

Digitalization of Women's Fiqh Da'wah via Instagram Account @dailyhaid

¹Aizzatul Inayah, ²Ellyda Retpitasaki, ³Moh Shofiyul Huda MF, ⁴Lukman Hakim, ⁵Baudica Setia Novelus

^{1, 2, 3, 4}Faculty of Ushuluddin and Da'wah, State Islamic Institut of Kediri

¹aizzatulnayah@gmail.com, ²ellyda@iainkediri.ac.id, ³Shofi99988@gmail.com,

⁴lukmanhakim@iainkediri.ac.id, ⁵baudycanoveluis@gmail.com

Abstract: The social media content presented to the public is increasingly varied, including the content of the celebrity, one of which relates to female fiction. The purpose of this research is to describe how @dailyhaid accounts deliver the message about women's fiqh and to analyze the reception of the public to the content of the accounts about women. The research uses a qualitative approach through reception analysis with Stuart Hall's encoding-decoding theory. Data is collected through interviews, observations, and documentation. The subjects were active followers of the @dailyhaid Instagram account selected based on certain criteria using purposive sampling techniques. The research object on the contents of the @dailyhaid account was uploaded until December 28, 2023. As for the results of the research, the @dailyhaid account improves public understanding of women's fiqh through the delivery of attractively packed messages and the offer of free consultations. While reception analysis based on Stuart Hall's encoding-decoding theory on the expertise of the alleged perpetrator shows five dominant positions and two negotiating positions. The reception of the audience to the content of the message indicates six dominant positions and one negotiating position. The audience's reception to the visualization and narration of the content is in the dominant position. No informant in this study showed digestion in opposition positions.

Keywords: Reception Analysis, Religious Content, @dailyhaid

Abstrak: Konten media sosial yang disajikan kepada masyarakat semakin beragam, termasuk konten dakwah salah satunya berkaitan dengan fiqh perempuan. Tujuan penelitian ini yaitu mendeskripsikan bagaimana akun @dailyhaid dalam menyampaikan pesan dakwah mengenai fiqh perempuan dan menganalisa resepsi khalayak terhadap konten dakwah akun @dailyhaid mengenai fiqh perempuan. Penelitian ini menggunakan pendekatan kualitatif melalui analisis resepsi dengan teori encoding- decoding Stuart Hall. Data dikumpulkan melalui wawancara, observasi, dan dokumentasi. Subjek penelitian adalah pengikut aktif akun Instagram @dailyhaid yang dipilih berdasarkan kriteria tertentu menggunakan teknik purposive sampling. Objek penelitian pada konten akun @dailyhaid yang diunggah hingga 28 Desember 2023. Adapun hasil penelitian menunjukkan bahwa akun @dailyhaid meningkatkan pemahaman khalayak mengenai fiqh perempuan melalui penyampaian pesan dakwah yang dikemas secara menarik dan penawaran konsultasi secara gratis. Sedangkan analisis resepsi berdasarkan teori encoding- decoding Stuart Hall mengenai keahlian pelaku dakwah menunjukkan 5 posisi dominasi dan 2 posisi negosiasi. Resepsi informan terhadap daya tarik akun dakwah berada pada posisi dominasi. Resepsi khalayak terhadap isi pesan dakwah menunjukkan 6 posisi dominasi dan 1 posisi negosiasi. Resepsi khalayak terhadap visualisasi dan narasi konten berada pada posisi dominan. Resepsi khalayak terhadap media dakwah menunjukkan 4 posisi dominasi dan 3 posisi negosiasi. Tidak ada informan dalam penelitian ini yang menunjukkan pemaknaan pada posisi oposisi.

Kata Kunci: Analisis Resepsi, Konten Dakwah, @dailyhaid

A. Introduction

In the digital era, various information can be accessed easily and quickly via the internet, various devices, and digital applications. The internet has attracted people's attention to switch from old media to new media. Old media used to convey messages or information include print media such as magazines, newspapers, and tabloids, as well as electronic media such as radio and television. Meanwhile, new media that emerged from the development of digital technology include online media such as websites, digital television, streaming radio, and social media such as Instagram, Facebook, TikTok, Twitter, and others.

The rapid development of technology affects all aspects of human life, including preaching. Da'wah is the activity of conveying the teachings of Islam, inviting and calling mankind to achieve happiness in this world and the hereafter with faith and obedience to Allah SWT.¹ Islamic teachings delivered through da'wah are sourced from the Qur'an and hadith. Al-Qur'an, revealed by Allah SWT, is a preaching book that contains an invitation to Allah SWT and follows the footsteps of the Messenger of Allah. The Qur'an is also the main source for preachers in organizing concepts and carrying out preaching activities.

In his book *Science of Da'wah*, Muh. Ali Aziz said that one of the da'wah strategies is to use the media as the main means of conveying messages to the public.² Da'wah media must follow developments in technology and information. The development of information technology allows da'wah to be carried out through modern media such as mobile media that utilizes the internet. Media used for da'wah include mass media, non-mass media, print media, and social media. Currently, social media is considered the most effective and efficient medium for spreading da'wah. Social media users, especially missionary activists, can use social media to create content in the form of social networks, *blogs*, virtual forums, as well as audio-visual content. Mutiawati in her research "Da'wah on Social Media: Study

Phenomenology of Da'wah on Instagram" explains that in Indonesia, social media has been used wisely by da'wah activists, especially Instagram.³ Instagram is an image-based social networking application with online photo and video-sharing services. According to the We Are Social report, Indonesia is ranked fourth in terms of the number of Instagram users in the world with 89.15 million users in 2023.⁴ Instagram is not only used as a means of entertainment but also as a means of education and da'wah through the content presented. The increase in the use of Instagram as a medium for da'wah can be seen from the number of da'wah activists who use this platform to spread Islamic messages.

Da'wah activists with Islamic content on Instagram realize the great potential of social media to create viral content and use it for da'wah. Instagram is a bridge between technological advances and audio-visual da'wah, as well as being an option for da'wah activists to spread Islamic teachings in a more modern form. This illustrates the importance of da'wah adapting to current developments so that da'wah remains relevant for Muslims.⁵

The phenomenon of da'wah via Instagram is supported by the convenience provided by the internet. The spread of Islamic teachings can be packaged more quickly, briefly, widely, effectively, and attractively via the Internet. One of the factors driving the increase in da'wah via Instagram is the increasing number of internet users in Indonesia, where the internet has become

¹ Muklis Nizar, "Strategi Dakwah Al Bayanuni (Analisis Strategi Muhammad Abu Fatah Al Bayanuni Dalam Kitab Al Madkhal Ila Ilmi Dakwah)," *Islamic Communication Journal* 3, no. 1 (2 Agustus 2018): 74, <https://doi.org/10.21580/icj.2018.3.1.2679>.

² Prof. Dr. Moh. Ali Aziz, M.Ag, *Ilmu Dakwah*, Revisi (Jakarta: Kencana, 2017), 299.

³ Imas Mutiawati, "Dakwah di Media Sosial (Studi Fenomenologi Dakwah di Instagram)" (Semarang, 2018), 4.

⁴ Cindy Mutia Annur, "Jumlah Pengguna Instagram Indonesia Terbanyak ke-4 di Dunia," *.co.id, databoks* (blog), 5 April 2023, 1, <https://databoks.katadata.co.id/datapublish/2023/05/04/jumlah-pengguna-instagram-indonesia-terbanyak-ke-4-di-dunia>.

⁵ Nur Ahmad, "Tantangan Dakwah di Era Teknoogi dan Informasi: Formulasi Karakteristik, Popularitas, dan Materi di Jalan Dakwah" 8, no. 2 (2014): 331.

an essential part of people's lives. Therefore, a lot of social media preaching content is consumed by the public as a source of religious knowledge. The success of using Instagram as a medium for preaching can be seen from the large number of millennials who are interested in preaching content on Instagram which is packaged uniquely and interestingly.

The existence of the da'wah phenomenon has given rise to various da'wah content on Instagram, one of which is da'wah content regarding women's jurisprudence. The Instagram account @dailyhaid created by Ning Amiroh has 89,000 *followers* and has shared various da'wah content regarding women's jurisprudence, which is widely used as a reference by young people.

The large number of Indonesian Muslim women, both teenagers and adults, who do not understand and misunderstand women's jurisprudence encouraged Ning Amiroh to utilize the media social Instagram as a medium for da'wah, especially about women's fiqh. The Instagram account @dailyhaid is a forum for women who want to learn about the science of menstruation or menstruation and other things related to women's jurisprudence. The audience's interpretation of the @dailyhaid account's da'wah content regarding women's jurisprudence varies, which is influenced by the social, cultural, and economic background of each audience. Process *encoding-decoding* related to the meaning of da'wah messages from the @dailyhaid account and the reception or coding of da'wah messages by the audience. The audience's meaning in Stuart Hall's reception theory is divided into three positions, namely the dominant position, negotiation position, and opposition position.⁶

Previous research using Stuart Hall's reception theory was conducted by Dian Prawaka and Wahyu Choiriyati with the title "Reception Analysis *Followers* Millennials @indonesiafeminis in Interpreting Feminism Literacy Content." This study aims to analyze reception *followers* @indonesiafeminis in interpreting feminist literacy content. The results of this research found that the five informants interviewed had different acceptance and meaning of feminist literacy content.⁷ The second previous research discussed audience reception of *personal branding* Habib Husein Jafar on the YouTube channel "Jeda Nulis", by Atin Nurul Hidayah and Ageng Widodo in 2021. The research results show that the majority of the audience accepts Habib Husen Jafar's branding, with three informants taking a dominant hegemonic position and one informant in a negotiating position.⁸

The third previous research, a study by Diandra Wike Riskia S. and Syafrida Nurrachmi F. in 2023, regarding the reception of female viewers towards the web series "Kupu Malam" on the We TV platform. Using qualitative research methods with analysis of Stuart Hall's reception. This study finds variations in Stuart Hall's reception positions, including dominant hegemony, negotiated codes, and oppositional readings.⁹ Fourth, a study analyzing the reception of Islamic-based sexual education content on Instagram @taucepat.id, by Widya Berlian Permatasari and Syifa Syarifah Alamiyah in 2023. This research shows that audiences are more likely to accept content if it is informative and interesting.¹⁰ This research is different from previous research in terms of research objects and topics. This research focuses on analyzing the audience's reception of the da'wah content conveyed by Ning Amiroh on the Instagram account @dailyhaid, to increase women's understanding of Islamic jurisprudence.

⁶ Stuart Hall, "Encoding and Decoding In The Television Discourse," September 1973, 1–21.

⁷ Dian Pawaka dan Wahyu Choiriyati, "Analisis Resepsi Followers Milenial @indonesiafeminis dalam Memaknai Konten Literasi Feminisme," *Jurnal Ilmu Komunikasi*, no. 1 (2020).

⁸ Atin Nurul Hidayah dan Ageng Widodo, "Resepsi Audiens dada Personal Branding Habib Husein Jafar di Youtube Channel 'Jeda Nulis'" 3, no. 2 (t.t.).

⁹ Diandra Wike Riskia dan Syafrida Nurrachmi F., "Resepsi Penonton Perempuan Terhadap Web Series 'Kupu Malam' di Platform We TV," *Jurnal Ilmu Pengetahuan Sosial* 10, no. 8 (2023): 3987–94.

¹⁰ Widya Berlian Permatasari dan Syifa Syarifah Alamiyah, "Analisis Resepsi Konten Pendidikan Seksual Berbasis Islam dalam Instagram @taulebih.id," *JiIP - Jurnal Ilmiah Ilmu Pendidikan* 6, no. 10 (2 Oktober 2023): 8031–39, <https://doi.org/10.54371/jiip.v6i10.3027>.

B. Theoretical Study

1. Dakwah

Da'wah is an effort to spread the teachings of the Islamic religion to all mankind. Asep Muhtadin defines da'wah as an effort to introduce Islamic teachings as the only straight way of life, adapted to life's needs in an interesting, flexible, and realistic way.¹¹ Etymologically, da'wah means encouraging individuals to achieve or learn something. In terms of terminology in the Islamic context, da'wah is an effort to convey Islamic teachings to humanity, teach them, and practice them in everyday life.¹² Quraish Shihab in Mutiawati explains da'wah as an invitation or call to increase awareness or change conditions to be more perfect, both within the individual and societal spheres.¹³

Ulama have different opinions regarding the law of da'wah. However, many scholars agree that da'wah in general is obligatory. Da'wah is an obligation for every Muslim, both men and women

This obligation is explained in Al-Qur'an Surat Ali-Imran verse 104

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٤٠١﴾

It means: "And let (there be) among you a group of people who call to virtue, enjoin what is good and forbid what is evil. Those are the lucky ones" (QS. Ali Imron: 104).¹⁴

2. Women's Fiqh

In Islam, women have unique and special characteristics and values compared to men. Allah SWT gives various advantages to women related to their role as mothers and women. These privileges include the ability to conceive, give birth, and breastfeed, as well as having compassion, patience, and fortitude in guiding children. Therefore, there is a special field of study that focuses on women and their privileges in the context of women's jurisprudence.

Women's jurisprudence has two main concepts. *First*, women's jurisprudence is related to practical law related to the implementation of Islamic law, such as the issue of guardianship for women who are about to get married and the law of menstruation or istihadah. *Second*, women's jurisprudence includes propositions relating to women, such as propositions about women's leadership or women's dress code. Of these two concepts, women's jurisprudence is an understanding of the laws and arguments relating to the actions and roles of women.¹⁵

Women's jurisprudence discussed in this research is related to women's jurisprudence, specifically discussing three types of women's blood: menstrual blood, postpartum blood, and istihadah blood. Menstrual blood, in the language, means to flow. According to the term, menstruation is blood that comes out of the vagina of a woman who is at least 9 years old, not because of illness, and not after giving birth. Blood that comes out of a woman's vagina because of pain is called istihadah. Nifas are the blood that comes out through a woman's vagina after giving birth (both blood clots and flesh clots) and not more than 15 days after giving birth.¹⁶

3. Instagram Social Media

Social media is an internet platform that allows interaction, content creation, uploading and exchange of information between users. Van Dijk, as quoted in Nasrullah's research, describes social media as a multimedia platform that supports various user activities such as businesses

¹¹ Mutadin Asep, *Dakwah Dalam Perspektif Al-Qur'an: Studi Kritis Atas Visi, Misi, Dan Wawasan* (Bandung: Pustaka Setia, 2002), 24.

¹² Nizar, "Strategi Dakwah Al Bayanuni (Analisis Strategi Muhammad Abu Fatah Al Bayanuni Dalam Kitab Al Madkhal Ila Ilmi Dakwah)," 77.

¹³ M. Shihab Quraish, *Membumikan Al-Quran, Fungsi dan Peran Wahyu Dalam Kehidupan Masyarakat*, 22 ed. (Bandung: Mizan, 2001), 5.

¹⁴ *QS. Ali Imron : 104* (Jabal, 2005.).

¹⁵ Muhammad Jufri, "Fiqh Perempuan (Analisis Gender dalam Fiqh Islam Konteks Keindonesiaan)" 7, no. 1 (2014): 297.

¹⁶ Amiroh Alauddin, *Catatan Daily Haid* (Purwodadi: DailyHaid, 2024), 3.

and organizations.¹⁷

Social media acts as a means to convey information from communicators to the public. Social media is the result of advances in internet-based technology that allow users to communicate, interact, and share content, form virtual networks, and create their content. Social media is very popular among teenagers and is used widely in everyday life to communicate, exchange information, and connect with family, teachers, and peers.¹⁸

Instagram is an online media-sharing platform that utilizes the internet and allows users to connect with other user accounts without the limitations of space and time. Instagram functions as an application for sharing videos and photos, where users can take photos or videos, use digital filters, and share them with other users, including followers.¹⁹ Since its inception, Instagram has become an online communication and interaction tool that is widely used by individuals and groups. Apart from being used by individuals, this platform is also increasingly being used by institutions, organizations, and companies, both on a small and large scale, as a means of communicating with their audiences.

4. Audience Reception

The definition of an audience is a group of people who receive messages from mass media, which develops along with advances in mass media technology and the basic character of the audience itself. Media audiences show that there is an interaction process between message producers and message recipients. The presence of the internet provides a large enough space for audiences to play a role in the message production process in the media. According to Windahl and Signitzer, audiences will choose media and messages according to their desires and awareness accessed.²⁰ Audience can also be defined based on the desires of the message sender, audience membership, and the media used.

The concept of audience reception or audience meaning was first introduced by Stuart Hall in 1993 and is an adaptation of *encoding decoding*. In concept *encoding-decoding* as explained by Stuart Hall, it is emphasized that the audience's interpretation or meaning of content is not always the same as the meaning intended by the sender of the message.

Reception analysis according to Toni and Fajariko (in Abdullah) is an approach taken to find out and study how audiences interpret messages received from the media.²¹ Meanwhile, according to Pawaka and Choiriyati, reception analysis is a mass communication study that discusses the reception, role, and meaning of messages received by the audience based on everyday life.²² Reception analysis is one method used to explain the audience's meaning of media impressions and texts.

5. Stuart Hall's Theory of Reception

Stuart Hall's reception analysis model was discovered in 1973 and is known as the encoding and decoding communication model. In the media production process, the media plans topics, events, agendas, and target audiences to define meaning in cultural, social, and political contexts. This process is known as encoding. Messages that have been encoded by the media are then received by the public or audience. However, before the message can be accepted by the audience, the message must first have a meaning that can be understood by them.

Draft *encoding-decoding* explained by Stuart Hall shows that the audience's meaning or

¹⁷ Rulli Nasrullah, . . *Media Sosial; Perspektif Komunikasi, Budaya, dan Sosioteknologi* (Bandung: Simbiosis Rekatama Media, 2015), 10.

¹⁸ Hafied Cangara, *Pengantar Ilmu Komunikasi* (Jakarta: PT Raja Grafindo Persada, 2008), 123.

¹⁹ Juwita Syahrina, Nisya Siregar, dan Nurhasanah Harahap, "Penelitian Tentang Instagram," 2022, 2.

²⁰ Rulli Nasrullah, *Teori dan Riset Khalayak Media*, Edisi Pertama (Jakarta: Prenadamedia Group, 2019), 7.

²¹ Agung Abdi Prakoso dan Yanti Haryanti, "Analisis Resepsi Khalayak Mengenai Penggunaan Bahasa Daerah Pada Konten Youtube Comedy Sunday 'Jawa Jawa Jawa,'" *Universitas Muhammadiyah Surakarta*, Agustus 2023, 3.

²² Dian Pawaka dan Wahyuni Choiriyati, "Analisis Resepsi Followers Milenial @indonesiafeminis dalam Memaknai Konten Literasi Feminisme," *Jurnal Ilmu Komunikasi*, no. 1 (2020): 70.

reception of content is not always the same as the meaning created by the media. *Encoding* refers to the meaning that comes from the perspective of the message creator. Process *encoding* explains the stages in media production where the media ensures that the message conveyed has a specific meaning that can be received and understood by the audience. *Encoding* refers to the activity of creating communication messages by the media.

Whereas *decoding* refers to the process in which individuals or audiences have the opportunity to decipher the message. Process *decoding* explains how audiences see and interpret media texts and define them in a particular social context.²³ This process refers to the interpretation of codes received from the media by the audience to find meaning from media texts. The meaning of the message given by the audience depends on the background and life experiences of each audience member. The different characters and socio-cultural contexts of audiences can influence the way they interpret media texts and produce different meanings from one audience to another. With the coding and decoding theory by Stuart Hall, we can find out the audience's reception regarding preaching content related to women's jurisprudence.

Stuart Hall's Reception Theory classifies media audiences into three positions, namely *Hegemonic Dominance*, *Negotiated Reading*, and *Oppositional Position*.²⁴ A dominant position occurs when the audience fully accepts the message conveyed by the media. A negotiation position occurs when the audience receives messages from the media but has their interpretation or understanding. Meanwhile, an oppositional position occurs when the public rejects or disagrees with the message conveyed by the media. The meaning of this audience varies depending on their respective environments and backgrounds, which influences whether they will accept or reject messages from the media.

Stuart Hall's meaning circulation diagram is used to show stages of *encoding decoding*, namely as follows:



Figure 1 Stuart Hall's Circulation of Meaning

The first stage of the da'wah process on Instagram carried out by Ning Amiroh is the production of messages or content. In this stage, the media as message senders plan and select values, social phenomena, or ideas that are considered important to convey to the audience. The message is then packaged according to the ideology of the message sender or the target audience. The final result of this stage is a message referred to as "meaning structure 1". Meaning structure 1 is the result of forming a code from the resulting impression, where this code represents the meaning of the message sender *encoding*.

The second stage is sending messages that have been arranged in the form of programs or broadcasts. The message has gone through the previous processing stages. Audiences or audiences have access to interpret messages conveyed through media, so they do not receive messages directly from the message creator, but through predetermined media. The message received by the audience will be deciphered again, changing meaning structure 1 into meaning

²³ Abdi Prakoso dan Haryanti, "Analisis Resepsi Khalayak Mengenai Penggunaan Bahasa Daerah Pada Konten Youtube Comedy Sunday 'Jawa Jawa Jawa,'" 3.

²⁴ Hall, "Encoding and Decoding In The Television Discourse."

structure 2 (*meaning structure 2*). This decomposition process is known as *decoding*.²⁵

The final stage is how the audience tries to interpret the content of the message using various codes found in the content or broadcast. The code interpretation process is influenced by the audience's social background, cultural background, personal experience, and media consumption. The process of circulating meaning described by Stuart Hall is a series of communications that differs from the one-way approach because messages are continuously created and distributed. Audiences will have different interpretations of the message text because of their different backgrounds. Reception analysis theory emphasizes that audiences' understanding and interpretation of media messages are influenced by factors in the surrounding environment. Therefore, the audience has a significant role in interpreting media message texts because the media does not have an absolute influence on how the audience interprets the message.

C. Method

This research uses a qualitative approach with descriptive methods. Straus and Corbin explain that qualitative research is a type of research that does not use statistical methods or quantitative measurements in its approach.^{26 26} This approach can be applied to study various aspects of people's lives, such as individual behavior, audience responses, social groups, organizations, history, or kinship relationships. In this reception analysis, the researcher chose the women's jurisprudence content of the Instagram account @dailyhaid as the research object with the research subject on the *founder* @dailyhaid account and 7 *followers* active @daiyhaid account selected based on certain predetermined criteria. .

Data collection in this research was carried out through observation, interviews, and document collection based on the needs of qualitative research which requires direct participation, including interviews, observation via social media, and documentation. Testing the validity of the data in this research uses the data triangulation method. According to Sugiyono, the data triangulation method is a data collection technique that combines data from various existing sources, consisting of source triangulation, technical triangulation, and time triangulation.²⁷

Data analysis used is through a data reduction process, data presentation process, and conclusion drawing process. The data reduction process in reception research involves coding activities (*encoding*) and decoding (*decoding*) the message conveyed and received by the audience of the Instagram account @dailyhaid is based on Stuart Hall's reception theory.

D. Result and Discussion

The content uploaded to the @dailyhaid account specifically discusses problems faced by women related to blood, such as menstruation, childbirth, istihadhah, and other women's laws. This is following Ning Amiroh's main goal in creating the @dailyhaid account, namely to educate and increase public awareness about the importance of studying women's jurisprudence, which is often a problem for women, as well as fulfilling the obligation of a Muslim woman to study science. *fardhu 'ain*. Through the @dailyhaid account, Ning Amiroh succeeded in conveying and providing an understanding to the audience about women's jurisprudence, especially those related to the menstrual cycle, childbirth, and istihadhah, which still cause a lot of misunderstandings.

The material presented by Ning Amiroh in the @dailyhaid content takes many examples

²⁵ Agistian Fathurizki Dan Ruth Mei Ulina Malau, "Pornografi Dalam Film : Analisis Resepsi Film 'Men, Women & Children,'" *Protyf 2*, No. 1 (25 Desember 2018): 23, <https://doi.org/10.24198/Ptvf.V2i1.11347>.

²⁶ J Corbin dan A Strauss, "Dasar-Dasar Penelitian Kualitatif: Teknik Mengembangkan Grounded Theory," *Los Angeles*, 2008, 1.

²⁷ Sugiyono, *Metode Penelitian Kombinasi (Mixed Methods)* (Bandung: Alfabeta, 2015), 54.

from the problems experienced by the majority of Indonesian Muslim women in the basic menstrual science class and the Telegram group formed by Ning Amiroh. This group was also the background for the formation of the @dailyhaid account to answer questions and misunderstandings about women's jurisprudence.

Trust in the content of the @dailyhaid account is formed from the public's trust in Ning Amiroh as a female fiqh expert who actively preaches both directly and through the media *online*. Ning Amiroh emphasized that every Muslim woman is obliged to study and understand the knowledge about women's blood that she experiences because it is related to whether daily worship is valid or not.

The material presented comes from the Imam Syafi'i school of thought which is adhered to by the majority of Muslims in Indonesia. Each content on the @dailyhaid account includes books that are reference sources, which increases the credibility of the account as a source of learning about menstruation, postpartum, and *istihadhah*. The contents of the message in the @dailyhaid account explain in detail problems experienced by women related to the menstrual cycle, laws for menstruating women, sacredness between menstruation and the postpartum, postpartum period, *ruthabutul farji* (whiteness), until time *istihadah*. Instagram was chosen by Ning Amiroh as the main media to deliver the preaching message *online* to the public, especially young people who are the main targets of the @dailyhaid account's da'wah. Delivery of da'wah messages is accompanied by attractive visualizations in each content and utilizes Instagram features such as *story*, *highlight*, *live streaming*, and *reels*, so that Instagram DM can provide insight into knowledge. The content uploaded to the @dailyhaid account received various positive responses and comments from social media audiences from different backgrounds. The @dailyhaid account is recommended by young people to follow and deepen their knowledge about women's jurisprudence because the public trusts in Ning Amiroh as the founder of the account, who is known as an expert in women's jurisprudence, with material that is sourced, as well as explanations that are short, clear and easy to understand.

Differences in audience reception or meaning are based on the social conditions and experiences of each informant. Stuart Hall's reception theory uses methods of *encoding-decoding* to interpret the meaning of the audience. *Encoding* is the process of producing messages and texts by the media through the coding stage, whereas *decoding* is the process in which the audience deciphers and receives the messages and texts conveyed. Audiences give meaning to media texts based on their social conditions, culture, and experiences. In this research, process *decoding* is seen from how the audience receives and interprets preaching messages about women's jurisprudence, especially those related to women's blood such as menstruation, childbirth, and *istihadhah* uploaded on the content of the @dailyhaid account. According to Stuart Hall, the process of *decoding* is divided into three positions: *Dominant Hegemonic Position* (Dominant Position), *Negotiated Position* (Negotiation Position), and *Oppositional Position* (Opposition Position).

Based on the results of the interview, the informant was in two positions, namely a dominant position and a negotiating position. The audience's meaning is obtained by analyzing elements of da'wah such as expertise, trust, attractiveness, the content of da'wah messages, visualization, and da'wah media using Stuart Hall's theoretical analysis on the content of the @dailyhaid account about women's jurisprudence. The following are the two positions of meaning:

1. Dominant Hegemonic Position or Dominant Position

A dominant hegemonic position occurs when the message conveyed by the media is accepted and follows the audience's understanding. In this dominant hegemonic position, the audience considers Ning Amiroh's preaching on the @dailyhaid account interesting, easy to accept, and provides a clear understanding of women's jurisprudence. The dominant position occurs when the audience accepts and interprets the da'wah message as useful content and can provide explanations and increase their understanding of women's jurisprudence, especially

those related to *menstruation*, *postpartum*, and *istihadah*. The importance of studying women's jurisprudence is conveyed through the @dailyhaid account to attract the attention of the public to studying science *fardhu 'ain*. Based on an analysis of the expertise of the @dailyhaid account in conveying da'wah messages regarding women's jurisprudence, 5 informants are in dominant hegemonic positions. This means that the @dailyhaid account is skilled in conveying da'wah messages about menstruation, *istihadah*, and *postpartum* can be accepted and understood by the public. Analysis of the reception of public trust in the @dailyhaid account and the attractiveness of the @dailyhaid account shows that 7 informants are in a dominant position, which means that all informants trust the da'wah content of the @dailyhaid account to learn and increase their understanding of women's jurisprudence. They agreed that the @dailyhaid account has the appeal of conveying da'wah messages through interesting content and can influence audiences in terms of visualization and content narrative. Analysis of audience reception of the @dailyhaid account's da'wah messages shows that 6 informants are in dominant hegemonic positions. The results of the interview show that the message conveyed by Ning Amiroh via the @dailyhaid account can be understood because the explanation uses simple language and can answer questions regarding women's jurisprudence which is closely related to the validity of worship. Based on an analysis of audience reception of the da'wah media used by the @dailyhaid account as the main media in conveying da'wah messages, there are 4 informants in dominant positions. This means that several informants agreed that Instagram is the main media for learning and conveying da'wah messages through social media following current developments.

2. Negotiated Position or Negotiation Position

A negotiation position occurs when the audience does not fully accept the message conveyed by the media and tries to change the meaning according to their wishes, social background, culture, and thoughts. In this research, informants agreed with several meanings in the content of the @dailyhaid account but gave other meanings according to with their thoughts and experiences. This meaning includes their views on the expertise of the @dailyhaid account in conveying the da'wah message of women's jurisprudence, the da'wah message of the @dailyhaid account, and the da'wah media used by the @dailyhaid account.

The public's reception of the @dailyhaid account's expertise in conveying da'wah messages shows that the 2 informants are in a negotiating position. This negotiating position is influenced by the content and media of the @dailyhaid account. Da'wah content needs to provide a broader and clearer understanding so that it is easier to understand and apply in life. The use of Instagram as the main medium for da'wah is considered less effective because only 50% of the material can be accepted compared to face-to-face da'wah. The audience's interpretation of the @dailyhaid account's da'wah message regarding women's jurisprudence shows that 1 informant is in a negotiating position. This negotiating position is influenced by the understanding of the da'wah message regarding women's blood which requires a clearer explanation and is not enough just via the @dailyhaid account. The audience's reception of the da'wah media used by the @dailyhaid account to increase understanding of women's jurisprudence shows that 3 informants are in a negotiating position. This negotiating position is influenced by the use of Instagram as a da'wah medium which is considered less effective due to the large number of hoax accounts and content circulating on social media, and it is more effective to receive and understand da'wah messages directly from experts or teachers. There were no informants who were in an opposition position or rejected the da'wah message conveyed via the @dailyhaid account regarding women's jurisprudence. This is related to the background of the informants and followers of the @dailyhaid account, the majority of whom come from Islamic boarding school education, know the @dailyhaid account from seminars and online classes in women's jurisprudence held by Ning Amiroh, and adhere to the Imam Syafi'i school of thought so that the process *decoding* or the audience's meaning as conveyed by the @dailyhaid account.

E. Conclusion

The @dailyhaid account increases the audience's understanding of women's jurisprudence through content shared on Instagram feeds, Instagram stories, and Instagram highlights. The preaching message conveyed by Ning Amiroh regarding women's blood is easy to understand and accepted by the public because they trusted in Ning Amiroh as the founder of the @dailyhaid account who is an expert in women's jurisprudence. The @dailyhaid account also uses clear sources of da'wah by including books as references. The choice of Instagram as the main media for spreading da'wah online is appropriate due to several factors, such as the large number of Instagram users who are dominated by the younger generation as the main target of Ning Amiroh's da'wah, Instagram's interesting features which make it easier to convey information, and its suitability to current developments.

The audience reception process of the @dailyhaid account in da'wah is determined by the audience's position of meaning based on Stuart Hall's reception theory. In this research, the audience's meaning is divided into reception regarding the expertise of the @dailyhaid account, reception of the audience's trust in the content of the @dailyhaid account, reception of the attractiveness of the @dailyhaid account, reception of informants regarding the contents of the da'wah messages of the @dailyhaid account, reception of informants regarding the visualization and narration of the account content @dailyhaid, and the informant's reception of the da'wah media account @dailyhaid.

The following are the results of the informant's reception:

1. **@dailyhaid account expertise:** 5 informants are in a position of dominance and 2 informants are in a negotiation position.
2. **Public trust in the da'wah content of the @dailyhaid account:** 7 informants are in a position of dominance.
3. **The appeal of the @dailyhaid account:** All informants are in a position of dominance.
4. **Fill in the da'wah message for the @dailyhaid account:** 6 informants are in a position of dominance and 1 informant is in a negotiation position.
5. **Visualization and narration of the da'wah message of the @dailyhaid account:** 7 informants are in a position of dominance.
6. **Da'wah media account @dailyhaid:** 4 informants are in a position of dominance and 3 informants are in a negotiation position.
7. There were no informants in this research who were in an opposition position.

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