



ANALYSIS OF DA'WAH AND THE REPRESENTATION OF WOMEN'S SPIRITUALITY IN @Aniqqalfaqiroh's DA'WAH CONTENT

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ABSTRACT

This research is motivated by the increase in digital da'wah which highlights women's spirituality emotionally and reflectively. The @aniqqalfaqiroh account has become the focus because it consistently discusses motherhood, marriage wounds, and women's inner recovery. This research formulates three main questions: how is the rhetoric of da'wah used, how is the representation of women's spirituality constructed, and what forms of da'wah are displayed in digital content. This research aims to analyze the da'wah rhetoric used in conveying messages about women's spirituality, examine the representation of women's spirituality in content, and identify forms of da'wah that are raised on the themes of motherhood and marriage wounds. Theoretically, this research uses Aristotle's rhetorical theory (ethos, pathos, logos), Stuart Hall's theory of representation, and the concept of women's spirituality in Islam as a basis for analysis. The research methodology used is a descriptive qualitative approach with narrative analysis methods. Data was obtained through in-depth observation of video content and Instagram uploads, content analysis, and interviews with relevant informants. The analysis technique is carried out by categorizing rhetorical elements, forms of preaching, and the construction of spirituality representations that appear in digital narratives. The research results show that @aniqqalfaqiroh's preaching rhetoric combines ethos, for example, seen in the credibility of sharing spiritual experiences and household reflections, fostering trust in the audience, pathos, for example from gentle language, empathy, touching feelings to form a space for women to recover, and logos, for example, seen in the invitation to understand life's trials as a destiny to get closer to Allah and spiritual strengthening for women. Women's spirituality is represented as an active subject interpreting life's trials through the role of mother, parenting knowledge, and inner healing. The forms of da'wah on the @aniqqalfaqiroh account can be seen through the application of da'wah bil hal, bil verbal, and bil qalam. For example, bil hal da'wah can be seen from Muslim women through Sharia clothing styles that reflect the values of faith, verbal bil for example through advice

in content videos and Muslimah seminar classes, and bil Qalam for example through the books Spiritual Motherhood and Embracing Disappointment as a spiritual reflection.

Keywords: Rhetoric, Da'wah, Spirituality, Women, Aniqqalfaqiroh

1. INTRODUCTION

The exponential development of information and communication technology in the contemporary era has created a new landscape for the dissemination of religious values (Utami et al. 2026). The digital world is no longer merely a profane space for social interaction, but has transformed into an environment conducive to the growth of digital da'wah (Islamic outreach) (Firdaus, Azizurrochman, and Siswanto 2025). Global social media platforms such as Facebook, Instagram, Twitter (X), YouTube, and TikTok now function as virtual platforms, enabling Islamic values to transcend geographical and temporal boundaries. Easy access to da'wah content in written, visual, and live broadcast formats provides opportunities for da'i (preachers) to package religious messages in ways that are more creative, aesthetic, and relevant to modern lifestyles. As experts emphasize, the use of digital media has had a significant impact on da'wah communication patterns, providing a powerful platform to facilitate the massive and instant exchange of Islamic knowledge within society. The transformation of Islamic preaching from the physical pulpit to the digital screen marks a paradigm shift in the methodology of Islamic propagation (Annafsa et al. 2025). The presence of social media has not only diversified information channels but also created web forums that foster solid online communities. Instagram, for example, has evolved into a discourse space that not only provides entertainment but also accommodates ideas, opinions, and the exchange of religious thoughts. This phenomenon demands a strong mastery of digital literacy, both for preachers (da'i) and recipients (mad'u). Digital literacy is a crucial instrument for ensuring that the implementation of Islamic preaching in cyberspace remains on track, namely as a means of achieving happiness in this world and the hereafter, and avoiding being trapped in disinformation. Da'wah through media is not a new concept, but its urgency has intensified in this era; the Muslim community is required to seize this opportunity to disseminate pure values, both audiovisually and textually, through a comprehensive and integrated planning strategy. Behind this ease of digital access lies a far more profound phenomenon: the emergence of a new face in the representation of women in the Islamic world (Sari 2025). Historically, religious narratives have often been dominated by male (patriarchal) voices, but social media offers a more egalitarian space. In this digital space, women are no longer positioned as passive objects of da'wah (Islamic outreach), but rather as active subjects voicing their own spiritual experiences. This social transformation marks a significant turning point in the contemporary world of da'wah, as women begin to break through the cultural barriers that previously limited their role. The presence of women as da'wah (Islamic outreach) in the public sphere inherently possesses strong theological legitimacy. Islam grants women equal rights and status as God's

vicegerents on earth, with equal responsibility for managing the earth and spreading goodness.

Normatively, the command to da'wah applies universally to every knowledgeable individual, regardless of gender (Yaqinah 2016). As stated in Surah An-Nahl, verse 125 of the Qur'an, Allah SWT commands us to call people to the path of God with wisdom and good teaching (al-mau'izhah al-hasanah). An interpretive analysis of the word "ud'u" (call) shows that this command is general ('amm) for all humanity. This suggests that women must also equip themselves with intellectual capital, knowledge, and a strong will to engage in the field of da'wah. The challenges of today demand the presence of female da'iyah who are able to touch the psychological aspects and specific experiences of women that may be difficult for male preachers to reach. Although in the history of Sufism and other Islamic studies, women's contributions are often overlooked due to a patriarchal culture that positions women as second-class citizens, the digital era now opens the door to recognition of their spiritual authority.

One of the most phenomenal and influential representatives of female preaching on social media is the Instagram account @aniqqalfaqiroh. This account not only presents normative religious content but stands out for its consistency in constructing poetic, reflective narratives, and rich spiritual values. With a following of 167,000, predominantly women (85%), this account has successfully built a community focused on self-healing and inner growth. The account owner's identity as a Healing Practitioner and Parenting Enthusiast affiliated with various organizations such as @ruangpuluhperempuan and @spiritualmotherhood_ppa demonstrates that the preaching directly intersects with real-life women's issues, from managing marital conflict to healing from past trauma.

The spirituality displayed on the @aniqqalfaqiroh account is not merely a formal ritual, but rather a profound effort to clear inner obstacles and draw closer to the Almighty. Spirituality in Islam is understood as a universal experience for finding the meaning of life and transcendental peace. Through its content, @aniqqalfaqiroh represents women's spirituality as an inner struggle (jihad an-nafs) and elegant self-awareness. The personal narrative she constructs strengthens the audience's emotional dimension, so that religious messages are no longer perceived as rigid doctrines, but rather as life experiences that touch the soul. This aligns with representation theory, which emphasizes that an image or language is not neutral, but rather a process of constructing meaning that reflects specific values and identities.

Based on this reality, an analysis of @aniqqalfaqiroh's da'wah content is highly relevant. This research aims to examine two fundamental aspects: first, the form of da'wah and the rhetoric used by the account to spread the message of Islam; second, how the representation of women's spirituality is constructed through the narratives and symbols presented. Understanding this phenomenon is crucial to understanding how da'wah on social media influences the way modern society—especially Muslim women—interprets religion and spirituality amidst the onslaught of digital culture. This study is expected to provide academic contributions regarding the position of women in the contemporary map of da'wah and how social media can become an instrument of spiritual empowerment for women.

2. RESEARCH METHOD

The research method in this study was designed to conduct an in-depth analysis of da'wah and the representation of women's spirituality in the Instagram content of @aniqqalfaqiroh using a descriptive qualitative approach (Muslim 2016). The research was conducted from December 2024 to December 2025, encompassing the planning, data collection, analysis, and preparation of the research report. This relatively long timeframe was chosen to provide the researcher with space for careful observation, systematic data collection, and in-depth analysis of the ever-evolving dynamics of da'wah content.

The research location focused on Instagram, specifically the @aniqqalfaqiroh account, which represents women's digital da'wah space. This account was chosen because of its significant following of over 167,000 followers and its consistent production of da'wah content based on short videos, reflective captions, and illustrative visuals. The short but meaningful nature of the content makes this account a relevant object of study, particularly in examining how da'wah messages are packaged communicatively and emotionally for female audiences in the digital space.

The research used was qualitative with a descriptive approach, aiming to systematically describe the phenomena under study without manipulating variables (Muhammad Hasan et al. 2023). This approach was chosen because it provides a comprehensive understanding of the meaning of Islamic preaching messages and the representation of women's spirituality conveyed. Furthermore, this study employed a media discourse analysis approach to examine how language, narrative, and visual symbols in Islamic preaching content shape specific meaning constructions. Thus, researchers not only examined the textual content of the messages but also understood the social and ideological contexts behind them.

The research focused on Islamic preaching content that specifically addressed women's spirituality. From a total of approximately 102 videos, researchers selected 25 videos relevant to three main themes: spiritual motherhood, women's mental health, and women's recovery spaces. These three themes were chosen because they represent the inner experiences of Muslim women in navigating various life dynamics, both within the context of family, psychology, and social relations. Primary data was obtained from video transcripts, visual recordings, and captions accompanying each video, while secondary data came from books, scientific journals, and other reference sources relevant to Islamic preaching and gender studies.

Data collection techniques used non-participant observation and documentation. Observations were conducted by directly observing the uploaded video content without interacting with the subjects, allowing the researcher to maintain objectivity in the analysis. Documentation was carried out by archiving the content in the form of screenshots, narrative transcripts, and visual notes for analysis. To ensure data validity, this study employed theoretical and source triangulation techniques, supported by in-depth descriptions (thick descriptions) to produce comprehensive and contextual interpretations (Aris 2022).

The data analysis technique used content analysis, which was conducted through several stages: determining the unit of analysis, collecting and documenting data, categorizing and coding, analyzing and interpreting meaning, and drawing conclusions. Through this process, the researcher sought to identify patterns, communication

strategies, and the construction of representations of women's spirituality in the studied da'wah content, resulting in findings that were systematic, objective, and relevant to contemporary digital da'wah developments.

3. RESULT AND ANALYSIS

@Aniqqalfaqiroh's Preaching Rhetoric in Delivering Preaching Regarding Women's Spirituality

The research results show that the preaching rhetoric used by Bunda Aniqq on her @aniqqalfaqiroh account has a unique character and differs from the normative and instructive nature of digital preaching. Based on an analysis of 25 selected video content, the dominant rhetorical style was found to be empathetic, contemplative, and therapeutic. This rhetoric serves not only as a medium for conveying Islamic teachings but also as a space for inner reflection and emotional healing for women. Thus, the preaching delivered is not one-way or patronizing, but rather dialogic, personal, and touches on the affective aspects of the audience.

Empirically, the researchers found that the primary strategy employed in this preaching rhetoric is the use of personal narratives based on life experiences as women and mothers (Rambe and Rambe 2024). These narratives present the realities of women's daily lives, such as emotional exhaustion, inner conflict, pressure in domestic roles, and experiences of coping with psychological wounds. In a video titled **Spiritual Motherhood**, for example, Bunda Aniqq constructs motherhood as a spiritual journey that is not only related to childcare, but also as a process of self-formation and inner healing. These results indicate that da'wah is no longer positioned as a mere transfer of religious knowledge, but as a medium for articulating women's life experiences in a reflective and meaningful manner.

In the context of rhetoric, the use of identification strategies is a key finding in this study. Bunda Aniqq consistently uses terms such as "mother" and personal expressions such as "I've been there too" to build emotional closeness with the audience. The analysis shows that this strategy is effective in creating a sense of equality between the communicator and the audience. The audience feels positioned not as an object to be advised, but rather as a subject to be understood. This reinforces the concept of empathy-based persuasive rhetoric, where the success of communication is determined not only by the content of the message, but also by the emotional connection established between the sender and the recipient.

The research also revealed that the rhetorical structure of the da'wah used tends to follow a specific narrative pattern, beginning with a description of an experience or wound, followed by reflection, then leading to a spiritual solution, and concluding with an invitation or call to action. This pattern indicates that the da'wah is presented in a systematic and directed storytelling format. This approach aligns with the characteristics of social media, which demands concise messages while maintaining depth of meaning. Thus, the da'wah rhetoric used is not only informative but also transformational, capable of stirring the audience's awareness and emotions.

From a symbolic perspective, the use of maternal metaphors is a significant finding. The concept of motherhood is represented not only as a social role but also as a symbol of women's intrinsic spirituality (Tanamal 1892). Terms such as "healing inner wounds" and

"spiritual home" indicate that the experience of motherhood is interpreted as a space for emotional and spiritual growth. These results demonstrate that the da'wah delivered operates not only at the theological level but also at the psychological and existential levels. In other words, women's spirituality is represented as a complex internal process, involving self-reflection, acceptance, and inner transformation.

The analysis also shows that Bunda Aniqq's preaching rhetoric contains a strong element of self-disclosure. In some content, she openly reveals her experiences of exhaustion, failure, and vulnerability as a mother. These results indicate that the communicator's position is no longer that of a superior authority, but rather that of an individual on an equal footing with the audience. This openness produces a therapeutic effect, as the audience feels that their experiences are natural and need not be hidden. Thus, preaching serves as a space for emotional validation that helps women understand and accept themselves.

When analyzed using Aristotle's rhetorical theory, this preaching rhetoric demonstrates a strong integration of ethos, pathos, and logos (Jember 2025). In terms of ethos, Bunda Aniqq builds credibility through honesty and authenticity in conveying personal experiences. She does not present herself as a perfect figure, but rather as an individual in the process of understanding life and spirituality. This creates trust and an emotional connection with the audience.

In terms of pathos, the rhetoric used is highly influential in building emotions (Sosial and Sucipto 2024). The use of prayerful language, short, repetitive sentences, and a soft, submissive tone create a calming atmosphere. Research shows that these elements are key factors in capturing audience attention and engagement. Da'wah is not only understood cognitively but also experienced emotionally as a profound spiritual experience.

In terms of logos, Bunda Aniqq consistently incorporates rational arguments based on Islamic values. She links the concept of spirituality to mental health and emphasizes the importance of "riho" (reconciliation) as a pathway to inner peace. These results demonstrate that the da'wah delivered is not only emotional but also has a strong conceptual foundation. The integration of these three rhetorical elements creates a holistic form of da'wah communication, capable of simultaneously reaching the cognitive, affective, and spiritual dimensions of the audience.

Further discussion demonstrates that this da'wah rhetoric is relevant to the needs of modern women, particularly in the context of psychological pressures and the complexity of social roles. Empathetic and non-confrontational da'wah provides a safe space for women to receive religious messages without feeling judged. This is crucial in the context of social media, where audiences tend to be more responsive to personal and emotional messages than to normative and rigid ones.

This research confirms that Bunda Aniqq's da'wah rhetoric functions not only as a tool for religious communication but also as a medium for spiritual and psychological healing. Da'wah is no longer understood as a top-down lecture, but as a dialogical process involving experience, emotion, and self-reflection. The resulting representation of women's spirituality demonstrates that women are positioned as active, reflective subjects with the capacity to construct spiritual meaning in their lives.

These results and discussion demonstrate that digital da'wah based on empathetic rhetoric has great potential in addressing women's spiritual and emotional needs in the contemporary era. The approach used is able to integrate Islamic values with the realities of women's lives, resulting in a form of da'wah that is relevant, humanistic, and transformative.

Representation of Women's Spirituality on the @Aniqqalfaqiroh Account

The research findings indicate that the representation of women's spirituality on the Instagram account @aniqqalfaqiroh is constructed through a da'wah narrative centered on women's inner experiences as the primary source of religious meaning. Based on an analysis of the selected video content, it was found that spirituality is not represented solely in the form of formal ritual practices, but rather as a reflective process present in women's daily lives. Women are depicted as individuals experiencing complex emotional dynamics—such as fatigue, emotional wounds, relationship conflicts, and role struggles—which are then interpreted as part of a spiritual journey toward closeness to God. Thus, women's spirituality in this content is contextual, grounded, and closely linked to psychological and social experiences.

Thematically, the research findings identify three main constructs in the representation of women's spirituality: women's healing space, women's mental health, and spiritual motherhood (Dan et al. 2026). These three themes do not exist in isolation but are integrated to form a holistic da'wah narrative. Within the context of women's healing space, Bunda Aniqq's da'wah positions women as subjects with the right to feel, acknowledge, and heal their inner wounds. Observations show that content such as "Holding on to Wounds Too Long" and "If the House Feels Cold" constructs wounds not as weakness, but as part of a spiritual process. Women are not encouraged to suppress emotions, but are encouraged to understand, accept, and interpret them from a faith perspective.

This discussion demonstrates a paradigm shift in women's da'wah, from a previously normative approach emphasizing passive patience to a more empathetic and empowering da'wah. Patience, in this context, is no longer interpreted as an unrestrained acceptance of suffering, but as an active force in seeking healing, setting emotional boundaries, and rebuilding self-esteem. This also serves as an implicit critique of religious practices that often normalize women's suffering without providing adequate space for healing.

In the context of women's mental health, the research shows that Bunda Aniqq's da'wah integrates psychological and spiritual dimensions in a balanced manner. Issues such as toxic relationships, anxiety, emotional exhaustion, and low self-esteem are addressed as part of the realities of modern women. In the video "Why Are You Having Difficulty Letting Go of a Toxic Relationship," for example, unhealthy relationships are portrayed as a source of emotional pain that impacts emotional stability and mental health. However, the message is not blaming, but rather encourages self-awareness and the courage to make healthy decisions.

These results indicate that the preaching delivered not only serves to convey religious values but also as a medium for spirituality-based mental health education. Emotions such as anger, sadness, and disappointment are not positioned as weaknesses in faith, but rather as part of the human experience that needs to be consciously managed. This approach demonstrates that women's spirituality is represented as a continuous process

of emotional management, involving self-reflection, prayer, and a personal relationship with God.

In the video "Resilient Women," it was found that the representation of women's mental health is constructed through a prayer narrative that emphasizes openness, a sense of sufficiency, and acceptance of fate. The language used is poetic and reflective, creating a calming emotional atmosphere. This reinforces the finding that Bunda Aniqq's preaching has a therapeutic function, with spiritual messages serving as a means of inner healing for female audiences.

In the theme of accepting destiny and nurturing the heart, research results show that Bunda Aniqq's preaching emphasizes the importance of emotional awareness as part of spiritual maturity. Accepting destiny is not interpreted as a passive attitude, but as the ability to let go of things beyond one's control after making an effort. Meanwhile, nurturing the heart is positioned as an active process of maintaining inner balance through emotional management, prayer, and self-reflection. These two themes demonstrate that women's spirituality is represented as a dynamic internal process, requiring the involvement of personal awareness and effort.

Regarding the spiritual aspect of motherhood, research findings show that motherhood is represented as a spiritual journey that shapes women's inner maturity. In videos such as "Raising Children Means Uplifting the Heart" and "Being the Best for Children," parenting is understood as a reciprocal process, in which mothers not only educate their children but also shape themselves. Fatigue, failure, and imperfections in carrying out the motherly role are not hidden but validated as part of the process of tazkiyatun nafs (purification of the soul).

This discussion demonstrates that Bunda Aniqq's preaching has successfully reconstructed the meaning of motherhood from a purely domestic role to a spiritual arena imbued with worship. The narrative conveyed emphasizes that every sacrifice and struggle of a mother has high spiritual value before God. This provides religious legitimacy to the experience of motherhood while simultaneously reducing the psychological burden often felt by women in this role.

The results and discussion of this research indicate that the representation of women's spirituality in the @aniqqalfaqiroh account is integrative, humanistic, and contextual. The preaching delivered not only emphasizes the normative aspects of Islamic teachings but also accommodates the emotional and psychological realities of women. Women are represented as active subjects with the capacity to understand, interpret, and live their spirituality personally.

Thus, this account serves not only as a medium for preaching but also as a space for reflection, healing, and empowerment for Muslim women. The resulting representation demonstrates that women's spirituality is a process that holistically involves faith, emotions, and life experiences. This approach makes preaching more relevant to the needs of contemporary women and demonstrates that Islam can exist as a religion that is empathetic, adaptive, and responsive to the dynamics of women's lives in the digital age.

@aniqqalfaqiroh's Forms of Da'wah in Addressing the Themes of Motherhood and Marital Wounds as Part of Women's Spirituality

The research findings indicate that the forms of da'wah used by Bunda Aniqq on her @aniqqalfaqiroh account to address the themes of motherhood and marital wounds are not singular, but rather integrated into three main models: da'wah through word of mouth, through oral speech, and through the word of mouth. These three forms of da'wah complement each other in constructing a comprehensive spiritual message, thus reaching the cognitive, emotional, and practical dimensions of women's lives. This integration is a key strength of her digital da'wah, as it focuses not only on conveying teachings but also on providing reflective experiences that can be applied in everyday life.

In terms of da'wah through word of mouth, the research findings indicate that Bunda Aniqq emphasizes the practice of Islamic values through concrete and relevant behavioral calls to action. Da'wah is not only delivered in the form of advice, but also manifested in affirming attitudes such as patience, sincerity, forgiveness, acceptance of fate, and caring for one's inner health (Ramadhani and Halwati 2024). In the videos "Raising Children Means Raising the Heart" and "Being the Best for Children," for example, childcare is presented as a spiritual practice that fosters patience, compassion, and sincerity. These findings suggest that motherhood is not merely understood as a domestic role, but as a concrete practice of Islamic values in everyday life.

Further discussion reveals that da'wah bil hal in this context is transformative, as it encourages women to internalize spiritual values in concrete actions. In the videos themed "Accepting Destiny" and "Caring for the Heart," women are encouraged to not only understand spiritual concepts theoretically but also apply them in managing their emotions and attitudes. Accepting destiny is positioned as the ability to let go of things beyond one's control, while caring for the heart is understood as the process of maintaining emotional balance through self-awareness and closeness to God. This demonstrates that da'wah bil hal functions as a bridge between religious teachings and practical life, making the message more applicable and down-to-earth.

In the context of marital trauma, da'wah bil hal is also evident in the call to make healthy decisions, such as the courage to leave a toxic relationship. In the video "Why Is It So Hard for You to Let Go of a Toxic Relationship?", Bunda Aniqq not only explains this phenomenon but also encourages women to take concrete action as part of the healing process. Thus, da'wah bil hal is oriented not only toward attitude formation but also toward behavioral change that directly impacts women's mental and spiritual health.

In terms of da'wah bil hal, research shows that its primary strength lies in the use of gentle, empathetic, and persuasive verbal language. Bunda Aniqq utilizes verbal communication as a means to directly convey advice, reflection, and spiritual strengthening. In the video "Our Best Partner, God's Choice," for example, she conveys that a life partner is part of God's decree, imbued with wisdom. Her message is delivered in a calming style, thus shifting the audience's perspective on the dynamics of marriage.

The discussion shows that the oral da'wah used is not confrontational or judgmental, but rather builds awareness through an emotional approach. This is evident in the presentation of the concept of contentment in the video "Feeling Enough." Bunda Aniqq emphasizes that a sense of contentment comes from within, not from external circumstances. This message not only provides religious understanding but also serves as

psychological therapy, helping women reduce anxiety, dissatisfaction, and the tendency to compare themselves to others.

From an analytical perspective, oral da'wah plays a crucial role in building emotional closeness between the preacher and the audience (Wahid et al. 2019). The language used is personal and reflective, so the audience feels engaged in a dialogue, not simply listening to a lecture. This strengthens the effectiveness of da'wah, as the message is not only understood rationally but also felt emotionally.

Regarding da'wah bil qalam (verbal da'wah), research shows that the use of text in digital content is a crucial element in strengthening the da'wah message (Rachmi 2024). Reflective texts appearing in videos, such as "Relakan Apa-Apa Yang Perlu Dilepaskan" (Letting Go of Anything That Needs to Be Released) and "Merangkul Kecewa" (Embracing Disappointment), serve as a reinforcement of meaning, allowing the audience to reflect more deeply on the message. The concise yet poetic writing creates a space for contemplation, so that the da'wah message is not only quickly received but also gradually internalized.

The discussion shows that da'wah bil qalam has a distinctly reflective character from oral da'wah (Bil et al. 2025). While oral da'wah emphasizes direct communication, digital da'wah provides space for the audience to reflect independently. In the video "Relakan Apa-Apa Yang Perlu Dilepaskan," the text presented guides the audience to understand the concept of letting go as part of the inner healing process. Meanwhile, in "Merangkul Kecewa," the text emphasizes that disappointment is part of life's journey and has spiritual meaning.

The integration of text and visuals in digital da'wah also strengthens the appeal of the content on social media (Aryani 2025). The text presented not only functions as a complement but also becomes part of a communication strategy capable of touching the audience's inner consciousness. This demonstrates that digital da'wah relies not only on verbal power but also on aesthetic and meaningful message visualization.

The results and discussion of this study indicate that the three forms of da'wah via hal, oral da'wah, and digital da'wah work synergistically in conveying spiritual messages about motherhood and the wounds of marriage. Da'wah bil hal provides practical examples of Islamic values in everyday life. Da'wah bil lisan (verbal) delivers messages directly and emotionally, while da'wah bil qalam (written) deepens meaning through written reflection. This combination produces a comprehensive da'wah model that is not only informative but also transformative.

Thus, the da'wah delivered by Bunda Aniqq serves not only as a conveyance of religious teachings but also as a space for learning, reflection, and healing for women. The themes of motherhood and the wounds of marriage are presented not as burdens, but as part of a spiritual journey that shapes maturity of faith. This approach makes da'wah more relevant to the needs of contemporary women and demonstrates that Islamic values can be implemented concretely in facing the complexities of modern life.

4. CONCLUSION

The conclusion of this study indicates that the digital da'wah delivered through the @aniqqalfaqiroh account presents a model of religious communication that is adaptive,

humanistic, and contextual to women's experiences. First, in terms of rhetoric, the da'wah used combines elements of ethos, pathos, and logos in a balanced manner. The preacher's credibility (ethos) is built through personal experiences as a woman and mother, thus creating closeness and trust in the audience. The emotional aspect (pathos) appears dominant through the use of gentle, empathetic, and touching language, particularly in responding to women's emotional wounds and marital dynamics. Meanwhile, the rational element (logos) is reflected in the explanation that every life test has spiritual significance as part of God's destiny. The integration of these three elements makes the da'wah not only informative but also reflective and transformative.

Second, the representation of women's spirituality in the da'wah content demonstrates a paradigm shift from a normative approach to a contextual one. Women are no longer positioned as objects of advice, but rather as active subjects who interpret their life experiences as part of a spiritual journey. Spirituality is represented through the role of motherhood, domestic conflict, and the process of healing emotional wounds. Sadness, fatigue, and failure are not seen as weaknesses, but as opportunities for growth in faith and closeness to God. This emphasizes that women's spirituality is dynamic, reflective, and sustainable.

Third, the forms of da'wah used include da'wah bil hal (verbal da'wah), bil lisan (verbal da'wah), and bil qalam (religious da'wah), integrated into digital content. Da'wah bil hal (verbal da'wah) is evident in life examples and calls to practice Islamic values in daily life. Da'wah bil lisan (verbal da'wah) is manifested through persuasive and touching verbal delivery, while da'wah bil qalam (verbal da'wah) is manifested through reflective writing that reinforces the spiritual message. Thus, the da'wah on this account functions not only as a means of conveying teachings but also as a space for healing, empowerment, and spiritual strengthening for women in the digital age.

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