Digital Feminism in Indonesia:
The Counter-Narratives to Gender Inequality on Instagram

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Abstract:

In the last few years, many people have used cyber religion to identify new forms of religious communities and rituals. It acts as the source of religious engagement that is different, new, creative, and alienated from 'conventional' religions. This article aims to reveal how Mubadalah.id as an Instagram account plays a role in providing beautification of da'wa (Islamic preaching conveyed by Islamic scholars) in countering unjust interpretations of Islamic texts toward women. In particular, it is a representation of Islamic media and women's rights that strengthens the capacity and authority of women ulama. They are carrying on perspectives that affirm the values of reciprocity, equality, cooperation, and justice in marital, familial, and social relations. Mubadalah.id is a social media campaign affiliated with the Fahmina Foundation, a notable Muslim organization that promotes gender equality in Indonesia. This article is qualitative research. Using a virtual ethnography method, this article aims to understand the strategy used by this account to counter gender inequality narratives. This article argues that Instagram can be optimized to build a moderate gender construction in countering the mainstreaming of patriarchal ideas on social media by supplying alternative interpretations served in beautified content. In addition, this account shows the representation of women's ulama in Indonesian public spaces to negotiate their identity in a Muslim-majority country.

Keywords*: instagram, mubadalah.id, feminism, counter-narratives, misogynistic*

INTRODUCTION

In tandem with the rise of massive use of the internet as a source of religious authority, many authors have investigated various aspects of cyber religion. Campbell and Tsuria (2013) suggest that the term cyber religion relates to describing manifestations of religious worship, gathering, and community popping up on online platforms. In 2000, Helland introduced a new term of "religion online" that refers to the ways contemporary

Muslims express their religious qualification through the influence of the internet. Returning to the definition of social media as the colonization of the space between traditional broadcast and private dyadic communication, it is providing people with a scale of group size and degrees of privacy (Miller and Borgerson, 2016). Besides, the popularity of online Islamic practices has increased hugely in Indonesia due to the growth of 'smart' communication technologies and social media (Slama, 2017), internet is also used to provide information referring to the practicing online religious rituals and making the religious community (Nisa, 2021).

Moreover, many scholars have been working on the issue of online religion in various terminologies and concerns. In terms of finding the authority, Islamic organizations now are struggling to disseminate their *fatwa* (the Islamic provision usually relates to certain laws) from the internet (Hosen, 2008) that online *fatwa* provided by online religious scholars are giving Indonesian Muslims access to an array of alternative Islamic opinions and interpretations other than those of the mainstream organizations. Online knowledge acquisition might have reduced the roles of traditional Islamic education (Nurdin and Rusli, 2021) however the 'e-fatwa' is notable for spreading the socio-cultural context which is based on social contestation at certain times (Hegazy, 2020). This may be in line with the inquiries to the contemporary expressions of piety and the formation of pious Muslims as well as the initiation of zeal of piety among the youth's community (Lengauer, 2008) and as a media promotion for the youth preachers (Halim, 2018) and to find youth identity in the uncertain situation (Rijal, 2020).

On the one hand, the work of digital feminism is inseparable from this advancement. Some scholars define digital feminism as the revival movement of feminists to profound their ideas through digital voices. Jouët (2018) states that feminists perceived to use of digital platforms in Western countries to prove their resurgence after a long period of political pressure though she demonstrates the opportunity gap among feminist generations in which this digital feminism remains in question. In terms of women's inequality, the internet is also used to fragment online followers using patriarchal narratives either delivered in the form of images and videos or delivered by Islamist preachers on any platform. Annisa (2021) reveals digital feminism as the tool to sharpen identity, organize movement, and mobilize collectively. In this regard, Nisa (2019) strengthens in Islamic terms the campaign movement of women ulama (Islamic scholars) in utilizing new media to produce online fatwa.

This article focuses on Mubadalah.id is a social media account that expresses countering narratives toward gender inequality in creative performances. Examining the creative ideas of this digital media on many platforms, we take its Instagram account as our focus. Instagram, with the addition of active users every month for nearly 45 million, has become one of the most popular social media platforms for modern society, especially for youths. The freedom of expression provided by Instagram allows everyone to express their private spaces which have the opportunity to open a descriptive space between following Instagram users to form a gender perception and stereotype (Rosyidah and Nurwati, 2019).

Lovheim and Lundmark (2019) show how women's self-performances in digital media are characterized by a communicative intention toward authentic self-expression. It also enables a particular form of authority to emerge, that is dependent on an individual's personal qualities and ability to inhibit and/or perform certain values. In this context, we use the term women ulama which refers to all ulama, both male and female, who are specifically concerned with the issue of women in Islam.

We propose a problem that as a social media account, it could have a role to deliberate other perspectives beyond the texts in countering patriarchal narratives through Instagram. That is why, this article argues that Instagram could be optimized to build the moderate gender construction by countering the mainstreaming patriarchal ideas by supplying alternative interpretations served in beautified content. Moreover, this account is proof of the representation of women ulama in Indonesian public spaces to negotiate their identity in a democratic country.

This research is virtual ethnographic research to deliberate the questions in an interview with the founder and its editorial team that will be analyzed in a descriptive qualitative method based on some posts I take as examples. This article would like to proceed with the discussions as follows; the first part after the introduction would be on Islamic feminism in contemporary Indonesia which is captured in movement and ideas. In the second part, it continues to explore what is Mubadalah.id within its all networks and platforms on social media. Next, it continues to reveal the creativity used in delivering *da'wa* which is explored in the last part before the conclusion. Finally, in the last section, I conclude my argument.

DISCUSSION
Islamic Feminism in Contemporary Indonesia

The discourse on Islamic feminism in Indonesia cannot be separated from the socio-cultural conditions that cause one thing may be different from another. The dynamics of women's existence in the public sphere have existed since the colonial era when Indonesia was noted to have several female heroes. So, when we talk about gender equality we will be connected to women's movements through various organizations. Throughout Indonesian history, the concepts of gender and the power relationship between men and women in Islam have been linked to the shifting and fluctuating idea of what good women, good men, and good gender relationships are in Indonesian and Islamic contexts (Qibtiyah, 2009). Megawati Soekarno Putri is the first female president in Indonesia whose election process is full of public debates about women's ability to lead a country. This discourse invites diverse opinions from various scholars about leadership in Islam. However, it proves that Indonesia is starting to open up the concept of women's leadership as same as admission for women's roles in the public sphere. Nevertheless, the acknowledgment of their extraordinary role in the Muslim world does not automatically guarantee similar liberation for their Muslim sisters elsewhere (Arimbi, 2009). In the same period, practices

of women discrimination and marginalization like child marriage or female genital mutilation are still widely practiced in Indonesia and worldwide.

As evidence of progressiveness, Indonesian Muslim women initiated to briefly articulate the concept of gender equality in Islam in their movements. The movement's vision is promoting gender equality perspectives which is, they say, in line with the Islamic great missions. One of the most influential movements is the Indonesian Women Ulama Congress (KUPI) which was held in 2017 and attended by more than 1,500 participants from diverse backgrounds (Nisa, 2019). As the first world's women ulama congress, it has successfully grounded an idea of gender equality in Islamic thought. So, Indonesia is gaining momentum at the time. In addition, Nisa (2019) argues that the agency of progressive Muslim women is evident in the way they negotiate their presence in the Indonesian public sphere amidst the plurality of Islamic and Islamist actors.

The Indonesian digital feminism activists have started with the agencies of the young women movement in countering problems of gender inequality by educating people in any activities. Eventually, they promote the movement on social media which aims to create digitally safe places, share personal stories, provide online discussion forums, promote marches and offline discussion events, respond to criticisms and oppositional standpoints, as well as conduct and publish research (Parahita, 2019). Basic literacy of digital-based enables women to explore their capabilities to voice up their ideas. Nonetheless, there are several women's voices in Indonesia that are robust, particularly due to the rigorous use of information and technology. Underlining the progressive movement of Indonesian Muslim women means a lot for Indonesian democracy and the expression of pluralism.

Mubadalah.id: An Overview

In 2015, Mubadalah.id was firstly a personal blog belonging to Faqihuddin Abdul Kodir, a book writer who is concerned with the issue of Islamic feminism. As the originator of *Mubadalah* (reciprocal) concept of having an equal interpretation of Islamic texts, he deserves that idea to be digitally announced as the shortcut of his popular book *"Qiraah Mubadalah"*. The term *Mubadalah* refers to the concept of reciprocal relationships among human beings (Kodir, 2019). He defines it as a relationship between two parties that is based on equality, reciprocity, and cooperation. In his book, the concept of gender equality is pronounced in an elaboration of Islamic texts including from the Quran and Hadith. Following the advance of technology, he thinks that his blogs will be no longer relevant because it is provided in a long writing. So, he formulates his ideas on short videos and images with more simple explanations.

He formally started to modernize the book through images and posts on the Instagram account of @*mubadalah.id*. This account was inaugurated in the first Indonesian Women *Ulama* Congress (KUPI) in April 2017. Promoting the Islamic gender equality idea, it has several name changes from Mubadalah.com to Mubadalahnews.com and now it is enriched in Mubadalah.id as the website based and @Mubadalah.id as an Instagram account with 41,1K followers. Bringing a tagline of Relationship Justice Inspiration, it also

plays on a YouTube channel with 6,49K subscribers with 632 videos, it also exists on Facebook, Twitter, TikTok, and Spotify (accessed on 8 January 2023).

While, the previous works of Mubadalah.id as an Instagram account are as follows; women's problems on Islamic perspectives are served as a meme of Hadith that is delivered in creative images and posts (Mukarromah, 2020). Those kinds of Hadith sources are performed in a cartoon dialogue or memes. Particularly, these memes of hadith are mostly about the admission of women's existence in the public sphere or marriage relationships and other issues related to contemporary women dynamics. The posts refer to a book of "60 Hadis Shohih (Khusus Tentang Hak-Hak Perempuan dalam Islam dilengkapi dengan Penafsirannya)" or "60 Authentic Hadith (Specifically Regarding Women's Rights in Islam, it is equipped with Interpretation) which also written by Kodir published in 2019.

Other scholars explain that Mubadalah.id has a role as a political communication tool for the women's movement in Indonesia in supporting the ratification of the bill through several strategies, channeling messages regarding the urgency of the passage of the bill, countering the narratives that reject the ratification bill; encourage the ratification of the bill by forming opinions supporting the ratification (Khairani, et al 2021). Rifani and Tambunan (2020) state that Mubadalah.id has a sense of digital sisterhood through their social media activism and this is constructed through the reliance on personal narratives they also use hashtags to articulate Islamic feminism ideology. Relating this research, Amarilisyariningtyas (2020) takes research on how Mubadalah.id considers the discourse of marginalization of women is contrary to gender equity taught in Islamic teachings.

Meanwhile, as an Instagram account, @Mubadalah.id is followed by 41,1K with 1.323 posts and 234 accounts (accessed on 8 January 2023). In general, the posts are clustered into three types; admission of women's position in Islamic perspectives, marital relationships, and gender-based violence. Besides these three prominent clusters, it also provides some content on environmental issues, selected articles of the week that are web-based, parenting patterns, and life motivation. Indeed, some specific issues like abortion, child marriage, female genital mutilation, and polygamy are highlighted. Zahra, the chief of Mubadalah.id, specifies the objectives as follows:

> *"Mubadalah.id is a representation of Islamic media and women's rights, presented to strengthen the capacity and authority of female ulama, by carrying the mubadalah (reciprocal) perspective which affirms the values of reciprocity, equality, cooperation, and justice, in marital, familial and social relations that are larger. Mubadalah.id is also presented with the themes of tolerance, peace and nationality, gender justice, and environmental sustainability, greeting millennial students as the basis of the community, to jointly create a more Islamic, peaceful, dignified, fair, and maslahah (goodness) life."*

Mubadalah.id is routinizing the posts based on the selected articles in website-based. Zahra says that the editorial team has been divided into several divisions who responsible for determining contexts and publication. They will announce the best articles that acquire the highest engagement and will be used as material sources for all media social platforms

including Instagram, Youtube, Facebook, Twitter, TikTok, and Spotify which are consistently published every day.

Creativity in Countering the Gender Inequality Narratives

Countering narrative is used by some scholars as a terminology to serve new alternative perspectives beyond the existing text. Tuck and Silverman (2016) in The Counter-Narrative Handbook suggest that countering narratives recently used in cyber interaction which is prominently noticed on controversial issues. It includes extremist propaganda, discrimination, marginalization, and other debatable spots. Counter-narratives then deal with an almost wide variety of activities. It aims to share positive arguments from different perspectives and to deconstruct or delegitimize the common notion. Lien (2022) implied that subaltern counter-public is a revelation in which subordinated social groups may intervene in public debates. In this regard, the subaltern counter-public consists of the public sphere excluded, marginalized groups such as women, disabilities, workers, and other people who had to form their identities to release from any coercion. Fraser (1990) in Lien (2022) describes it as a discursive arena to promote oppositional ideas from marginalized groups by providing alternative arguments to find their identities and needs. In digital debate, the oppositional notions are used to strengthen their religious identity like what Mubadalah.id presents in some of their posts. Mostly, when it talks about a contestable issue like the veil, polygamy, or childfree it invites various arguments from the viewers and they feel invited to pronounce their ideas.

Indeed, the growing use of social media across generations demands the creativity of content creators to be more engageable with their followers. Furthermore, borrowing the hypothesis by Nisa (2018) that a picture talks for a thousand words. This means that one idea with a longer explanation can be simplified in only one or some pictures. This online spirituality is later called spiritualizing the internet. Campbell (2005) launches this terminology because the internet is seen as a technology or space that is suitable for religious engagement, thereby allowing users to include internet-based activities into the rhythm of their spiritual lives. In this context, we prefer to present and analyze a high-engagement post because it reveals the way they express an idea and give a response.

One of the timeless contestable Muslim women's issues is their decision to go to work, whether or not this matter is adjustable in Islam. A different argument regarding this issue is coming up from the classical period to the modern one. In Indonesia, this may be regarded as either cultural belief or social construction. Women who work outside the house or are later called by working women will have an impulse for certain public argumentation as they may feature for her benefit rather than domestic responsibilities. Even for Muslim women, there may be double social accusations against them. For this issue, Mubadalah.id has discussed it:

Figure 1. The content about double social accusations

This post was uploaded on December 27, 2020, and has 1.135 likes and more than 30 comments. It is about questioning of prohibition for women to work as a strange and utopian expression. This post deals with the result of media research conducted by Rumah KitaB, a national NGO in Indonesia that is concerned with the issue of women's empowerment. It states that there is a massive campaign on social media for a certain period which is talking about the risk obtained by women when they decide to go working. The narratives built are from Islamist perspectives, *"women are not obliged to work either because earning a living is the duty of men or women's faith is easily shaken when outside the home, or women themselves are considered a source of slander for the public sphere.* Then, Mubadalah.id counters it with this response:

> "*Most Indonesian women, especially Muslims, come from middle-low-class family backgrounds like agrarians. The tradition of working women exists and has never been a problem. While men and women have similar rights and opportunities in this case. If it is said that women working will be vulnerable to discrimination, then why shouldn't public spaces where they are working should be repaired to protect women from any discrimination? Not with locking women in the house so they don't have access to self-development.*"

This stimulates debates among commentators. The debate started to respond a comment from an account that says her agreement that, *"Islamic teaching is never wrong, women is indeed better for not working* outside the house and being inside to protect her family and keeping her dignity" attaching some Islamic references from Quranic and Hadith to the opinion of Islamic scholars. This stimulates other commentators to respond who mostly support the post. The Islamist says that keeping the verses as basic argumentation enhances the issue of the inability of single women, or for single parent who urgently needs to earn money. Issuing a woman as a dependent party still relates to the responsibility of either her father or brother whenever she lives alone with no spouse. Those who agree to the post, try to reject this opinion because the economic ability of every person is different. However, conservative opinions strongly support it.

Tuck and Silverman (2016) imply that we need to understand the audience's target and characteristics while trying to post content and counter its narrative. Delivering a

message in the text requires considering the diverse audience it reaches. Tuck and Silverman stress the importance of using appropriate language and expressions tailored to the target readers. After reviewing the debates, several key points emerge. First, the post is based on research supporting the argument that women should have the ability, competence, and opportunity to work, challenging the notion that staying at home is an absolute Islamic requirement. However, it lacks specific Islamic references from the Quran, Hadith, or other scholars to support the context of working women. Second, the use of the term "utopic" in the post may be judgmental to some, particularly those who believe that housewives should be appreciated for their domestic duties as it is their right to choose. Third, the opposing opinions and captions in the post appear to invite reader responses intentionally. In this regard, Lien (2022) underlines that the debates among comments reveal competing counter-publics in Islam appear in mainstream news outlets. Furthermore, revealing religious identity which is considered as important as in the real world for recent internet users.

But, let us see its countering opinion in another post with a similar topic:

Figure 2. The content about double social accusations

This post is talking about "Unemployed Men are not the Fault of Working Women " which was published on 27 June 2022 with 575 likes and some comments. It states that domestic work is not only obligatory for wives, some women in the Prophet period were actively engaged in the public sphere. This common statement is then strengthened by the stories of the Prophet and some of his women companions who belong to different public activities. In some of the other posts that deal with this issue, Mubadalah.id examples of a hadith that describes how the Prophet did his domestic works like sewing, blushing goats, and serving his needs. Otherwise, some prominent women successfully demonstrate their public role. For example, Khadijah is an entrepreneur, Aisyah is the famous narrator of hadith and many others. These two posts are currently discussing similar topics but are published at different times. The comprehensive counter-narratives will be achieved when it combines the opinion between Islamic sources and feminist ideas. In particular, we see that it is like a strategy to get follower's engagement by waiting for a similar topic in

different points of view and captions. Because one strategy to get rapport with the audience is particularly consistent with the type of story or message (Tuck and Silverman, 2016).

Another debatable issue is about the hijab (veil) which is still assumed as a piety symbol for Muslim women. In this regard, Mubadalah.id presents as follows:

Figure 2. The content about *the hijab* issue

This post was uploaded on 23 December 2020 and reached 9,795K with more than 800 comments. Most of the commentators are trapped in long debates including the validity of this post, permissible notions of taking off their veil, interpretation of verse, incomplete attachment of scholar's opinion, and rejection of some scholars that used as reference. Even some of them are attacking the admin's matter and instructing to block and take down this account. It indicates that raising the issue of the veil which is still standing on the contestable opinion will impact the high response. The commentator's perceptions are growing either from their personal opinions, admissions, text interpretations, or personal tendencies toward certain sects. The post is trying to articulate the different arguments of some scholars in interpreting the verse of *the hijab* (veil). The caption is:

> "*how come you're in a rush to get scolded when seeing a woman wearing a headscarf/veil but showing her hands or showing half of her calves? Moreover, seeing women take off their headscarves, why is it really like your hobby to do blasphemy? Some people are not learning to understand different opinions though Islamic scholars have different schools and notions. Whatever it is, we are valid as Muslim women and humans, either wearing the hijab or not.*"

The caption promotes the idea of learning diverse opinions on certain Islamic issues from different Islamic scholars. Not all the commentators are women, some of them are indicated as men. It can be seen from their photo profile and username even these are not guaranteed to show certain sex. The arguments growing among them are mostly about Islamic instruction to wear hijab that is valid and absolute and they think that this post will extend to influence Muslim women's ideology to take off their hijab. Some also warn that it can be an everlasting sin that should be answered later on hereafter. What makes it strange is when some of them are also questioning the religion of the admin, attacking personal matters, and claiming to be the lost Muslim.

This post is based on the writing of Nadirsyah Hosen, a famous Islamic scholar from Indonesia who now is living in Australia as a senior lecturer at Monash University. He writes the issue of jilbab (veil) in the column of Mubadalah website that responds to a statement of Shinta Nuriyah, the prominent Islamic scholar. She states that wearing a jilbab is not obligatory for Muslim women. This raises public debates and Hosen tries to clarify her statement in this writing. In his article, Hosen tries to identify the different opinions among scholars in different periods and social conditions. He also states exegesis from the verse of an-Nur: 31 in various sources. His detailed investigation concludes that covering aurat (parts of the body that may not be visible) is mandatory but the boundaries are debatable.

Interpretation of Islam only as a religion is a form of narrowing the meaning of Islam itself. For Islamists, wearing the hijab is an absolute act according to the commands of the Quran without further understanding the reason for revelation or the context behind the different opinions among scholars. In terms of Indonesian Muslim women, Arimbi (2009) analyses that fanaticism toward religious symbols demands Indonesian Muslim women to boost their Islamic identity in terms of fashion. According to the savvy social media narratives, it invites their followers to avidly consume the contents, not the context. It examines that new media, faith, and online fragmentation strongly affect the construction as well as the reconstruction of digital identity or persona (Kavakci and Kraeplin, 2017).

Regarding all the debates, Mubadalah.id deliberates to articulate a wide perspective in countering gender inequality narratives. Some strategies they do like the way they respond to the con's comments by directing them to the main source of the post. Almost all posts are sourced from articles published on its website. The editorial team has been selecting the best ten articles every week to be published on its website's column. Then they use it as the material source for social media content including infographics, videos, animation, podcasts, or audio patches. Our detailed investigation about what is another strategy used to counter the gender injustice narratives described in what Zahra said:

> *"We try to articulate every controversial case of women's problem in terms of moderation for both men and women. So, we might have to make a big effort to find detailed resources from any schools of fiqh (Islamic jurisprudence) if it is related to the law. Indeed, we also need to engage with many Islamic scholars, both men and women, who belong to consistent teaching and learning of the classical book references to find the interpretation of certain arguments. To gain an objective opinion is not easy but what we could do is provide the alternative narratives which, of course, also refers to the legitimacy of Islamic scholar's opinion."*

Lien (2022) divides the characteristics of Islamic counter-publics into three types; (1) an Islam hostile/anti-Islamist counter-public sphere, (2) an Islam sympathetic counter-public sphere, (3) a mainstream public sphere. The debates revealed in the comments relate to not showing anti-Islamist or religious hostility but rather implying their mainstreaming ideology which is different from the post. Islam's sympathetic counter-public sphere is now expressed in new media to represent what religious tendency belongs to. Further, Hosen (2008) describes that religious self-identity profound in cyber religion is an expression of

digital *fatwa* influence. For modern society, this looks like an effort to find their religious identity by recognizing what they are convinced is the most proper one.

In another case, we also interviewed Faqihuddin Abdul Kodir, as the first promoter and conceiver of Mubadalah. He claims that the online stereotyping and gender-biased posts in social media today are worrying. Moreover, they often use textual interpretations of religious texts. The way they do this is by multiplying content with an attractive appearance, citing verses or hadiths by only including lexical meanings with minimal interpretation from scholars of *fiqh* experts, taking valid references or they may have their interpretation that for us it is full of patriarchal tendencies. This digital fettle has started to bloom in the last 10 years where social media is often filled with feminism propaganda. However, in the last 5 years or so, there have been many social media accounts whose contents are countering stereotyping narratives against women as well as countering mainstream patriarchal narratives originating from interpretations of religious texts. This is a form of balancing by presenting an alternative narrative to the reader, of course with an equally attractive performance.

What needs more attention on how the Islamists use this narrative to imply their perception which is seen as authoritative within misogynistic interpretation. Regarding misogynistic texts, Kodir proposes as follows:

> *"No religious texts are misogynistic. What remains is the misogynistic heads of readers and interpreters. Any source of religious texts, both from the Qur'an and Hadith, must be interpreted fairly because the principles of Islam are justice, and mercy and carry a vision with akhlaqul karimah (good manners). If we find an authoritative verse, we must find out what the main message is, and then refer to other arguments that support that verse. Verses that are considered authoritative must be interpreted using the main principles, and vision of the great mission of Islam, namely tauhid (monotheism), rahmatan lil alamin (mercy for all), and akhlaqul karimah. If our perspective is like this, then there is no misogynistic text and this is what is meant by the concept of mubadalah interpretation."*

Regarding the strategy used by Mubadalah.id in countering the mainstreaming patriarchal narratives, he implies that Indonesian Muslim women activists have to widen their ideas in as many posts as they can. Broadening their perspectives in their personal social media accounts. At the same time, Islamic women's organizations have to promote their ideas in the form of creative looks, and interesting performances as well as elevating the content qualifications. Networking among organizations is notable for making a massive movement and voicing public ideas. So, participation in social media with the note that the managers of social media accounts have the right perspective on Islamic feminism. In addition, having good communication skills messages can be well received by readers. Otherwise, they still have to challenge the ongoing activities owned by mostly women *ulama* in the offline spaces while there are a lot of Indonesian women who have no access to social media enacting the struggle for women's equality and justice increasingly a long road to strive.

CONCLUSION

The intersection between religion and digital media is a shifting model of contemporary reliance activity. Social media has been embedded in human's everyday life including finding *fatwa* or delivering for *da'wa*h authority. In terms of women's issues, social media is also contributing to giving interpretations of religious texts which are diverse. The discourse of women's position in Islam is inseparable from digital debates among internet users. It relates to argumentation which is discussed in a frame of interpreting misogynistic texts. Instagram as one of the most popular social media plays a significant role in standing on principles of women's issues. Mubadalah.id conveys on this part. The argumentations are served in beautified content with a modern concept, appealing language style, and image. It demands its first objective in building this media which is to promote the moderate gender construction within the religious text by supplying the alternative paradigms.

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