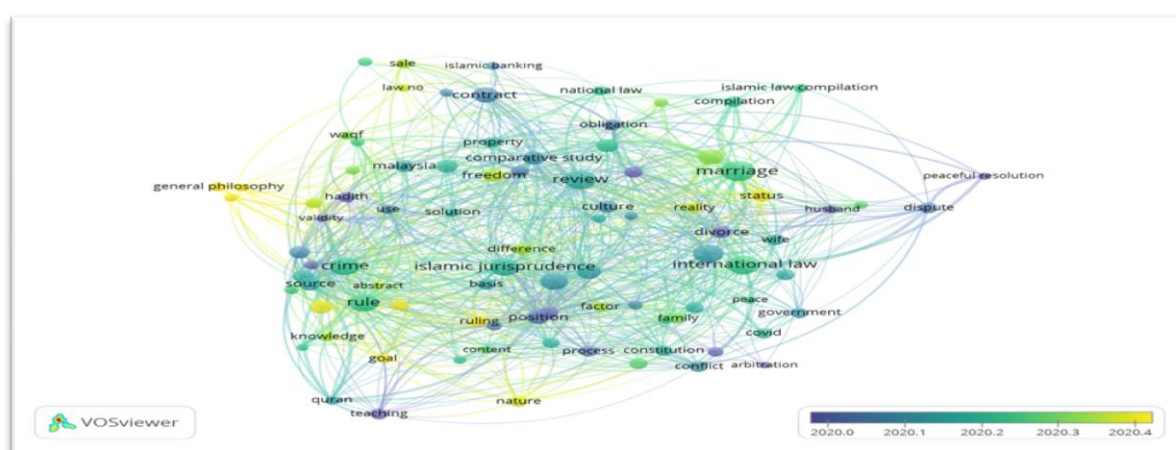
Khalid clarified that the main responsibility of a wife is to take care of her husband and children in his speech on YouTube entitled "Tugas Utama Seorang Istri." This statement departed from the query of one of the audiences who claimed that he had stopped working for her husband and children, and then asked whether it was a kufr ni'mah or not. Khalid replied that the best option is to look after her husband. The decision to quit working for Khalid is a kind of appreciation with the income received by the husband. Khalid added that the main responsibility of the wife is to serve her husband in order to provide biological and food supplies. A husband's service is a heaven guarantee.

2. Stereotype

The word, Q. 2: 187, "hunna libāstun lakum," was quoted by Abdul Somad as saying that women were dressed in men's disgrace. Somad then took the view that the coasts protect the heart, quoting the hadith about women being made from a crooked rib. Therefore, it is the obligation of women to defend men. Women here are stereotyped as defensive tissues and as twisted ribs. On the same subject, Syafiq referred to the development of women from poor and needing covered ribs. He did not note that Q.S. 4:1 means that the Islamic vision supports the full equality of humans. Another case, in the course of a Youtube lecture on "Saya mau poligami tapi istri minta cerai," which was uploaded from the "Semoga Berkah" website, Adi Hidayat was watched 516,000 times. In this case, the wife asks for divorce. He clarified in this video that a woman is unwilling to be a polygamous wife because her perception is not.

Hidayat provided an example of Sarah's past, which allowed Hadjar to marry Prophet Ibrahim. He also added that husbands must follow a realistic approach in order to give women a right understanding to allow them to embrace polygamy. In this segment, Hidayat tended to mark wives who reject polygamy as women with inadequate Islamic knowledge.

Felix Siau in a YouTube upload video titled 'Playboy' said, 'Instead, we can see that women who are feeling 'isti readyā' or reticent when they have made mistakes and are heard by people are sometimes not happy'. It is a type of negative etiquette towards women without a guilt. In the public domain, though, both men and women have the same ability to lack empathy and compassion.



The figure 3. Overlay Visualization

These studies show how the self-performance of women in digital media is marked by a communicative ability to authentically express themselves. We argue that these self-performances often allow the emergence of a particular form of authoritative power depending on the person's personal characteristics and capacity to inhibit and/or exercise those values. Authenticity is a central feature of this type of authority that connects you to your inner self and to your reliance on others, (LÖVHEIM Mia, LUNDMARK Evelina, 2019). The consequence is the ongoing disturbance and challenge to conventional forms of religious authority while at the same time generating new possibilities for evangelism, religious education and piety on the Internet. However, the outcomes of these processes are uncertain and ignorant. There is therefore a need, for the restoration of the traditional charisma, tradition and legal rationalism, to devise a new theory of authority which is postweberian (Bryan S. Turner, 2007).

The interviewees therefore did not see the "normal" role played by the wife as mother and "the lady of the house" as a constraint, but rather as a privilege, especially because the woman is considered to be the main person responsible for the upcoming generation by bringing forth her children. Consequently, she has a great social and political obligation. As the first teachers of the girls, the women should also be responsible for building or maintaining the Muslims (a popular reference to the Prophet's words that were sometimes used by the women during interviews), (J, Snook, 2005) This article promotes a more refined identification of the qualities of authority involved in the online context in the discussions of authority from the general or vague to the specific. In terms of hierarchy, structure, philosophy, and text, this includes distinguishing between various levels (Kgatle, M. S., 2020). The article also discusses the approach to authoritative problems in relation to the Internet through various religious practices. Through qualitative study of three collections of Christian, Jewish and Muslim interviews about internet, we can see how authority in each of these four levels of authority is debated and contextualised differently. (Heidi Campbell, 2007)

Religious authority (1) is more aligned with recent trends in social science than religious concern; (2) builds on and advances the best of secularization literature; and (3) takes a neglected weberian view of the sociological study of religion. The topic of this intellectual innervation is explored in many descriptive and theoretical "pay-outs": new theories regarding the relationship of religion and social movements; enhanced

ability to understand and examine secularization among communities and organizations; and clearer theoretical links between secularization and other sociological movements.

A handful of these digitally skilful young women have built a presence on the internet, turning into social media celebrities with hundreds of thousands of 'followers.' This study explores modern online media, faith, and degradation where online spaces encourage the creation of a digital identity or individual (reconstruction) (Dube, B. , 2020). We have a netnography and case study approach, which incorporates the content of three hijabi fashion and lifestyle bloggers, and builds on the theory of identity in order to decide how someone negotiates an online individual that gives their religions privilege (Camille R Kraeplin, 2017).

History consistently illustrates the particular technical needs of rural communities. However, there is little awareness of the use of new technology by rural communities, which results in mutual lack of knowledge about how to design rural life. Differences between rural and urban users are expected based on social capital theory, and the current hypothesis is backed by clear evidence. The groups have dramatically different gender distributions and different privacy features. (Christian Sandvig, 2010).

Once a child is aware of his or her gender, he or she is committed to maintaining a stable and consistent self-image. Around the end of childhood and the beginning of puberty, there is a crucial phase in the formation of gender identity. Pubertal changes begin during this unusual time, and as students reach kindergarten, gender differences become more evident as they are typified in social experiences. As a consequence, identity is not a pre-defined objective truth or an object that belongs to an individual; rather, it has a 'dialogical' meaning and is a narrative construction, understandable in terms of a pure mechanism within a diachronic dimension, and hence undergoes continuous transformation. Finally, multiple narrators jointly contribute to the development of the minor's personality through similar discourses. These narrators are the minor himself, his social network, and every possible dialogue in the socio-cultural sense of belonging. Finally, multiple narrators jointly contribute to the development of the minor's personality through similar discourses. These narrators are the minor himself, his social network, and every possible dialogue in the socio-cultural sense of belonging.

Conclusion

This research reveals a high degree of sexual inequality in social media religious lectures. The lectures on the relationship between husband and wife are generally given with the preference of sex. Simple access to popular social media religious lectures has a huge effect on the building of sex distortions from the general population and the perpetuation of the myths of marginalization. It demonstrates that the lectures of preachers are inseparable from using the authority of both the Quranic and Hadith texts. Similarly, gender prejudice occurs because religious texts are not understandable in relation to the historical context and the moral ideal of texts used as the legitimacy of the lectures. Some religious priests are very trained, but they do not use social methods or hypotheses to interpret religious texts. The position of social media accounts which use religious lectures by such preachers to increase the benefits of those generated accounts or channels is inseparable from religious preachers in social media. Both platforms and accounts are used for selling different goods. At the same time, videos spread via social media become new advertisement platforms. It demonstrates that certain parties cannot differentiate the popularity of the preachers from the economic reasons.

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