



Gender Representation in Da'wah Programs On Radio Republik Indonesia Purwokerto Central Java Indonesia

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Abstract— The issue of gender equality is one of the problems of the Muslim community in the era of democracy and liberalism. The article examines gender representation in Islamic da'wah programs on Radio Republik Indonesia (RRI) Purwokerto. This study uses a descriptive-qualitative method, with Norman Fairclough's discourse analysis approach consisting of three levels of analysis, namely text analysis, *discourse practice* and *sociocultural practice*. This study found that gender representation in the da'wah program at RRI Purwokerto still showed unequal gender representation. At the text level, RRI has not provided a place for transformation and ideas related to gender equality. In the *discourse practice level*, it can be seen that in terms of speakers and broadcasters involved, it is more dominated by men. At the level of *sociocultural practice*, research shows that gender representation in da'wah events at RRI Purwokerto is a mirror of unfair and equal gender construction in the community. This study recommends that radio managers provide space for female speakers and themes on gender justice.

Keywords: Gender, Gender representation, Da'wah program, RRI Purwokerto,

1 Introduction

Radio has long been used as a medium for Islamic proselytizing. Radio has advantages over other media. The advantages of radio include auditive radio, which allows people to enjoy it without having to leave their activities. In addition, radio has a concurrent nature, where the message conveyed by the radio will be simultaneously conveyed to the audience at one time. However, the proliferation of Islamic da'wah does not necessarily present and represent a gender-fair religious broadcast. Some research on da'wah finds injustice and gender equality, even leading to exploitation and perpetuation of gender injustice. Studies on gender representation and the image of women in da'wah activities have been widely conducted. One of the studies is about gender representation in da'wah on television, Women's Involvement in Community Radio. Studies on the Dehumanization of Women in Da'wah on Television, and gender representation in digital da'wah. There has not been much research on the representation of women in da'wah broadcasts on radio. This article discusses gender representation in da'wah programs on Radio Republik Indonesia (RRI) Purwokerto. Kajian ini sangat penting dalam rangka mengungkap bagaimana konstruksi dan representasi gender dalam program dakwah di ketiga radio tersebut. This paper will also reveal what factors influence the construction and representation that takes place.

This study uses a descriptive-qualitative method, which seeks to describe or describe the condition of the subject / object of research both individuals, organizations, society, and so on based on facts that can be observed at this time as they are. The method used is the discourse analysis method. Discourse analysis is an analytical method that sees discourse not only as a form of language use, but also sees discourse as a social practice. To regard discourse as a social

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practice is to see a dialectical relationship between something that is discoursed and the situation, institutions and social structures. The discourse analysis used in this study is Norman Fairclough's discourse analysis model. Norman Fairclough's discourse analysis model consists of three levels of analysis, namely text analysis, discourse practice and sociocultural practice. This model states that text, discourse practice and sociocultural practice are an integral part. That is, if a text has a certain ideology then it means signifying two things. First, the text reflects the pattern and situation of media workers in seeing a problem. Second, the text reflects the general social view, the scheme of people's cognition of a problem. At the text level, researchers analyzed the format of the event and the da'wah material delivered by the speakers in religious events programmed. At the discourse practice level, researchers focus on how text is produced and consumed. In this case, the researcher analyzes the production of the text will be seen from the characteristics of the da'i or ustadz / ustadzah filling in religious programs and the team behind it.

The characteristics of the media are seen from the historical background of its establishment, the style of presentation, performers, the language used, and how the media perceives its audience. At the text production level, the author made observations and interviews with a number of informants in the RRI radio editorial. Furthermore, researchers also tried to analyze sociocultural practice. At this level, researchers try to relate media practices to the socio-political conditions that existed at that time. Analysis of sociocultural practice is based on the assumption that social contexts that exist outside the media influence how discourse emerges in the media. Newsrooms, or broadcasters and resource persons are not immune empty spaces, but are strongly influenced by outside factors. Sociocultural practice is not directly related to the production of texts, but it determines how a text is produced or understood. For example, if there is a text that marginalizes or demeans women, then this kind of text represents the patriarchal ideology that exists in society. That is, the ideology of patriarchal society plays a role in shaping patriarchal texts as well. This patriarchal ideology is spread in many places, in many fields, in both conventional and digital mass media. Patriarchal ideology has always been produced and reproduced through various channels, and radio media is one of them. Fairclough created three levels of sociocultural practice analysis, consisting of: First, situational. The situational aspect refers to the situational aspect when the text was produced. Second, Institutional that looks at how the influence of organizational institutions in the practice of discourse production; Third, the social level. Fairclough stated that the discourse that appears in the media, is determined also by the culture and changes in society within it.

2 Results and Discussion

Gender Relations In Islamic Perspective

Gender comes from English which means gender. The term "gender" is different from the term *sex*. Ann Oakley, considered the first person to make a distinction between the two terms. *sex* is biological, while *gender* is a difference that is not biological and not the nature of God. Gender is also defined as the difference between men and women in terms of values and behavior. Gender can be understood as the differentiation of roles, attributes, attitudes, actions, or behaviors that are considered appropriate for men and women that appear and develop in a society. Gender is used to identify differences in socially and culturally constructed traits and characteristics of men and women. The concept of gender changes over time, differing from place to place as well as group to group. Gender is created by social and cultural processes (*socially constructed*) in a long process. While *sex* is sex, as a biological difference that is the nature of God, so it is permanently different. Men are humans who have penis genitals, have Adam's apple and can secrete sperm, while women are humans who have vaginal genitals, uterus, so they can get pregnant, give birth and breastfeed. The genitals are biologically attached and not interchangeable.

Biological differences further result in different social demands on men and women. Women are considered more suitable to work in the domestic sphere in the field of reproduction, while men in the public sphere in the field of production. Gender differences that then give birth to different gender roles are not really a problem. A woman can become pregnant, give birth and

breastfeed, and eventually have gender roles as nurses and babysitters. However, the problem is when gender differences cause gender injustice *and gender inequality*. Manifestations of gender injustice can occur in various forms, such as *marginalization, subordination, stereotypes, violence, and double burden*. The double burden of women occurs due to the assumption that the most important role of women is to manage the household. As a result, women have the responsibility of completing all domestic work in the home. The double burden is multiplied, especially for women who work outside the home. As a reference source for Muslims, the Qur'an shows that the position of men and women is equal. The Qur'an affirms that both male and female are created from one "*nafs*" (*living entity*). On that basis, the Qur'an affirms that each man and woman have the same intelligence and mindset, which enables both to attain glory. The Qur'an Surah An-Nisa verse 1 affirms:

وَاحِدَةً نَفْسٍ مِّنْ خَلْقِكُمْ الَّذِي بَرَّكُمْ وَاتَّقُوا النَّاسَ يَأَيُّهَا
 وَاتَّقُوا ۗ وَنِسَاءً كَثِيرًا مِّنْهُمَا وَبَتَّ زَوْجَهَا مِنْهَا وَخَلَقَ
 رَقِيْبًا عَلَيْكُمْ كَانَ اللَّهُ إِنَّ ۗ وَالْأَرْحَامَ بِهِ تَسَاءَلُونَ الَّذِي اللَّهُ
 "O man, be fearful of your Lord who created you from
 the one self (Adam) and He created from him his mate
 (Eve). From these two God bred many men and women.
 Fear Allah in whose name you ask one another and
 (maintain) family relations. Verily, God always watches
 over you."

In the Islamic view, women and men are created with different biological conditions, but these differences are not intended to privilege one and demean the other. The relationship between man and woman is a relationship of love and peace. Both men and women have the same potential and opportunity to achieve success in various areas of life. In this case, it includes da'wah activities or efforts to convey Islamic teachings to others. Both men and women have equal potential and roles.

The Role Of Women In Islamic Da'wah

In Islam, both men and women are considered to have the same role and position to carry out the task of carrying out Islamic da'wah. Da'wah was originally the duty of Allah's Apostles, namely the duty of Allah's Apostles to invite people to submit and obey the provisions of Allah SWT. After the apostles died, da'wah became the duty of all Muslims, both men and women. The Qur'an Surah At-Tawbah verse 71 mentions:

عَنْ وَيَتَّبِعُونَ بِالْمَعْرُوفِ بِأَمْرٍ وَبَعْضُ أَوْلِيَآءِهِمْ وَالْمُؤْمِنَاتُ وَالْمُؤْمِنُونَ
 ۗ أُولَٰئِكَ وَرَسُولُ اللَّهِ وَبِطِيعَتِ اللَّهِ وَالرَّكُوعِ وَالصَّلَاةِ يُؤْتُونَ الصَّلَاةَ وَيُؤْتُونَ وَيَتَّقُونَ
 حَكِيمٌ عَزِيزٌ اللَّهُ ۗ إِنَّ اللَّهَ سَبَّحَتْهُمْ
 "Believers, men and women, some of them are helpers
 to others. They ordered (did) makruf and prevented
 (doing) mungkar, upheld prayers, paid zakat, and
 obeyed Allah and His Messenger. They will be given
 mercy by Allah. Verily, Allah is mighty, wise,"

In recorded history that one of the supporting factors for the success of the Prophet SAW's da'wah was the presence of Siti Khadija, the first wife of the Prophet. Although Siti Khadija was not directly involved in preaching, she played a major role in supporting the Prophet SAW's da'wah struggle, both financially and morally. There are also Umi Salamah, Asma bint Abu Bakr, Siti Aisyah and so on. Aisha was the wife of the Prophet who not only participated in the war accompanying the Prophet but also transmitted Islamic values through thousands of hadiths she narrated. In the current era, many women are involved in Islamic da'wah, not even a few women who choose the profession of becoming a da'i (*muballighah*). Especially in the current era of digital media development, where the opportunity to become a da'i is wide open with the

existence of digital media. Digital media has made it easy for anyone to convey and get religious teachings anytime and anywhere through the internet network. Women's da'wah activities can now be found on various digital media platforms such as Facebook, Instagram, YouTube, TikTok, WhatsApp and so on.

Radio And The Construction Of Gender

Radio is an auditive communication medium, the sound that comes out on the radio is a blend of physical elements, perceptions, and emotions derived from sound mediated by certain technological equipment. The sound then evokes its own images and images in the mind and emotions of the listener. The listener's emotions and perceptions are greatly influenced by music, word selection, sound management, stops, speed, rhythm and so on. The management of sound effects can even affect the listener's imagination so that he seems to be carried away in the situation, conditions and place where the event is told (Masduki, 2001). There are four most important characteristics of radio that keep this media existing, namely its penetrating power, local nature, methods of delivering information orally and its ability to involve individuals and communities (communities) in social interaction. Radio also has a direct nature, free from distance problems and obstacles, has a combination of various elements that exist in radio broadcasts, which include music, oral narration, and effects and are personal, local, compact, relaxed and simple. In today's digital era, radio still exists to be used for Islamic religious broadcasting activities. The use of radio for Islamic da'wah activities is considered to have advantages. *First*, radio is considered a cheap and easy medium. *Second*, radio is considered capable of reaching areas with minimal signal. Although in its development, radio has also penetrated into the world of streaming, but analog waves and digital radio have previously provided alternatives for people in areas with minimal signal to still be able to enjoy the information. In today's digital era, many radio stations are adjusting to the development of information technology by convergence. In relation to the discourse on gender relations, radio is one of the agents that helps construct social reality and make the desired gender definition. The results of research on gender in the media, it can be seen that radio is considered to have not shown its idealism and responsibility in upholding gender justice. This supports the assumption that SSI media still shows negative stereotypes against women so that it is considered to contribute to perpetuating gender injustice.

Radio is an electronic media channel that is persuasive and very influential in socializing gender justice. However, women do not yet have maximum access and involvement in radio. Women have not been given access to manage, design, determine the content and produce radio shows. Hertz and Durkin review (1997) proving that few are central characters in radio. Low and Sherrard (1999) argues that women in radio commercials are also more likely to be portrayed in highly domestic roles as homegrown women. In this respect women are largely relegated to the private sphere and the emotional and sexual world. The implication is that women and women's issues such as concern for equal rights, health issues, feminization of poverty, women's peace movements, military service and the like are compartmentalized in texts, formats and media schedules. The consequence is that a limited set of personal and professional characteristics is considered. In this way women are mostly shown in a position of subordination to men.

Da'wah Programs At RRI Purwokerto

RRI Purwokerto is located in Banyumas Regency, Central Java. He has 2 programs, namely RRI Purwokerto PRO 1 and PRO 2. PRO 1 is a national news radio station in Purwokerto city broadcast on the frequency 93.1 FM. RRI Pro 1's slogan is "Sekali di udara tetap di udara" (*Once in the air, stay in the air*). With the format of events in the form of information, entertainment, and culture. The broadcast area covers Purwokerto, Central Java. In addition, RRI Purwokerto also broadcasts RRI PRO 2 from Jakarta on 105.0 FM. Pro2 is a public radio network consisting of 63 local radio stations broadcasting in Indonesia. RRI pro 2 dedicates itself to news, entertainment of young people aged 15-25 years and highlights a better lifestyle. Slogan RRI Pro 2 adalah "*Teman Terbaik Kamu*" (your best friend). RRI Purwokerto can now also be enjoyed through the

application "RRI Play go". RRI Play go is an application created to help listeners follow programs and broadcasts on RRI throughout Indonesia. RRI Play go can be enjoyed on Android phones, and is free.

RRI Purwokerto has various religious programs in order to support good religious life in the community. According to Mr. Budi, Head of Broadcasting Section of RRI Purwokerto, religious events are important events. Religion is part of people's life so religious events are mandatory. "*Religious shows or broadcasts.. it is mandatory.. we have many religious events, both for Islam and other religions. For Islam is indeed the most, because there are more followers of Islam*". Islamic religious events at Pro 1 RRI Purwokerto, according to its segmentation, namely among adults, are *Morning Religion*, *Friday Prayer*, *Spiritual Meal* and *Ramadhan Dialogue*. *Morning Religion* is broadcast at 05.00 -06.00 am, every day except Friday. On Friday, the morning religious program is canceled because in the afternoon there is a *Friday Prayer Broadcast program*. The morning religious program was broadcast live by RRI Purwokerto, with speakers via telephone from home. In this case, the speakers did not attend RRI's studio, but they were just at home. Acara *Religi Pagi* presenting speakers who are considered experts in their fields. The speakers were: Prof. Dr. H. Ansori, M.Ag, Prof. Dr. H. Ridwan, M.Ag, Prof. Dr. H. Daelamy, M.Ag, Drs. K.H. Kifni, Shofiullah Syaubari, M.Ag (Ponpes Darussalam), Ibu Hj. Sri Ningsih (Al-Irsyad Purwokerto), K.H. Daliman, M.Pd, dan Ustadz Hendro Morning Religion programs include programs that can be watched via the internet. That is, listeners who cannot listen directly at the time of the broadcast, can listen to the broadcast via the internet. The morning religion program will usually be promoted and announced in the form of a flyer through RRI Purwokerto's social media, such as Instagram, face book and Whatsapp.

The selected speakers usually represent various groups, organizations or groups that are the majority in the area. The speakers came from Nahdlatul Ulama (NU) organization, Muhammadiyah, Al-Irsyad, from UIN College Prof. .K.H. Saifuddin Zuhri and representatives from the community. The determination of the theme is left entirely to the speakers. In relation to female representation, the speakers in the Morning Religion program were dominated by male speakers. The number of female speakers is only 1 (one) person, namely Mrs. Hj. Sri Ningsih, S.Pd. M.S.I. The establishment of the Sriningsih bishop is also not intended in order to provide opportunities for women. Ustadzah Sri Ningsih was appointed as a resource person at RRI Purwokerto because he replaced her husband named Mr. Muhibbin. A *spiritual meal* is a spiritual flush event held every day to close the broadcast. This event is intended for all religious believers in Banyumas Regency. In Banyumas Regency itself there are several religions, namely Islam, Christianity, Hinduism, and Confucianism.

The Ramadhan Dialogue event is a special religious event in the month of Ramadan. Ramadan dialogue is broadcast for one hour from 16.00-17.00. Ramadhan dialogue events are usually broadcast live on air with speakers coming to the RRI Pro 1 studio. In relation to the representation of women in religious events at the Ramadhan Dialogue, it also shows that there are still more male speakers than female speakers. The ratio is 1:7. The only female resource person in the "Ramadhan Dialogue" event was Ustadzah Hj. Sri Ningsih, S.Pd. M.Si. Pro 2 RRI Purwokerto has several da'wah events, namely *Tasbih*. *Tasbih* is short for "Tetap Asah dan Bimbing Hati". The Tasbih is a program in collaboration with various campuses in Purwokerto such as UIN Prof. K.H. Saifuddin Zuhri Purwokerto, Nahdlatul Ulama University (UNU) Purwokerto and Muhammadiyah Purwokerto University (UMP). The material for the prayer beads is fully submitted to their respective universities. The determination of resource persons is left to the university. RRI Pro 2 only accepts ready-made schedules and themes. In the context of gender representation, RRI also never requires interviewees of what gender. RRI has never advised about the representation of female sources or male sources. Everything is handed over to the university that is cooperating.



Figure 1. Flyer of *Religi Pagi*, *Café Ramadhan* and *Tasbih*

Gender Representation In Da'wah Program at RRI Purwokerto

The format of religious events in RRI does not distinguish between male gender segmentation or female women. This means that the show is for both male and female listeners. Although the show is formatted for all listeners, the speakers who fill the show are mostly men. Of the nine permanent speakers, there was only 1 female speaker. This shows that in terms of resource person selection, RRI Pro 1 Purwokerto does not consider the balance of the number of male and female speakers. The selection of the determination of resource persons who fill in is usually based on habits. That is, the broadcast planner will choose sources who are used to filling, because sources who have filled in will be easier to communicate and interact with. There was also a female resource person because she was the daughter of a cleric named Mr. Muhibbudin, who during his life was a permanent speaker for religious events at RRI Purwokerto. In terms of media studies, in this case what is presented in religious broadcasts on Radio Pro 1 RRI Purwokerto is strongly influenced by media routines and what is behind the radio editors. The work routines of the editorial crew, the relationship and motivations of the media crew influence the programs and resource persons who will appear at religious events. In the context of gender representation, the representation of female resource persons at RRI pro1 Purwokerto religious events is very small. In terms of material, there are still very few studies on gender.

RRI Pro2 is a program whose audience segmentation is teenagers. The religious program in RRI Pro 2 consists of *Tasbih (Tetap Asah dan Bimbing Hati)* dan *Café Ramadhan*. Both events are events that have cooperation with several campuses in Purwokerto City. In relation to gender repression, in terms of the sex of the interviewees who fill in, there has been a balance between the number of male and female speakers. The speakers were fully handed over to the campus, including UIN Saizu Purwokerto, UMP and UNU Purwokerto. The highest number of speakers was from UIN Saizu Purwokerto, and the highest number of speakers was also from UIN Saizu Purwokerto. In terms of material, the speakers at Pro 2 RRI Purwokerto have shown sensitivity and partiality to gender equality.

Conclusion

Gender representation in da'wah events at RRI Purwokerto still shows inequality between men and women. Inequality can be seen in terms of the resource persons involved, the study material and the themes presented. Most of the interviewees still point out a construct of thought that puts men in a superior position over women. RRI Purwokerto is involved in the production process and gender construction through the format of religious events and broadcasts. The production and construction process is related to the selection of speakers, the format of the event and policies related to religious broadcasts. RRI does not seem to have provided a place for transformation and ideas related to gender equality that are currently actual, such as the issue of early marriage, the issue of human trafficking and so on. Most religious events are still limited to discussing themes around moral problems, fiqh and worship. However, gender issues are studied and discussed in broadcasts and other programs. This makes Islamic values related to gender equality and justice not conveyed much well to the community. As a result, the gender construction that develops in society still shows the existence of unfair gender inequality and tends to position women as inferior beings to men. Based on the findings of existing research, the author provides suggestions and recommendations for radio managers, it is better to start considering the composition of the number of speakers to be balanced between male and female sources. For radio managers, it should provide a place for the delivery of ideas about gender equality. For resource persons, it is better to present material that is more directed at efforts that support the transformation of Islamic values that are

gender just. Further research is still open, such as related to how gender representation in religious broadcasts on community radio, how public perceptions of male and female speakers.

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