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Redefining Women's Roles through Islamic Feminism on the “Bener Gitu?” Channel

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Abstract

General Background: The role of women in society and Islam has long been a subject of debate, especially in the digital era where online media shape religious and gender discourse. **Specific Background:** The YouTube channel “*Bener Gitu?*”, initiated by the Indika Foundation, represents a form of digital da’wah that redefines women’s roles in social and religious contexts through accessible, youth-oriented audio-visual narratives. **Knowledge Gap:** Despite the rise of digital religious communication, limited research has examined how digital platforms reconstruct women’s social and religious identities from an Islamic feminist perspective. **Aims:** This study aims to analyze the reconception of women’s roles in the “*Bener Gitu?*” channel using a qualitative netnographic method with Asghar Ali Engineer’s Islamic Feminism framework. **Results:** The findings reveal four major reconceptualizations: shared domestic responsibilities between men and women, women’s right to participate in public life, monogamy as the ideal marital form, and individual moral accountability for women. **Novelty:** The research bridges digital da’wah studies with Islamic feminist theory, presenting a new understanding of how online media serve as agents of gender equality. **Implications:** This study highlights the potential of digital platforms to foster inclusive Islamic narratives that promote justice, equality, and social transformation in the modern Muslim community.

Highlights:

- ♦ Reinterprets women’s roles through Islamic feminist perspectives.
- ♦ Highlights digital media as a tool for inclusive religious discourse.
- ♦ Promotes equality in domestic, public, and moral responsibilities.

Keywords: Women’s Role, Digital Da’wah, Islamic Feminism, YouTube Analysis, Gender Equality

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Introduction

Awareness of the importance of women's participation in the public sphere has increased along with modernization, and many groups are courageous in advocating for women's emancipation.[1] In various fields, such as education and leadership, women have the same opportunities as men to make a contribution. However, awareness of the significance of women's roles has not been optimal in the digital realm. This is evident in efforts to reconceptualize women's participation in socio-religious issues in the digital world. Women themselves are a gender whose position in social life is often debated. From a historical perspective, women have been viewed as oppressed beings and lower than men.[2] This view is also widely held by Muslim scholars who are considered influential in society. For example, the opinion of Khalid Basalamah, who believes that women are complements to men and of secondary gender. Furthermore, his views more often lean towards discrimination against women.[3] This has significant implications for the perception and position of women in the community. Women are seen as 'second-class' citizens and are only allowed to play a role in the local or household sphere.[4] The role of women is limited to cooking, dressing up, giving birth, and their daily lives revolve only around the well, kitchen, and bed. Moreover, Islam, which claims to uphold the values of justice, is also questioned whether it truly sides with justice or not.

Regarding the position of women, many community leaders and scholars have views that differ from the previous point. These various opinions mostly protest the idea of women being considered second-class citizens and hold that women are not inferior to men. For example, Quraish Shihab's opinion states that although men and women have different roles and functions, they are equal in social life.[5] Although such views exist, awareness of the importance of women's participation in the public sphere is still not optimal.[6] This makes the absence of women in the social community sphere a problem that will not be resolved, especially in this digital era. In this era, the presence of the internet is very close to humans. People who are not religious often use digital platforms as their main reference in solving life problems.[7] Academic studies are also becoming familiar with the internet as one of the research approaches.[8] In addition, another thing that is widely utilized by humans on the internet is spreading Islamic teachings. Preaching through digital platforms has become more effective because it can reach a wider audience.[9] This has caused digital da'wah to become more widespread and proliferate. Digital da'wah is carried out through various platforms such as YouTube, Facebook, Instagram, TikTok, and other digital platforms. Some focus on just one platform, while others utilize more than one platform.

Women, religion, and socio-community issues have become topics widely discussed on the Internet. This indicates an effort to reconceptualize women's participation in socio-religious issues through the Internet. Opinions on the ideal woman are practiced in the digital world. With the number of internet users skyrocketing, this is a way to reach a larger audience. One perspective on women's roles is presented by the Indika Foundation through the YouTube channel "Bener Gitu?". This preaching channel, which has over 100,000 subscribers, not only promotes messages of tolerance, interfaith relations, and contemporary jurisprudence but also discusses the role of women in social and community life. Following up on this matter, this study aims to find answers to the question: How is the Re-conception of Women's Roles in Social-Community Relations: An Analysis of the YouTube Channel 'Bener Gitu'?

Method

The author collected data from the YouTube channel "Bener Gitu?" and used it as a primary data source. Meanwhile, data from existing literature such as books, journals, articles, theses, and dissertations related to the focus of this research will serve as secondary data sources. Given the absence of mathematical and statistical mechanisms in the data processing of this study, it can be said that this research uses a qualitative method with Netnography as the data collection method. Netnography is a study that focuses on understanding cyberspaces in which people interact with each other and are capable of forming their own cultures and social systems.[10] This research is a literature study with data collected from existing literature and the internet related to the Ideal Woman in Social-Community Relationships according to the YouTube channel "Bener Gitu?".

To make the discussion more elaborate, the author uses the Feminist approach by Asghar Ali Engineer. Engineer emphasizes the values of equality in the relationship between men and women. These values of equality should at least be reflected in two aspects. First, the acceptance that men and women have the same dignity and status (equal). Second, men and women have equal rights in the social, economic, and political spheres.[11] This means that both have freedom regarding marriage, work, and share equal responsibilities. The engineer also stated that the Qur'an gives a respectable place to humans, both men and women. For example, in Q.S. 49:13, 4:23, and 81:9[12]. The concept of Feminist Engineering acknowledges that the Qur'an, in context, does indeed state that men have certain advantages over women. The advantages and superiority that men possess over women are not due to gender, but rather due to social context. Nonetheless, normatively, the Qur'an supports the equality of status between men and women.[12] Thus, Feminism in Islam seeks to fight for women's rights to equality with men, which is often overlooked among traditional-conservative scholars who believe that women's role is to be a companion to men.[13]

The author includes several similar studies to clarify the position of this research. One of them is research on feminist values conducted by Desy Rahma Wati. The article "YouTube Social Media as a Disseminator of Gender Equality Values" discusses how the values of gender equality are spread by Najwa Shihab's YouTube channel through visual media in the form of images and videos.[14] Enang Yusuf discusses the representation of Indonesian women's politeness in his article titled 'Visual Communication: Representation of the Norms of Politeness of Indonesian Women.' The results show that Indonesian women's politeness is represented by good character traits, namely: self-restraint, friendliness, humility, cooperativeness, openness, and so on.[15] Contrary to the two articles mentioned above, the article "The Image of Righteous Women on the Yufid.TV YouTube Account: Qur'an, Hadith, Construction, and Relevance" explains that although today the discourse on

gender equality is growing stronger, the Yufid.TV YouTube account still constructs women's piety within a patriarchal mindset, seeing women as secondary beings who are limited to managing domestic spheres only.[16] An interesting point is the article "Construction of Piety, Position, and Women's Agency in Religious Discourse." This article explains two different constructions of women's piety, namely: 1) Hegemonic Piety, which means women's piety is assessed based on their full submission to their "nature," such as obedience to men/husbands, performing domestic roles as their main duty, and wearing hijab; 2) A piety construction that promotes liberation, meaning women's piety is assessed based on their ability to balance their roles and positions in both domestic and social spheres.[17]

Regarding the role of women in the workforce, the article 'The Existence of Career Women in the Pandemic Era: Between Needs and Opportunities' explains that economic motives have led to an increase in the presence of career women. Although it is very specific to the period of the Covid-19 pandemic, this study is able to reveal the career advancement among women.[18] This research even explains that women are able to adapt better than men during the Covid-19 pandemic. Moreover, women are considered very capable of seizing opportunities to develop their careers in this digital era across various sectors. Netnography studies related to gender have also been conducted by Widjanarko and Diba Ivanna with the title "Gender-Perspective Campaigns on Social Media (Case Study on the Hashtag #BerbagiPeran on the Instagram Account @asha_Puan)". The study explains that the digital campaign #BerbagiPeran has an ideological orientation, namely the ideology of gender equality, and mobilizes feminist elements from a gender perspective.[19]. Another netnography study related to women entitled "Instagram as a Community Messaging Medium for Single Mothers in Indonesia (A Netnography Study on the Instagram Account @singlemomsindonesia)" discusses the platform that single moms have on Instagram to support and embrace each other.[20]

Meanwhile, the article written by Uky Firmansyah Rahman Hakim entitled "Representation of Qudwah Hasanah in Muslimah Da'wah Through the Hijab Alila YouTube Account" discusses the Hijab Alila YouTube channel. The channel features videos depicting human life with both good and bad sides. Each video conveys a message to always set a good example (Qudwah Hasanah) and to not accept bad behavior.[21] From the various existing literature, there has been no research discussing the role of women in the socio-community sphere on digital media, especially specifically on the YouTube channel "Bener Gitu?". Therefore, this article is written as an effort to comprehensively describe how the reconstruction of the meaning of the role and participation of women occurs on this YouTube channel. This research is useful for providing insights on how participation in socio-religious issues in digital spaces speaks about the concept of the ideal woman. In addition, this study offers a deeper understanding of netnography research and digital da'wah. This research can also provide information regarding the reconception of the ideal woman in the contemporary era within digital spaces.

Results and Discussion

A. Feminism in the Framework of Islam Indonesia

Feminism is a women's movement that demands emancipation or equality and justice in rights with men.[22] Feminist thought emerged after the American Revolution in 1776 and the French Revolution in 1792, during which the position of women was very disadvantaged compared to men, who had rights to education, politics, employment, and property. Towards the 18th century and the end of that century, waves of women's movements demanding freedom began to appear in various places, especially in Europe and America. Then, approaching the 19th century, feminism emerged as a movement that garnered considerable attention from white women in Europe. Women in European colonial countries fought for what they called universal sisterhood. In the 1960s, women began to be involved in national politics by gaining the right to vote and participation in parliamentary elections.[22]

The emergence of feminism is a result of the existence of injustice, lack of freedom, and gender inequality in the public sphere experienced by female activists in Europe and America. In the West, there is a debate over whether women should be positioned the same (sameness) or different (difference) from men. On one hand, women are considered to be more emotional, easier to build relationships with others, and more peace-loving. However, on the other hand, this actually gives rise to gender inequality, so women should receive the same treatment as men. This is because women are considered to have the same rational abilities as men and can equally maximize what they desire.[23]

Feminism has developed with several variations of thought. There is Liberal Feminism, which holds the view that the source of women's oppression lies within the women themselves. The obstacles women face in pursuing careers, aside from certain regulations, stem from tendencies inherent in the women themselves.[23] A stream similar to Liberal Feminism is Standpoint Feminism. This stream argues that the oppression of women is caused by the production of knowledge that is patriarchal and the limited contribution of women in the academic field. This stream encourages more women to be involved in the production of knowledge by making the female perspective its foundation.[23] On the other hand, the Radical Feminism movement views that the root of the problem of oppression against women is the patriarchal system. This movement addresses women's issues even in the private realm, including the private-public dichotomy, the body, reproductive rights, sexuality, sexism, and power relations.[22] Then, the Marxist Feminist stream highlights the oppression of women stemming from their social class and the economic structure of the capitalist system. This stream argues that capitalism and patriarchy go hand in hand to maintain women's position in the subordinate group.[23] These two streams criticize the existing system that causes oppression against women.

If we look at the development of feminism on a broader scale, we can find even more streams. Among these streams are: Post-Modern Feminism, Post-Colonial Feminism, Existentialist Feminism, Gender Psychoanalytic Feminism, and Islamic

Feminism. Islamic Feminism uses Islamic tradition as the foundation for feminist considerations. Mariam Cooke describes Islamic Feminism as “a kind of self-positioning implemented in speeches, writings, actions, and other forms of self-actualization using the epistemology of Islamic teachings as a means of achieving a broader understanding than what is commonly believed.” Although feminism is a term originating from the ‘secular’ sphere, many argue that feminism is not inherently opposed to Islam. This is because Islam indeed promotes equality between men and women, although in practice, this ideal is often not fully realized. Muslim feminists believe that there are still misunderstandings regarding gender equality among Muslims. This is because the Qur’an and Hadith are interpreted exclusively and with a very male-centric (misogynistic) perspective. In fact, the verses and Hadith discussing gender are an effort to achieve gender justice in Islam, not a form of discrimination against women.[23]

In the context of Indonesia, the movement for women's roles in the public sphere nowadays is better than in the 1900s. However, Alimatul Qibtiyah states that the concept of feminism in Indonesia cannot yet be considered well-established. Saparinah Sadli, who is committed to freeing women from all forms of violence and discrimination, is reluctant to use the term Indonesian feminism because she doubts that an Indonesian feminist theory has been developed. However, she refers to Musdah Mulia as an Indonesian Islamic feminist. On the other hand, Sinta Nuriyah, who is Gus Dur's wife, does not readily call herself a Muslim feminist either, but rather a feminist who upholds Pancasila and Islamic teachings as the foundation of her actions.[23] If we look back at Indonesia's past, we can find several female figures who became either national heroes or fighters for women's rights, such as Cut Nyak Dien and Christina Marta Tiahahu who fought against the Dutch in Aceh and Central Maluku. There were also Cut Meutia and Nyai Ageng Serang who were awarded the title of Indonesian National Hero. Not to forget Raden Ajeng Kartini, who fought for women's rights, which were often discriminated against.[24] This shows that although it is not yet well-established, the feminist movement in Indonesia is becoming increasingly dynamic and stronger over time.

The focus of women's movements in Indonesia is very diverse, ranging from education to polygamy. Alimatul Qibtiyah divides it into three phases. First, the Late Colonial Era phase. During this period, the focus of women's movements and organizations was on Child Marriage, Women's Education, Women's Voting Rights, and Marriage and Polygamy Laws. Second, the Early Independence phase. There was a shift in issues from those fought for in the previous phase, namely Socio-Economic Issues and Marriage Laws. Third, the New Order and Reform phase. This phase still revolves around Marriage and Polygamy Laws. In addition, this phase also engages in discussions on Gender and Feminist Terminology, Strengthening Feminism in Indonesia, Pornography Bill Drafting, and Political Quotas.[23] In this way, it can be said that the feminist movement in Indonesia continues to develop and follows contextual issues.

B. “Is That True?": A Tolerant Islamic Da'wah Channel

Dakwah is an effort to spread Islamic teachings to society. Values of goodness based on evidence from religious texts are attempted to be disseminated with the aim that people can understand and practice Islamic teachings. Dakwah, which is divided into amar ma'ruf (promoting goodness) and nahi munkar (preventing evil), can be carried out using various methods and media. Dakwah can be conducted through methods such as lectures, persuasive approaches, storytelling, shadow puppetry, and so on. Meanwhile, dakwah media include pulpits, PowerPoint presentations, audio, illustrations, videos, and even films. The methods and media of dakwah often influence the delivery and reception by the audience. The success of dakwah is largely determined by how it is implemented. In fact, the methods and media of dakwah are sometimes considered more important than the content of the dakwah itself.[25] In the current era, with the presence of disruption and digitalization, preaching on the Internet has become increasingly widespread. Various preaching content can be found on the Internet simply by typing the theme and the name of the preacher. This preaching can be found on various platforms, such as YouTube, Facebook, Twitter, Spotify, TikTok, and so on, in the form of text, audio, visual, and audiovisual content.

The channel “Bener Gitu?” is one of many YouTube channels with a dakwah (Islamic preaching) theme. This channel is an initiative of the Indika Foundation, which is an organization committed to fostering the spirit of tolerance in Indonesia, building national character, and promoting peace education.[26] By collaborating with PeaceGeneration, PeaceSantrien Alfred Deakin Institute for Citizenship & Globalisation, Media Damai, and being funded by grants from the Alumni Grant Scheme “AGS” Australia Awards and the Intercultural Innovation Awards “UNAOC & BMW Group” [27], This channel tries to present an overview of diversity and religiosity in Indonesian society. The channel, which began sharing sermon videos in 2019, has 100,000 subscribers and its videos have been viewed 96,750 times by social media users.[28]. This channel uses audio-visuals in the form of animation as a medium for its preaching. The videos shown are relatively short, ranging from 3 to 6 minutes per video. This strategy gives the impression that the channel's target audience is young people who enjoy audio-visual illustrations.[29] This channel, which has 43 videos, features several themes. These themes include: Interfaith Tolerance, Contemporary Fiqh, Morals and Social Interactions, and Stereotypes & Perceptions about Women. The videos with themes related to the role of women are as follows:

No	Video Title	Access Link	Access Date
1	Most of the inhabitants of Hell are women! Is that true?	https://www.youtube.com/watch?v=Q4qeSsREkZs&t=91s	Diakses pada 07 Oktober 2025

2	Is polygamy the Sunnah of the Prophet? Does opposing polygamy mean opposing the Prophet's Sunnah?! Is that correct?	https://www.youtube.com/watch?v=ePjOWUtkGzk&t=1s
3	A woman is better off staying at home! Is that right?	https://www.youtube.com/watch?v=699Klh6cd94
4	A Daughter's Sin is Paid for by Her Father! Is That True?	https://www.youtube.com/watch?v=kmCXMrgewhI&t=94s
5	That hijab is just for protection! Is that right?	https://www.youtube.com/watch?v=QRkSGk8TMvw
6	The kitchen is a woman's destiny. Is that really true?	https://www.youtube.com/watch?v=8PYr00RikfQ&t=7s
7	Sins of a daughter who reached puberty are borne by her father! Is that true?	https://www.youtube.com/watch?v=ErqVekzolHA
8	Why do women have to be well educated, they'll only take care of the kitchen and bed! Is that true?	https://www.youtube.com/watch?v=Ba7JNKlyqgI&t=6s
9	If you don't wear a hijab at all, it's useless! Is that true?	https://www.youtube.com/watch?v=OUkU33_wLZM

Table 1. Channels about the Role of Women

Based on the table, this channel tries to create titles or thumbnails by presenting statements that make readers curious. The first sentence is a statement that is still widely debated in society. Meanwhile, the second sentence often uses the phrase "Bener Gitu?" (Is that true?), which intends for viewers to reflect on whether the first sentence is true or false, especially from an Islamic perspective.

C. The Role of Women in the YouTube Channel 'Is That Right?'

The YouTube channel "Bener Gitu?" presents several portrayals of the behavior of women that are ideally expected in society, where so far such behavior has still been contrary to reality. Although some groups have attempted to promote these behaviors, these efforts are considered not yet optimal. This is because dissemination through the digital-creative world has not been very widespread. This channel tries to fill that gap. The pattern used in each video is almost the same, namely 1) Presentation of the theme to be discussed, 2) Questioning with the phrase "Bener Gitu?", 3) Discussion of the theme accompanied by ideological-logical arguments, 4) Stating the Standing Position, and 5) Asking for the opinions of netizens. The criteria for the ideal woman according to this YouTube channel will be explained in the following paragraph.

First, The Role of Women in the Domestic Sphere. In human life, there are two spheres of affairs, namely the domestic sphere and the public sphere. The domestic sphere refers to household matters, while the public sphere pertains to non-household matters. Humans inevitably experience both of these dimensions, especially those who have families. The division of tasks and roles becomes very important in family life. On the YouTube channel "Benar Gitu?", domestic matters are shown to be not solely the responsibility of women, but also of men. The video titled "Dapur itu Kodratnya Perempuan. Bener Gitu?" on this channel presents ideological foundations along with logical arguments that the domestic sphere is the responsibility of both women and men. Differences in arguments are also presented within it. The video states that most scholars from the Maliki, Shafi'i, and Hanbali schools of thought argue that a wife is not obligated to handle domestic work. Their basis is that this is not included in the marriage contract. Meanwhile, some other scholars believe that a wife is required to assist her husband in managing the household, with the argument that during the time of the Prophet, a wife helped her husband manage the household. In this regard, scholars agree that a wife managing the household is a good deed and will be rewarded. The video gives the impression that both men and women equally share responsibility for managing domestic tasks. In the context of modern society, issues related to domestic-public responsibilities are becoming increasingly dynamic due to the rise of feminist awareness in various segments of society.[30]

Second, The Role of Women in the Public Sphere. Responsibilities in the public sphere are no less important than in the domestic sphere. In a video on the YouTube channel "Bener Gitu?", it is explained that besides men, women are also entrusted to be stewards on Earth. Implicitly, this channel suggests that women are allowed to participate in the public sphere by holding public positions. The argument presented is that Islam has five terms for female leadership. Additionally, there have been many women from the past Muslim community who became leaders. For example, Samra binti Nahika Al-Asadiyah, who served as a market supervisor during the leadership of Umar bin Khattab. She was even equipped with a whip to discipline merchants who were not orderly.[31] The five terms for female leadership include: 1) Sulthanah, which means female sultan, 2) Malikah, which means Queen, 3) Al-Hurrah (Liberator Woman), 4) Sitt (political leader or holder of

religious legal authority), and 5) Amirah, which means female military leader. Examples of female leaders include: 1) Sulthannah Radhiyah, a female sultan in Delhi in 1236 AD, 2) Sulthannah Syajarat Durr, a ruler of Egypt in 1250 AD who successfully defeated the Crusader army and captured King Louis IX, 3) Queen Asma binti Syihab, 4) Queen Arwah binti Ahmad, 5) Aisyah Al-Hurrah, 6) Sitt Al-Mulk who once led the Fatimid Dynasty, 6) Sitt Al-Qudhat, who was Chief Judge in the 14th century in Damascus, 7) Ghaliyah Al-Wahabiyah, and 8) Cut Nyak Dien. The channel mentions that there is abundant evidence that women have played an important role in the public sphere.[30] This channel also touches on the topic of women studying and working. It is mentioned that Islam obliges and grants equal rights to men and women in pursuing knowledge. Women are also free to have social roles, work, and contribute outside the home.[30]

Third, Regarding Monogamy and Polygamy. Polygamy and monogamy are issues whose debates never end. This is because in the Qur'an it is mentioned marrying two, three, and/or four. The concepts of polygamy and monogamy were also discussed on the YouTube channel "Bener Gitu?", summarized in the video "Is Polygamy the Sunnah of the Prophet? Does Opposing Polygamy Mean Opposing the Prophet's Sunnah?! Bener Gitu?". The channel explains that monogamy is more virtuous compared to polygamy. Surah An-Nisa' verse 3, often referred to as the "Polygamy Verse," is a continuation of the previous verse, which emphasizes fairness in protecting the rights of orphaned children. An-Nisa' 3, which mentions that one may marry 2, 3, or 4 women, refers to widows, with the aim of protecting orphaned children whose fathers have passed away. This reflects the spirit of Islamic teachings, which sought to reduce the number of wives during that era. At that time, Arab men married many women, even up to 50. With this context, the spirit that is intended to be encouraged is to marry only 2, 3, or 4 instead of 50. Another thing emphasized is the fair attitude that must be possessed by men who wish to practice polygamy. Fairness, which is very difficult to achieve, should be a consideration for polygamy. Therefore, if one fears they cannot uphold fairness, this channel recommends monogamy instead. Another context presented is that the monogamous marriage of Prophet Muhammad with Khadijah lasted longer than the polygamous life of the Prophet after Khadijah passed away. The Prophet also only married again five years after Khadijah's death. The reasons for the Prophet practicing polygamy are: 1) As a more effective means of diplomacy with other tribes, 2) To provide protection to widows and orphans whose husband or father had passed away, and 3) As a means of preserving knowledge.[32]

Fourth, The Principle of Women's Moral Responsibility. A common view about women is that they have the 'privilege' of having others bear the consequences of their sins. An unmarried woman, if she commits wrongdoing, her father will bear the sin. If she is married, then her husband will bear it. This statement is often used to make women feel that they do not have the right to determine their own actions and decisions, because someone else bears the consequences of their deeds. This is correlated with the appearance of a false hadith that once circulated on social media, which claimed that for every step a woman takes outside the house without covering her aurat, her father or husband takes one step closer to hell. This was clarified on the YouTube channel "Bener Gitu?" in a video titled "Are Daughters' Sins Paid for by Their Fathers? Is That True?" In the video, a verse from the Qur'an related to this theme is mentioned, namely Surah Fatir, verse 18. The verse states that no one will bear the burden of another person's sins, not even a relative. In addition to this verse, Surah Hud, verses 40-41, are also mentioned, which state that Prophet Nuh did not bear the sins of his son who was punished for being disobedient to him. Similarly, in Surah At-Tahrim, verse 10, it is stated that the sin of Prophet Lut's wife who was disobedient by supporting the people of Sodom is not charged to Prophet Lut. From the explanation above, it can be concluded that each person is responsible for their own deeds. The reward from their deeds will be received by themselves, and the sins they commit will be borne by themselves. [33].

D. Reconstruction of Women's Roles in the Theory of Islamic Feminism

The reinterpretation of the ideal woman carried out by the YouTube channel 'Bener Gitu?' has a very strong significance in relation to Islamic feminist theory developed among scholars. In general, the channel understands women not as secondary beings or complements. Rather, women have rights and obligations that are equal in value to those of men, both in the domestic and public spheres. Asghar Ali Engineer, who also pioneered liberation theology, emphasized the importance of equality between men and women as one of the consequences of such 'liberation.' For your information, Engineer's Liberation Theology, which calls for social transformation, has the following core elements: 1) Liberation theology views the dimensions of human life in both the world and the hereafter, 2) Anti-establishment, 3) Advocates for oppressed groups, 4) Holds that humans can freely determine their own destiny.[12]. From these points, the thought framework of the Engineer, which has implications for their ideas on Islamic Feminism, can be outlined. The two points of equality of the Engineer, which the author explained in the Introduction, are implicitly reflected in the content of the Bener Gitu channel. Here, the author elaborates on the analysis and reflection according to the data found:

1. The Role of Women in the Domestic Sphere

The channel illustrates that household responsibilities are a shared duty between men and women. Domestic tasks such as washing, cleaning the house, repairing furniture, and so on should be a concern for both. This means that women do not have the primary role in managing the domestic sphere; men should also participate in household responsibilities. Referring to the Qur'an, there is indeed a verse that advises women not to leave the house, namely Q.S. Al-Ahzab: 33. The verse states: 'And stay in your homes, and do not display yourselves like the ones in the times of ignorance...'. Classical commentators such as Ath-Thabari and Ibn Kathir interpret this verse literally, prohibiting women from leaving the house except for going to the mosque or for urgent necessities. As-Suyuti interpreted the verse even more strictly by forbidding women from leaving the house for any reason, as women were considered aurat.[34] Women staying at home is a form of hifdz al-'ird (protecting honor) to avoid crimes outside the home.

Meanwhile, Islamic feminism emphasizes that men and women inherently have equal rights, including in the domestic sphere. The engineer mentioned that both genders must mutually acknowledge that they possess equal dignity and status. No one is prioritized or marginalized. There is also no specific expectation for one to manage the domestic sphere and the other the public sphere. Both have equal rights and responsibilities in managing the domestic realm.[12] Modern feminists

like Amina Wadud and Riffat Hasan also consider that the prohibition for women to leave the house is patriarchal and restricts women's movement, especially in modern times. The verse must be interpreted by looking at the universal values of the verse and then aligned with the contemporary situation. The verse is read as an ethical message for women to maintain their dignity wherever and under whatever circumstances. These two figures also emphasize that the command to 'stay at home' is situational, not essential to the verse.[35] Moreover, if the conditions within a family are not ideal, such as a woman becoming a single parent, the husband's salary not being sufficient to meet the needs, and so on, then these circumstances require the woman to work to fulfill her living needs.

2. The Role of Women in the Public Sphere.

Just like in the domestic sphere, men and women have equal opportunities in the public sphere. On that channel, women are depicted as allowed to hold public positions by mentioning several Muslim women who have held public leadership roles. Engineers also emphasize that in the social, economic, and political spheres, men and women have equal rights. Positions that have traditionally been occupied by men can also be held by women as long as they have the capacity in that space. In the current context of Indonesia, many women have held important and crucial positions, even in the scope of state management. Among these women are: Megawati Soekarnoputri (President from 2001-2004 and Chairperson of the PDI-P Party), Sri Mulyani (Minister of Finance), Retno Marsudi (Minister of Foreign Affairs), Najwa Shihab (Journalist, Public Figure), Puan Maharani (Speaker of the House of Representatives), and many other female figures.

From a religious perspective, women who work in the public sphere are not in conflict with Q.S. Al-Nisa': 124, which states: "Whoever does righteous deeds, whether male or female, while being a believer, they will enter Paradise and will not be wronged even to the extent of a speck," and Q.S. Al-Nahl: 97 which has a similar wording, where Islam does not differentiate between men and women when performing righteous deeds. Quraish Shihab emphasizes that this verse does not distinguish between men and women in doing good deeds. What actually distinguishes is whether the deed is accompanied by faith or not.[36] It can be concluded that women and men are allowed to be productive, work, and do good deeds.

3. Monogamy is Preferable Compared to Polygamy

The YouTube channel "Bener Gitu" emphasizes monogamy more than polygamy. The argument is that the spirit of polygamy practiced during the time of the Prophet was an effort to protect orphans and widows. In addition, polygamy is limited to four wives in order to reduce the number of wives, which could otherwise reach up to 50. This is also under strict conditions. The reason the Prophet practiced polygamy was for the welfare of many people, not for personal pleasure. From an Islamic feminist perspective, polygamy in QS. al-Nisa': 3 should be read contextually and integrally with QS. al-Nisa': 2 and 127. These three verses address the broader theme of social justice for women and orphans in the early Islamic period. The verses were revealed in a post-war context, when many women had lost economic and social protectors. Therefore, polygamy is understood not as a normative command, but as a *rukhsah* (social dispensation) to protect vulnerable groups.[37]

Thinkers such as Amina Wadud, Riffat Hassan, and Nasaruddin Umar emphasize that the core teaching of this verse is justice, not a justification for male superiority. The phrase "fa in khiftum alla ta'dilu fa wahidah" indicates that monogamy is the ideal form of justice most in line with the moral values of the Qur'an. This is also affirmed by QS. al-Nisa':129, which states the impossibility of being perfectly just in polygamy. Thus, Islamic feminism views polygamy as a temporary solution in certain contexts, rather than a universal law. In modern societies that already have systems of social justice and protections for women, the practice of polygamy no longer holds ethical or theological urgency, as it conflicts with the principles of *al-'adl* (justice) and *al-rahmah* (compassion) which are the main *maqāsid* of the sharia.[38] Engineer himself stipulates three levels of fair treatment if someone intends to practice polygamy, namely: 1) Assurance of proper use of the property of orphans and widows, 2) assurance of providing justice to the wife in terms of material matters, and 3) giving equal love and affection to all his wives.[11]

Upon further reflection, the Prophet's monogamous marriage with Khadijah lasted longer than the period during which he practiced polygamy. The Prophet also did not take other wives until Khadijah passed away at the age of 65.[39] For 25 years, the Prophet lived with only one wife. Even after Khadijah passed away, the Prophet did not marry again until five years later. As for those whom the Prophet married polygamously, most were women whose husbands had died in war. This shows that the Prophet actually emphasized monogamy over polygamy unless there were circumstances that necessitated polygamy.

4. The Principle of Women's Moral Responsibility

It is described that a woman's sin is borne by herself, not her father nor her husband. The YouTube channel "Bener Gitu?" provides the example of the wife of Prophet Lot who bore her own sin when she betrayed Prophet Lot. If this is reviewed from the perspective of the Qur'anic verses, we can find at least two verses that discuss this theme, namely Q.S. Al An'am: 164 and Al-Baqarah: 286. In Q.S. Al An'am: 164, it is explained that "...And no bearer of burdens will bear the burden of another; and whoever commits a sin, it is only against himself...". Explicitly, this verse explains that the sin committed by a person will be accounted for by themselves, regardless of whether they are male or female. Meanwhile, in Q.S. Al-Baqarah: 286, which states, 'Allah does not burden a soul beyond that it can bear. It will have [the consequence of] what [good] it has gained, and it will bear [the consequence of] what [evil] it has earned...' explains that every human being will receive rewards for the good deeds they perform and will incur sins for the wrongs they commit. The two verses above do not make any distinction between women and men, so it can be concluded that the Qur'an does not differentiate between genders in terms of the consequences of their actions. Every person bears their own moral responsibility.

As for comparing it with the concept of Islamic feminism, which emphasizes the values of justice and equality, what a person does is entirely their own responsibility, not someone else's. This applies to both men and women, for both good and bad

deeds. This is also reinforced by the Prophet's hadith which states: "Each of you is a leader and each of you will be held accountable for his actions" (H.R. Bukhari). The hadith does not distinguish between men and women. Every person will be accountable for their deeds before Allah.

Conclusion

Digital preaching through social media has become increasingly common nowadays. One example is carried out by the Indika Foundation through a YouTube channel called "Bener Gitu?". This channel uses animation-monologue as its method and medium for preaching. The face presented on the channel is that of a tolerant Islam, upholding diversity, and not discrediting any gender. The concept of an ideal woman is discussed in nine videos on the channel. The YouTube channel "Bener Gitu?" presents the concept of an ideal woman divided into several segments: 1) Domestic Sphere: Women and men are jointly responsible for managing household matters, 2) Public Sphere: Women also have the freedom to work, take part, create, and pursue knowledge outside the home, 3) Monogamy is preferred over Polygamy, and 4) Women are responsible for the sins they commit themselves. The concept of the ideal woman discussed on that channel has a significant correlation with the concept of feminism based on Islamic teachings. The points contained are very much in line with the ideas of Islamic feminism, which prioritize values of justice and equality. Asghar Ali Engineer, as one of the pioneers of Islamic Feminism, has a very clear position in defending the oppressed and advocating for gender equality.

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