e-ISSN: 2528-0465 (online) | Volume 11, Issue 2, 2026
p-ISSN: 2503-5363 (print)

Reconstructing Women's Scholarly Authority in Digital Islamic Education: An Islamic Gender Perspective

***Ridha Aulia[1], Aproni[2], Ida Meutiawati[3], Amna Emda[4], Syafiqah Nur[5]**
[1]Universitas Islam Negeri Sunan Kalijaga, Jl. Laksda Adisucipto No. 1, Sleman, Daerah Istimewa Yogyakarta, Indonesia
[2]Sekolah Tinggi Agama Islam Bina Muwahhidin, Gedangan, Boyolali Regency, Central Java, Indonesia
[3,4]Universitas Islam Negeri Ar-Raniry, Jl. Syeikh Abdul Rauf, Kopelma Darussalam, Banda Aceh, Indonesia
[5]Institut Nurul Islam Mojokerto, Guwo, Mojokerto, East Java, Indonesia
*ridhaaulia2000@gmail.com

ABSTRACT: *This study examines the construction and legitimating bases of women's scholarly authority in Islamic education, identifies changes in knowledge production, transmission, and legitimation in digital ecosystems, and reconstructs women's scholarly authority through an Islamic gender perspective. This qualitative library research draws on the Qur'an, hadith, Qur'anic exegesis, works of Muslim thinkers, historical literature on women's intellectual traditions, and studies on Islamic education, Islamic gender, female ulama, epistemic authority, and digital authority. The data were examined through content analysis using data condensation, data display, and conclusion drawing/verification, with source triangulation across normative, historical, theoretical, and contemporary studies. The relationship among scholarly competence, knowledge transmission and production, and epistemic recognition shapes women's scholarly authority. The study identifies a recognition gap between women's expanding epistemic participation and the legitimacy accorded to them. Women's positions can be mapped along a non-linear spectrum from knowledge seeker, knowledge transmitter, and knowledge producer to recognised epistemic authority. Digitalisation expands access and visibility but does not automatically generate epistemic equality, because platform gatekeeping, institutional legitimacy, networks, audience responses, and gender-based epistemic barriers continue to influence recognition. As a library-based study, the reconstruction has not yet been tested in empirical settings; subsequent research should examine it in Islamic educational institutions, female ulama networks, and digital religious communities. The study shifts the analytical focus from access to knowledge to authority over knowledge by positioning epistemic recognition as the bridging mechanism between intellectual contribution and recognised authority.*

Penelitian ini bertujuan menganalisis konstruksi dan basis legitimasi otoritas keilmuan perempuan dalam pendidikan Islam, mengidentifikasi perubahan mekanisme produksi, transmisi, dan legitimasi pengetahuan dalam ekosistem digital, serta merekonstruksi otoritas keilmuan perempuan melalui perspektif gender Islam. Penelitian ini menggunakan pendekatan kualitatif dengan jenis

[1] orcid id: http://orcid.org/0009-0006-8542-0064
[4] orcid id: http://orcid.org/0009-0003-4679-8249

DOI: https://doi.org/10.35723/jie.v11i2.767

penelitian kepustakaan yang bersumber dari Al-Qur'an, hadis, tafsir, karya pemikir Muslim, literatur sejarah intelektual perempuan, serta publikasi ilmiah mengenai pendidikan Islam, gender Islam, ulama perempuan, otoritas epistemik, dan transformasi otoritas digital. Data dianalisis melalui content analysis dengan tahapan data condensation, data display, dan conclusion drawing/verification serta triangulasi sumber normatif, historis, teoretis, dan penelitian kontemporer. Hasil penelitian menunjukkan otoritas keilmuan perempuan dibentuk melalui hubungan antara kompetensi keilmuan, transmisi dan produksi pengetahuan, serta epistemic recognition. Penelitian ini mengidentifikasi recognition gap, yaitu kesenjangan antara meningkatnya partisipasi epistemik perempuan dan legitimasi yang diberikan kepada mereka. Posisi perempuan dapat dipetakan secara analitis dalam spektrum nonlinier dari knowledge seeker, knowledge transmitter, knowledge producer, hingga recognized epistemic authority. Digitalisasi memperluas akses dan visibilitas, tetapi tidak otomatis menghasilkan kesetaraan epistemik karena mekanisme gatekeeping platform, legitimasi institusional, jaringan keilmuan, respons audiens, dan hambatan epistemik berbasis gender tetap memengaruhi proses pengakuan. Karena bersifat kepustakaan, model rekonstruksi yang dihasilkan belum diuji pada konteks empiris tertentu; penelitian berikutnya perlu mengujinya pada lembaga pendidikan Islam, jaringan ulama perempuan, dan komunitas keagamaan digital. Penelitian ini menggeser fokus analisis dari access to knowledge menuju authority over knowledge dengan menempatkan epistemic recognition sebagai mekanisme penghubung antara kontribusi intelektual dan pembentukan otoritas yang diakui.

Keywords: *Digitalisation, Epistemic Recognition, Islamic Education, Islamic Gender, Women's Scholarly Authority.*

Received: *August 10, 2026;* ***Revised:*** *October 17, 2026;* ***Accepted:*** *October 31, 2026*

I. INTRODUCTION

Digital technologies have transformed how Islamic knowledge is produced, circulated, and evaluated. Historically, the transmission of Islamic knowledge has taken place through pesantren (Islamic boarding schools), madrasas, Islamic higher education institutions, religious study circles, and scholarly networks, where educational relationships and institutional practices contribute to the recognition of expertise (Berkey, 1992). Digital platforms, including social media, video channels, podcasts, and online learning environments, have expanded opportunities to access and circulate religious discourse (Kerim et al., 2025; Sözen, 2025). However, wider access to religious knowledge also raises questions about how credibility, trust, and scholarly authority are established when knowledge circulates across conventional educational institutions and digital platforms.

This issue becomes particularly significant when examined through the lens of gender and Islamic education. Although women have not been entirely excluded from the structures of knowledge production in Islam, their roles have often been underrepresented. Numerous studies have documented women's involvement as knowledge seekers, transmitters of hadith, educators, issuers of scholarly certification,

DOI: https://doi.org/10.35723/jie.v11i2.767

e-ISSN: 2528-0465 (online) | Volume 11, Issue 2, 2026
p-ISSN: 2503-5363 (print)

authors, and participants in knowledge transmission networks that include both men and women (Admiral, 2024; Goudarzi, 2025; Intan, 2023; Mohamed, 2022). These findings challenge the view of women as merely passive recipients of religious knowledge. Women have also participated in the transmission, interpretation, and production of Islamic knowledge. Nevertheless, participation in these activities does not necessarily establish whether their intellectual contributions have received recognition proportionate to their scholarly competence. This distinction provides a basis for examining women's scholarly authority beyond the question of access to education.

However, increased participation does not necessarily translate into recognition as a scholarly authority. Women may be present as students, teachers, academics, researchers, educational administrators, authors, and preachers, while their contributions may receive unequal recognition in curriculum development, leadership, knowledge production, or religious discourse (Fawaid & Handayani, 2025; Syamsiah & Aisyah, 2025; Wicaksono et al., 2021). Such disparities should be examined in their specific institutional and social contexts rather than generalised across all Islamic educational settings. The central issue is therefore not only whether women participate in knowledge-related activities, but also how their competence and intellectual contributions are evaluated and legitimised.

To analyse this problem, the study draws primarily on the concept of epistemic authority, which concerns how individuals are recognised as credible sources of knowledge within a relevant community. Epistemic authority should be distinguished from the mere possession of knowledge: scholarly competence and intellectual contribution provide a substantive basis for authority, while recognition determines whether those contributions are trusted, cited, or treated as legitimate by others. Bartsch et al. (2025) provide a framework for examining epistemic authority in digital public spheres, where expertise, perceived credibility, and public recognition may not always coincide. This perspective is complemented by Fricker's (2007) concept of testimonial injustice, which explains how identity-based prejudice can lead to an unjust credibility deficit when a speaker's testimony is evaluated. Applied to women's scholarly contributions in Islamic education, these concepts direct attention to whether recognition reflects the quality of knowledge and scholarly competence or is influenced by gendered assumptions and institutional practices.

Digital transformation has introduced additional mechanisms through which women's scholarly contributions can circulate and gain recognition. Digital media enable women to deliver scholarly discussions, develop educational communities, publish intellectual work, and interact with audiences beyond conventional institutional settings (Neuberger et al., 2023). In Indonesia, the *Kongres Ulama Perempuan Indonesia* (KUPI; Indonesian Congress of Women Ulama) illustrates a collective space in which women scholars articulate and circulate religious interpretations while engaging with questions of gender and Islamic authority (Kloos & Ismah, 2023). These developments expand opportunities for women to participate in knowledge production and transmission. However, the availability of digital channels should not be equated with the automatic achievement of scholarly legitimacy or equal recognition.

Digital openness does not automatically produce epistemic equality. Visibility metrics, follower counts, audience responses, communication styles, and platform mechanisms can influence the reach of religious content and the perceived credibility of its producers (Leung et al., 2022; Neuberger et al., 2023; Pittman & Abell, 2021). Yet visibility is not

DOI: https://doi.org/10.35723/jie.v11i2.767

equivalent to scholarly quality. Research on online religious leadership and digital religious communication also indicates that digital platforms reshape how religious actors communicate with audiences and establish public influence (Oloba & Blankenship, 2024; Subchi et al., 2022). These mechanisms may interact with gendered expectations and existing institutional hierarchies, affecting whose contributions receive attention and whose expertise is trusted. Digitalisation, therefore, changes the conditions under which scholarly authority is negotiated without guaranteeing that recognition will correspond to the quality of intellectual contributions.

Previous research relevant to this study can be grouped into three related strands. First, studies of gender in Islamic education have examined women's access, participation, representation, and leadership (Kurdi, 2023; Mardhiyah et al., 2025; Rahiman, 2023). This literature clarifies the institutional and social conditions affecting women's participation, although participation alone does not explain how their intellectual contributions become recognised as authoritative. Second, research on women ulama has documented women's capacity to interpret religious knowledge and develop scholarly networks, including through KUPI (Kloos & Ismah, 2023). Third, studies of digital religious authority have examined changes in authority structures and the roles of platforms, audiences, and networks in religious communication (Al-Mazaedh et al., 2026; Neuberger et al., 2023). These strands provide complementary insights, but their integration is necessary to explain how gender, scholarly contribution, and epistemic recognition interact within digital Islamic education.

The research gap addressed in this study is therefore integrative rather than a claim that women's scholarship or digital religious authority has not previously been examined. The article develops a literature-derived framework connecting three analytical components: women's positions in knowledge work, epistemic recognition as the mechanism linking competence and intellectual contribution to attributed authority, and the enabling conditions and constraints that shape this process. These conditions include scholarly networks, institutional legitimacy, digital visibility, and gendered credibility judgments. Whereas studies of gender in Islamic education have often focused on participation and representation, and studies of digital religious authority have examined broader changes in authority structures, this framework brings these concerns together to explain the recognition of women's scholarly contributions in digital Islamic education. Its originality lies in this conceptual synthesis, which remains a proposition for further empirical examination rather than an empirically validated causal model.

An Islamic gender perspective is employed as an analytical lens for examining whether the recognition of scholarly contributions reflects relevant standards of competence and intellectual merit. This approach asks whether women's interpretations, teaching, research, and religious contributions are evaluated through consistent criteria, including command of sources, quality of reasoning, interpretive methods, and scholarly contribution, or whether gendered assumptions and institutional arrangements influence the attribution of credibility. Scholarship on women ulama and Islamic gender discourse in Indonesia provides a context for examining how women's intellectual authority is negotiated within particular social and institutional settings (Kloos & Ismah, 2023; Rohmaniyah et al., 2022). This perspective does not confer authority solely on the basis of gender identity, nor does it presume that all Islamic educational institutions operate in the same way. Instead, it directs attention to the fairness of recognition and to the specific conditions under which women's competence and contributions are acknowledged or discounted.

DOI: https://doi.org/10.35723/jie.v11i2.767

e-ISSN: 2528-0465 (online) | Volume 11, Issue 2, 2026
p-ISSN: 2503-5363 (print)

Accordingly, this study pursues three objectives: *First,* to examine the historical and conceptual foundations of women's scholarly authority in Islamic education; *Second,* to analyse how institutional structures, scholarly networks, and digital visibility shape the recognition of women's intellectual contributions; and *third,* to develop a literature-derived framework for understanding the conditions that enable or constrain such recognition. The framework treats knowledge seeker, knowledge transmitter, knowledge producer, and recognised epistemic authority as overlapping analytical positions rather than a linear progression. By positioning epistemic recognition as the mechanism linking scholarly competence and intellectual contribution to recognised authority, the study offers a conceptual synthesis for examining women's scholarly authority in digital Islamic education from an Islamic gender perspective.

II. METHOD

This study employs a qualitative library research approach to reconstruct women's scholarly authority in digital Islamic education through the analysis and conceptual synthesis of relevant texts (Zed, 2014). Rather than following a systematic literature review or bibliometric protocol, the study adopts a concept-driven approach to source identification. Relevant materials include the Qur'an, hadith, tafsir, historical accounts of women's participation in Islamic scholarly traditions, works by Muslim scholars, and academic publications addressing Islamic education, gender in Islam, epistemic authority, and digital religious authority. Sources are considered relevant when their substantive arguments contribute to understanding women's positions in knowledge-related activities, the recognition of scholarly contributions, or the conditions shaping authority within Islamic educational and digital contexts. The selection process is purposive and guided by the conceptual objectives of the study rather than by an exhaustive search and numerical screening procedure.

The research proceeds through five interconnected stages. First, concept-driven source identification establishes the body of texts relevant to the study's central concerns. Second, purposive selection and conceptual extraction identify arguments, interpretations, and theoretical propositions pertinent to women's scholarly competence, knowledge transmission and production, epistemic recognition, institutional legitimacy, and digital authority. Third, thematic categorisation and comparative analysis organise these concepts into analytical domains and examine convergences, differences, and conceptual relationships across the selected texts. Fourth, theoretical triangulation compares normative Islamic sources, historical scholarship, theoretical perspectives, and contemporary research to examine the consistency and contextual adequacy of the emerging interpretations. Fifth, framework construction synthesises the analytical findings into a conceptual reconstruction of women's scholarly authority. These stages are interconnected rather than strictly linear, allowing interpretations and conceptual categories to be reconsidered when comparisons across sources reveal tensions or require clarification.

The analytical process is informed by the qualitative data analysis framework of Miles et al. (2014), particularly the interconnected processes of data condensation, data display, and conclusion drawing and verification. In this study, data condensation involves identifying and organising relevant concepts and arguments from the selected texts. Data display involves arranging the extracted information into thematic categories and comparing perspectives across normative, historical, theoretical, and contemporary

DOI: https://doi.org/10.35723/jie.v11i2.767

sources. Conclusion drawing and verification involve interpreting the relationships among the analytical categories, examining their consistency across the reviewed texts, and refining the emerging conceptual framework where necessary. These analytical processes inform the five stages of the study rather than constituting a separate sequence of procedures.

The resulting framework is developed through interpretive synthesis rather than statistical aggregation or empirical testing. Its central analytical concern is the relationship between women's positions in knowledge work, the recognition of their scholarly competence and intellectual contributions, and the conditions that enable or constrain the attribution of authority. The analysis distinguishes participation in knowledge-related activities from recognition as an epistemic authority and considers how institutional legitimacy, scholarly networks, gender-related credibility judgments, and digital visibility may shape this relationship. The framework, therefore, represents a literature-derived conceptual proposition that requires further empirical investigation in specific Islamic educational institutions, scholarly networks, and digital religious communities.

III. RESULT AND DISCUSSION

Historical Foundations of Women's Scholarly Authority

Normative Islamic sources provide a basis for understanding women as active participants in the pursuit and transmission of knowledge. The Qur'anic emphasis on knowledge in QS. al-Zumar [39]: 9 and the elevated status of knowledgeable believers in QS. al-Mujadilah [58]: 11 establish the significance of knowledge within Islamic thought (Shihab, 2002). Further evidence of women's agency in learning appears in Sahih Al-Bukhari (hadith no. 101), which records women requesting dedicated instruction from the Prophet (Al-Bukhari, 1997). This narration demonstrates that women actively sought access to religious learning. Historical scholarship further documents women's participation in the transmission of religious knowledge and the development of Islamic scholarly traditions (Sayeed, 2013). Nevertheless, these normative and historical sources should be interpreted within their respective contexts; evidence of women's participation does not, by itself, establish that access to scholarly opportunities and recognition was equal across all historical settings.

Historical accounts also indicate that scholarly authority involves more than acquiring knowledge. Competence provides an intellectual foundation, but its recognition is shaped by the social and institutional relationships through which knowledge is transmitted and evaluated. Research on women scholars in Islam documents women's participation as learners, transmitters of hadith, teachers, and scholarly figures within knowledge networks (Nadwi, 2007; Sayeed, 2013). Studies of Islamic education further highlight the importance of teacher–student relationships and networks in the transmission and recognition of knowledge (Berkey, 1992). Within such settings, scholarly authorisation, including ijazah where applicable, teaching experience, reputation, and recognition by scholarly communities can help establish the credibility of a knowledge contributor (Nadwi, 2007; Roded, 1994). These elements are related but distinct: competence concerns a person's knowledge and scholarly capacity, whereas recognition concerns how relevant communities assess and legitimise that capacity. Accordingly, women's participation in knowledge transmission or production should not automatically be equated with their acceptance as recognised scholarly authorities.

DOI: https://doi.org/10.35723/jie.v11i2.767

e-ISSN: 2528-0465 (online) | Volume 11, Issue 2, 2026
p-ISSN: 2503-5363 (print)

From an Islamic gender perspective, this historical evidence directs attention to the fairness of the processes through which scholarly competence and intellectual contributions are recognised. The relevant issue is not whether women should be granted authority solely because of their gender, but whether their knowledge, interpretive capacity, and scholarly contributions are assessed through appropriate intellectual criteria rather than discounted because of gendered assumptions. At the same time, the historical record should not be generalised into a claim that Islamic educational traditions have always been either uniformly inclusive or uniformly exclusionary. Recognition must instead be examined in relation to specific scholarly networks, institutional arrangements, teaching opportunities, and prevailing social conditions. This distinction provides the historical foundation for the next subsection, which examines how participation and epistemic authority may diverge in contemporary Islamic education.

Participation and Epistemic Recognition

Contemporary Islamic education provides evidence of women's participation in academic activities, educational leadership, religious outreach (*dakwah*), and scholarly forums (Kloos & Ismah, 2023). Studies of women's leadership and participation in religious and educational settings further indicate expanding opportunities for women to contribute to knowledge production and dissemination (Makruf et al., 2022; Ramadan, 2022). However, participation and epistemic authority represent distinct analytical dimensions. Participation concerns involvement in learning, teaching, research, and religious discourse, whereas epistemic authority concerns the recognition of an individual as a credible source whose knowledge claims are considered worthy of trust and influence (Bhojani & Clarke, 2023). The distinction matters because the presence of women in educational and scholarly activities does not necessarily indicate that their contributions receive recognition proportional to their competence. Research on epistemic authority similarly emphasises that expertise alone does not fully explain the attribution of credibility, which also depends on social assessment and institutional processes of legitimation (Rolin, 2024). Thus, the central issue is not participation alone, but the conditions under which participation and intellectual contribution become recognised authority.

Social and institutional arrangements shape the relationship between competence and recognition. Research on Muslim women in academic settings identifies challenges associated with the intersection of gender and religious identity (Ramadan, 2022), while studies of women ulama examine how gendered structures influence religious interpretation, knowledge production, and the legitimacy accorded to women scholars (Kloos & Ismah, 2023; Rohmaniyah et al., 2022). The experience of Sungai Landia, where spaces that had permitted women to serve as imams and preachers became more restricted amid the influence of more conservative interpretations, illustrates how the recognition of women's religious roles may change with the prevailing interpretive and social context (Busyro et al., 2023). Research on female fatwa issuance also indicates that institutional arrangements can shape women's opportunities to participate in formal religious deliberation and to be recognised as scholarly contributors (Ismah, 2024). These examples suggest that scholarly authority cannot be explained solely by individual competence: the institutional and social conditions through which competence is evaluated also matter. Nevertheless, the cited cases should be understood as context-specific illustrations rather than evidence that all Islamic educational institutions operate in the same way.

DOI: https://doi.org/10.35723/jie.v11i2.767

The KUPI (*Kongres Ulama Perempuan Indonesia*) illustrates how collective scholarly spaces can support the production and recognition of women's religious knowledge. Through scholarly deliberation and fatwa formulation, women ulama articulate interpretations and contribute to Islamic legal and ethical discourse (Agustina & Ismah, 2024). Research on Muslim women's movements likewise highlights the significance of public spaces and organisational networks in enabling women to express intellectual positions, build relationships, and extend their social influence (Jati et al., 2024). These examples shift the analysis beyond individual achievement toward the collective conditions of recognition. Scholarly networks can provide opportunities for intellectual exchange, while organised forums can make women's interpretations more visible and available for deliberation. However, visibility within a forum and the production of a scholarly contribution should not automatically be equated with universal acceptance. Recognition remains contingent on the communities, institutions, and audiences through which a contribution is evaluated.

Taken together, these findings support the concept of a recognition gap, defined in this study as the disparity between women's participation in knowledge production and the recognition accorded to their contributions as authoritative. The concept does not presume that every difference in recognition results from gender discrimination, nor does it imply that participation alone establishes scholarly competence. Rather, it directs attention to whether credibility and legitimacy are assessed in relation to relevant scholarly qualifications, the quality of arguments, interpretive methods, and intellectual contributions, or whether gendered assumptions influence those assessments. This distinction also clarifies the relationship between epistemic competence and epistemic recognition: competence concerns the capacity to develop and contribute knowledge, whereas recognition concerns the social and institutional processes through which that capacity is acknowledged. The analytical challenge for Islamic education is therefore to examine not only who can participate in knowledge production, but also whose contributions are trusted, referenced, and incorporated into scholarly discourse. This recognition gap provides the conceptual basis for examining how digital environments subsequently reshape visibility, gatekeeping, and the attribution of authority.

Digital Authority, Visibility, and Gendered Barriers

Digitalization has expanded opportunities for Muslim women to disseminate religious knowledge, establish learning communities, and participate in public religious discourse beyond conventional institutional and geographical boundaries (Aulia et al., 2026). Research on digital communication and religious authority suggests that online platforms can provide alternative spaces for women to develop public scholarly identities and engage with wider audiences (Esposito & Semenzin, 2025; Gilardi et al., 2022; Oloba & Blankenship, 2024). Nevertheless, expanded access to digital communication does not necessarily eliminate the social and institutional conditions that shape the recognition of women's scholarly contributions (Storme, 2026). Gender stereotypes, assumptions about women's intellectual competence, restrictions concerning appropriate religious roles, and judgments directed at speakers' identities or appearances may influence how their contributions are received (Farci & Scarcelli, 2024). These findings suggest that digitalisation can expand opportunities for participation without necessarily producing equivalent changes in epistemic recognition.

DOI: https://doi.org/10.35723/jie.v11i2.767

e-ISSN: 2528-0465 (online) | Volume 11, Issue 2, 2026
p-ISSN: 2503-5363 (print)

The relationship between digital visibility and scholarly authority becomes clearer when the mechanisms of gatekeeping are considered. Digital platforms introduce additional factors—including algorithms, audience responses, networking, popularity, and communication styles—that influence which content reaches wider audiences and which individuals attract public attention (Mears, 2023). Although these mechanisms affect digital participants more broadly, their consequences cannot be separated from the social expectations surrounding gender and religious authority. Research on gender and digital communication indicates that women may encounter additional judgments that shift attention from the substance of their contributions toward their identities or conformity to prevailing expectations (Farci & Scarcelli, 2024; Ozer, 2023).

Visibility must therefore be distinguished from epistemic authority. A wider audience may increase the circulation of a woman scholar's ideas and create opportunities for interaction, but metrics such as follower counts, engagement, and content popularity do not independently establish scholarly competence or legitimacy. Research on digital communication and public knowledge emphasises the importance of examining how information is circulated and how credibility is attributed within digital environments (Fähnrich et al., 2023). For women, visibility may create opportunities to expand scholarly networks and public influence, while also exposing them to personal attacks, gendered evaluations, or judgments unrelated to the quality of their arguments (Walulya & Selnes, 2023). These dynamics are particularly relevant when women engage in religious interpretation, where authority may be associated with established scholarly positions and socially recognised religious roles (Ghafournia, 2022). Thus, digital participation, public visibility, and epistemic recognition should be treated as related but analytically distinct processes.

Women nevertheless have opportunities to strengthen their scholarly legitimacy through strategies that connect digital participation with substantive intellectual contribution. These include establishing a clear scholarly identity, engaging with credible sources, maintaining consistency in knowledge production, developing relationships with educational and religious institutions, and participating in scholarly networks and communities (Bartsch et al., 2025; Gosselin & Gauquelin, 2025). Collective recognition may also be strengthened through collaboration among scholars, academic institutions, religious organisations, and scholarly forums rather than depending exclusively on individual popularity (Danús et al., 2026). Taken together, the literature reviewed in this study indicates three interconnected conditions: digitalisation expands access to knowledge production and dissemination; platform mechanisms and audience responses reshape the distribution of visibility; and gendered social expectations may continue to influence the attribution of credibility. Digital spaces should therefore be understood as arenas in which scholarly authority is negotiated rather than as inherently equal or unequal environments. From this perspective, reconstructing women's scholarly authority requires attention not only to opportunities for participation and visibility, but also to the conditions under which intellectual competence and contributions receive credible and sustained recognition. This synthesis provides the basis for the conceptual framework developed in the following subsection.

Reconstructing Women's Scholarly Authority

The preceding analysis indicates that women's scholarly authority cannot be understood solely through participation in education, knowledge transmission, or knowledge production. Historical scholarship documents women's involvement in the transmission

DOI: https://doi.org/10.35723/jie.v11i2.767

of religious knowledge and their contributions to Islamic scholarly traditions (Nadwi, 2007; Sayeed, 2013). However, participation and intellectual contribution do not necessarily translate into equivalent recognition as authoritative knowledge holders. Research on gender equity in academic knowledge production highlights the importance of examining the power relations and institutional conditions that shape scholarly recognition (Read, 2025). In digital environments, this relationship becomes more complex because the circulation and evaluation of knowledge are also influenced by platform mechanisms, social networks, and public perceptions of credibility (Bartsch et al., 2025; Metzler & Garcia, 2024). These considerations provide the basis for reconstructing women's scholarly authority through a conceptual framework that connects knowledge-related participation, epistemic recognition, and the conditions that enable or constrain recognition.

The proposed framework distinguishes four analytical positions within the structure of knowledge: knowledge seeker, knowledge transmitter, knowledge producer, and recognised epistemic authority. A knowledge seeker accesses learning opportunities and develops scholarly competence, while a knowledge transmitter teaches, disseminates, or shares knowledge with others. A knowledge producer generates interpretations, conducts research, or creates scholarly works and other intellectual contributions. These positions reflect different forms of engagement with knowledge and are consistent with historical accounts of women's participation in Islamic learning and the transmission of religious knowledge (Nadwi, 2007; Sayeed, 2013). Recognised epistemic authority, however, refers to a position in which an individual's competence and contributions are trusted and treated as credible within relevant scholarly communities (Bartsch et al., 2025; Bhojani & Clarke, 2023). The four positions are analytical categories rather than fixed or sequential stages. One individual may simultaneously acquire knowledge, transmit it, produce original work, and receive recognition within particular scholarly settings.

The distinction between participation and recognised authority identifies epistemic recognition as the central mechanism in the proposed framework. Epistemic recognition refers to the process through which scholarly competence and intellectual contributions are acknowledged as credible and legitimate by relevant communities. This distinction is important because producing or transmitting knowledge does not automatically establish a person's authority; recognition also depends on how knowledge claims and the credibility of their producers are assessed (Bhojani & Clarke, 2023; Rolin, 2024). In digital contexts, the attribution of epistemic authority may additionally involve platform-mediated visibility and public evaluations of credibility, which should not be treated as equivalent to scholarly competence (Bartsch et al., 2025). Figure 1 summarises the proposed relationships among women's analytical positions in knowledge work, epistemic recognition, enabling factors, and barriers that may constrain recognition.

DOI: https://doi.org/10.35723/jie.v11i2.767

e-ISSN: 2528-0465 (online) | Volume 11, Issue 2, 2026
p-ISSN: 2503-5363 (print)

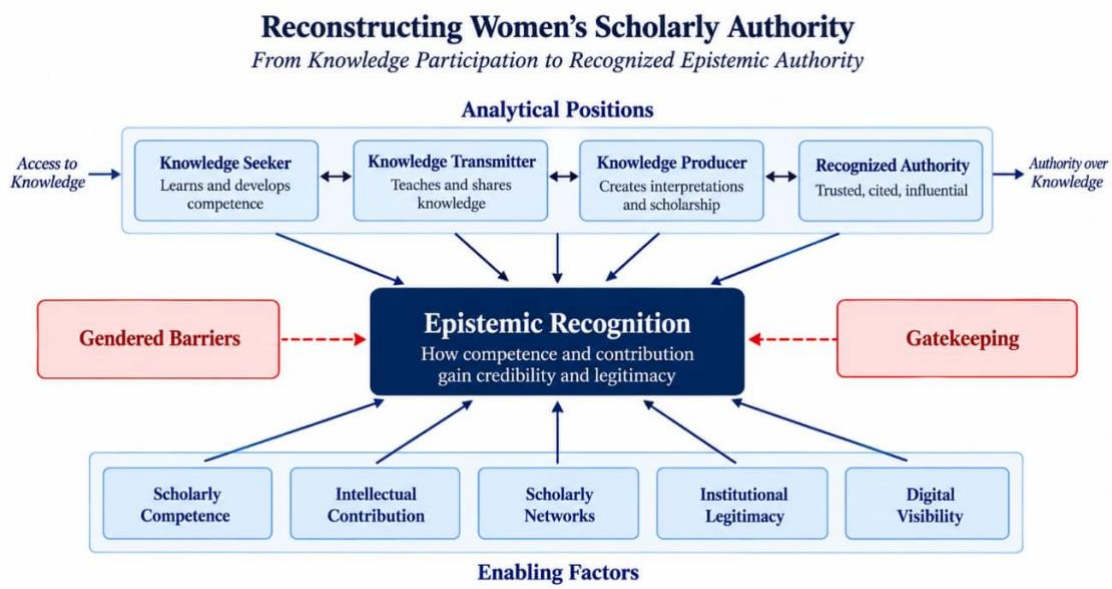


Figure 1. *Conceptual Framework for Reconstructing Women's Scholarly Authority*

Figure 1 illustrates the relationship between women's positions in knowledge work, epistemic recognition, and the conditions influencing the attribution of scholarly authority. The upper section presents four analytical positions that may overlap rather than form a mandatory sequence. The central component identifies epistemic recognition as the mechanism through which competence and intellectual contributions acquire credibility and legitimacy. The lower section presents enabling factors, while the two side components represent gendered barriers and gatekeeping mechanisms that may constrain recognition. This structure emphasises that scholarly authority cannot be inferred from participation or visibility alone; it must also be examined through the processes by which knowledge contributions are evaluated and acknowledged (Bartsch et al., 2025; Bhojani & Clarke, 2023).

Several interrelated factors may support epistemic recognition. Scholarly competence concerns the depth and quality of an individual's knowledge, while intellectual contribution concerns the substance and significance of research, interpretation, teaching, or other scholarly work. Scholarly networks provide opportunities for intellectual exchange, circulation, and evaluation, whereas institutional legitimacy reflects recognition granted by relevant academic or religious communities. Research on epistemic authority emphasises that credibility is shaped not only by the knowledge a person possesses but also by the social and institutional processes through which that knowledge is assessed (Bartsch et al., 2025; Bhojani & Clarke, 2023). Digital visibility adds another dimension by extending the reach of scholarly contributions across online environments. Nevertheless, visibility should not be equated with scholarly legitimacy, because the mechanisms that increase the circulation of content do not independently establish the quality of its intellectual claims (Metzler & Garcia, 2024). These factors should therefore be understood as related conditions influencing recognition rather than interchangeable indicators of authority.

Gendered barriers and gatekeeping mechanisms may also constrain epistemic recognition. Gendered barriers refer to social assumptions and credibility judgments that may cause women's scholarly contributions to receive less recognition than their intellectual merit warrants. Gatekeeping refers to formal or informal processes that influence access to scholarly networks, institutional opportunities, and recognised

DOI: https://doi.org/10.35723/jie.v11i2.767

spaces of knowledge production. Research on gender equality in academia highlights the importance of examining how institutional arrangements and power relations affect the recognition of scholarly work (Clavero & Galligan, 2021; Read, 2025). More recent work on epistemic gatekeeping also draws attention to the ways dominant institutional norms may influence whose knowledge and intellectual positions are treated as legitimate (Suleymani, 2026). From an Islamic gender perspective, the concern is not to grant scholarly authority solely on the basis of gender identity, but to ensure that competence and intellectual contributions are evaluated through relevant scholarly criteria without unjust credibility penalties. These barriers are therefore analytical conditions that may constrain recognition, not evidence that every instance of unequal recognition necessarily results from gender discrimination.

The conceptual contribution of this study lies in positioning epistemic recognition as the mechanism connecting participation in knowledge work and recognised scholarly authority. The four analytical positions distinguish forms of engagement with knowledge, while the recognition mechanism explains why learning, teaching, and producing intellectual work do not necessarily result in equivalent authority. This interpretation brings together research on epistemic authority, the institutional conditions of scholarly recognition, gender equity, and the transformation of knowledge circulation in digital environments(Bartsch et al., 2025; Clavero & Galligan, 2021; Metzler & Garcia, 2024; Read, 2025). The resulting framework provides an analytical basis for examining how women's scholarly competence and contributions become recognised, and how that process may be enabled or constrained by networks, institutions, visibility, gendered barriers, and gatekeeping. It should be understood as a conceptual synthesis derived from the reviewed literature rather than an empirically validated causal model. Further research may examine its applicability across different Islamic educational institutions, scholarly communities, and digital religious environments.

Implications for Contemporary Islamic Education

The reconstruction of women's scholarly authority has implications beyond increasing women's representation in Islamic educational institutions. If epistemic recognition connects scholarly competence and intellectual contributions to recognised authority, educational reform must address not only access to learning and teaching but also the processes through which knowledge is produced, evaluated, legitimised, and incorporated into scholarly discourse. Based on the conceptual framework developed in this study, four interrelated domains require attention: curriculum representation, institutional recognition, digital authority literacy, and scholarly networks. These implications are derived from the literature-based synthesis and should be understood as directions for educational development rather than as interventions whose effectiveness has already been empirically established.

First, Islamic education curricula should represent women as contributors to Islamic knowledge traditions rather than exclusively as learners or subjects of gender-related discussion. Historical scholarship documents women's participation in the transmission of religious knowledge and the development of Islamic scholarly traditions (Nadwi, 2007; Sayeed, 2013). Including their intellectual contributions in teaching materials can broaden students' understanding of the individuals and networks involved in the production and transmission of Islamic knowledge. This requires more than adding women's names to textbooks: their scholarly works, interpretive contributions, teaching

DOI: https://doi.org/10.35723/jie.v11i2.767

e-ISSN: 2528-0465 (online) | Volume 11, Issue 2, 2026
p-ISSN: 2503-5363 (print)

activities, and intellectual contexts should be presented in ways that allow students to understand the substance of their contributions. Such curricular representation can provide a basis for critically examining assumptions about who is entitled to produce, interpret, and transmit religious knowledge.

Second, Islamic educational institutions should develop recognition practices that evaluate scholarly competence and intellectual contributions through relevant and transparent criteria. Universities, religious educational institutions, and scholarly organisations influence whose work receives institutional support, academic visibility, and opportunities to contribute to knowledge production. Research on institutional epistemic responsibility highlights the importance of examining how institutions shape the production, validation, and recognition of knowledge (Lechner et al., 2026). From an Islamic gender perspective, this implies providing equitable opportunities for qualified women to participate as educators, researchers, curriculum developers, authors, speakers, and academic decision-makers. The objective is not to establish different standards of scholarly authority based on gender, but to ensure that relevant standards are applied fairly and that institutional decisions do not reproduce unjust credibility disadvantages. Recognition mechanisms should therefore consider the quality of scholarly work, the relevance of expertise, and the substance of intellectual contributions rather than relying exclusively on established status or social visibility.

Third, digital authority literacy should become an important component of contemporary Islamic education. Students increasingly encounter religious explanations, interpretations, and recommendations through social media and other digital platforms. However, digital visibility and public popularity do not necessarily correspond to the depth of knowledge or credibility of the person communicating religious information (Wong, 2025). Digital authority literacy should therefore help students evaluate the qualifications and scholarly background of knowledge producers, examine the sources and reasoning underlying their claims, distinguish evidence-based interpretation from unsupported assertions, and recognise the limitations of popularity metrics as indicators of credibility. Research on epistemic authority in digital public spheres provides a useful conceptual basis for understanding how platform-mediated visibility and the attribution of credibility may interact (Bartsch et al., 2025). For Islamic education, the practical implication is to develop learners' capacity to assess religious knowledge critically while remaining attentive to the scholarly standards and interpretive traditions relevant to the subject.

Fourth, scholarly networks should be strengthened to support the production, circulation, and collective recognition of women's intellectual contributions. Historical and contemporary research on women scholars in Islam demonstrates the importance of scholarly relationships, educational communities, and religious networks in the transmission and recognition of knowledge (Nadwi, 2007; Sayeed, 2013). Research on female ulama in Indonesia also highlights the role of institutional and organisational settings in negotiating religious authority (Salim & Mantu, 2026). In contemporary educational settings, collaboration among women scholars, universities, religious institutions, research communities, and educational organisations can create opportunities for intellectual exchange, joint research, publication, mentoring, and scholarly discussion. Digital platforms can extend the reach of these networks, but they should complement rather than replace the development of competence, substantive scholarly contributions, and critical engagement with relevant knowledge traditions.

DOI: https://doi.org/10.35723/jie.v11i2.767

Taken together, these four domains indicate that reconstructing women's scholarly authority requires attention to the broader knowledge ecosystem of Islamic education. Curriculum representation can make women's intellectual contributions more visible; institutional recognition can support fair evaluation of competence; digital authority literacy can strengthen the critical assessment of knowledge claims; and scholarly networks can facilitate intellectual collaboration and collective recognition. These measures are conceptually connected through epistemic recognition, which determines whether participation and intellectual contributions receive acknowledgment as credible scholarly authority. The framework, therefore, shifts the discussion from access to knowledge alone toward the conditions under which individuals' knowledge and contributions are evaluated and recognised. Its practical implications provide a basis for future empirical research examining how these conditions operate across different Islamic educational institutions, scholarly communities, and digital environments.

IV. CONCLUSION

This study conceptualises women's scholarly authority in Islamic education through the relationship between knowledge-related participation, intellectual contribution, and epistemic recognition. The proposed framework distinguishes four overlapping analytical positions—knowledge seeker, knowledge transmitter, knowledge producer, and recognised epistemic authority—and identifies epistemic recognition as the mechanism connecting scholarly competence and intellectual contributions to recognised authority. The analysis further indicates that this process may be enabled by scholarly networks, institutional legitimacy, and digital visibility, while being constrained by gendered epistemic barriers and gatekeeping. For contemporary Islamic education, the framework highlights the importance of inclusive curricular representation, fair institutional recognition, critical digital authority literacy, and stronger scholarly networks. Its principal contribution is to shift the analytical focus from access to knowledge alone toward the conditions under which women's intellectual contributions are acknowledged as credible and authoritative. However, because the study relies on qualitative library research and conceptual synthesis, the proposed framework has not been empirically validated across specific educational institutions or digital religious communities. Future research should therefore examine its applicability through context-sensitive empirical studies involving women scholars, Islamic educational institutions, and digital religious knowledge networks.

V. REFERENCES

[1] Admiral, R. (2024). Finding the Faqīhāt women's legal scholarship and biography in premodern Morocco. *The Journal of North African Studies*, *29*(1), 37–61. https://doi.org/10.1080/13629387.2021.2004127

[2] Agustina, A. M., & Ismah, N. (2024). Challenging Traditional Islamic Authority: Indonesian Female Ulama and the Fatwa Against Forced Marriages. *Journal of Islamic Law*, *5*(1), 125–146. https://doi.org/10.24260/jil.v5i1.2319

[3] Al-Bukhari, M. Ibn I. (1997). *The Translation of the Meanings of Sahih Al-Bukhari: Arabic-English*. Kazi Publications.

[4] Al-Mazaedh, I., Tahat, K. M., Alkhalaileh, M., & Tahat, D. N. (2026). Digital religion in platform societies: Authority, mediation, and social cohesion in

e-ISSN: 2528-0465 (online) | Volume 11, Issue 2, 2026
p-ISSN: 2503-5363 (print)

algorithmic publics (2010–2025). *Frontiers in Sociology*, *11*. https://doi.org/10.3389/fsoc.2026.1802281

[5] Aulia, R., Kurnianingrum, D., Susanto, M. S., Hurhaeni, H., & Hapsari, H. A. (2026). Digital literacy and gender in Islamic religious education: Challenges and opportunities in the Indonesian context. *Digital Theory, Culture & Society*, *4*(1), 225–241. https://doi.org/10.61126/dtcs.v4i1.154

[6] Bartsch, A., Neuberger, C., Stark, B., Karnowski, V., Maurer, M., Pentzold, C., Quandt, T., Quiring, O., & Schemer, C. (2025). Epistemic authority in the digital public sphere. An integrative conceptual framework and research agenda. *Communication Theory*, *35*(1), 37–50. https://doi.org/10.1093/ct/qtae020

[7] Berkey, J. P. (1992). *The Transmission of Knowledge in Medieval Cairo: A Social History of Islamic Education*. Princeton University Press. https://doi.org/10.1515/9781400862580

[8] Bhojani, A.-R., & Clarke, M. (2023). Religious Authority beyond Domination and Discipline: Epistemic Authority and Its Vernacular Uses in the Shi'i Diaspora. *Comparative Studies in Society and History*, *65*(2), 272–295. https://doi.org/10.1017/S0010417522000470

[9] Busyro, B., Arsal, A., Imran, M., Mohamad, M. N., Rosman, E., & Amin, S. (2023). Female Imam and Khatib: The Shifting in Worship Traditions from Progressive to Conservative in Sungai Landia, West Sumatra, Indonesia. *JURIS (Jurnal Ilmiah Syariah)*, *22*(1), 39–51. https://doi.org/10.31958/juris.v22i1.8545

[10] Clavero, S., & Galligan, Y. (2021). Delivering gender justice in academia through gender equality plans? Normative and practical challenges. *Gender, Work & Organisation*, *28*(3), 1115–1132. https://doi.org/10.1111/gwao.12658

[11] Danús, L., Dinneen, W., Torreblanca, C., Grossman, G., & González-Bailón, S. (2026). Informal connections outweigh coauthorship ties in academic impact. *Proceedings of the National Academy of Sciences*, *123*(18). https://doi.org/10.1073/pnas.2511050123

[12] Esposito, E., & Semenzin, S. (2025). Women's activism online in Italy: Claiming spaces, navigating misogyny, reimagining feminisms. *European Journal of Communication*, *40*(4), 373–390. https://doi.org/10.1177/02673231251349009

[13] Fähnrich, B., Weitkamp, E., & Kupper, J. F. (2023). Exploring 'quality' in science communication online: Expert thoughts on how to assess and promote science communication quality in digital media contexts. *Public Understanding of Science*, *32*(5), 605–621. https://doi.org/10.1177/09636625221148054

[14] Farci, M., & Scarcelli, C. M. (2024). Men have to be competent in something, women need to show their bodies. Gender, digital youth cultures and popularity. *Journal of Gender Studies*, *33*(5), 572–584. https://doi.org/10.1080/09589236.2023.2241857

[15] Fawaid, A., & Handayani, P. (2025). Visualising inequality: Uncovering gender bias in Islamic textbooks of Indonesia. *Cogent Education*, *12*(1). https://doi.org/10.1080/2331186X.2025.2593342

[16] Fricker, M. (2007). *Epistemic Injustice: Power and the Ethics of Knowing* (1st ed.). Oxford University Press. https://doi.org/10.1093/acprof:oso/9780198237907.001.0001

[17] Ghafournia, N. (2022). Muslim Women's Religious Leadership: The Case of Australian Mosques. *Religions*, *13*(6). https://doi.org/10.3390/rel13060534

[18] Gilardi, F., Gessler, T., Kubli, M., & Müller, S. (2022). Social Media and Political Agenda Setting. *Political Communication*, *39*(1), 39–60. https://doi.org/10.1080/10584609.2021.1910390

[19] Gosselin, L., & Gauquelin, M. (2025). Rethinking Knowledge Cumulation: Foregrounding Epistemic Justice in Environmental Governance Research. *Environmental Policy and Governance*, *35*(4), 729–743. https://doi.org/10.1002/eet.2168

[20] Goudarzi, M. R. (2025). Advancing Women's Social and Political Rights Through a Reinterpretation of Islamic Law: Ayatollah Jannaati's View of Female Political Authority in Shiite Islam. *Digest of Middle East Studies*, *34*(1). https://doi.org/10.1111/dome.12351

[21] Intan, M. P. (2023). Women's perspective on islamic education. *Al-Risalah*, *14*(2), 483–499. https://doi.org/10.34005/alrisalah.v14i2.2683

[22] Ismah, N. (2024). Women's Fatwa-Making in Indonesia: Gender, Authority, and Everyday Legal Practice. *International Journal of Islam in Asia*, *4*(2), 75–97. https://doi.org/10.1163/25899996-20241073

[23] Jati, W. R., Syamsurijal, S., Halimatusa'diah, H., Yilmaz, I., & Rahmiati, D. (2024). Revisiting Women's Piety Movements in the Indonesian Context. *Studia Islamika*, *31*(2), 251–279. https://doi.org/10.36712/sdi.v31i2.38754

[24] Kerim, S., Kurmanaliyev, M., Ongar, Y., & Kaliyeva, Y. (2025). Digital Transformation of Islamic Preaching in Kazakhstan: Identifying Famous Online Preachers and Their Influence. *Millah: Journal of Religious Studies*, *(24)*2, 611–644. https://doi.org/10.20885/millah.vol24.iss2.art2

[25] Kloos, D., & Ismah, N. (2023). Siting Islamic feminism: The Indonesian Congress of Women Islamic Scholars and the challenge of challenging patriarchal authority. *History and Anthropology*, *34*(5), 818–843. https://doi.org/10.1080/02757206.2023.2249495

[26] Kurdi, M. S. (2023). Gender Equality and Islamic Education: A Harmonious Connection. *IHSANIKA : Jurnal Pendidikan Agama Islam*, *1*(3), 190–205. https://doi.org/10.59841/ihsanika.v1i3.705

[27] Lechner, I. M., De Ridder, J., Van Woudenberg, R., & Anttila, S. (2026). The University, Epistemic Power, and Institutional Epistemic Responsibilities. *Social Epistemology*, *40*(2), 214–228. https://doi.org/10.1080/02691728.2025.2553111

[28] Leung, F. F., Gu, F. F., Li, Y., Zhang, J. Z., & Palmatier, R. W. (2022). Influencer Marketing Effectiveness. *Journal of Marketing*, *86*(6), 93–115. https://doi.org/10.1177/00222429221102889

[29] Makruf, S. A., Sutrisno, S., & Nuryana, Z. (2022). Islamic Education for Women in Madrasah Muâ€™allimat. *Jurnal Pendidikan Islam*, *8*(2), 191–206. https://doi.org/10.15575/jpi.v8i2.19452

[30] Mardhiyah, U. A., Latif, I. N. A., Ma'rifati, Rr. K. D. N., & Dewi, A. K. (2025). Gender and Leadership in Islamic Educational Institutions: The Transformation of

e-ISSN: 2528-0465 (online) | Volume 11, Issue 2, 2026
p-ISSN: 2503-5363 (print)

Women's Roles in Madrasah Management in Arab Countries. *Al-Dirasah: Jurnal Pendidikan Islam*, *1*(2), 21–28. https://doi.org/10.47731/aldirasah.v1n2.2025.3

[31] Mears, A. (2023). Bringing Bourdieu to a Content Farm: Social Media Production Fields and the Cultural Economy of Attention. *Social media+Society*, *9*(3). https://doi.org/10.1177/20563051231193027

[32] Metzler, H., & Garcia, D. (2024). Social Drivers and Algorithmic Mechanisms on Digital Media. *Perspectives on Psychological Science*, *19*(5), 735–748. https://doi.org/10.1177/17456916231185057

[33] Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). *Qualitative Data Analysis: A Methods Sourcebook* (3 Ed.). SAGE Publications.

[34] Mohamed, H. A. (2022). Muslim Women on the Margin: On Whose Authority Does Islamic Knowledge Rest. *Religions*, *13*(9). https://doi.org/10.3390/rel13090817

[35] Nadwi, M. A. (2007). *Al-Muhaddithat: The Women Scholars in Islam*. Interface Publications.

[36] Neuberger, C., Bartsch, A., Fröhlich, R., Hanitzsch, T., Reinemann, C., & Schindler, J. (2023). The digital transformation of knowledge order: A model for the analysis of the epistemic crisis. *Annals of the International Communication Association*, *47*(2), 180–201. https://doi.org/10.1080/23808985.2023.2169950

[37] Oloba, B. L., & Blankenship, A. M. (2024). Gender Dynamics in Online Religious Leadership in Nigeria: Investigating How Digital Platforms Shape Communication, Authority, and Influence. *Religions*, *16*(1). https://doi.org/10.3390/rel16010005

[38] Ozer, A. L. (2023). Women Experts and Gender Bias in Political Media. *Public Opinion Quarterly*, *87*(2), 293–315. https://doi.org/10.1093/poq/nfad011

[39] Pittman, M., & Abell, A. (2021). More Trust in Fewer Followers: Diverging Effects of Popularity Metrics and Green Orientation Social Media Influencers. *Journal of Interactive Marketing*, *56*(1), 70–82. https://doi.org/10.1016/j.intmar.2021.05.002

[40] Rahiman, R. (2023). Gender, Religion and Higher Education: Strategies of Muslim Women Students in India. *Sociological Bulletin*, *72*(4), 462–475. https://doi.org/10.1177/00380229231196728

[41] Ramadan, I. (2022). When faith intersects with gender: The challenges and successes in the experiences of Muslim women academics. *Gender and Education*, *34*(1), 33–48. https://doi.org/10.1080/09540253.2021.1893664

[42] Read, B. (2025). Gender equity in academic knowledge production: The influence of politics, power and precarity. *European Educational Research Journal*, *24*(3), 394–407. https://doi.org/10.1177/14749041241277932

[43] Roded, R. (1994). *Women in Islamic Biographical Collections: From Ibn Sa'd to Who's Who*. Lynne Rienner Publishers.

[44] Rohmaniyah, I., Kotele, S., Pabbajah, M., & Rasyidah, H. S. (2022). Female Ulama's Authority: Deconstructing Masculine Domination in Islamic Norms and Practices. *International Journal of Islamic Thought*, *21*, 54–61. https://doi.org/10.24035/ijit.21.2022.225

[45] Rolin, K. H. (2024). Earning epistemic trustworthiness: An impact assessment model. *Synthese*, *203*(2), 39. https://doi.org/10.1007/s11229-023-04472-0

[46] Salim, A., & Mantu, R. (2026). Negotiating Religious Authority: Female Ulama in Manado and Yogyakarta: *Al-Qalam*, *32*(1), 127–143. https://doi.org/10.31969/alq.v32i1.1809

[47] Sayeed, A. (2013). *Women and the Transmission of Religious Knowledge in Islam*. Cambridge University Press. https://doi.org/10.1017/CBO9781139381871

[48] Shihab, M. Q. (2002). *Tafsir Al-Mishbah: Pesan, Kesan, dan Keserasian Al-Qur'an*. Lentera Hati.

[49] Sözen, Ü. (2025). Young Muslims in the malady of love: Preaching and digital intimate publics on Turkish social media. *Turkish Studies*, *26*(5), 1078–1105. https://doi.org/10.1080/14683849.2025.2483767

[50] Storme, E. (2026). From Marginalised to Mainstream? An International Comparative Analysis of Gender Differences in Social Media Adoption and Activity by Politicians in Non-Election Times. *Political Studies Review*, *24*(1), 148–166. https://doi.org/10.1177/14789299251371838

[51] Subchi, I., Kusmana, K., Zulkifli, Z., Khairani, D., & Latifa, R. (2022). Cyber Fatwa and Da'wah Acceptance in New Media: How Technology Affects Religious Message by Female Ulama. *AHKAM: Jurnal Ilmu Syariah*, *22*(1), 35–58. https://doi.org/10.15408/ajis.v22i1.23687

[52] Suleymani, S. (2026). Decolonizing Academia: Epistemic Gatekeeping and Revisiting "Womanhood" in Global South Studies. *Sociological Forum*. https://doi.org/10.1111/socf.70063

[53] Syamsiah, N., & Aisyah, S. (2025). Gender Justice in Islamic Higher Education: Challenges and Opportunities in the Digital Age. *International Journal of Learning, Teaching and Educational Research*, *24*(8), 1092–1113. https://doi.org/10.26803/ijlter.24.8.49

[54] Walulya, G., & Selnes, F. N. (2023). "I thought You Are Beautiful": Uganda Women Journalists' Tales of Mob Violence on Social Media. *Digital Journalism*, *11*(10), 1962–1981. https://doi.org/10.1080/21670811.2023.2170899

[55] Wicaksono, M. J. A., Nurmila, N., Arifin, B. S., & Karman, K. (2021). Critical Discourse Analysis of Gender Construction on Islamic History Content in the Islamic Religious Education Textbook for Junior High School. *Jurnal Pendidikan Agama Islam*, *18*(2), 475–492. https://doi.org/10.14421/jpai.2021.182-14

[56] Wong, L. L. H. (2025). From Academia to Algorithms: Digital Cultural Capital of Public Intellectuals in the Age of Platformization. *Social Sciences*, *14*(6), 387. https://doi.org/10.3390/socsci14060387

[57] Zed, M. (2014). *Metode Penelitian Kepustakaan*. Yayasan Pustaka Obor Indonesia.