THE RETHINKING OF COMMUNICATION IDENTITY OF COPAS USTAZAH IN THE WAG: CASE STUDY IN "GROUP OF MOTHERS WHO LOVE SHARING"

PEMIKIRAN ULANG IDENTITAS KOMUNIKASI COPAS USTAZAH DALAM WAG: STUDI KASUS PADA "KELOMPOK IBU YANG SUKA BERBAGI"

Ellys Lestari Pambayun
PTIQ University Jakarta, Indonesia
ellyslestari@ptiq.acid

Ahmad Fahruddin
PTIQ University Jakarta, Indonesia
ahmadfahruddin@ptiq.ac.id

Abstract

The issue that becomes the focus is the phenomenon of identity formation "like an ustazah" which was built by " Group of Mothers Who Love Sharing in Bojong" through the habit of copying verses, hadith, religious studies, and tafsir. Their behavior is often without filters, explanations, and text corrections. The research method used is Communication Mediated Computer (CMC) with online interview and online discussion. Research findings report that in the view of identity communication, the formation of identity in the Group of Mothers Who Love Sharing Bojong is built through symbolic activities resulting from the fusion of their characters and thoughts with their social environment. Meanwhile, from a feminine writing perspevtive criticizes that copypas behavior in WAG indicates a sexist and ideological structure: women who do not write in their own language and body are assumed they deny their independence, authenticity, transformation, and strength. In conclusion, women can actually preach on social media freely and actively, and even become active copy-paste agents but still remain tabayun and critical.

Keywords: Communication, Identity, Copy Paste, Ustazah, WAG

Abstrak

Isu yang menjadi fokus kajian adalah fenomena pembentukan identitas "seperti seorang ustazah" yang dibangun oleh "WhatsApp Group (WAG) Ibu Doyan Sharing Bojong" melalui kebiasaan menjiplak ayat, hadits, kajian agama, dan tafsir. Perilaku mereka seringkali tanpa filter, penjelasan, dan koreksi teks. Metode penelitian yang digunakan adalah Communication Mediated Computer (CMC) dengan wawancara online dan diskusi online. Temuan penelitian melaporkan bahwa dalam pandangan komunikasi identitas, pembentukan identitas di ruang WAG "Ibu-ibu Doyan Sharing Bojong" dibangun melalui aktivitas simbolik yang dihasilkan dari perpaduan karakter dan pemikiran mereka dengan lingkungan sosial mereka. Sedangkan dari perspektif feminin writing mengkritik bahwa perilaku copypas dalam WAG menunjukkan struktur seksis dan ideologis: perempuan yang tidak menulis dalam bahasa dan tubuhnya

sendiri dianggap mengingkari kemandirian, otentisitas, transformasi, dan kekuatannya. Simpulannya, perempuan sebenarnya bisa berdakwah di media sosial secara bebas dan aktif, bahkan menjadi agen copy-paste yang aktif namun tetap tabayun dan kritis.

Kata kunci: *Komunikasi, Identitas, Copy Paste, Ustazah, WAG*

INTRODUCTION

Since the emergence of WhatsApp, explained Amry as if making it easier for mobile phones to receive and send information which in fact has sparked the enthusiasm of women to preach and the migration movement through cellphones. (Huaida, 2021) reported that communication behavior through cellphones as a phenomenon that makes people more open to building an identity regardless of gender and class. Moreover, Google has become one of the vital sources for so many verses Al-Qur'an, sunnah Rasululah SAW, commentaries, asatiz/asatizah, and religious lectures.

This paper wants to raise the issue of the presence of ustazah "suddenly" only because they diligently participate in da'wah assemblies on social media or become agents of copas (copy and paste) to be distributed to other WAG or WA. Often without confirmation and *tabayun*, they spread the verses and hadith vigorously. Copas that women often share are "kultum" (seven-minute preaching) such as spiritual showers or religious content, advice that includes verses Al-Qur'an, sunnah Rasululah SAW, tafsir, and the like. (Mahanani, 2016) say that the messages can be persuasive or just want to persuade and influence the mindset and behavior of those who read them, often coercive ones or content that contains harsh words and even threats. She suggests that mostly a housewife who uses WhatsApp has dozens of WAGs according to their respective social activities. This shows how much women love to chat. (Tannen (1996) assumes women's chattering habits as a unique communication pattern that men do not have. A phenomenon that Kramarae (in Littlejohn, 2008) calls out of the "mute" region.

From several previous studies that have been successfully traced, including from (Herry, 2018) which reports that in fact da'wah messages through WA only produce 5% influence on the religious behavior of users such as students, because they read and observe more or consume indictment messages through other media. which they have more confidence in the level of accuracy. Meanwhile, (Ismail & Ashaari, 2018) report that competition between Islamic information and other information affects the behavior of users to deliver messages randomly and not selectively. Likewise, the study of (Risdiana & Ramadhan, 2019) stated that da'wah on Facebook, Twitter and WhatsApp, apart from being an effort to display piety in the public sphere, is also spamming (trashing), and religious intellectual banality that forms stigma and laziness in religion. The research gap in this previous study was identified as different in theory and the research method

that the author used. The theory they use is more general and does not explain the research methods commonly used to research the virtual world (social media) but uses the methods used to observe social phenomena in real space. Thus, the analysis and findings do not answer or do not explore the virtual reality of users (hypereality). This author's research can at least contribute to filling the gaps that need to be filled with an understanding that fits the reality and research data. In particular, complementing the study of gender communication, because WA senders and users are of two genders. Therefore, this previous research needs to be strengthened and complemented or needs to be filled with understanding or knowledge of social media through research specifically with methods for the cyber world, such as computer mediated communication (CMC or virtual ethnography).

This purpose of this paper specifically only wants to highlight the tendency of women to copy religious (Islamic) content to individuals or groups that they have on the WA application (watshapp), namely the "Grup Ibu-Ibu Doyan Sharing Bojong.

METHOD

This research-based study uses communication computer mediated (CMC) according to (Liang and Walther, 2015) online-based, personal, impersonal and hyperpersonal communication activities aimed to explore the existence of copy paste content of da'wah content in whatsapp groups by Muslim women, such as in the Group of Mothers Who Love Sharing Bogor Regency which consists of 150 people and student groups PTS in South Jakarta. In addition, analyzing and obtaining data sources from cyber experts, asatiz, and asatizah who commented on the reality of Copas propaganda in this WAG to get confirmation and verification, through online interviews and search for opinions in their wa groups.

DISCUSSION

According to Mead (in Wood, 2000) in identity communication through a principle *I and Me,* positions women disseminating copas of da'wah content in WAG, whether as subjects or as objects in interactions or communication processes carried out in public spaces. (Fachrurozi, 2015) explains that only need to download and re-upload on WAG (with 35 million users) or other social media. Often colleagues, aunts, a wife, a leader, and even household assistants with the capacity of "not religious literacy" but are able to become very active "scatter agents" of religious messages thanks to the WA facility. Likewise, the study of (Bensaid, 2013) report that in fact, an interesting phenomenon without the ability to filter, neutralize, and even tabayun, da'wah messages on social media (WA) are often used as references in finding the truth of arguments or beliefs. (Pambayun, 2020) also explained that the public does not need to frequently attend the taklim

assembly to recite the Al-Qur'an, nor does it need to invite ustadz. The identity of "impromptu" asatizah has been present in our space all the time.

The habit of "nyopas" among women later turned out to be, apart from identifying and constructing a special identity for the perpetrators, such as suddenly becoming a communicator (ustazah) through the da'wah analysis knife bil technoreligion from (Hoover, 2006), identity communication (Mead in Miller, 2005), and feminist writing critique (Cixous, 1975), while the method used is CMC (communication mediated computer) developed by (Thurlow et al. 2004).

The activation of new media in WA by Muslim women uses a technoreligion perspective give the explanation, as follows: Ontologically, when da'wah is in contact with technology, its existence is in the area of material objects propaganda. Da'wah as an existence that has meaning, and technology as material in a reality. In this paper, we try to uncover the clearest reality when we see religion as a friendly friend with technology, as (Hoover, 2006), who first introduced technoreligion, said that all religious issues drive technology to transform identity, ideas and meanings offered by religion.3 This was confirmed by Morgan (2008) who noted the rapid development of studies on the relationship between religion and the media. According to him, before the 1980s the field of religious studies was more often found in the identities of clergy, callers, and religious educators. However, this identity then underwent significant changes.

Conceptually, the formation of identity communication in the WAG space through the dissemination of religious content, can be traced through the thoughts of Mead (in Mill, 2008) about *I and Me*. She explained the formation of the identity of *I and Me* that was built in the social environment through individual behavior or symbolic activities that arise from the fusion between human characters and thoughts with their social environment called symbolic interactionism. Character *"I"*, is an individual who positions himself as a subject or communicator through the identity he has formed. Concept *"I"* is characterized as being impulsive: individuals behave in an unorganized, undirected, and more spontaneous manner. Meanwhile, the character *"Me"* in message production, when individuals understand themselves as objects or targets in the interaction and communication that exists. This character explains the tendency of individuals to behave or communicate in accordance with the attitudes of others. Clearly, *"Me"* is a socially bound individual: always controlled and cared for by her social environment.

Postmodern feminist (Cixous & Chaterine,1986) which offers her popular terminology, **écriture** feminine or feminine writing. This thinking arises based on its criticism of the scattered knowledge and texts in the structured literature masculine or phallocentric. As a result, women's expressions about themselves and their bodies are in the absence of space. Therefore, feminine writing comes as a call to build the identity and self-concept of women who are independent through written works. Thus, feminine writing requires a female self-authenticity

through writing; assumptions as written works by women, by women, and for women. Women will become more authentic, transformative, and stronger by giving birth to writings about themselves, about women's bodies, which will change the world. Although, it is realized that the movement and the birth of these female writers will surely face obstacles and will not necessarily change the landscape of gender relations between men and women.

The existence of women like Andre (interview 2022) as *I*, who is a member of the Group of Mothers Who Love Sharing (Neighborhood Association) in Bogor, plays a role in communication at WAG, which directs itself dominantly (superior) to shape identity by spreading religious content as he understands. Meanwhile, Rahmi (informan) as the recipient of the message at the RT Bogor as *Me*, how he sees himself as the target of the spread of religious content (inferior). This *I and Me* analysis can take turns, complement each other, and replace each other according to the perception of the identity it has built (figure 1).
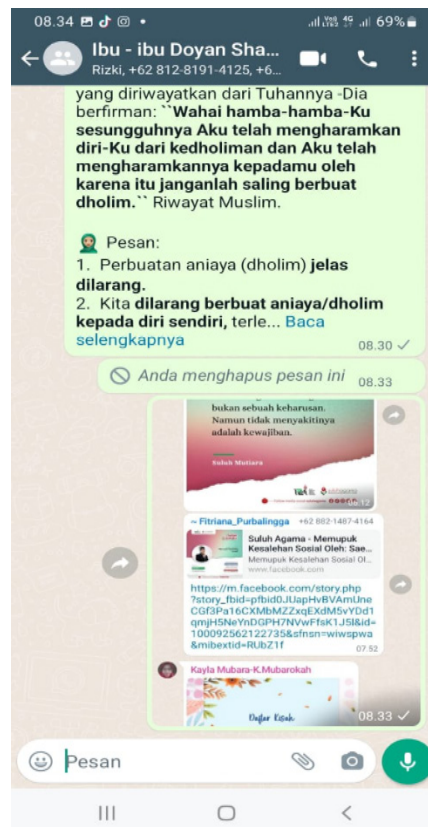
Figure 1. Da'wah messages in the Bojong Lovers Sharing Mothers Group

Islam teaches ethics in transmitting knowledge and information in the WA/WAG group where there is absolutely no need to copy preachable content messages that have a clear source as a whole, because in addition they will not be read (long text), make you bored, and tyrannize the reading room at WAG. Just give the url and link, to give the freedom to choose to track it down or not at all.

Islamic knowledge and knowledge require learners to provide references from primary sources, and not sources that are not sources, or chain sources whose results are only messages with acute distortive content.

The blade of critical analysis in this paper is by raising the critical theory of postmodern feminine (Cixous & Chaterine, 1986) to explore the copas phenomenon of women in the WA/WAG room, can be explained in four dimensions: source authenticity, position of reference resources, authorization and independence, identity and moderation

Source Authenticity. (Fathoni, 2022) as observer revealed that,

"The authenticity of sources in the behavior of Copas in Islamic content cannot be justified, it can even be very misleading, because it loses the validity of the source. For that, if we really want to preach or spread the knowledge of religion, copas must be done that meets scientific standards, at least a clear and definite source. So that knowledge and information that is actually good and useful will actually turn negative (distraction)."

Whereas (Eka, 2022) as informan (WAG of Mothers Who Love Sharing) explaine that,

"I must not be able to stop traffic copas or cut off the flow of illegal flow of this kind of unclear information, if the copas I receive not referenced. In fact, I'm just active to be readers, but not as writers to remind the sender of copas to include clear references in an effort to cover both sides (*tabayun*)."

Figure 2. Da'wah messages in the Bojong Lovers Sharing Mothers Group

The issue that is the focus in this paper is, if the formation of this identity is built through the propaganda "copas" in WA (figure 2). Copas behavior is not possible if the vehicle does not appear. Even in the West in 2009, developing copy paste religion was legitimized by the state. 13 Moreover, the strong security of the Whatsapp chat service makes its users easy to trust but difficult to monitor, compared to Facebook and Twitter. That is, WA can be used to spread a variety of news, without being able to be monitored by the government or even the company itself. (Grand, 2019) said that unlike facebook, messages on WA cannot be seen by the company itself because they are encrypted. That is, companies cannot delete content that is deemed worthy of being deleted, because it would violate the privacy code of the application, a WA advantage that is widely praised. Therefore, the use of WA to share news has almost tripled since 2014 surpassing Twitter in many countries. Research report from (Yudianto, 2017) that whatsapp users as the most popular instant messages in the world has reached 1 billion active users every day, an average of 1.3 billion active users uses whatsapp every month, out of 55 billion messages, 4.5 billion of them in the form of photos, while 1 billion are videos, most messages are written, whereas in Indonesia whatsapp users reach 58%".

Position of Reference Resources. In addition to feminine writing, even in her essay Cixous gave rise to the term false woman, which meant that women who refused to write about themselves were "blind, ignorant, and submissive to men" women, because they did not want to change the world. (Charles, 2006) say that at the very least, women position as a source of reference or become a pioneer in opening the way for other women to occupy positions as estuaries and sources of information and knowledge for other women. So that, it will be created to empower each other and educate themselves between them.

Writing culture in women in the social media revealed that women are still few compared to men's discourse. In addition, it is the voice (writing) of women that appears more only to follow the status of men, rather than making their own status (writing). On the substance side, women's criticism also tends to imply emotionally concerns rather than efforts towards real transformation (Pambayun, 2016).

 (Faizin, 2022), gave his argument that,

"An important problem in the dissemination of Islamic content to the virtual public if a source could not be referred to as a reference if the source could not be traced to its position or proven true. Often, a name is used for a message, even though the name has never written a message that has been neutralized. Or, a name that writes a da'wah message, but the message has been distorted and many have changed, not according to the original. To anticipate an error in the position of the source, it is better to quote, consider several things such as: look for the original work or manuscript, mention the name and title of the complete book by listing page numbers, volumes,

year editions, prints, and so on. If the da'wah message is quoted from an article on a particular site, write the url in full and do not experience broken links, to be easily accessed, and write the date of access. "

(Andre, 2022) as informan realize that,

"Islam teaches ethics in transmitting knowledge and information in the WA/WAG group where there is absolutely no need to copy the message of preaching content that has a clear source, because in addition it will not be read (long text), makes me bored. "
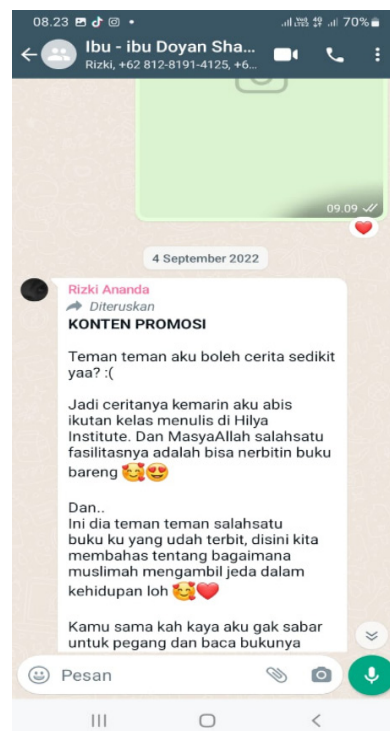
Figure 3. Da'wah messages in the Bojong Lovers Sharing Mothers Group

The identity of the ustazah suddenly born of hypersocial awareness in the WA application departs from sociopolitical assumptions that are unstoppable and unbalanced among women, on figure 3. (Grand, 2019) states that writing (whether written or copied) as a form of text or discourse becomes very significant as a manifestation of the production and reception processes it carries. (Batainah & Hamad, 2018) state that women's identification with stigma and marginalization encourages reactions to actualize themselves through WA or WAG through easily accessible religious content.

Authorization and Independence. **I**n the world of copas propaganda content by women users of WAG applications, it shows that copas behavior or relativity does not yet fully depict motivation and efforts to deconstruct themselves and their social world. Derrida, who offered the concept of how important and strong the influence of writing as written for women, it was time for women to get out of the

shackles by exploring all their abilities and sharing diamonds of thought through writing from their own hands, not copas (Balkin, 1998). Therefore, women do not have to follow the role models by entering into the symbolic language rules constructed by men: the practice of reading and writing masculine (Conley, 1991). Because, female genitalism also has many potentials and uniqueness that is not owned by masculine. As a result, more authoritative, free, and creative writings will emerge, especially regarding femininity and the existence of female sexuality.

Basically, language does not have gender, but rather the society that gives it a label. For that, what needs to be done is to dismantle the meaning of language and its use. That way, we will get a language pattern that is more friendly, independent, and authoritative, towards women to interpret themselves (Widiantini, 2013).

(Fathoni, 2022) an ustaz in Bogor said that,

"We never cite the issue of *ushul fiqh* or other Islamic sciences from a petroleum faculty student whose lecture focuses on petroleum drilling. Or, maybe the oil students have learned the science of *ushuli fiqh* perfunctory, for example from reading books without a teacher even from Google."
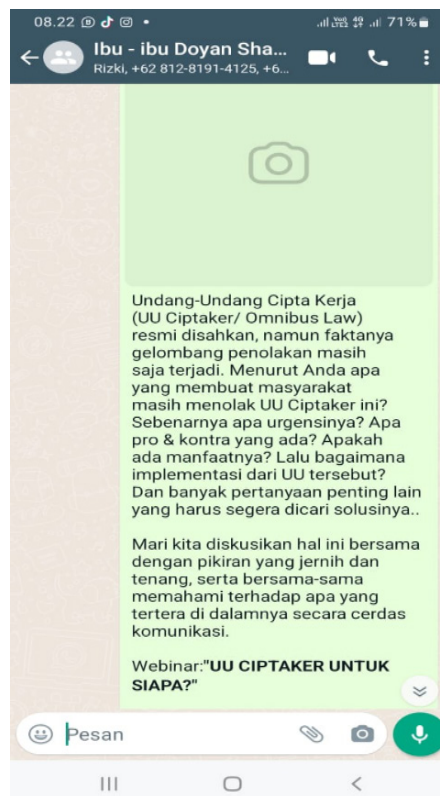
Figure 4. Da'wah messages in the Bojong Lovers Sharing Mothers Group

An example of a fatal understanding that has already spread in the WAG for Ibu-ibu Doyan Sharing, one of the participants copied a message about someone who entered the enemy's stronghold alone so that he almost died from being attacked by a mob of enemies (figure 4), that "that person is guilty of throwing himself into destruction, by quoting Al-Qur'an surah Al-Baqarah verse 195 which means: "*And spend (your possessions) in the way of Allah, and do not throw yourself into destruction, and do good, for Allah loves those who do good*". If only this woman understood and sought the source of the verse in the hadith about sabab nuzul, the explanation would be different.

The case of copy pastes in the days of friends, *tabi'in*, and *atbaut-tabi'in* Rasulullah saw first by *zindik* or evil infidels who pretended to convert to Islam, in spreading false or unconditional hadiths to the Islamic public without anticipation and preventing an antidote is a real illustration to describe and prove negative copy paste behavior to bring down Islam. Of course, the purpose behind the spread of false news is nothing but political motives, popularity, even to be called ustadz and scholars. The more severe the spread of false hadiths has implications for the difficulties and chaos in lay people to distinguish between true and false hadiths. This case triggers the scholars, one of whom is Muhammad bin Idris Ash-Shafi'i (w.204 AH) or who is known as Al-Imam Ash-Shafi'i rahimahullah to give birth to the formulation of the scientific discipline of "Naqdi al-Hadith" or known as Criticism The hadith. Furthermore, Asy-Shafi'i laid the foundations of knowledge in his grand work, namely the "Ar-Risalah" that teaches Muslims to be obliged to mention a *matan* (text) of the hadith (words or deeds of the Rasulullah saw) by stating the source: a series of names of the narrators of the hadith one by one, continuing to reach the level of *tabi'in*, companions, and leading to Nabi Muhammad saw. Obviously, the names of the narrators must be people who meet the requirements, must meet the criteria of 'fair and *dhabith*, where the lines of transmission are uninterrupted and there are no traditions and so on. (Hasyim, 2018).

Identity and Moderation. Bisexuality in this writing tends to explain on the side of identity and moderation or recognition of plurality, not a rejection of sexual differences. (Andayani, 2009), suggest that there are no restrictions and classifications that apply in bisexual writing. Women become multisubject: can connote objects with feminine characters, can position themselves as subjects with masculine characters in themselves.

(Azima, 2022) as informan (student in South Jakarta) revealed that,

"If I want to study Islam, avoid being rigid, feeling the most righteous, and simple minded, because Islamic identity is very moderate, open, and tolerant. Especially during the 2019 elections, efforts to mislead each other, accuse each other or label infidels, hypocrites, wicked, bi'dah, and a bunch of junk words sliding in the WA/WAG room."

The pious, professors of Islam, and previous scholars only in spreading the religion or when arguing (*mujaddalah*) and do not exemplify to speak not *kariman*, not *layinan*, not *ma'rufan*, not *balighan*, and so on. As in Surah An Nisa' verse 63 Allah says which means: *"They are people who Allah knows what is in their hearts. Therefore, turn away from them, and teach them a lesson, and speak to them words that will be imprinted on their souls."*.

(Hasyim, 2018) suggest that there are two opinions among the scholars, if you want a different opinion, we can say this: "By continuing to respect the first opinion, then I am more inclined to the second opinion".

Fair and Dedomination. **(**Dunn, 1998) said that feminine writing was an attempt at the last deconstruction which occurs through two levels: individual and structure. The first level, women as individuals must dare to write about themselves, namely conveying what is felt by the body through language. (Zakiyah, 2019) say that women must be able to find ways to understand their own bodies in order to find their freedom: out of bounds. The second level, when women dare to pour their sexuality into writing, then he has created his own language. Women are active subjects in the structure of language. Therefore, feminine writing is an effort to guide the masculine language and achieve justice for the world.

(Novi, 2022) as Chief of Neighbors Association, said that,

"The reality of behavior is to stop colleagues, even neighbors often do not think of the principle of justice and dominate each other. It is not fair and very disturbing if 4-5 o'clock in the morning has been flooded with copas about dawn lectures, especially those not related to the time the message arrived: polygamy, political, khilafah, and "dry" jokes from WAG neighbors or campus colleagues. In fact, not necessarily the recipient needs the message of preaching. And, a message of preaching can be at 7 am present about the news of the case of an ustaz who talked about "there is a genie in a cross" at a campus colleague's WAG, at 10 p.m. the same message appeared in a neighboring WAG, the next day at 12 noon "appeared" in "Japri" (private network) from a relative."

(Lina, 2022) as ustazah (informan) stated that,

"The dominance of communication in the WAG room often occurs with a pattern of mutual claims for the truth of each version. For example, in greetings in Arabic or Latin in the form of posters with a background of flower images, self-images, abstracts, caricatures, and others then answered by active WAG members in a variety of comments: positive-negative with the inclusion of verses or propositions taken copas. In addition, many interpretations of the Al-Qur'an and hadith along with its translations, the book of the scholars of the Salaf, the Khalaf, contemporary, both the original

Arabic language and the translation which was distributed haphazardly without a qualified understanding of the sender. A ulama (cleric), as well as to study Islam really requires a long time in pesantren (Islamic boarding schools), madrassah, campuses, and credible Islamic science institutions, both domestically and abroad. So, how can learning only through social media be directly perceived as mastering, let alone lined up as ustazah and then busy denouncing everyone who disagrees with them?"

Figure 5. Chat about Da'wah Messages in the Group of Mothers Who Love Sharing Bojong

As a comparison, (Ismail, 2011) it refers to who has the right to be referred and pinned as a religious expert: ulama, etymologically the word "ulama" comes from Arabic (علماء) which means people who know, the sole form is *'alim* (عالم) the person who knows. According to its original use, this word is attached to all people who are experts in certain fields, for example ulama *ath thibb* (medical expert), *al handasah ulama* (technical expert), *al lughah ulama* (linguist), *ulama asy syariah* (syariah expert). Along with the times, so if the word 'ulama` is mentioned without relying on one science, what is meant is the ulama in the field of *shari'a*. This widening of meaning probably caused many actors to "suddenly ustaz or ustazah", to give lectures and others.

Especially, (Fitri & Jayanti, 2020) report those claimed by Ustadz from celebrities who emigrated, converted, or endorsed, YouTubers, distributed

victims of domestic violence that were viral in social media and invited to talk shows, it is certainly selling well as a reference and copas at WAG. On the other hand, the ustazah who were born from Islamic boarding schools, studied religious studies, or studied Islam from toddlers to adults but thought moderate and washotiyah to adulthood turned out to be less glance at and not used as a source of propaganda. For example, Ustazah Umami, as well as the rector of UIN Syarifhidayatullah, Siti Musdah Mulia, Pera Sopiyanti, and so rarely works and manuscripts quoted and crowded by WAG members compared to the preaching of artists Oky Setiana Dewi, Astri Ivo, Umi Pipik, Neno Warisman, and so on.

(Nisa, 2013) describe that the da'wah of celebrities and those who claim ustazah is not powerful, and is not strong enough to touch cognitive, especially heart space because of the scientific nature of the "surface". Well, for those who pinch is tantamount to spread "emptiness" in the souls of the recipients and spreaders.

Accordingly to (Lina, 2022) that,

"Copast does not mean worship if it has no benefit. For women who do it if they want to share, in addition to their expectations, at least try to become a self editor or self writer. Moreover, they want to mix copast with their own language and writing, it is better to create a new theme, for example."

However, (Amry, 2014) says that ahead of the elections in major Asian countries, WA must struggle to find ways to prevent the spread of false news because of bribery percent reprimanded, reminded, and some even mocked him. This means, propaganda from parties who do not have the competence or credibility to spread it, thus changing the copy paste to negative. The writing itself, although simple and elevates trivial matters will be able to give energy and soul. Technically and naturally, copas due to minus effort is unable to channel energy to the receiver and spreader. Do not blame others if the message of preaching is not read or ignored, it can also be left because it does not agree with other members. In fact, reaping the stamp of Ustadh Copas.

The copy paste rate in Indonesia does not have legal signs and umbrellas as in Malaysia, India and other countries, especially for writing "junk", fake, hatespeech, blashphemy, and the like that circulate in the Whatsapp group and other social media. In January 2019, Whatsapp introduced new rules that limit forwarding of messages to five contacts or groups, subtracted from the number of forwarding as many as 20 times, which has been drastically reduced from the previous number of 100 times forward. The step was taken to prevent the spread of false rumors and news ahead of elections in Indonesia, India, and other Asian countries (Amry, 2014).

However, the message producer and the message receiver can disconnect, at least stop the message flow so that it does not keep rolling in the public. Specifically,

religious contents that are not understood and whose truth is unknown due to lay or unskill (not their fields). Because, unidentified and intelligent women (unfalse women) according to Cixous and and women activists who are also writers such as Julia Suryakusuma, Linda Cristanty, Gadis Arivia, and so on can provide authentic writing, at least doing a self editor or self selection on the messages (da'wah) that overwhelm it. If it is only the person who is stopped, it is tantamount to opening up opportunities for others to become agents of the incompetent and unclear propaganda content. If women can remind each other and give advice on self-editing or selection of propaganda content, it means giving a way for the circulation of propaganda content to be more meaningful and beneficial, besides that the propaganda writings in WAG and WA can continue to be awaited and demanded by readers. Because, Indonesian women are getting smarter and more observant in choosing quality writings.

For women who are addicted to copying da'wah content, real da'wah activists (ustazah, preachers, and academics) also expressly believe that science is not just copy-pasting from social media or simply understanding the ulama's books themselves and then taught or transmitted to others. If an agent is scattered, it is difficult to ask ulama, scholars, or religious teachers so with technological sophistication we can ask via electronic mail (e-mail) or send messages through social networking accounts. For example, cariustaz.com, an official account that is filled and managed by scholars and ustaz/ustazah who can be directly contacted via online. So, the construction of "religious" "ustazah" and "pious" identity in society through copy and paste Al-Qur'an, traditions, along with their translation without understanding the specific intentions and explanations *(sharah)*, is an irresponsible act. If someone says, isn't the Rasulullah saw once said: "*Convey (what) is derived from me even though one verse.* " (Narrated by Al-Bukhari, Ahmad, and At-Tirmidhi). So, we answer, true, that is the word of Rasulullah saw. But we must also understand that the Al-Qur'an and the hadith in Arabic, of course the first to understand it are Arabs from among friends and scholars after their death.

By using this communication identity approach, da'wah messages, religious information, and invitations to activities within the members of the Mothers Doyan Sharing Bojong Group on the WhatsApp Group can achieve a relatively normal interpersonal impression, or even build more profitable communication than that they might do in face-to-face interactions (Eko, 2021). Many new WA groups (WAG) allow individuals to collect and send and receive minimal da'wah messages to each other via text, photos, and biographical statements. As is the case in the mobile application owned by WA where group members can send and write messages or words, personal data and experiences so that other members can read or see the da'wah messages and relate them to their views, background, status, and other appropriate existence without having to meet face to face.

Table 1.
Matrix Framework

Description	Indicator	Verification	Asumption
Result/Main Goal			
Review analysis computer-mediated internal communication The Group of Mothers Love Sharing Bojong in building their identity through the way they receive, send and comment on da'wah messages on WhatsApp.	See how communication was carried out on the WhatsApp Group Mothers Love Sharing Bojong in preaching or reading preaching messages.	Done study investigation especially criticizing the benefits and disadvantages of WAG used for preaching/sharing da'wah by Mothers Love Sharing Bojong.	Identity communication patterns through CMC in WAG Mothers Love Sharing gave rise to some identity changes to members included in conventional da'wah it becomes da'wah digital via cellphone
Targets			
This article discusses regarding a review of thoughts about communication identity in WAG among Mothers Who Love Sharing as a container to share da'wah messages, religious information, and invitations to religious activities.	There is a shift in women's communication behavior in activities preaching from the channel and traditional practices to that process done properly digital in this millennial era.	Da'wah messages in this millennial era have presenting a series of practices different things happened in the digital world especially on women in receiving and sending da'wah messages for the construction of their identity.	Process transfer da'wah among mothers to digital and birth of media online has brought significant changes on their identity.
Specific Outputs/Results			
There are a number of approaches to identity communication significance, such as (1) identity can be formed through interaction; (2) provide view of I and Me; and (3) submit information about the layers of individual roles in social relations; (4) identity is relative; (5) Can see the identity process in the digital world.	This article looks at Women Love Sharing Bojong in writing, sending and receiving da'wah messages on WAG in an effort to build their identity as ustazah or "religious experts", and others. Remembering each WAGs have and apply different methods according to need each.	Factors that Building the identity of mothers as inner WAG members Write, send and receive da'wah messages	Patterns of identity construction using WAG will give convenience and make every the process is more efficient and effective in forming the identity of Mothers Who Love Sharing Bojong.

Description	Indicator	Verification	Asumption
Related to deficiencies from the implementation of Identity Communication and by using CMC, informants to name a few which appears like (1) Da'wah messages are incomplete and inadequate to share or respond to (2) difficulty of access from para member of the Group of Mothers who Love Sharing Bojong; (3) lack of nonverbal cues, especially expressions facial and body language; (4) and misunderstanding what happened between the mothers in the WAG.			
Activities			
In an effort to explore and criticize the way of writing and receiving the da'wah messages of Mothers Love Sharing, the author approaches WA group use get data in order more comprehensive study	As a girl group Which focus on deep da'wah message strengthen his spiritual life, Mothers who love Sharing Bojong have focus in da'wah efforts, namely via WAG.		

Description	Indicator	Verification	Asumption
	Group of Mothers who Love Sharing Bojong officially made by women in Bojonggede District, Bogor does not have a name the same group with other WAGs.	Group of Mothers Who Love Sharing or WAG related give author access as well some information their internal regarding sending, receiving, and responding to members to da'wah messages, whether they share the same faith or not as mothers, whether the preacher message is liked or not liked, and others through online interview method/WA (CMC) and collection secondary data.	Writing can performed with collecting data secondary and do online observation of the process of forming the identity of Mothers who Love Sharing at WAG.
		Data obtained then analyzed until you get it conclusion and suggestion	Try to explore WAG used by mothers who like sharing for carry out the process identity forma- tion, through writing, receiving and responding to da'wah messages on WA.

CONCLUSION

This study concludes that the women who were in the Group of Mothers Who Love Sharing incarnated "suddenly ustazah" because they were able to become message producers and active receivers of religious content: preaching, hadith studies and interpretations, learning Arabic, *khilafah,* and so on. In the perspective of I and Me, their active behavior in transmitting information to the

public will construct certain identities, both positive and negative, both of which are actually desirable or undesirable. In the feminine writing perspective, the formation of identity through copas behavior in Group of Mothers Who Love Sharing, indicates a sexist and ideological building: women who do not write in their own language and body are assumed to be stupid women because of their inability and deny their independence, authenticity, tranformity, and own strength. In fact, Iu-ibu Doyan Sharing as women are unique and have strengths that masculines do not have: the sharpness of taste and language that is different from men. Their copas in WAG, will be able to show its true "I and Me" identity, not able enough to transform a speck of light to the world and each other. Ideologically, women's authentic writings and their courage express themselves through their own language, showing male dedication and not submitting to the dominant male language and writing that are rigid, ambitious, and biased. From the perspective of Islamic da'wah, a religion must be upheld with *istiqamah* and *mauizotil hasanah* through sources that are true, reliable, valid, and certainly not gray and or distortive. Women can preach *bil* medsos freely and actively, even become an active copas distribution agent but still be *tabayun* and smart.

At the institutional level, prevention of copy-paste da'wah practices must be done systemically. Institutions such as MUI, Ministry of Religion, Kominfo, and other authorities must start evaluating the existence of digital literacy in the community. Strengthening and activating libraries in areas represented by institutions, schools, campuses, and communities. Religious literacy must be measured in its ability to support and sustain community awareness, knowledge, and piety. This is important because limited access will make people turn to content that is easy for them to reach.

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