

Nyai Hannah and the Qur'anic Preaching in Indonesian Social Media

Kholila Mukaromah*, Ika Silviana*, Nabila An'imatul Maula*, Subkhani Kusuma Dewi**
Institut Agama Islam Negeri Kediri Indonesia*, SoSS Western Sydney University, Australia**
kholilamukaromah@iainkediri.ac.id

Keywords: Female scholar, Nyai Hannah, rationality of choice, social media, <i>tahfiz al-Qur'an</i> .	Abstract This study aims to reveal Nyai Hannah's motives in preaching the love of the Qur'an and its influence on preserving Qur'anic values in the digital sphere. Nyai Hannah is one of the female scholars and <i>hafizah</i> (female memorizer of the Qur'an) figures from the Pesantren Lirboyo who is widely known, including through social media. The study includes living Qur'an research with a qualitative-descriptive approach and uses the life history method. Data collection is done by purposive sampling through all parties encountering Nyai Hannah: santri (pesantren students), virtual students (viewers/followers) on social media, and Nyai Hannah herself. The Nyai's role in internalizing Qur'anic messages through videos of reciting the Qur'an, inspirational quotes, and cheerful invitations spread across social media platforms such as Whatsapp, YouTube, Instagram, and even TikTok. In her contents, she utilizes various resources - symbolic, social, and material- to optimize her preach. There is a shift in preaching motives from private to public throughout her activities. The combination of personal capacity, leadership, social relations, and technological adaptation signifies her role in preserving the values of the Qur'an in the digital era, where she accentuates inclusive and relevant approach to younger generation. Her presence emphasizes the importance of women's role in spreading Islamic messages and shows that domestic and public activities may intertwine each other. This study is expected to accommodate studies on the performative function and living Qur'an based on digital media to be more responsive to socio-cultural dynamics and technological developments.
Kata Kunci: Ulama Perempuan, Nyai Hannah, rasionalitas pilihan, media sosial, <i>tahfiz al-Qur'an</i> .	Abstrak Penelitian ini bertujuan untuk mengungkap motif Nyai Hannah dalam mendakwahkan kecintaan terhadap al-Qur'an serta pengaruhnya dalam pembentukan nilai-nilai Qur'ani di era digital. Nyai Hannah adalah salah satu tokoh ulama perempuan sekaligus <i>hafizah</i> (penghafal al-Qur'an perempuan) dari Pesantren Lirboyo yang dikenal luas, termasuk melalui media sosial. Kajian termasuk penelitian living Qur'an dengan pendekatan kualitatif-deskriptif serta menggunakan metode <i>life history</i> . Pengumpulan data dilakukan secara <i>purposive sampling</i> melalui semua pihak yang memiliki keterikatan dengan Nyai Hannah, baik Nyai Hannah sendiri serta santrinya, baik santri pesantren maupun santri virtual di media sosial. Peran Nyai Hannah dalam meng-internalisasi pesan-pesan Qur'ani melalui video-video mengaji al-Qur'an, quotes inspiratif, dan ajakan positif tersebar di berbagai platform media sosial seperti Whatsapp, YouTube, Instagram, bahkan TikTok. Ia mampu memanfaatkan beragam sumber daya -baik simbolik, sosial, maupun material- untuk mengoptimalkan dakwahnya. Sepanjang dakwah yang dilakukannya pun, terdapat pergeseran motif dakwah yang awalnya privat bergeser ke ranah publik. Kombinasi antara kapasitas personal, kepemimpinan, relasi sosial, dan adaptasi teknologi membuat perannya semakin signifikan dalam membumikan nilai-nilai Al-Qur'an di era digital dengan pendekatan yang inklusif dan relevan bagi masyarakat, khususnya generasi muda. Kehadirannya tidak hanya menegaskan pentingnya peran perempuan dalam penyebaran pesan-pesan Islam, tetapi juga menunjukkan bahwa aktivitas domestik dan publik bisa berjalan selaras. Kajian ini diharapkan dapat membuka ruang kajian tentang fungsi performatif dan living Qur'an yang berbasis pada media digital agar lebih responsif terhadap dinamika sosial-budaya serta perkembangan teknologi.
Article History :	Received : 2024-05-25 Accepted: 2024-06-20 Published: 2024-06-27
MLA Citation Format	Mukaromah, Kholila, et al. "Nyai Hannah and the Qur'anic Preaching in Indonesian Social Media." QOF: Jurnal Studi al-Qur'an Dan Tafsir, vol. 8, no. 1, 2024, pp. 111-28, https://doi.org/10.30762/qof.v8i1.2255 .
APA Citation Format	Mukaromah, K., Silviana, I., Maula, N. A., & Dewi, S. K. (2024). Nyai Hannah and the Qur'anic Preaching in Indonesian Social Media. QOF: Jurnal Studi al-Qur'an Dan Tafsir, 8(1), 111-128. https://doi.org/10.30762/qof.v8i1.2255

Introduction

The presence of female scholars (ulama)¹ in *tahfiz al-Qur'an* (memorizing the Qur'an) in Indonesia is not new. However, not many female scholars in the *tahfiz* have a vast influence within the pesantren and the wider community. Nyai² Hannah is one of the female scholars and *hafizah* (female memorizer of the Qur'an) from Pesantren Lirboyo, who is widely known, including on social media.³ Her teaching videos are widely shared on various platforms such as WhatsApp⁴, YouTube⁵, Instagram, and TikTok⁶. The shared videos

¹ The word *ulama* is a plural form of the word *'alim* which means a person who is knowledgeable, smart, or expert. Usually, the title *ulama* is given to people who master deep knowledge in the religious field, master a lot of spiritual literature, caregivers, and leaders of pesantren. The Qur'anic scholars (*ulama*) referred to here are people who are experts in the field of the Qur'an. The work of the scholars in this field has struggled a lot to produce *hafiz* (male memorizers of the Qur'an) and *hafizah* (female memorizers of the Qur'an). read more.. Tri Wahyu Hidayati and Rahmawati Rahmawati, "Ulama Al-Qur'an dan Perannya Membangun Peradaban Bangsa (Studi atas Pemikiran dan Kiprah Nyai Maftuhah Minan dalam Memberdayakan Hafizhat di Indonesia)," in *Prosiding MPF (Mubadalah Postgraduate Forum)* (Proliferasi Mubadalah dan Studi tentang Ulama Perempuan untuk Keadilan Gender Islam, Sekolah Pascasarjana UIN Walisongo Semarang: Kupipedia: Ensiklopedi Digital KUPI, 2015), 1–3, [https://kupipedia.id/index.php/Ulama_Al-Qu%27ran_dan_Perannya_Membangun_Peradaban_Bangsa_\(Studi_atas_Pemikiran_dan_Kiprah_Nyai_Maftuhah_Minan_dalam_Memberdayakan_Hafizhat_di_Indonesia\)](https://kupipedia.id/index.php/Ulama_Al-Qu%27ran_dan_Perannya_Membangun_Peradaban_Bangsa_(Studi_atas_Pemikiran_dan_Kiprah_Nyai_Maftuhah_Minan_dalam_Memberdayakan_Hafizhat_di_Indonesia)).

² Nyai is a term used to refer to married women. This term in the context of Javanese culture is then interpreted more as the position of a woman who is tied to the position of her husband. This is in line with the results of Marcoes' research (1992) that the status of a nyai is closely tied to the position of her husband or father. When a woman marries a kiai, she automatically becomes a nyai, regardless of her educational or family background, without forgetting that a kiai used to marry another kiai's daughter. To a large extent, a nyai derives her power from her relationship with a kiai. read more., Eka Srimulyani and Paul van der Velde, *Women from Traditional Islamic Educational Institutions in Indonesia: Negotiating Public Spaces*, vol. Monograph 8, International Institut for Asian Studies (AIIS) Publication Series (Amsterdam: Amsterdam University Press, 2012), 50–51, <https://library.oapen.org/handle/20.500.12657/34531>.

³ Ahmad Ali Adhim, "Biografi Bu Nyai Hannah Zamzami Lirboyo," Dawuh Guru, March 20, 2022, <https://dawuhguru.co.id/biografi-bu-nyai-hannah-zamzami-lirboyo/>.

⁴ Many of Nyai Hannah's videos and words are obtained from her WhatsApp story uploads and from WhatsApp groups, such as the official WhatsApp group belonging to alumni of al-Baqoroh Islamic Boarding School, namely the al-Baqoroh Alumni group and Thursday Legi Alba Alumni. It is from these official groups that others can find out some of her videos when she is reciting the Quran or doing activities in the pesantren. Usually, the video is sent directly by her to the alumni group, and of course when the alumni want to share the video, they have received her permission. In addition to videos, she also shares advice on her whatsapp story and also on whatsapp groups.

⁵ Footage of Nyai Hannah reciting the Quran is uploaded on many YouTube accounts. The beginning of the circulation of her videos on YouTube was from the upload of her daughter's official account, Ning Sheila Hasina (YouTube account: Sheila Hasina, <https://youtube.com/@sheilahasina?si=0korq1h258voMb06>, with 68 thousand subscribers), of which there were 3 videos uploaded 4 years ago, namely a video entitled "Surat Al-Waqiah by Umi Hana" https://youtu.be/Bi_Kh8yKeK4?si=FAB-R0mf22zl80ag, which has been viewed 372.981 times, "Murottal Yasin by Umi Hana" <https://youtu.be/AVuwiDihzBA?si=F8Hs6EQRIN6G5SQE>, which has been viewed 234,904 times, and also her shalawat video entitled "Sholawat Fadhoilil Qur'an by KH Ahsin Sakho" <https://youtu.be/OIaY6xCz06I?si=2rVICaHk8i2l9gDj>, which has been viewed 187,448 times. This shalawat is always recited during the khataman of Fami Bisyaun every Thursday morning. In addition to ning sheila's personal account, Nyai Hannah's videos of recitation and prayer are also uploaded on the official Albaqoroh Lirboyo Official (<https://youtube.com/@albaqoroh-lirboyo-official?si=JlktI4wc6aI2JSGI>) channel account, which already has 4.4 billion subscribers. In addition, there are also many other accounts that also upload videos of Nyai Hannah reciting.

⁶ The Instagram account @dawuhumihannah and the tiktok account dawuhumihannah mostly upload content related to Nyai Hannah. The @dawuhumihannah Instagram account has 103,000 followers and has uploaded 21 posts. While the dawuhumihannah tiktok account also has many followers, which is around 43,8000

received many positive responses from the public and were seen by thousands of people. Many have commented positively that Nyai Hannah's teaching is very fluent, her reading is *tartil*, and even the outfit Nyai Hannah wore is considered polite and luxurious. Also, many of her quotes that were initially only written on WhatsApp stories were shared and used.

The characterization of a Nyai from the pesantren is widely studied, especially concerning her leadership in managing the pesantren. Muzayanah, in her research, examines the figure of Nyai Khoiriyah Hasyim, who has contributed to fighting for the movement in two fields: education and social, both in the scope of pesantren and society.⁷ Hamdani also studied the figure of Nyai Nur Azizah, who played an essential role in the development of Madrosatul Qur'anil Aziziyah Islamic Boarding School in Beringin Village Ngaliyan Semarang;⁸ Endah, who examined the figure of Hajjah Izzah Syatori with her efforts in fostering the morals of santri at the Al-Istiqomah Babakan Ciwaringin Cirebon Pondok Putri Education Center;⁹ and Hidayati and Rahmawati who studied the thoughts and work of Nyai Mahtuhah Minan in empowering *hafizah* in Indonesia¹⁰.

Muzayanah and Khofifah have also studied Nyai Hannah's figure by conducting a phenomenological study of her leadership style in the Pesantren she oversees. Nyai Hannah's leadership style as the caregiver of one of the pesantren in Kediri, which focuses on *tahfiz al-Qur'an*, applies an ethical feminist democratic type. In line with the theory of self-agency, the implications of this type of leadership significantly influence the development of *pesantren* and the development of the personality of *santri*.¹¹ This paper further examines Nyai Hannah's motives as a female scholar and a hafizah in preaching the love of the Qur'an and its influence on the formation of Qur'anic values in the digital era. This is expected to add insight into women's work among Indonesian Muslims and the development of *da'wah* in the digital era.

This study is a qualitative-descriptive type. Qualitative itself is the study of phenomena in depth and detail. It can also be interpreted as a research approach that begins

followers and has been liked 734,500 times. These two accounts are managed by lirboyo alumni and intensely record Nyai Hannah's murottal recitation activities, prayers, and messages conveyed in the form of quotes. These are both derived from personal experiences, as well as those related to her life with santri, as well as when with her family. Visit account., "Kumpulan Dawuh Umi Hannah Zamzami Lirboyo (@dawuhumihannah)," Instagram, accessed March 18, 2024, <https://www.instagram.com/dawuhumihannah/>; "dawuhumihannah (@dawuhumihannah)," TikTok, accessed September 18, 2024, <https://www.tiktok.com/@dawuhumihannah?lang=id-ID>.

⁷ Fitrotul Muzayanah, "Gerakan Sosio-Intelektual Nyai Khoiriyah Hasyim," *The International Journal of Pegon: Islam Nusantara Civilization* 4, no. 02 (2020): 139–202, <https://doi.org/10.51925/inc.v4i02.34>.

⁸ Ali Hamdani, "Pola Kepemimpinan Dakwah Nyai Hajjah Nur Azizah, AH. Dalam Pengembangan Pondok Pesantren Madrosatul Qur'anil Aziziyah Desa Beringin Ngaliyan Semarang" (Skripsi, Semarang, Universitas Islam Negeri Walisongo, 2018), <http://eprints.walisongo.ac.id/id/eprint/8595/>.

⁹ Jojoh Nur Endah, "Metode Dakwah Ustadzah Hj Izzah Syatori Dalam Pembinaan Akhlak Santri Di Balai Pendidikan Pondok Putri Al-Istiqomah Babakan Ciwaringin Cirebon" (Skripsi, Jakarta, Universitas Islam Negeri Syarif Hidayatullah, 2012), <https://repository.uinjkt.ac.id/dspace/handle/123456789/13466>.

¹⁰ Hidayati dan Rahmawati, "Ulama Al-Qur'an dan Perannya Membangun Peradaban Bangsa (Studi atas Pemikiran dan Kiprah Nyai Mahtuhah Minan dalam Memberdayakan Hafizhat di Indonesia)."

¹¹ Fitrotul Muzayanah and Nurul Maarifatul Khofifah, "Potret Kepemimpinan Nyai Hannah Zamzami Di Pondok Pesantren Al Baqaroh Lirboyo Pada Masa Pandemi Covid 19," in *Prosiding MPF (Mubadalah Postgraduate Forum)* (Proliferasi Mubadalah dan Studi tentang Ulama Perempuan untuk Keadilan Gender Islam, Sekolah Pascasarjana UIN Walisongo Semarang: Kupipedia: Ensiklopedi Digital KUPI, 2022), https://kupipedia.id/index.php/Kategori:Prosiding_MPF.

with assumptions, theoretical interpretations, and analyses of research problems to find out how individuals or groups interpret social problems.¹² Descriptive qualitative research aims to describe and summarize the conditions, phenomena, and situations of social reality that exist in society as the object of research and tries to bring these realities to the surface as characteristics, characters, traits, models, signs, or descriptions related to certain conditions, situations, and phenomena.¹³ Through this approach, an in-depth study is carried out regarding Nyai Hannah's *da'wah*.

The phenomenon of Nyai Hannah's *da'wah* al-Qur'an is also seen as an effort to bring the living Qur'an to life more broadly in today's digital era, where there is a dynamic interaction between the Qur'anic text and contemporary social life. This approach emphasizes that the Qur'an is not only a passive text but also an active text that functions in everyday life through the community's social interaction, culture, and religious practices. In this approach, the Qur'an is seen as an entity that functions informatively (providing meaning through tafsir and interpretation) and functions performatively (motivating religious and social practices). Research on the *Living Qur'an* pays attention to patterns of transmission and transformation of knowledge and practices, showing how this sacred text continues to live and adapt in various contexts of time and place.¹⁴ Nyai Hannah's *da'wah*, as a female figure, also reflects women's role in popularizing the Qur'an's values in more expansive public spaces, such as social media, with an inclusive and relevant approach to modern audiences.

Specifically, this approach emphasizes the life history method. Koentjaraningrat describes the procedure for using life history as follows: (1) collecting information related to the subject through the closest people and the environment, (2) narrowing down the closest subjects who are considered to have a deep understanding of the subject, (3) conducting in-depth data collection on selected subjects, (4) conducting interviews related to experiences chronologically, (5) interviewing related to experiences in activities that have been passed, (6) conducting psychological tests using the projective test method, (7) collecting secondary data related to the subject's biography, (8) translating the use of local terms into scientific terms, (9) all data is arranged chronologically and redacted, (10) conducting re-interviews to complete missing data, and (11) conducting final editing to prepare a life history manuscript that is ready for publication.¹⁵ Based on these 11 references, only point 6 was not done, as it was not needed in this study.

The process of determining the subject was carried out using a purposive sampling technique, namely by determining the criteria tailored to the focus of the problem and selecting informants according to these criteria.¹⁶ The criteria for this research are all parties

¹² John W. Creswell, *Penelitian Kualitatif & Desain Riset: Memilih Diantara Lima Pendekatan* (Yogyakarta: Pustaka Pelajar, 2015), 87–88.

¹³ Burhan Bungin, *Penelitian Kualitatif* (Jakarta: Prenada Media Group, 2011), 68.

¹⁴ Ahmad Rafiq, "The Living Qur'an: Its Text and Practice in the Function of the Scripture," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 22, no. 2 (2021): 469–84; Dosen Tafsir Hadis Fakultas Ushuluddin UIN Sunan Kalijaga Yogyakarta, *Metodologi Penelitian Living Qur'an Dan Hadis*, ed. Sahiron Syamsuddin, Cetakan ke-1 (Yogyakarta: TH-Press berkerja sama dengan TERAS, 2027).

¹⁵ Bungin, 247–48.

¹⁶ Bungin, 106.

who have an attachment to Nyai Hannah, namely Nyai Hannah herself and her santri, both santri at the Lirboyo boarding school and virtual santri through social media. The data obtained were processed using analysis techniques according to Miles and Huberman, namely, carrying out three activities: data reduction, data model or data display, and conclusion drawing or verification.¹⁷ These three stages are carried out from when the data is obtained until the report preparation stage. Data reduction is done by sorting data to map data related to the general description of the subject, the process of *da'wah*, and the phenomenon of *da'wah* through the media. Data display is done by arranging the data that has been mapped systematically so that it is straightforward in answering research questions. At the same time, the conclusion section finds essential points from the research findings.

Knowing the Figure of Nyai Hannah and Her Work in Memorizing the Qur'an

Nyai¹⁸ Hannah has the real name Noer Hannah, a Qur'an memorizer or hafizah from the pesantren of Lirboyo, Kediri, East Java. She was born in Binoh Village, Burneh District, Bangkalan Regency, on February 21, 1976. Nyai Hannah is the eighth of ten children of Kyai Abdul Ghoftar and Nyai Durrotul Yatimah. She is the wife of Kiai¹⁹ Ahmad Hasan Syukri Zamzami Mahrus, the grandson of the founder of Pesantren Lirboyo, Kediri. She has eight children who are also memorizers of the Qur'an, including Ning²¹ Jihan Zainab, Ning Sheila Hasina, Gus²² Ahmad Hilmi, Gus Abdullah Amar, Gus Abdullah Fahad, Ning Sayyidah Nawal, Ning Salwa Fatimah and Ning Fairuz.²³

Nyai Hannah, during her childhood, recited the Quran and deposited the memorization of the Quran with her mother, Nyai Durrotul Yatimah, who was also a memorizer of the Quran. At the age of 7, he began to memorize the Qur'an with the guidance of his mother because he could not read the Qur'an *bi al-naẓar*²⁴. At that very young age, like a child who still likes to play, he imitated his mother's reading of one or half a verse while playing. One verse that has been imitated is then repeated 20-25 times until it is fluent. This process continued until he graduated from elementary school and memorized nine juz. At the age of 11, he began to enter the pesantren at Pesantren al-Ishlah al-Ishom, Mayong, Jepara, which was raised by Kiai Ahsan and Nyai Hajar Maftuhin, who is the eldest sister of Nyai Durrotul Yaminah herself. While in the al-Ishom cottage, the memorization of 9 juz was

¹⁷ Emzir Emzir, *Analisis Data: Metodologi Penelitian Kualitatif* (Jakarta: Rajawali Press, 2010).

¹⁸ A greeting given to a pious woman in a pesantren.

¹⁹ A greeting given to a pious man, the leader of an pesantren Departemen Pendidikan dan Kebudayaan, *Kamus Besar Bahasa Indonesia* (Jakarta: Balai Pustaka, 1990), 452.

²⁰ A greeting given to a pious man, the leader of an pesantren, (Departemen Pendidikan dan Kebudayaan, *Kamus Besar Bahasa Indonesia*, (Jakarta: Balai Pustaka, 1990), 452.)

²¹ A greeting for the daughter of a kiai in a Javanese pesantren.

²² A greeting for the son of a kiai in a Javanese pesantren.

²³ Tim penulis buku memori angkatan 'Atmimna 2020', *Buku Memori Takhtiman Al-Qur'an Ke VIII Pondok Pesantren Putri al-Baqoroh Lirboyo Kota Kediri* (Kediri: P3Q al-Baqoroh Lirboyo, 2020), 17.

²⁴ "Reading the Qur'an *bi al-naẓar*" refers to the activity of reading the Qur'an by looking at or observing the text of the mushaf without memorizing it. In this method, the reader pays attention to the writing of the Qur'an directly, either to learn the correct reading, improve the tajwid, or read with visual guidance from the Mushaf. This method is usually used by learners who have not memorized the entire verse, so they can still read by paying attention to the verses written in front of them.

repeated until fluent. After completing nine juz, she continued his memorization by concurrently reciting *bi al-naẓar*. He memorized 20 juz of the Qur'an there.²⁵

Young Nyai Hannah then married Gus Zamzami Lirboyo. She continued her memorization at the Hidayataul Muḥtadi'at al-Qur'aniyyah Lirboyo, pesantren for females, which Kyai Ahmad Kafabihi Mahrus and Nyai Azzah Nur Laila taught. After marriage, she did not stop memorizing the Qur'an. Even when he lived in Lirboyo, she was asked to help care for the pesantren Lirboyo. She was also entrusted by Nyai Ummi Kulsum, who is the older sister of Gus Zamzami, to teach at Hidayatul Muḥtadi'at Islamic Boarding School. During his busy teaching, he often followed Nyai Azzah and Nyai Khodijah for *simaan*²⁶ in various forums, even though his memorization had not been completed. From here, he was increasingly motivated to memorize and smooth his Qur'an memorization to Nyai Zuhriyyah Munawwir, the leader of the Maunah Sari Pesantren, Bandarkidul, Kediri. After *khatam*²⁷, he received a certificate from Nyai Zuhriyyah so that his memorization was smooth, namely by *murāja'ah*²⁸, his memorization of 10 juz per day for a year.²⁹

Everyone must have their process, which is certainly different from one person to another. As Nyai Hannah experienced, her memorization process was also full of twists and turns. By continuing to carry out activities like married women in general (cooking and caring for their children), the process of maintaining the memorization of the Qur'an (*murāja'ah*) she did by waking up at 2 pm. *Murāja'ah* memorization is mandatory when someone has chosen the path as a memorizer of the Qur'an. Nyai Hannah often conveyed to never scapegoat household chores as an excuse for not memorizing the Qur'an. The acceptance of Nyai Hannah's *double burden*³⁰ is evidence of a sense of peace in carrying out her role as a woman and Nyai. If in the past Nyai Hannah had a practice to *murāja'ah* the Qur'an for ten juz a day, now the practice that is always done is to *murāja'ah* the memorization of the Qur'an using the *fami bi shawqin* method, namely by doing *murāja'ah* for five juz of the Qur'an in a day and completing the Qur'an within one week.³¹

Nyai Hannah's Qur'anic Preaching on Social Media as a Response to the Development of the Times

²⁵ Tim penulis buku memori angkatan 'Atmimna 2020', *Buku Memori Takhtiman Al-Qur'an Ke VIII Pondok Pesantren Putri al-Baqoroh Lirboyo Kota Kediri*, 17.

²⁶ *Simaan* is an activity of listening to the recitation of the Qur'an carried out by a person or group of people, usually santri, in the presence of a teacher, kiai, or examiner who listens and assesses the accuracy of the reading.

²⁷ *Khatam* refers to the completion or closing of the recitation of the entire Qur'an from beginning to end, i.e. from surah Al-Fatihah to surah An-Nas.

²⁸ *Murāja'ah* is the activity of repeating or reviewing the memorization of the Qur'an that has been previously learned.

²⁹ Tim penulis buku memori angkatan 'Atmimna 2020', *Buku Memori Takhtiman Al-Qur'an Ke VIII Pondok Pesantren Putri al-Baqoroh Lirboyo Kota Kediri*, 17–18.

³⁰ Mansour Fakih, *Analisis Gender Dan Transformasi Sosial* (Yogyakarta: Pustaka Pelajar, 2008), 150.

³¹ Interview with the leader of Pondok Pesantren Putri al-Baqoroh Lirboyo Kediri City Nyai Nur Hannah, November 2, 2022.

Preaching, also known as *da'wah*, is a deliberate effort to instruct people on how to apply Islamic principles in their lives.³² *Da'wah* is the act of sharing knowledge about Islam with the community.³³ Preachers, also known as *da'i*, are responsible for effectively spreading religious teachings and encouraging followers of Islam. Therefore, a *da'i*'s effectiveness depends on its capacity to persuade various audiences (*mad'u*) with these oral and non-verbal messages. Additionally, the methods used to carry out *da'wah* have changed over time. The new normal age has brought forth widespread changes in various areas of human life, including *da'wah* operations. The use of online platforms, or e-*da'wah*, is a noteworthy breakthrough in this area since it facilitates the seamless execution of *da'wah* efforts.³⁴

E-*da'wah* provides *da'i* with the adaptability they require to handle the challenges posed by the new normal era, enabling *da'wah* initiatives to go on despite physical constraints and social distancing decrees. The dynamic nature of contemporary Islamic outreach programs is reflected in the platforms used for e-*da'wah*, including Facebook, Instagram, and YouTube.³⁵ Social media is a form of multi-person communication transportation that can be interpreted as a broad, fast, and continuous dissemination of messages to a large and diverse audience to influence them.³⁶ In preaching, *da'i* conveys material orally and can be accompanied by video recordings to make it easier to recognize, understand, and see anytime and anywhere.³⁷

In addition to the *da'wah* in general, the study also uses the Qur'an as the main study. That is, a *da'i*³⁸ explains material derived from the Qur'an or related to the Qur'an. Such material as an explanation of the content of the verses in the Qur'an, how to read the Qur'an properly and correctly following the rules of *tajwid* science, various methods used in reading the Qur'an, suitable methods for memorizing the Qur'an and how to repeat the memorization, *adab-adab* to the Qur'an and so on. This is also important to convey because the Qur'an is a noble holy book brought directly by the Prophet Muhammad Saw and will later benefit the reader. Therefore, *adab*, or attitude towards the Qur'an, must be taught.³⁹

The world of pesantren is also not inferior in *da'wah* through social media. Many *kiai*, *nyai*, *nawaning*⁴⁰, and *gawagis*⁴¹ have enlivened social media as a place to preach. The methods used vary; some make recitation videos, tutorial videos, or video introductions to the material, then upload them to Instagram and even YouTube, broadcast live recitation activities in the hut, and others, like Nyai Hannah, who is currently known to the broader

³² Hamidah and Masyhur Duncik, "The Impact of Local Language on Public Understanding of Religious Messages," *Social Sciences & Humanities Open* 9 (January 1, 2024): 100882, <https://doi.org/10.1016/j.ssaho.2024.100882>.

³³ Wahidin Saputra, *Pengantar Ilmu Dakwah* (Jakarta: Raja Grasindo Perkasa, 2012), 288.

³⁴ Hamidah and Duncik, "The Impact of Local Language on Public Understanding of Religious Messages."

³⁵ Hamidah and Duncik.

³⁶ Mita Purnamasari and Arief Mulyawan Thoriq, "Peran Media dalam Pengembangan Dakwah Islam," *Muttaqien; Indonesian Journal of Multidisciplinary Islamic Studies* 2, no. 2 (2021): 87–88, <https://doi.org/10.52593/mtq.02.2.01>.

³⁷ Bagus Pamilih Dimas, "Analisis Pesan Dakwah Dalam Akun Instagram@Kumpulan. Ceramah. Singkat" (Disertasi, Lampung, UIN Raden Intan, 2022), 33–35, <http://repository.radenintan.ac.id/21965/>.

³⁸ A term for someone who does *da'wah*.

³⁹ Saputra, *Pengantar Ilmu Dakwah*, 289.

⁴⁰ is a plural form of the term *ning*, and is currently in everyday use, including in East Javanese pesantren.

⁴¹ is a plural form of the term *gus*, and is currently in everyday use, including in East Javanese pesantren.

community through her teaching videos, which inspire many people. The uploaded video is quickly spread worldwide due to the influence of increasingly sophisticated technology. In addition to videos, she also preaches through writings written through WhatsApp stories whose reach was initially only for individuals and families, which eventually also reached other social media.

However, Nyai Hannah does not want to appear on social media. Everything flows. Everything she says only starts from stories on WhatsApp because that is the only type of social media she has; because of other types, be it Instagram, YouTube, Facebook, or other social media, she is not used to using them. There is a role of family, alumni, and other people who help spread his knowledge to social media so that it can be enjoyed by many people and become the reward of *da'wah* for him. She was encouraged by her husband, Kiai Zamzami, who said that the big name of the pesantren, the large number of students now, was none other than the struggle of Nyai Hannah. Without Nyai Hannah, he (Yai Zamzami) would not have been able to support her.⁴²

The preaching material delivered by Nyai Hannah varies. *First*, some of her videos spread on social media include: her video when she was implementing *fami bi shawqin* with the santri's (the students) in the hut, video *sima'an* of the Qur'an with extended family (*zurriyah*), santri, alumni, and when there was an invitation. These videos received many positive comments from netizens, who commented that his recitation was smooth (*lanyah*⁴³), *tartil*, and pleasant to hear. In addition to videos of reciting the Qur'an, there are many videos of Nyai Hannah reciting *shalawat*. According to her, al-Qur'an and *shalawat* are two things that cannot be separated. When someone reads al-Qur'an, the heart tends to feel calm, as does *shalawat*.⁴⁴



Picture 1. Nyai Hannah's video recitation recording was uploaded by @ngaosbunyai_hannahlirboyo account on Instagram

The material Nyai Hannah often conveys is then; *secondly*, messages are conveyed to santri's and graduates (alumni), which are then used as quotes and shared on social media. The messages conveyed are usually reminders to be diligent in reading the Qur'an, especially

⁴² Quoted from his remarks at the Haflah Akhirussanah Commemoration event | Haul & Tasyakur Khataman XII Al-Baqoroh Women's Islamic Boarding School on Saturday, 03 February 2024.

⁴³ In Javanese, it is known as the term "*lanyah*," commonly understood in pesantren circles.

⁴⁴ Observation by Nabila An'imatul Maula, on December 5, 2022.

for those who have memorized the Qur'an to be diligent in *murāja'ah* al-Qur'an. He often conveys this message: "Do not worry if you have memorized the Qur'an that is not yet fluent, because the most important thing is to keep *murāja'ah*, and with the diligence of *murāja'ah*, it will be smooth by itself." It is also said that how much someone wants to be happy must also be proportional to how much to read the Qur'an. There is no reason not to have time to read the Qur'an because you are busy with worldly work because it can be overcome. All the world's work will be worth the reward of the hereafter if accompanied by the right and appropriate intentions.



Picture 2. Several Nyai Hannah's quotes uploaded by the @dawuhumihannah account on Instagram

Nyai Hannah even told herself that under any circumstances, whatever activities, she always continues to carry out *murāja'ah* al-Qur'an, even when doing household chores. When discussing the Qur'an, it also discusses the sciences related to the Qur'an, such as tajwid. It is obligatory to read the Quran with excellent and correct tajwid because its meaning will change once the Qur'an is wrongly pronounced. In addition to discussing the Qur'an and its recitation, he also always teaches students and graduates (alumni) to have morals as mentioned in the Qur'an, such as the command to always be filial piety to parents, respect others, not hurt each other either verbally or by deed, be diligent in giving alms, praying, praying 5 times, especially in the congregation, and others.

Third, The morals that Nyai Hannah shows also provide teaching to the community. Morals are still the main thing wherever you are and whenever it is time. The video that has been circulating shows Nyai Hannah's attitude of humility (*tawadhu'*) when Kiai Anwar Manshur is praying. She initially sat parallel to the teacher and then sat below to respect his teacher (Kiai Anwar Manshur). This is a form of respect and *tawadhu's* attitude of a student to the teacher.⁴⁵ In addition, Nyai Hannah is known by her alumni as a person who likes to share, whether it is money, food, or goods. Nyai Hannah and her pesantren alumni students are still often connected through activities routinely held every month. This reflects the behavior of love to give and please someone (*idkhāl al-surūr*⁴⁶) as part of the primary practice in Islam. When many reposted this post, the comments from people other than alumni were excellent and positive, and many wanted to imitate.

⁴⁵ Video taken from Instagram account @santrinusanantara, "Santri Nusantara on Instagram: "Indahnya Dalam Beradab العلم فوق الادب @pondoklirboyo," Instagram, Instagram, March 7, 2022, https://www.instagram.com/larepondok_id/reel/CazNomKhK4w/.

⁴⁶ As the hadith narrated by 'Abdullāh ibn 'Umar:

أفضلُ الأعمالِ إدخالُ السُّرورِ على المؤمنِ كسُوتِ عورتِهِ أو أشبعتِ جوعتَهُ أو قضيتَ له حاجةً
al- Mundhirīy, *Al-Targīb Wa al-Tarhīb*, 346, accessed January 11, 2024, <https://dorar.net/h/ZYh9vf1Q>.



Picture 3. Postings spread on social media about Nyai Hannah's *tawadhu'* and generosity

In addition, many netizen comments on social media wrote that their role model, Nyai Hannah, always looks fashionable wherever and whenever. Based on Nyai Hannah's narrative, her neat and modern appearance is nothing but a form of respect for the Qur'an. Every day, she interacts with the Qur'an, teaching *santri*, who are also memorizers of the Qur'an, which, in Nyai Hannah's view, feels very impolite if she does not look neat in front of the Qur'an. In addition, she also applies a neat appearance when at home to make her husband and family happy, respects guests who are visiting (*sowan*), and respects the *santri*. Nyai Hannah believes that looking neat, dressing up, and loving the world is natural for creatures because they still live there. However, everything must also be adjusted to its portion and arranged to be worth the reward. All the work of the world and the hereafter must be carried out in balance. Liking the things of the world is natural and is a human trait, but it remains only how one makes the world a path to the hereafter instead of making it a slave to the world.

Nyai Hannah's Motives and Rationality in Grounding the Qur'an in the Digital Age

A motive is a drive that binds to a goal. Motive points to a systematic relationship between a response and a specific state of encouragement. The motive that exists in a person will manifest a behavior directed towards the goal of achieving target satisfaction. Motive is also a reason or impetus that causes someone to do something, take action, or behave in a certain way. Motives include all the drivers, reasons, or drives in humans that cause them to do something. All human behavior essentially has a motive. Behavior is also called reflex behavior, and it takes place automatically and has a specific purpose even though that purpose is not always conscious of humans.⁴⁷

To understand the motives for a person's behavior, a concept is needed to dissect their rationality for their action decisions. Here, we borrow the concept of rational choice from James S. Coleman to dissect Nyai Hannah's motives for carrying out *da'wah* through social media. In this concept, there are two main elements: actors and resources. Resources are things that attract attention and can be controlled by actors.⁴⁸ In this context, the actor is Nyai Hannah, whose *da'wah* process has utilized her resources. Meanwhile, the resources

⁴⁷ M. Nur Ghufroon and Rini Risnawita S, *Teori-Teori Psikologi* (Yogyakarta: ar-Ruzz Media, 2012), 83.

⁴⁸ George Ritzer and Douglas J. Googman, *Teori Sosiologi Modern* (Jakarta: Kencana, 2007), 394.

here include: knowledge and memorization of the Qur'an; leadership capacity and coaching of the santri; social network with alumni and the community; ability to adapt social media as a means of *da'wah*; as well as affection and motherly role in fostering the santri.

a. Knowledge and Memorization of the Qur'an

Nyai Hannah's memorization and mastery of the Qur'an has its charm. Memorization of the Qur'an is the basis of knowledge coveted by every santri. The ability to memorize the Qur'an is also a competency that students always desire. The tradition of memorizing the Qur'an for Muslims is one of the actual efforts made to maintain the purity of the Qur'an and is also part of the worship practice.⁴⁹ Nyai Hannah's memorization of the Quran is considered a personal competence and a symbolic capital that increases her credibility among santri and the community. Her expertise in *tahfīz al-Qur'ān* uniquely attracts women who want to deepen their memorization.

Nyai Hannah's recitation of the Qur'an is usually recited in *tartīl*, fluently, with moderate intonation and a melodious voice. In addition to reciting the Qur'an, she did not hesitate to intersperse it with melodious chants of *salawat*. The verses she reads can also bring the listener to enjoy the beauty of the verses of the Qur'an. Several quotes based on messages that Nyai Hannah has delivered also often contain the importance of reading the Qur'an and applying tajweed science when reading it, the importance of doing *murāja'ah* for memorizers of the Qur'an, the virtue of completing the Qur'an, and so on.

One of the materials Nyai Hannah delivered in alumni associations or when invited to community events usually talks about the virtues of people who memorize the Qur'an even though they do not understand its meaning, with people who do not memorize the Qur'an. She said this is different if it is likened to a clean white paper written with the verse of the Qur'an, for example, QS. al-Fatihah with a clean white paper with nothing written on it. The paper with the Qur'anic verses written on it has a high value; when you want to touch it, you must be in a state of purity, and you cannot put it in any place and be honored. Unlike clean white paper, which says nothing, it can be placed anywhere and is not worth anything. Similarly, even though the memorizer of the Qur'an does not understand the meaning, he has a noble position compared to people who do not memorize the Qur'an.⁵⁰

b. Leadership Capacity and Student Development

As the caretaker of a female-only Qur'anic memorization boarding school, Nyai Hannah has strong authority in fostering and developing the potential of santri and the responsibility to ensure that they grow not only as Qur'anic memorizers but also as noble individuals. Her leadership is supported by scientific competence, charisma, and diligence in assisting the santri's learning process. Nyai Hannah also builds emotional closeness through

⁴⁹ Zainul Milal Bizawie, *Jalur Sanad Qur'an Dan Tafsir Di Indonesia: Jejaring Ulama Dan Pesantren Tahfidz*, ed. Aprillia Koeshendraty (Ciputat: Dirpontren, 2021), 24–25.

⁵⁰ Delivered in the rutinan Kami Legi alumni of Pondok Pesantren Putri al-Baqoroh Lirboyo Kediri City, on June 29, 2023 at Pondok Pesantren Putri al-Baqoroh Lirboyo Kediri City.

a loving approach, like a mother, by giving personal attention and appreciation to santri, such as gifts in the form of money or santri's favorite items, such as headscarves, to motivate them.

In addition, she consistently organizes activities such as *sima'an Al-Qur'an* with alumni as a form of ongoing coaching, strengthening the bond between the pesantren and the students who have graduated. By utilizing technological developments and social media as a means of *da'wah*, Nyai Hannah creates a broader space for interaction, strengthening the loyalty of santri and alumni and expanding the influence of pesantren in the community. Such inclusive and adaptive leadership makes Nyai Hannah a respected and followed figure in both domestic and public spheres.

c. Social Networking with Alumni and the Community

Nyai Hannah actively builds and maintains social networks through regular activities such as Al-Qur'an *simaan* and periodic meetings with alumni. These activities serve as a gathering place, strengthen social relations, and become an effective means of maintaining emotional connections between Nyai Hannah, alumni, and the pesantren community. In Qur'anic *simaan*, alumni solemnly repeat their memorization together, creating an atmosphere of togetherness rooted in the love of the Qur'an.

These meetings also serve as a medium to strengthen positive norms, such as the commitment to maintain memorization of good character and practicing Qur'anic values in daily life. Moreover, this interaction strengthens the social network between alumni and pesantren, so they still feel emotionally and spiritually bound outside the pesantren. Through this harmonious and consistent relationship, Nyai Hannah maintains positive norms among alumni and revives the tradition of *da'wah* continuity, where alumni become ambassadors of the Qur'an in the community.

d. Ability to Adapt Social Media as a Means of *Da'wah*

Nyai Hannah can be said to be innovative in utilizing the development of social media platforms that have existed so far. This makes her relevant during the development of digital technology. Nyai Hannah often preaches through audiovisuals, making videos when reciting the Qur'an or *deresan fami bi syawqin*, videos of *khataman al-Qur'an*, performing *salawat*, or other activities. The video was uploaded through the WhatsApp application, intended initially for santri and alumni, aiming to remind the time of *murāja'ah*, recitation time, and other activities so that the gadgets owned are also helpful. The time used is not wasted just to dive into social media. In other words, it must be able to balance the activities of the world and the hereafter. Some of her teaching videos were sent to the alumni group and also uploaded on the official Instagram account of Pondok Pesantren Putri al-Baqoroh Lirboyo Kota Kediri.⁵¹

⁵¹ The official WhatsApp group for alumni of Pondok Pesantren Putri al-Baqoroh Lirboyo, namely al-Baqoroh Alumni and in the Thursday Legi Alba Alumni group, as well as on the Instagram account, "@albaqorohputri," Instagram, n.d., <https://www.instagram.com/albaqorohputri?igsh=azZhN2xpb2ZZ20Tll>; and account,

Meanwhile, many written Qur'anic *da'wah* messages also appear on social media. At first, he made a story on WhatsApp that was only intended for family purposes and addressed to alumni to motivate them. However, from here, many shared Nyai Hannah's story on Instagram, Facebook, and Twitter. There are even several website pages that specifically discuss motivational words that are part of her *da'wah*. The writing she shares is in the form of advice for memorizers of the Qur'an, advice about family, adab, society, and so on.⁵²

At first, she used WhatsApp as a private medium to share messages and stories with Santri, her family, and alumni. However, her popularity expanded when they shared her content on more open social media sites such as Facebook, Instagram, Twitter, the website, and YouTube. Nyai Hannah's ability to deliver Qur'anic messages through Quranic videos, inspirational quotes, and cheerful invitations shows her sensitivity to digital trends that attract the younger generation's attention. Her preaching not only includes the delivery of religious material but inspires social media users to utilize technology wisely, such as opening recitation videos as a substitute for consumptive activities.

The admiration of Santri and the wider community leads to actions that continue following the activities of Nyai Hannah. Being in the pesantren environment strengthens her ability to preach the Koran, which has become part of her. The process of preaching continues to be packaged with novelty and keeps up with the times; Nyai Hannah has become accustomed to virtual preaching patterns. Through the material delivered on social media, her *da'wah* practice has touched the attention of many parties. This is evidenced by disseminating content about Nyai Hannah through her students and the wider community.

e. Affection and the Role of Motherhood in the Education of Santri.

Nyai Hannah applies a coaching pattern full of affection and care, resembling the role of a mother in educating her children. With a loving and patient approach, she teaches memorization and understanding of the Qur'an and instills moral and spiritual values through exemplary daily behavior. Each santri is treated with personal attention as part of the pesantren's extended family, so there is a strong emotional bond between the caregiver and the santri. She is also sensitive to the psychological needs of santri, such as providing support when they face difficulties, as well as giving awards in the form of gifts or motivation as a form of appreciation for their achievements. This pattern creates a comfortable and warm learning atmosphere so that santri feels valued and motivated to continue to develop. This interaction, full of empathy and attention, strengthens the loyalty and respect of santri while instilling positive habit norms such as discipline, sincerity, and the spirit of *istiqamah* in memorizing the Qur'an. The motherly role applied by Nyai Hannah not only produces students with scientific competence but also develops their characters into individuals who have a balance between intellectual, emotional, and spiritual intelligence.

"@dawuhumihannah," Instagram, n.d.,
<https://www.instagram.com/dawuhumihannah?igsh=MngwZjBiMnBmM3Y=>.

⁵² This advice is taken from Nyai Hannah's WhatsApp story.

Shifting Private Motives to Public Motives

Nyai Hannah's Qur'anic preaching can be said to be an action that shows evidence of acceptance and leads to collective behavior, namely the simple transfer of control over actors' actions to other actors.⁵³ The students, Nyai Hannah, and the wider community have practiced this collective behavior. The fruit of this behavior is the widespread preaching of the Quran and grounding the Quran through the invitation to always be consistent (*istiqāmah*) in memorizing the Quran.

At first, Nyai Hannah's motive for preaching was personal, namely only for her family, students, and alumni. She, who only has a WhatsApp account, uploads stories via WhatsApp. As many people know, WhatsApp is a closed application where only certain people can see stories, and not all public people can find out. Then, from the family, students, or alumni, some shared on broader social media such as Instagram, Facebook, YouTube, and others until he finally became known to many people. Even people not in direct contact with the Quran began to recognize him. This is supported by her *da'wah* style, which is always fashionable and has authoritative self-presentation. So, on this side, the style Nyai Hannah chose meets the media taste criteria.

From the collectivity of community actions in disseminating Nyai Hannah's *da'wah*, a norm has been established, and the norm has been initiated and maintained by parties who benefit from their actions in practicing the norm or gain losses if they do not.⁵⁴ The norm built here is the benefit obtained by the students and the outside community through increased knowledge from the *da'wah* material delivered by Nyai Hannah and the increase in economic coffers from social media. Indirectly, this norm is still maintained today. The spread of *da'wah* content from Nyai Hannah is still intensively carried out.

Personally, Nyai Hannah does not question this because, for her, the motive for preaching is still not separated from the substance, namely spreading the *da'wah* of the Quran. It is just that what has shifted is what was initially done based on personal motives by preaching in a private environment, and this must shift to the public sphere. The role here has also shifted from the domestic sphere to the public sphere. In the understanding of gender, the domestic realm is the realm of women, while the public realm is the realm of men. When women enter the public sphere, many parties doubt and assume that efforts to encourage women to enter the public sphere are the same as forcing women to leave the less prestigious domestic field.⁵⁵

The negative stigma of women's presence in the public sphere challenges Nyai Hannah in continuing her *da'wah*. It is also known that male *da'is* have dominated the Qur'anic *da'wah*. However, this challenge can be answered by Nyai Hannah by practicing *da'wah* which still carries out the function of affection, which is based on love in creating relations of brotherhood, friendship, habits, identification, and similarities because of

⁵³ Ritzer and Googman, *Teori Sosiologi Modern*, 296.

⁵⁴ Ritzer and Googman, 296.

⁵⁵ Irwan Abdullah, "Dari Domestik Ke Publik: Jalan Panjang Pencarian Identitas Perempuan," in *Sangkalan Paran Gender* (Yogyakarta: Pustaka Pelajar, 2006).

values.⁵⁶ Through her motherly role, she carries out *da'wah* with a pattern of introducing, inviting, and patiently and carefully conveying continuously, as a form of habituation. This pattern is like a mother who is educating her biological child in recognizing and learning the Qur'an, as shown through the *da'wah* content on social media from Nyai Hannah.

The Influence of Nyai Hannah's Qur'anic Preaching in the Digital Age

Social media does not always have a bad influence on society. All that remains is how to utilize it. Not infrequently, many expressions say to be wise on social media. This is true because even if there are mistakes in social media, the impact will have a negative effect, such as blasphemy, scorn, and even *bullying*. However, there are also many positive influences obtained by social media. One of them is in the religious field, such as *da'wah*. Instagram, YouTube, Facebook, and TikTok are mediums for *da'wah*, a form of social media that suits your needs, such as Nyai Hannah's recitation videos that often appear on social media. For many people, his video is an injection for those who are lazy. Looking at the video, those originally *scrolling through* useless videos can be immediately inspired to participate in the Qur'an. Seeing his video, those who have not read the Qur'an remember and rush to take the Qur'an and many other positive things.

Based on several alumni narrations, it is also revealed that Nyai Hannah has a unique role as a Qur'ani motivator. When she makes a story on the WhatsApp application that is always worth teaching al-Qur'an and the morals that are always awaited, some say that Nyai Hannah's advice is always right to arouse the enthusiasm for reciting the Qur'an and repeating the memorization of the Qur'an. In addition, she always reminds them through her stories on social media about the importance of behaving according to the Qur'an, such as never hurting others, the command to always respect others, and the prohibition of sleeping after Shubuh prayer. After Shubuh prayer, you should use it to recite the Quran because after Shubuh is a time that brings blessings (*keberkahan*).

Besides alumni, many outside the community commented positively on her preaching. Some were inspired by the *murāja'ah* method that Nyai Hannah applied, namely the *fami bi syawqin* method. This method is considered relatively light for al-Qur'an memorizers because it reads or repeats the memorization of 5 juz daily. An old lady once came to her from her confession because she was very motivated. After all, her voice was melodious; her recitation was *tartil*, smooth, and pleasant to hear. The mother said she practiced what Nyai Hannah did by reading the Qur'an daily, at least five juz and even more.

Preaching on social media is now considered necessary because today, from children to adults, it can even be seen that people hold more gadgets than books. One of the positive values of Nyai Hannah's preaching on social media is that it motivates many young people to balance gadgets with worship. Even opening a video of Qur'an recitation on the gadget can be considered a reward, especially if practiced and followed. So, as a generation starting to become proficient in technology, we should be able to sort and choose social media for benefits and blessings.

Da'wah is a process of conveying knowledge whose formal object is the teachings of

⁵⁶ Khairuddin Khairuddin, *Sosiologi Keluarga* (Yogyakarta: Liberty Yogyakarta, 2008), 48.

Islam to the community. In the process, creating a harmonious relationship between the elements of preaching is necessary. It is necessary to consider resources (knowledge, ability to preach, material, and characterization) ready to be managed and controlled by actors (*da'i*) in determining their behavior in *da'wah*. The selection of *da'wah* media is also essential. Of course, it is necessary to keep up with the times and adjust to the target of *da'wah*. Currently, using social media is an exciting thing to preach. More people choose to preach using social media because it is considered more effective and has a broader reach.

Closing

Nyai Hannah plays a role in *da'wah* on social media through Qur'anic messages in many Qur'an recitation videos, inspirational quotes, and cheerful invitations that show her sensitivity to digital trends. Her Qur'anic *da'wah* messages are widely spread on WhatsApp, YouTube, Instagram, and TikTok. Nyai Hannah utilizes symbolic, social, and material resources to optimize her preaching. She can manage the resources she has, including knowledge and memorization of the Qur'an; leadership capacity and education of santri; social networks with alumni and the community; the ability to adapt social media as a means of preaching or *da'wah*, as well as affection and motherly roles in fostering santri. The combination of personal capacity, leadership, social relations, and technological adaptation makes her role more significant in grounding Qur'anic values in the digital era.

This research shows that Nyai Hannah has successfully utilized her personal potential and digital technology to preach Qur'anic values. Her main motive as a female scholar and *hafizah* is to foster a love for the Qur'an and shape Qur'anic character through an inclusive approach relevant to society, especially the younger generation. Her presence as a female figure in public *da'wah* confirms that women's role is significant in disseminating Islamic messages and shows that domestic and public activities can go hand in hand. Nyai Hannah carefully combines leadership, affection, and technological adaptation to effectively spread Qur'anic messages in the digital era.

Therefore, the results of this study contribute to a new perspective on how digital *da'wah* can play a role in grounding the Qur'an in society. Nyai Hannah's role as a female preacher activist adds to the study of the living Qur'an in the contemporary era, showing how the holy verses are memorized, read, and lived in everyday life through social media. This research enriches the discourse of exegesis by opening up space for studying the performative function and living Qur'an based on digital media. This encourages the study of the Qur'an and Tafsir to be more responsive to socio-cultural dynamics and technological developments, expanding the scope of study from text to daily life practices relevant to the times' context.

References

- Abdullah, Irwan. "Dari Domestik Ke Publik: Jalan Panjang Pencarian Identitas Perempuan." In *Sangkalan Paran Gender*. Yogyakarta: Pustaka Pelajar, 2006.
- Adhim, Ahmad Ali. "Biografi Bu Nyai Hannah Zamzami Lirboyo." Dawuh Guru, March 20, 2022. <https://dawuhguru.co.id/biografi-bu-nyai-hannah-zamzami-lirboyo/>.

- “@albaqorohputri.” Instagram, n.d.
<https://www.instagram.com/albaqorohputri?igsh=azZhN2xpb2Z20Tll>.
- Bizawie, Zainul Milal. *Jalur Sanad Qur'an Dan Tafsir Di Indonesia: Jejaring Ulama Dan Pesantren Tahfidz*. Edited by Aprillia Koeshendraty. Ciputat: Dirpontren, 2021.
- Bungin, Burhan. *Penelitian Kualitatif*. Jakarta: Prenada Media Group, 2011.
- Creswell, John W. *Penelitian Kualitatif & Desain Riset: Memilih Diantara Lima Pendekatan*. Yogyakarta: Pustaka Pelajar, 2015.
- “@dawuhumihannah.” Instagram, n.d.
<https://www.instagram.com/dawuhumihannah?igsh=MngwZjBiMnBmM3Y=>.
- Departemen Pendidikan dan Kebudayaan. *Kamus Besar Bahasa Indonesia*. Jakarta: Balai Pustaka, 1990.
- Dimas, Bagus Pamilih. “Analisis Pesan Dakwah Dalam Akun Instagram@ Kumpulan. Ceramah. Singkat.” Disertasi, UIN Raden Intan, 2022.
<http://repository.radenintan.ac.id/21965/>.
- Dosen Tafsir Hadis Fakultas Ushuluddin UIN Sunan Kalijaga Yogyakarta. *Metodologi Penelitian Living Qur'an Dan Hadis*. Edited by Sahiron Syamsuddin. Cetakan ke-1. Yogyakarta: TH-Press berkerja sama dengan TERAS, 2027.
- Emzir, Emzir. *Analisis Data: Metodologi Penelitian Kualitatif*. Jakarta: Rajawali Press, 2010.
- Endah, Jojoh Nur. “Metode Dakwah Ustadzah Hj Izzah Syatori Dalam Pembinaan Akhlak Santri Di Balai Pendidikan Pondok Putri Al-Istiqomah Babakan Ciwaringin Cirebon.” Skripsi, Universitas Islam Negeri Syarif Hidayatullah, 2012.
<https://repository.uinjkt.ac.id/dspace/handle/123456789/13466>.
- Fakih, Mansour. *Analisis Gender Dan Transformasi Sosial*. Yogyakarta: Pustaka Pelajar, 2008.
- Ghufron, M. Nur, and Rini Risnawita S. *Teori-Teori Psikologi*. Yogyakarta: ar-Ruzz Media, 2012.
- Hamdani, Ali. “Pola Kepemimpinan Dakwah Nyai Hajjah Nur Azizah, AH. Dalam Pengembangan Pondok Pesantren Madrosatul Qur'anil Aziziyah Desa Beringin Ngaliyan Semarang.” Skripsi, Universitas Islam Negeri Walisongo, 2018.
<http://eprints.walisongo.ac.id/id/eprint/8595/>.
- Hamidah, and Masyhur Duncik. “The Impact of Local Language on Public Understanding of Religious Messages.” *Social Sciences & Humanities Open* 9 (January 1, 2024): 100882.
<https://doi.org/10.1016/j.ssaho.2024.100882>.
- Hannah, Nyai Nur, November 2, 2022.
- Hidayati, Tri Wahyu, and Rahmawati Rahmawati. “Ulama Al-Qu'ran dan Perannya Membangun Peradaban Bangsa (Studi atas Pemikiran dan Kiprah Nyai Maftuhah Minan dalam Memberdayakan Hafizhat di Indonesia).” In *Prosiding MPF(Mubadalah*

- Postgraduate Forum*). Sekolah Paskasarjana UIN Walisongo Semarang: Kupipedia: Ensiklopedi Digital KUPI, 2015. [https://kupipedia.id/index.php/Ulama_Al-Qu%27ran_dan_Perannya_Membangun_Peradaban_Bangsa_\(Studi_atas_Pemikiran_dan_Kiprah_Nyai_Maftuhah_Minan_dalam_Memberdayakan_Hafizhat_di_Indonesia\)](https://kupipedia.id/index.php/Ulama_Al-Qu%27ran_dan_Perannya_Membangun_Peradaban_Bangsa_(Studi_atas_Pemikiran_dan_Kiprah_Nyai_Maftuhah_Minan_dalam_Memberdayakan_Hafizhat_di_Indonesia)).
- Instagram. "Santri Nusantara on Instagram: "Indahnya Dalam Beradab *الادب فوق العلم* @pondoklirboyo." Instagram, March 7, 2022. https://www.instagram.com/larepondok_id/reel/CazNomKhK4w/.
- Khairuddin, Khairuddin. *Sosiologi Keluarga*. Yogyakarta: Liberty Yogyakarta, 2008.
- "Kumpulan Dawuh Umi Hannah Zamzami Lirboyo (@dawuhumihannah)." Instagram. Accessed March 18, 2024. <https://www.instagram.com/dawuhumihannah/>.
- Mundhiriy, al-. *Al-Targīb Wa al-Tarhīb*. Accessed January 11, 2024. <https://dorar.net/h/ZYh9vf1Q>.
- Muzayanah, Fitrotul. "Gerakan Sosio-Intelektual Nyai Khoiriyah Hasyim." *The International Journal of Pegon: Islam Nusantara Civilization* 4, no. 02 (2020): 139–202. <https://doi.org/10.51925/inc.v4i02.34>.
- Muzayanah, Fitrotul, and Nurul Maarifatul Khofifah. "Potret Kepemimpinan Nyai Hannah Zamzami Di Pondok Pesantren Al BaqarohLirboyo Pada Masa Pandemi Covid 19." In *Prosiding MPF(Mubadalah Postgraduate Forum)*. Sekolah Paskasarjana UIN Walisongo Semarang: Kupipedia: Ensiklopedi Digital KUPI, 2022. https://kupipedia.id/index.php/Kategori:Prosiding_MPF.
- Observation by Nabila An'imatul Maula, on December 5, 2022, n.d.
- Purnamasari, Mita, and Arief Mulyawan Thoriq. "Peran Media Dalam Pengembangan Dakwah Islam." *Muttaqien; Indonesian Journal of Multidisciplinary Islamic Studies* 2, no. 2 (2021): 87–99. <https://doi.org/10.52593/mtq.02.2.01>.
- Rafiq, Ahmad. "The Living Qur'an: Its Text and Practice in the Function of the Scripture." *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 22, no. 2 (2021): 469–84.
- Ritzer, George, and Douglas J. Googman. *Teori Sosiologi Modern*. Jakarta: Kencana, 2007.
- Saputra, Wahidin. *Pengantar Ilmu Dakwah*. Jakarta: Raja Grasindo Perkasa, 2012.
- Srimulyani, Eka, and Paul van der Velde. *Women from Traditional Islamic Educational Institutions in Indonesia: Negotiating Public Spaces*. Vol. Monograph 8. International Institut for Asian Studies (AIIS) Publication Series. Amsterdam: Amsterdam University Press, 2012. <https://library.oapen.org/handle/20.500.12657/34531>.
- TikTok. "dawuhumihannah (@dawuhumihannah)." Accessed September 18, 2024. <https://www.tiktok.com/@dawuhumihannah?lang=id-ID>.
- Tim penulis buku memori angkatan 'Atmimna 2020'. *Buku Memori Takhtiman Al-Qur'an Ke VIII Pondok Pesantren Putri al-Baqoroh Lirboyo Kota Kediri*. Kediri: P3Q al-Baqoroh Lirboyo, 2020.