Hybrid Culture, New Media and The Shift in Female Muslim's Da'wah: Studies at Spiritual Motherhood of PPA Institute

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Abstract

Da'wah currently has a significant shift. This article discusses the branding and packaging strategy of da'wah carried out by the Pola Pertolongan Allah /Allah Assistance Pattern (PPA) Institute for young urban Muslim mothers in the form of the Spiritual Motherhood class. Based on research conducted in 2022 and 2023, this paper tries to reveal a shift in the pattern of preaching carried out by the PPA Institute in the Spiritual Motherhood class towards hybrid preaching. The author uses a qualitative method with a netnographic approach to uncover da'wah activities and their marketing in online media, interviews with key informants and observations. This research found that the Spiritual Motherhood class is intended to appreciate and serve the hopes and desires of young urban Muslim mothers to become pious women and good mothers. The manifestation of this appreciation is the packaging of da'wah in the form of classes and training with interesting themes and planned times, which are carried out offline and online. The strategy of packaging da'wah and marketing has attracted Muslim women from various backgrounds to participate even though they have to pay a high fee. This phenomenon shows that the PPA Institute's preaching activities lead to hybrid preaching. The hybridity of da'wah in the spiritual motherhood class can be seen in four ways, namely the pattern of da'wah communication in the form of offline and online training and healing classes, the diversity of congregations that transcend the boundaries of place, culture and ideology, and the shift of da'wah towards the religious market where the spiritual motherhood class PPA Institute is offered like a market commodity. The participants followed his da'wah with rational considerations. The media has an important role in the success of the Motherhood Spiritual class.

Keywords: hybrid culture, new media, female's da'wah, spiritual motherhood, ppa institute

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Introduction

Da'wah is an effort to invite others to follow and implement Islamic values in human life (Panuju, 2021). Da'wah is very important for the sustainability of Islam because Islam will not exist without the da'wah activities of its people (Aziz, 2017; Meuleman, 2011). The existence of Islam today is the result of a long journey of da'wah since the time of the Prophet until today (Ilyas Ismail & Prio Hotman, 2011).

Islamic da'wah today has undergone significant changes (Howell, 2014; Meuleman, 2011) The development of communication media is one of the factors that influence the existence of Islamic da'wah (Bunt, 2018; Campbell, 2010; Krämer & Sabine Schmidtke,2006). Media has influenced and become an integral part of the development and movement of da'wah in Indonesia (Beta, 2019; Nisa, 2018b; Slama, 2017). Previously, da'wah activities used conventional-traditional methods directly in the form of oratory, and developed along with the progress of media (Julian Millie, 2017). Scholars note the influence of communication media on Islamic da'wah. At the beginning of the 20th century, print media, both books, newspapers, and journals became very important media in the archipelago (Fajar, 2021; Sunarti, 2020; Wahyudin, 2010). The next period, around the 1920s to 1980s da'wah began to penetrate into electronic media such as radio, television and cassettes (Muzakki, 2012; Rakhmani, 2016).

The phenomenon of da'wah in Indonesia shows a shift and landscape that is different from before (Howell, 2014) (Muzakki, 2012). Apart from Indonesia's socio-political factors, the shift was also caused by the rapid advancement of digital technology at the end of the 20th century. The increasing use of the internet, especially smartphones and the variety of social media platforms have given birth to new patterns and movements of da'wah in Indonesia. Indonesian Muslims have utilized digital media, such as Instagram, face book, tweeter and Whatsapp to share and receive da'wah content (Beta, 2019; Gary R. Bunt, 2018; Muchtar & Ritchey, 2014; Nisa, 2018a; Slama, 2018; Sulfikar et al., 2023; Wai Weng, 2022). In addition to causing diversity of types of da'wah media, digital technology also makes the face of Indonesian da'wah colored by many new da'is and da'iyah. This popular new da'i-da'iyah is considered to lack deep roots in classical Islamic traditions and pesantren (Millie, 2012; Muzakki, 2012). Whereas previously, da'wah activities were carried out by the owners of authority and mediation of religious science was monopolized by graduates of traditional pesantren and Islamic universities (G. Fearly & White, 2008; Howell, 2014; Muzakki, 2012). The emergence of popular dai is also widely discussed in discussions of the meeting between the market and religion (Rudnyckyj, 2009; Saputra, 2020; Wadi & Bagaskara, 2022).

A shift in da'wah also occurred in da'wah among Muslim women (Kloos, 2021; Kloos & Künkler, 2016; Makboul, 2017). The trend of Indonesian female's da'wah has a new model that is different from before. Da'wah today has been enlivened by the emergence of popular da'i-da'i who express their form of piety on various social media (Beta, 2020; Nisa, 2018a). Previously, studies on women's da'wah revolved around women's empowerment (Meuleman, 2011), female's da'wah and gender equality (Hasanah, 2019; Nisa & Saenong, 2022; Samia Huq, 2014; Tütüncü, 2010), dakwah female scholars (Muttaqin, 2022)(Nurmila, 2021), women's da'wah activities on radio (Astuti, 2000; Hayat, 2022; Kloos, 2021; Syamsul Rizal, 2021), and female's da'wah activities on television(Hayat, 2022; Najwah, 2022; Sofjan, 2012)(Kloos, 202).

The study of women's da'wah also discusses the phenomenon of da'wah for Muslim women building piety and teaching Islam each other through social media. Beta, Pramiyanti and Nisa examine how urban Muslim women carry out da'wah activities through Instagram (Baulch & Pramiyanti, 2018; Beta, 2020; Nisa, 2018a), Savitri and Halim studied female muslim's da'wah through face books (Halim, 2018; Savitri Hartono, 2018). The study of da'wah through social media is usually associated with the current contemporary da'wa movement which has experienced a shift. The current practice of da'wah has opened up the possibility of new religious practices that are more open and transcend the boundaries of religious, cultural and ideological identities which lead to identity hybridity. Cultural hybrids ultimately lead to da'wah discussions in relation to their contact with the social context, popular culture, politics and the market of religion (Howell, 2013).

The current trend and pattern of urban Muslim da'wah is more towards merging and mixing cultures and identities known as hybrid culture (Hakim, 2018; Rudnyckyj, 2009; Saputra, 2022a). Hybridity makes today's da'wah activities not only as an effort to convey Islam that has religious value, but has turned into an activity that has economic value. Anyone who wants to follow him must pay a price that is not cheap. Religion, which is essentially a guide and guidance for human life to carry out Islamic values (spirituality), has now shifted into a commodity that has an economic exchange value (Barkin, 2014; Romadi et al., 2022; Rudnyckyj, 2009). Fenomena ini disebut oleh Rudnykyj dengan istilah market religion (agama pasar), di mana para pelaku dakwah saat ini berperan sebagai religious entrepreneur (Rudnyckyj, 2009). This phenomenon is getting stronger thanks to the presence of new media that is attached to the lives of young women (Nisa, 2018b).

The study of da'wah in the form of training in relation to market religion was carried out by rudnyckyj. He discussed the spiritual emotion training conducted by Ari Ginanjar. Through the Emotional and Spiritual Quotient (ESQ) brand, it combines business management, life coaching with Islamic history and examples from the life of the Prophet Muhammad (Rudnyckyj, 2009). Another study was conducted by Howell on da'wah in the form of

commercialized training. Howel focuses on the study of two types of roles of the clergy for lay people who are emically distinguished but overlapping ethically, namely da'i (lay preacher) and 'trainer'. This shows the existence of a secular cultural genre that is disseminated globally by lay Islamic leaders in the commercial space (Howell, 2013). Rahmani mengkaji tentang komersialisasi agama melalui berbagai acara di televise (Rakhmani, 2016)

Currently, there have been many studies on the shift in female's preaching in relation to popular culture and the market. However, studies on the trend of da'wah for urban Muslim women in relation to hybrid culture have never been carried out. Likewise, studies on da'wah in the form of special classes and training for Muslim women have not been carried out. This paper intends to fill this void by discussing the pattern of special preaching for women managed by the PPA Institute. This paper will also reveal how the commodification of religion takes place in it. PPA Institute is a da'wah institution that massively organizes da'wah programs for urban Muslim women in the form of classes and training that accommodate various Muslim identities. The da'wah carried out by both has a special program intended for Muslim women. They offer their classroom programs through social media. Given the wide reach of this research, this paper limits on how the packaging and marketing of da'wah for women is carried out by the PPA Institute, both offline and through the new media.

This paper uses the theory of hybrid culture. Hybrid culture is a merging, mixing and assimilation of different cultures and usually still leaves space for each culture that meets and eventually forms a new culture that has new characteristics (Kraidy, 2002; Stockhammer, 2012). Tomlinson describes that a hybrid culture is formed through hybridization. Hybridization is a consequence of globalization and deterritorialization. There is a tension of thought regarding hybrid culture, namely a puritan view versus a celebratory view. The puritan view holds that hybrid formations contaminate culture and create identities that are less than authentic (Coskuner-Balli & Ertimur, 2017). The celebratory perspective emphasizes a synthetic view of culture and the interaction of cultural forms that encourage innovation and new expression. These different views pose a challenge to the legitimacy of hybrid cultural products. The contemporary approach views legitimacy as "a shared cognitive construction of an entity that is consistent with a cultural framework of beliefs, norms and values that are generally accepted by the group as a whole". Hence, while the puritan view considers the product of hybrid culture as illegitimate, the celebratory view regards it as a legitimate creation(Coskuner-Balli & Ertimur, 2017).

Method

This research is a qualitative research with a cyber-ethnographic approach on the instutue Pattern of God's Help (PPA) social media account. The author makes observations on his digital and sosial media. Cyber-ethnography is a qualitative research methodology for studying cultures and communities that occur in computer-mediated communication (Nasrullah, 2017; Robert V Kozinets, 2010). Cyber media analysis includes four levels, namely media space, media documents, media objects and media experience (Nasrullah, 2017). However, this research only focuses on media space and media documents. The data in this study were collected from digital media and social media such as websites, YouTube, Instagram and Facebook. In addition to using netnographic studies, the authors also conducted interviews with key informants and made observations by attending their class.

Result

1. Hybrid Culture and the Shift of Da'wah

Da'wah in Indonesian comes from the Arabic "da'wah" which means to invite or attract attention. Toha Yahya Omar explained that da'wah is inviting people to follow the right path in accordance with Allah's commands for their benefit in the world and in the hereafter(Toha Jahja Omar, 1971). Da'wah must be carried out in a wise way by taking into account the situation and condition of the community (Ilyas Ismail & Prio Hotman, 2011). Thus, da'wah is a dynamic activity and has always changed from time to time.

Along with the modernization and development of information technology, da'wah activities have also undergone significant changes(Meuleman, 2011; Sunaryanto et al., 2022). In the past, Islamic da'wah was carried out in traditional ways through direct communication, such as recitations, lectures and sermons and the development of Islamic institutions such as Islamic boarding schools and other similar institutions(Beta, 2020; Julian Millie, 2017; Kloos, 2019). In the following period, the development of communication media influenced da'wah activities in Indonesia, where da'wah was also carried out through various mass media. In the current era, where the globalization of information has become part of human life, Islamic da'wah has also undergone a shift(Romadi et al., 2022)(Campbell, 2010). The shift of Islamic da'wah leads to hybrid da'wah. Hybrid da'wah is da'wah packaged by fusing the sacred and profane realms(Howell, 2013).

Hybrid culture is a mixing, intermingling, and fusion of cultures produced by the global world(Abdullah, 2017; Kraidy, 2002). Hybrid culture in postcolonial studies is defined as a new culture, the result of mixing as a result of the intersection between the culture of colonized nations and colonizing nations. This hybrid culture is usually a common

phenomenon that occurs in societies that have been colonized considering that the culture of the colonial country is superior to the colonized culture(Lo & Fan, 2010).

Hybridization is a consequence of globalization, due to the increased intercultural traffic brought about by the process of globalization. Hybridization shows a breakdown of the relationship between culture and place accompanied by cultural mixing. Some scholars suggest that hybrid formations are considered to pollute culture and create a less authentic identity. The hybridization of pop culture and markets has resulted in a hybrid Muslim identity(Hakim, 2018). Hybrid identity results in shifting patterns and hybrid da'wah movements (Saputra, 2022a).

Howell referred to hybridization in religion as eclecticism, the fusion of religious values with secular elements drawn from outside religion (Howell, 2013). Howel argues that recently Islamic da'wah has the characteristics of self-help and adopts the lecture model between a blend of Islam and Western management. The packaging of messages and imagery of the da'wah actors is another characteristic of current da'wah. In some cases and da'wah activities, preachers or ustadz seem more suitable to be called motivators or trainers than ustadz, because they also use diction in the language of motivation more. The diction of religious messages conveyed by the preacher is more prominent in western psychology and management (Howell, 2013). Hybridity has also brought

religion, in this case Islam is positioned as a 'commodity' (product). As a commodity, it influences how religion is 'packaged' and 'sold' today. Religion in this case adjusts to the developments desired by the market(Howell, 2013; Rudnyckyj, 2009). Therefore, it is not surprising that preachers are currently positioned more as "religious entrepreneurs". Da'wah is currently packaged in market religious (Rudnyckyj, 2009; Sunarwoto, 2016).

Hybridity of Islamic da'wah leads to acceptance and appreciation of various Islamic religious ideologies (Muzakki, 2012; Saputra, 2022a). Hybridity also leads to a mix of traditional and modern teaching models(Coskuner-Balli & Ertimur, 2017; Rudnyckyj, 2009). Da'wah messages are not only about religious issues, but have a variety of diverse themes about various life problems. The preachers also come from various professions according to their expertise. The themes raised included love, entrepreneurship, the environment, parenting and family, and even leisure time (Aini & Kailani, 2018). The topic of da'wah is a shift in the orientation of da'wah from Islam which is open to market mechanisms, rules, globalization, and modernization (Aini & Kailani, 2018; Howell, 2013; Saputra, 2022b).

The current shift in Islamic preasching is the impact of the development of digital-based information technology, especially smartphones, as well as various social media platforms (Gary R. Bunt, 2018; Pimay & Niswah, 2021; Solahudin & Fakhruroji, 2020). Social

media has helped disseminate da'wah materials, offer da'wah information and of course increase the popularity of "da'I" and "daiyyah". Da'wah activities are currently marked by the spread of popular "da'i-da'iyah" considered to have no religious authority like the previous clerics (Sunaryanto et al., 2022; Watson, 2005).

In the context of women's preaching, the shift occurred not only in the emergence of popular female preachers. Shifts also occur in the style of preaching, the variety of materials and locations/places of preaching. In the past, preaching was only carried out in prayer rooms, mosques or majlis taklim, but now the location of da'wah can move to hotels, recreation areas, and so on. This phenomenon of course gave birth to a new typology of preachers and owners of religious authority with different characteristics from before (Howell, 2013). In the past, preachers were dominated by graduates of traditional Islamic boarding schools and had strong ties to the religious traditions of classical scholars. But now, preachers and activists or da'wah actors can come from any circle with different expertise, such as health experts, neurologists, education experts, psychologists and trainers (Meuleman, 2011; Rudnyckyj, 2009). In fact, they are often considered to lack religious authority. In fact, they are often considered to lack religious authority. This applies to da'i and da'iyah (Howell, 2013, 2014; Kloos, 2021).

2. Pola Pertolongan Allah (PPA) Institute and The Shifting Da'wah Landscape

Motherhood Spiritual Class is one of the special women's class da'wah programs under the auspices of the PPA (Pola Pertolongan Allah/Pattern Assist Allah) Institute. PPA Institute identifies itself as a training institution that uses Islamic values. He has a mission to ground Tawhid as a solution to life. The PPA Institute seeks to convey the stories and history of the Prophet and the lives of Ulama with a different approach so that they are more easily accepted, grounded and close to everyday life.

PPA institute was founded by young founder Rezha Rendy and co-founder Sonny Abi Kim. PPA began when Rezha studied books, trainings, studies and people who received God's help (miracles) he met, he found a common thread and logic, patterns of taste and actions they took. The pattern of taste, logic and action he then summarized as a by name "Pola Pertolongan Allah" (The Pattern of God's Help). The vision of PPA Instutute is to build a community that is built in grounding tawhid as a whole.

The findings, which he considered as "keilmuan tauhid" (monotheistic science), were initially only conveyed and tortured to the closest people. But over time it turns out that many people feel helped by this science. Testimonials from people who have received this knowledge show that this knowledge has helped them solve their problems. There are even those who get unexpected miracles, such as getting free umroh, achieving a harmonious family, getting prime health, advancing their business and company. The most important thing is the testimony that

people come to know who they are and know Allah better.

The testimonies that were conveyed became an attraction for people to take a part in the class. Therefore, currently PPA has expanded its reach proselytizing by holding PPA private classes. The data of March 2021, PPA helds The private classesmore than 2,300 batches which are routinely held in 140 cities throughout Indonesia, with more than 120,000 active alumni.

In addition, PPA Institute also develops study programs that are tailored to various aspects of life. PPA also carries the 'the Employee of Allah' (EOA) University Program. EOA University Program organizes offline and online training through the media Several programs at EOA university consist of the spiritual field, family field, business sector, health sector, and self-development field. The PPA Institute's Da'wah carries the narrative "EOA Civilization". EOA civilization hopes for a system of good for the people in the Spiritual, Financial and

Social aspects. It is also hoped that "the EOA civilization" (Peradaban EOA) can help many people discover that they are truly servants of Allah who know who they are and their Creator, so that they can maximize their role as servants, caliphs and preachers with the various advantages that Allah has entrusted to them.

In a report on the PPA Instutute website it noted:

"Kalau Allah yang menunjuk (bukan mengkarbit diri) kita untuk mengemban amanah pasti Allah sendiri yang akan menolong. Ini yang kita sebut dengan EOA (Employee Of Allah) "

(If God is the one who appoints (not binds us) to carry the trust, surely God himself will help. This is what we call EOA (Employee Of Allah). Di dalamnya ada kutipan ayat:

يَٰٓأَيُّهَا الَّذِينَ ءَامَنُوٓا۟ إِن تَنصُرُوا۟ ٱللَّهَ يَنصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ

"O you who believe, if you help Allah, He will help you and strengthen your position

(Q.S. Muhammad: 7)

Figure 1. PPA Instutute Emblem

In a podcast on the Alanabi Channel, Sony Abi Kim stated:

"PPA itu program pelatihan..jadi kelas training..judulnya Pola Pertolongan Allah. Intinya kita berusaha mengemas ulang konten -kontent yang biasa kita dengar dari para ustadz, para guru yang biasanya disajikan di Majlis taklim, di masjid di pengajian..kita bawa content itu ke ruang pelatihan, kita kemas, kita repackage, kita jadikan satu modul, kita jadikan aktivitas, kita sentuh dengan audio visual supaya orang itu lebih mudah faham, lebihh relate..lebih ngena..bahkan orang awam sekalipun bisa menggugah dan mengubah. Latar belakangnya aktif di bunia training..nilai-nilai Islam itu kita bawa ke ruang training..Tujuannya membumikan tauhid sebagai solusi hidup..."

(PPA is a training program..so it's a training class..the title is "Pola Pertolongan Allah-Allah's Help Pattern. PPA is a training program..so it's a training class..the title is "Pattern for Help Pattern for Help Allah-Allah. The point of this class is that we are trying to repackage the content that we usually hear from ustadz, teachers who are usually presented at Majlis taklim, at mosques during recitations. ..we bring the contents to the training room, we pack them up, we repackage them, we make them modules, we make them activities, we touch them with audio visuals so that people can understand them more easily, they are more connected... they are more impactful...

even ordinary people can inspire and changed. His background is active in the field of training..We bring these Islamic values into the training room..The aim is to instill monotheism as a solution in life) (see :https://youtu.be/tsATQvQOvbI)

The founders and managers of the PPA Institute do not call themselves a da'wah institution. They identify their institution as a training institution with Islamic inspiration. However, because the materials and themes presented are about Islamic values, the PPA Instutute institution can be considered as a da'wah institution.

The pattern of da'wah carried out by PPA Institute is a pattern of da'wah that is not the same as the pattern of da'wah and da'wah movements in the past. This da'wah pattern can be said to be a hybrid da'wah pattern that combines the concept of western learning models in the form of training with Islamic values. In addition, PPA Institute also has pilgrims who come from various educational backgrounds, social and religious status. He transcended the boundaries of ideology and religious traditions.

3. Spiritual Motherhood Class: A Hybrid Da'wah Pattern for Women Muslim

One of the programs at PPA institute is "Spiritual Motherhood". Motherhood in Indonesian means motherhood(Penyusun, n.d.). Spiritual motherhood is a concept that emphasizes the spiritual aspect of motherhood. The spiritual meaning of motherhood refers to the role and concept

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of the mother spiritually in accompaning, guiding and assisting individuals in their spiritual journey. Spiritual motherhood is a concept and movement that seeks to recognize the existence of individuals who need support, guidance, and emotional involvement in the search for meaning, spiritual growth, and the development of spiritual values(Clevenger, 2020).

Spiritual motherhood also reflects an understanding of the motherly condition that has the ability to provide a safe, empathetic environment, provide inspiring examples, and help individuals overcome challenges or obstacles they may face in their spiritual journey. In a broader sense, spiritual motherhood encompasses the acceptance, wisdom, and tenderness associated with motherhood as a symbol of deep affection, care, and nurturing. It goes beyond the concept of a biological mother-daughter relationship and describes the strong spiritual and emotional bond between the spiritual mother and the individual she guides. The spiritual meaning of motherhood also includes the values of inclusivity, equality, and respect for diversity (Coskuner-Balli & Ertimur,

2017; Lo & Fan, 2010). Spiritual motherhood belongs to all religions, just as spirituality belongs to all religions(Clevenger, 2020; Tütüncü, 2010). In Christianity, spiritual motherhood refers to the motherhood of Mary (Maryam bint Imron). Maryam is considered the purest essence of spiritual motherhood (Clevenger, 2020). But today spiritual motherhood has become a concept of all groups, which develops in the life and culture of urban people.

This class is a special class for muslim women (Muslimah) with female speakers as well. Participants in this class are usually young mothers, mostly mothers coming from urban educated mulsim midle class. They are mostly mothers, some housewives, as well as career or working women. The speaker in this class are usually women as well. There are two wellknown permanent speakers, namely Dwi Fitria Ambarina, M.Pd.Ct.CHt., a family counseling practitioner, or commonly called "Bunda Ambar", and Raudlatul Aniq, S.Psi,. CH. CHt. or commonly called "Bunda Anik".

Figure. 2 Spiritual Motherhood Class

The Spiritual Motherhood training class has offline and online class programs. Offline classes are usually held at the hotel within one day. Currently PPA motherhood spiritual classes have been held in almost all cities in Indonesia, such as Jakarta, Bandung, Surabaya, Wonosobo, Tarakan, Malang, Bengkulu, Jambi, Makassar and others. The reason for selecting the hotel as the location for implementing the program is because the hotel is a neutral place, regardless of ideological ties and any religious organization. In addition, the hotel was also chosen because the organizers wanted to provide a comfortable and conducive place for participants, so that the material presented wiil be received effectively (Uus Uswatusolihah, 2023). In addition, the selection at the hotel is also a sign that the program carried out is classy and in accordance with the tickets paid by the participants(Uus Uswatusolihah, 2023). The spiritual motherhood class also has an online class using Zoom Meeting. In online classes, people who are entitled to a zoom link are those who have paid the fee. The zoom link will be given to the person who has paid the fee. The fee of online classes is Rp. 400.000.

To take classes offline, each participant costs around IDR 750,000. The benefits and facilities obtained at this cost are materials, monitoring practices in the community, lunch & twice coffee breaks, and joining the community for self-development. Every participant having attended a class will be recorded as an "alumni" and became a member of the community. Every member will get a discount when they will take the motherhood spiritual class again. The organizers also promote the guarantee "100% money back guarantee if not satisfied". With this fee, participants will get facilities such as offline classes except for snacks and lunch.

The material presented in the spiritual motherhood class is about motherhood. Motherhood is considered the key word to achieve a better civilization of the nation and people. Some of the themes having been held are Making peace with circumstances, being a mature mother, being a better mother, Making Peace with Mistakes and so on. The material studied in spiritual motherhood is toxic Mom, mindful mom, present moment, silent moment, psychosomatic, emotional wound problems, the concept of happiness and healing season. The purpose of some of these themes is to provide enlightenment and healing to women, so that participants can become calmer & patient mothers, become mothers who understand and know children, have skills to self-therapy.

In every activity, there is always a healing session and a session of managing emotions. Healing sessions are usually carried out at the beginning of da'wah. In religious literature, self-healing is known as "muhasabah". In the session, the resource person guided the participants to do healing with rhetoric and the choice of touching words. So that he can reflect on what he has experienced and done. The founder of PPA stated:

"Tujuan healing itukan ingin melepas rasa di hati ya. rasa cemas, penat. sebenarnya enggak apa-apa healing,

untuk bisa melepaskan belenggu itu sajada sadar jeda apa yang kita isi sebaik-baik jeda adalah selfreflection tafakkur, tadabbur kita mengadu mengadulah kepada Allah ..karena Allahlah tempat mengadu..kemudian yang terakhir adalah pilih..Allah memberikan kemampuan memilih..kita mau pilih sedih atau lepas..mau pilih sakit hati atau memaafkan.. Tidak ada yang bisa menyakiti hatimu, kecuali hatimu sendiri yang mengizinkan"

(The purpose of healing is to let go of the feeling in the heart...anxiety, fatigue...actually there's nothing wrong with healing...to be able to let go of the shackles is "sajadah" .. "Sadar"(awareness) and "jeda" (the pause)...what are we filling in...the best possible pause is self reflection..tafakkur, tadabbur..we complain..complain to Allah..because Allah is the place to complain..then the last thing is to choose..Allah gives us the ability to choose..do we choose to be sad or let go..choose heartache or forgive.. No one can hurt your heart, unless your heart allows it)

Healing is carried out at the beginning of the session. The goal is to bring the participants to a calm inner state and ready to receive the material. In some classes, participants cried and even screamed. The healing session ended with hugging each other. Here is an example of a sentence in a self-healing session delivered at a Spiritual motherhood event in Malang:

"Wahai diriku, makasiih atas semua pengorbanan yang sudah dilakukan..hanya kita yang tahu apa yang telah kita lakukan...wahai diriku, maafiin kalau istirahatnya kurang..maafin kalua terlalu keras..maafin kalua terlalu menuntut sempurna..padahal kita tahu kesempurnaan hanyalah milik Allah.. Dosa terbesar apa yang anda lakukan pada anak anda? Tumpahkan..perhatikan tolong nak..tolong..beri kesempatan mamah untuk menjadi ibu yang baik..sungguh mamah mencintai kalian..

(O myself, thank you for all the sacrifices that have been made..only we know what we have done...o myself, forgive me if the rest is lacking..sorry if you are too hard..sorry if you demand too much perfection..even though we know perfection belongs only Allah.. What is the biggest sin you did to your child? Spill it out..pay attention please son..please..give mom a chance to be a good mother..really mom loves you..)

The Spiritual Motherhood Class is considered by its organizers as a spiritually based women-only healing class. This class helps mothers get rid of the mental garbage that women often harbor. So that it can easily understand children and be patient with their behavior. This class is packed by combining the concepts of learning, training and healing. According to the organizers, this class is made interesting, very fun, inspiring so that the participants are not like being patronized. Participants

were actually invited to examine the secret keys of life to be a mother and woman. The material is packaged by combining the Qur'an, hadith, sciences, experiments, studies so that this class is considered to be satisfactory to satisfy the logic of reason and faith. The program is also supported by games enlightening and making amaze the participants with what they do.

Here are the testimonials from the participants:

"Saya sangat bersyukur mengikuti kelas ini..saya merasa beban yang salaam ini saya pikul telah lepas.."

(I am very grateful to take this class. I feel that the burden that I am carrying has been removed)

"Insyallah ..Ini memang kelas yang dibutuhkan oleh bunda-bunda.."

*(*This is indeed the class needed by mothers)"

"Saya sangat bangga sekali dengan bunda Aniq..dengan acara ini saya sangat bangga..."

(I am very proud of mother Aniq. With this event I am very proud..)"

The motherhood spiritual class combines preaching, training, muhasabah and healing in one class meeting. In every event, spiritual motherhood is always accompanied by supportive music. This adds to an increasingly conducive atmosphere for muhasabah and healing. However, in presenting this material, resource persons rarely quoted verses or hadiths by mentioning the verses or hadiths in full. They only convey the essence of teachings/values taken from the Qur'an and hadith. It is different from the da'i pattern of da'i and preachers in

preaching in general to the general public in (Julian Millie, 2017; Rohmatulloh et al., 2022). Therefore, is this also what causes the interviewees or da'I in spiritual motherhood not to be called "ustadzah" "da'i" or "muballighah". Examples of historical quotes of the Prophet include:

"Mufassir..dan semua ahli tafsir sepakat bahwa Sayidah Zaenab tidak pernah akan dijadikan istri Rasulullah kalua dia menolak pinangan Zaid.. itu berarti Allah mengabulkan doanya Zaenab tapi setelah melewati ujian, ..."

(Mufassir.. and all commentators agree that Sayidah Zaenab would never be made the wife of the Prophet because she refused Zaid's proposal. it means that Allah answered Zaenab's prayer but after passing the test),

"Adakah didalam Al-Quran, Allah berfirman: Wahai ibu-ibu yang rumahnya bersih, maka bagimu surga..tidak ada kan? Kebersihan memang sebagian dari iman..tetapi kita harus lentur.."

(Is it in the Qur'an, Allah says, O mothers whose houses are clean, then for you heaven. There's nothing, right? Hygiene is part of the faith. but we have to be pliable..)

4. Media Online dan Marketing Dakwah Spiritual Motherhood PPA Instutite

PPA Institute has long used social media to support their da'wah success. The online media owned by PPA Institute is the website, (https://ppainstitute.com/) and Youtube https://www.youtube.com/@PPAInstitute/about. PPA joined Youtube on May 29,

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2017. Youtube PPA Institute has 108,000 subscribers with 880 videos posted. PPA Institute also actively uses Instagram and Face book. Currently the number of followers his Instagram is 33,700 and Face book is 18,000 followers. Motherhood spiritual classes have also leveraged various social media and digital platforms to expand their dissemination and "marketing" and proselytizing. This class uses a face book and Instagram. Instagram @spiritual motherhood has 10,400 followers. Spiritual Motherhood PPA also disseminates her training videos through the official YouTube of PPA Institute which currently has 106,000 subscribers.
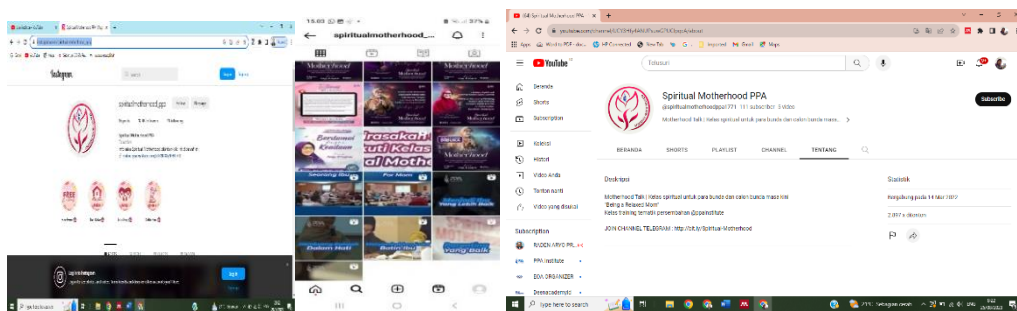

Figure 3. Instagram of Spiritual Motherhood PPA Institute

Social media has supported the popularity and success of PPA Institute and Spiritual Motherhood classes. Social media helps to disseminate information and "market" class programs to the wider community. The Spiritual Motherhood class disseminates information through the media flayer with interesting presentations. The flayer was then disseminated through various social media, such as instgarm and facebook. Flayer is also shared by individuals through various flatforms, such as Whatsapp groups, Instagram, face books and so on. Social media supported by the speed of information and the power of networks has supported the success of the pattern of spiritual motherhood da'wah. The media has shortened the sparseness of space and time and across territorial boundaries, so that the dissemination of da'wah messages has become faster and more efficient. In addition, the advantage of new media is its speed and sophistication so that in a short time, its da'wah messages can be widely enjoyed by the public or audience.
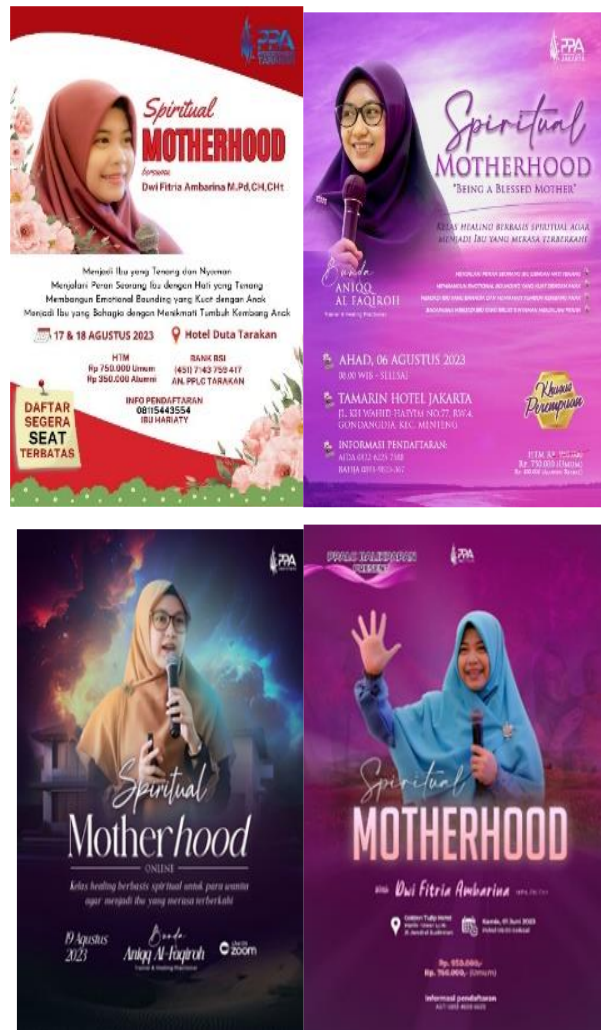
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Figure 4. The Flayer of Spiritual Motherhood Class

During the covid pandemic, the presence of online media is very helpful for the Spiritual motherhood class. This class began to open online classes through zoom meeting media. The spiritual motherhood online class was attended by participants from various corners of the country.

In terms of "marketing" da'wah, social media helps the Spiritual motherhood class accelerate and expand its program promotion and marketing network. Anyone who wants to take classes can get information and class offers from the media easily. To register, they simply open the link and click on the link provided. After that, participants will be given several offers about the availability and payment methods. After making a payment, prospective participants will be given information to join certain Whatsapp groups that have been provided.

Discussion

The results shown in this study illustrate how the Spiritual Motherhood class managed by PPA Instutute shows a shift in da'wah towards hybrid da'wah. Hybrid da'wah occurs along with the increasingly widespread hybrid culture in society. Hybrid culture is a consequence of globalization and human interaction that has crossed territorial and cultural boundaries(Kraidy, 2002). In this case the hybridity of da'wah occurs in the context of eclecticism between religion, modernity and western populer culture (Abdullah, 2017; Sunaryanto et al., 2022). The findings in this study reinforce the results of previous research on the spirtulaity of urban communities and the encounter of religion and markets captured by "religious entrepreneurs"(Howell, 2013).

This Spirual Motherhood class takes advantage of the spiritual thirst and awakening of urban women who want to be sholeh and happy, in the midst of the burden of their duties as mothers with all their problems. In this case, young urban Muslim women need spirituality to fill their inner turmoil and anxiety. Da'wah in spiritual motherhood classes respond and appreciate the needs of urban msulimah by organizing spiritual motherhood classes, where learning combines western teaching models, popular culture and Islamic values. This is like in the West, where an eclectic mix of religion and secular culture is evident in the expanding arena of extra-ecclesiastical spirituality(Howell, 2013).

The hybridity of da'wah in the spiritual motherhood class can be seen in four things. First, the selection of da'wah communication patterns in the form of training and healing classes. This proselytizing uses the name "Spiritual Motherhood class". Spiritual motherhood is a concept of motherhood belonging to all religions. Even in the Christian tradition, the term refers to the motherhood of Mary, the Mother of the Prophet Jesus. In the past, da'wah was carried out in the form of "pengajian", "tabligh akbar" or "kuliah subuh" which was usually done in mosques, "mushola" or "majlis taklim"(Howell, 2014; Julian Millie, 2017). Spiritual motherhood classes are held at the hotel in order to provide a comfortable and conducive atmosphere for participants.

In previous da'wah activities, speakers or speakers were not called by the usual name for women da'wah activists, "ustadzah" or "da'iyyah" or "muballighah"(Howell, 2013; Meuleman, 2011). The speakers did not come from among the owners of religious authorities such as pesantren alumni who have ties with "ulama" (Meuleman, 2011). The preacher came from professional circles, most of them have a background in psychology and personality development. However, in fact the material presented is very related to Islamic spiritual values, in the Spiritual motherhood class, the preachers are called as "trainers" and are usually called "Bunda", a motherly

nickname, which was originally identified with the nickname for Siti Maryam who is usually called by Christians with the nickname "Bunda Maria"(Tuasikal, 2015).

The hybridity of Motherhood Spiritual class preaching can also be seen from the diversity of congregations that transcend the boundaries of place, culture and ideology. Motherhood spiritual class participants do not distinguish a particular religious ideology. Participants come from various groups with different cultural backgrounds, professions and religious ideologies. But most of them come from urban middle class Muslims. Participants taking spiritual motherhood classes are not influenced by ideological values, but are motivated by rational choices for the benefits and advantages derived from the classes they attend. This is like the economic law of demand and supply. In this case, promotion and marketing play an important role in attracting as many participants as possible. It's not like da'wah in the past where the participation of congregations was more based on ideology and emotional closeness(Elsässer, 2023; Meuleman, 2011).

The characteristics of da'wah hybridity can also be seen from the shift of da'wah activities towards the commercialization of religion or known as the "da'wah market". Da'wah activities in the Spiritual motherhood class can be seen as eclecticism or a fusion between Islamic da'wah and global-secular cultural elements in the spiritual training of the community. Howel called him a "religious entrepreneur""(Howell, 2013; Rudnyckyj, 2009; Wadi & Bagaskara, 2022). The

preacher in the Spiritual Motherhood class, who are usually also women, try to inspire self-development through Islamic religious commitment, such as the values of Ikhlas and Gratitude. The sources did not present themselves as "ulama" or "religious experts". The speakers offer programs and

classes to improve personal quality and achieve happiness by incorporating the use of global popular culture such as psychological studies of personal development and interesting tips for success, especially for the middle and upper class of urban Muslim mothers. Even though they have to pay a high fee, the young mothers feel they have nothing to lose and instead feel lucky after taking the class..

The hybridity of da'wah is also seen in the use of media and internet networks to support the success of the motherhood spiritual class program. The presence of the media has indeed participated in changing the face of da'wah in Indonesia (Campbell, 2010; Fakhruroji, 2015; Kloos, 2021). Digital and social media have helped marketing and disseminating information about motherhood spiritual classes so that they can reach almost all Indonesian people. In addition, the presence of digital media has also helped the Motherhood spiritual class to open online classes through zoom meeting media, making it easier for participants to take spiritual motherhood classes from their respective homes or workplaces and of course at a cheaper cost compared to the cost of spiritual motherhood classes offine.

Conclusion

This article exposes the shift in da'wah of the Spritual motherhood class, which leads to the hybridity of Islamic da'wah. PPA Instutute's Spiritual Motherhood class adds to the dynamics of Islamic da'wah among contemporary Indonesian women. The Spiritual Motherhood class also provides a broader picture of the religious movements of middle-class Muslim women in Indonesia. The speakers, in particular, pointed to the innovative and progressive efforts of Indonesian middle-class Muslim women to improve the quality of motherhood with Islamic spirituality. The Spiritual Motherhood class harnesses the spiritual thirst and awakening of urban women who want to be sholeh and happy, amidst the burden of their duties as mothers with all their problems. Da'wah in the PPA's spiritual motherhood class is a hybrid da'wah. The Spiritual Motherhood class mobilizes emotions related to true motherhood, love, and nurturing. PPA Institute's Spiritual Motherhood class can be considered as a new da'wah pattern for urban Muslim women which can be termed as a hybrid da'wah strategy and pattern.

Currently, the phenomenon of da'wah classes in the form of training or paid training seems to be becoming a trend in urban Muslim communities. In addition, there are various factors that influence this increase. Therefore, this study recommends further research on da'wah classes at other institutions as well as research on factors influencing this upward trend.

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