



***Teungku Inong* and Digital Da'wah in Aceh: Balancing Social Media, Career, and Family through an Islamic Communication Perspective**

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Abstract

The rise of social media has created new opportunities for female preachers in Aceh, known as *Teungku Inong* (female clerics), to disseminate religious teachings in broader, more inclusive, and interactive ways. This development marks a significant shift in women's roles within digital da'wah (Islamic preaching), while simultaneously presenting new challenges particularly in balancing their public responsibilities as religious leaders with their private roles within the family. This study examines the impact of social media engagement on the family life of *Teungku Inong*, focusing on the dynamics of their dual roles and the strategies employed to navigate the demands of both professional and domestic spheres. Utilizing a qualitative case study approach, the research centers on female clerics in North Aceh and draws on theories of social roles and Islamic communication. Data were collected through in-depth interviews and content analysis of their social media presence. The findings reveal that the ability of *Teungku Inong* to manage dual responsibilities is strongly supported by both emotional and technical assistance from family members, particularly husbands and siblings. Key strategies include disciplined time management, open family communication, and the adaptive use of digital tools to facilitate da'wah activities without compromising domestic obligations. Sociologically, this study highlights the essential role of family support and digital literacy in enabling female preachers to thrive in the digital era. From the perspective of Islamic communication, the emergence of female clerics utilizing social media as a medium for da'wah represents a progressive development in both the professionalization of da'wah and the evolving roles of women in Islamic discourse. These findings contribute to a deeper understanding of women's participation in digital religious spaces and the negotiation of work–family balance in socio-religious contexts

Keywords: *Teungku Inong*, social media, family, digital da'wah, Islamic communication

Abstrak

Munculnya media sosial telah membuka peluang baru bagi para mubalighah di Aceh yang dikenal sebagai Teungku Inong (ulama perempuan) untuk menyebarkan ajaran agama secara lebih luas, inklusif, dan interaktif. Perkembangan ini menandai perubahan signifikan dalam peran perempuan dalam dakwah digital, sekaligus menghadirkan tantangan baru khususnya dalam menyeimbangkan tanggung jawab publik sebagai pemimpin agama dengan peran privat dalam keluarga. Studi ini mengkaji dampak keterlibatan Teungku Inong di media sosial terhadap kehidupan keluarga mereka, dengan fokus pada dinamika peran ganda yang dijalankan dan strategi yang digunakan untuk menavigasi tuntutan di ranah profesional maupun domestik. Dengan pendekatan studi kasus kualitatif, penelitian ini berfokus pada ulama perempuan di Aceh Utara dan menggunakan teori peran sosial serta komunikasi Islam sebagai landasan analisis. Data dikumpulkan melalui wawancara mendalam dan analisis konten terhadap aktivitas mereka di media sosial. Temuan menunjukkan bahwa kemampuan Teungku Inong dalam mengelola peran ganda sangat didukung oleh bantuan emosional dan teknis dari anggota keluarga, terutama suami dan saudara kandung. Strategi utama yang digunakan mencakup manajemen waktu yang disiplin, komunikasi keluarga yang terbuka, serta pemanfaatan teknologi digital secara adaptif untuk mendukung aktivitas dakwah tanpa mengabaikan kewajiban domestik. Secara sosiologis, studi ini menyoroti pentingnya dukungan keluarga dan literasi digital dalam memungkinkan mubalighah untuk berkembang di era digital. Dari perspektif komunikasi Islam, kemunculan ulama perempuan yang memanfaatkan media sosial sebagai sarana dakwah merepresentasikan perkembangan progresif dalam profesionalisasi dakwah dan perubahan peran perempuan dalam wacana keislaman. Temuan ini berkontribusi pada pemahaman yang lebih mendalam tentang partisipasi perempuan dalam ruang religius digital dan negosiasi keseimbangan kerja-keluarga dalam konteks sosial-keagamaan.

Kata Kunci: *Teungku Inong, media sosial, keluarga, dakwah digital, komunikasi Islam*

Introduction

Modernization is often regarded as a necessity in contemporary society; however, it can sometimes be perceived as being in conflict with religion. Despite such tensions, religion remains a fundamental human need arguably more essential than clothing, shelter, or even food. While some theorists once predicted that modernization, scientific advancement, and economic secularization particularly in the West would diminish the social relevance of religion, the opposite trend is observable in Southeast Asia, especially in Indonesia. In this context, religion and modernization have developed in parallel, often reinforcing one another. Since the end of the New Order and throughout the Reformasi era, Islam in Indonesia has continued to grow and evolve, marked by the phenomenon of *santrinizasi* the

increasing influence of Islamic values across various aspects of life. In the digital age, the intersection of modernization and religion is particularly evident in the dissemination of religious messages through social media platforms.¹

Religious leaders from Islamic boarding schools (*pesantren*) also play a significant role in the development and dissemination of religious teachings through social media. This engagement helps ensure that the digital media landscape continues to reflect the moderate, harmonious, and peaceful values of Islam, in line with the principle of *rahmatan lil 'alamin* (a mercy to all creation).² As a natural consequence of technological advancement, social media has become a dominant platform for sharing religious knowledge and guidance.³ One noteworthy phenomenon is the emergence of female preachers in Aceh, commonly referred to as *Teungku Inong*, who actively engage in religious preaching via social media. Platforms such as Instagram, TikTok, YouTube, and Facebook have created new spaces for these women to disseminate Islamic teachings.⁴ These digital tools enable them to reach broader and more diverse audiences in interactive and dynamic ways. Through lectures, short videos, and religious writings, *Teungku Inong* figures are effectively engaging with various segments of society from youth to adults providing both religious education and spiritual inspiration.⁵

In the Acehnese society, the term *Teungku Inong* refers to a female cleric, typically the wife, daughter, or relative of a male cleric (*Teungku*). Similarly, in Javanese communities, such women are known as *Nyai*, a title also traditionally given to the wife or female relatives of Islamic scholars. Both *Teungku Inong* and *Nyai* often assume leadership or teaching roles within Islamic boarding schools (*dayah* or *pesantren*), and their religious guidance and messages are widely respected within the community.⁶

¹M. Kholili, et.al., "Islamic Proselytizing in Digital Religion in Indonesia: The Challenges of Broadcasting Regulation," *Cogent Social Sciences* 10, No. 1 (2024). Dita Kirana and Endi Aulia Garadian, "Religious Trend in Contemporary Indonesia: Conservatism Domination on Social Media," *Studia Islamika* 27, No. 3 (2020).

²Dawam Multazamy Rohmatulloh, et.al., "Gus Baha, Santri Gayeng, and the Rise of Traditionalist Preachers on Social Media," *Journal of Indonesian Islam* 16, No. 2 (2022). Syamsun Ni'am, "Pesantren: The Miniature of Moderate Islam in Indonesia," *Indonesian Journal of Muslim Societies* 5, No. 1 (2015).

³Mutohharun Jinan, "Intervensi New Media Dan Impersonalisasi Otoritas Keagamaan Di Indonesia," *Jurnal Komunikasi Islam*, 3, No. 2 (2013), p. 321–48.

⁴Hisny Fajrussalam and others, 'Penggunaan Media Sosial Sebagai Sarana Pengembangan Dakwah Islam', *Innovative: Journal of Social Science Research* 3, No. 2 (2023), p. 2337–447.

⁵Ahmad Syarofi, 'Komunikasi Dakwah Virtual Pesantren: Analisis Isi Pesan Dakwah Pada Akun Instagram@ Assalafie\ _babakan\ _ciwaringin' (UIN Sunan Gunung Djati Bandung, 2023).

⁶Evi Muafiah, et.al., "Gendered Pesantren in Contemporary Indonesia: Female Agency, Institution, and Everyday Lives," *Qudus International of Islamic Studies* 12, No. 1 (2024). Eka Srimulyani, *Teungku Inong Dayah: Female Religious Leaders in Contemporary Aceh* in R. Michael Feener, et.al., *Islam and the Limits of The State: Reconfigurations of Practice, Community and Authority in Contemporary Aceh*, Brill: Leiden Studies in Islam and Society, 2016, p. 141-164.

The influence of *Teungku Inong* in Aceh can be traced back to the Dutch colonial period, with figures such as Teungku Fakinah (d. 1940), a prominent anti-colonial fighter and founder of an Islamic boarding school in Aceh Besar. In subsequent generations, this legacy continued with Teungku Fatimah Cut, born in 1929, who established and taught at a *dayah* in Pidie. Another influential figure is Teungku Zahrul Husna, born in 1966 in Jangka Buya, Pidie Jaya, who studied under renowned scholars such as Abon Aziz Samalanga and Abdul Wahab Seulumum, specializing in Sufism and obtaining formal recognition in the Naqshbandi order (*tarekat Naqsyabandiyah*). Teungku Hanisah, born in 1969 in West Aceh, is an alumna of Dayah Darussalam Labuhan Haji in South Aceh. She later established a *dayah* in Padang Mancang, Meulaboh, where she continues to teach. Another notable figure is Tu Zainab, the granddaughter of the esteemed Abon Aziz Samalanga. In addition to her teaching duties at the *dayah*, she actively provides religious instruction through various community religious assemblies (*majelis taklim*).⁷

While religious leadership in Aceh has historically been male-dominated, the influence and visibility of female religious scholars, or *Teungku Inong*, has grown significantly over time. This development is supported by a strong tradition of female religious leadership, as well as the expansion of digital platforms and modern educational opportunities. Today, many *Teungku Inong* are not only grounded in traditional Islamic scholarship having been educated in *dayah* or Islamic universities but are also active content creators on social media. They leverage their religious knowledge to produce content that educates, inspires, and motivates.⁸ Their influence is often measured by their online reach, engagement levels, and the tangible impact they have on both digital and offline communities. Many began their online presence by sharing short, accessible religious lectures and advice tailored for a broad audience. Their unique communication style, often infused with elements of Acehnese cultural identity, makes their messages widely appealing and easily understood⁹. One prominent example is Ummi Wahyuni from North Aceh, who frequently uses platforms such as TikTok and Facebook to livestream religious discussions and share concise, impactful video content. Her messages, often addressing topics such as morality, worship, the role of women in Islam, and social life, frequently go viral, leading to a significant increase in her following and amplifying her influence within both local and global Muslim communities.

A career as a preacher on social media also has a significant impact on the personal and family lives of *Teungku Inong*. Many of these women have successfully

⁷Eka Srimulyani, Teungku Inong Dayah, p. 141-164. Sri Astuti A. Samad, "Peran Perempuan Dalam Perkembangan Pendidikan Islam di Aceh (Kajian Terhadap Kontribusi Wanita dalam Tinjauan Sejarah)," *Jurnal al-Maiyyah* 9, No. 2 (2016).

⁸Muhammad Gaffari, 'Persepsi Dan Pemaknaan Anak Muda Terhadap Tayangan Konten Pemuda Tersesat Di Channel YouTube Majelis Lucu Indonesia.', *Medkom (Jurnal Media Dan Komunikasi)*, 3, No. 1 (2022).

⁹Iman Sumarlan, 'Cyber Public Relations Muhammadiyah Melalui Media Sosial', *Dakwah Muhammadiyah Dalam Masyarakat Digital: Peluang Dan Tantangan*, p. 157.

balanced their dual roles as preachers and homemakers. Their ability to navigate both spheres is often supported by strong family encouragement, which enables them to carry out their religious activities more effectively. Nevertheless, this dual responsibility is not without its challenges. Female preachers frequently face pressures related to time management, the need to meet public expectations, and the emotional demands of fulfilling both domestic and professional duties.¹⁰ To succeed in both realms, *Teungku Inong* must possess strong organizational skills and the ability to prioritize effectively. Despite their public religious roles, they are also widely recognized for their deep commitment to family life. Many actively share personal moments with their families on social media, illustrating the central role that family plays in their lives.¹¹ These posts often highlight the importance of maintaining balance between religious obligations and familial responsibilities, particularly in their roles as wives and mothers.

Typically, *Teungku Inong* are mothers to several children and convey a sense of energy, optimism, and contentment in both their preaching and family lives.¹² Through personal stories, they openly discuss the challenges and joys of raising children according to Islamic values. These narratives serve not only to humanize their public personas but also to inspire and support other women navigating similar experiences. The presence of their husbands in some of their content further reflects the collaborative nature of their family life and the mutual support that underpins their religious and domestic commitments. The harmonious and loving family life of *Teungku Inong* serves as a significant source of inspiration and attraction for her followers. She frequently shares practical advice on parenting, time management, and maintaining a harmonious relationship with one's spouse, all grounded in Islamic principles. Her openness and authenticity regarding her personal life foster a strong sense of connection among her audience, who find motivation and guidance in her lived experiences.¹³

Overall, *Teungku Inong* has adeptly integrated her dual roles as a successful preacher and a dedicated mother. Her social media presence has not only elevated her popularity but also provided a vital platform for disseminating positive messages and Islamic teachings that benefit a wide audience. The evident harmony in her family life stands as tangible evidence that, with adequate support, individuals can excel in multiple domains simultaneously.¹⁴ *Teungku Inong* plays a crucial role in the contemporary propagation of Islamic knowledge through digital media. By

¹⁰Abdul Sahid Hs, 'Retorika Dakwah Ustadz Das'ad Latif: Analisis Strategi Dakwah Populer'.

¹¹Yusuf Siswantara, *Keluarga Nazaret: Teladan Karakter Dan Iman Dalam Keluarga Modern* (PT Kanisius, 2023).

¹²Nur Hasan, *Khazanah Ulama Perempuan Nusantara* (Yogyakarta: IRCiSoD, 2023).

¹³Nurliati Ahmad et.al., *Menelusuri Lanskap Kontemporer: Muslimat Al Washliyah Dalam Islam Dan Masyarakat* (YPM Publishing, 2023).

¹⁴Anastasya Rahmani and others, *Bunga Rampai Isu-Isu Komunikasi Kontemporer 2023* (PT Rekacipta Proxy Media, 2023).

leveraging technology and online platforms, she and others like her have expanded the reach of Islamic discourse to encompass more diverse and geographically dispersed communities. Despite encountering various challenges, these female preachers continue to innovate and contribute meaningfully to both religious education and family life.¹⁵ Community and familial support remain fundamental to their success in balancing their responsibilities as spiritual leaders and family members.

Several previous studies have examined the role of *Teungku Inong* as prominent religious figures within the *dayah* community, highlighting their significant contributions to the development of Islamic education in Aceh. Historical accounts trace the influence of female religious leaders from the pre-independence period through to the post-independence era, with notable figures founding or teaching in *dayah* across regions such as Samalanga, Pidie, Meulaboh, and Aceh Besar.¹⁶ Other research has focused on the qualities of *Teungku Inong* as Islamic role models within local communities, such as in the Delima District of Pidie Regency.¹⁷ Additionally, studies on *Teungku Inong* and the tradition of religious studies in Aceh explore their pivotal role in preserving and advancing traditional Islamic education.¹⁸

This study aims to explore the balance *Teungku Inong* maintain between their family life and their evolving careers as religious preachers on social media. Employing a qualitative case study approach, this research focuses on selected *Teungku Inong* in North Aceh, analyzing their experiences through the theoretical frameworks of social roles and Islamic communication. Data were collected via in-depth interviews and documentation studies of social media content produced by the subjects. The central inquiry of this paper examines how *Teungku Inong* navigate their dual responsibilities of *da'wah* through digital platforms alongside family obligations. This investigation is crucial for understanding the complex dynamics faced by female religious leaders operating within the digital realm, particularly in the context of Acehnese society, which remains deeply rooted in religious tradition and patriarchal norms.

¹⁵Maulida Ulfa, 'Menjaga Moderasi Beragama Di Era Digital: Tantangan Dan Strategi Menghadapi Teknologi', *Book Chapter of Proceedings Journey-Liaison Academia and Society* 1, No. 1 (2024), p. 43–63.

¹⁶Eka Srimulyani, *Teungku Inong Dayah*, p. 141-164.

¹⁷Lailatussaadah Lailatussaadah, "Kualitas Teungku Inong Sebagai Role Model Islami Bagi Masyarakat Kecamatan Delima Kabupaten Pidie," *Gender Equality: International Journal of Child and Gender Studies* 1, No. 2 (2015), p. 75–86.

¹⁸Abdul Manan, *Teungku Inong & Tradisi Pengajian Di Aceh*, Banda Aceh: Lembaga Naskah Aceh, 2017.

Social Media, Religious Figures and Family Environment

a. Social media and its impacts

Social media has become an integral component of modern society, profoundly influencing various dimensions of individual, familial, and societal life.¹⁹ Its pervasive use exerts both positive and negative effects on individuals. On the positive side, social media enhances connectivity, broadens social networks, and facilitates access to a vast array of information. Conversely, it can also contribute to negative outcomes such as dependency, cyberbullying, and privacy concerns. The overall impact on individuals largely depends on the manner and context in which social media is utilized.

At the family level, social media similarly presents a dual-edged influence.²⁰ Positively, it serves as a tool for maintaining communication among geographically dispersed family members and provides a platform for sharing everyday moments and experiences. However, excessive or inappropriate use of social media may diminish the quality of family interactions, foster conflict, and expose children to harmful content. Therefore, responsible and collective use of social media within families is essential to mitigate its adverse effects.

Beyond individual and family spheres, social media also exerts broader societal impacts. It has been instrumental in enhancing community participation, promoting social change, and facilitating the rapid dissemination of information across diverse populations.²¹ Despite its many benefits, social media can also be misused to disseminate misinformation, exacerbate social divisions, and facilitate criminal activities. Therefore, it is imperative for communities to engage with social media critically and responsibly to maximize its advantages while minimizing its detrimental effects. As a powerful and multifaceted tool, understanding the complex positive and negative impacts of social media is essential for its prudent and ethical

¹⁹Paulina Silitonga, "Pengaruh Positif Dan Negatif Media Sosial Terhadap Perkembangan Sosial, Psikologis, Dan Perilaku Remaja Yang Tidak Terbiasa Dengan Teknologi Sosial Media Di Indonesia," *Jurnal Pendidikan Sosial Dan Humaniora*, 2.4 (2023), p. 13077–89.

²⁰Sirajul Fuad Zis, et.al., 'Perubahan Perilaku Komunikasi Generasi Milenial Dan Generasi z Di Era Digital', *Satwika: Kajian Ilmu Budaya Dan Perubahan Sosial* 5, No. 1 (2021), p. 69–87. Noraini M. Noor, 'Women, Work and Family: Emerging Social Issues and Their Implications on Social Work Education', *Asia Pacific Journal of Social Work and Development* 6, No. 2 (1996), p. 87–104.

²¹Nuly Meilinda, et.al., "Literasi Digital Pada Remaja Digital (Sosialisasi Pemanfaatan Media Sosial Bagi Pelajar Sekolah Menengah Atas)," *Jurnal Abdimas Mandiri* 4, No. 1 (2020). Nurly Meilinda, "Social Media On Campus: Studi Peran Media Sosial Sebagai Media Penyebaran Informasi Akademik Pada Mahasiswa Di Program Studi Ilmu Komunikasi FISIP UNSRI," *The Journal of Society & Media* 2, No. 1 (2018), p. 53. Dayana Lengauer, "Sharing Semangat Taqwa: Social Media and Digital Islamic Socialities in Bandung," *Indonesia and the Malay World*, 46.134 (2018), p. 5–23. Rizkika Lhena Darwin and Haryanto, "Women Candidates and Islamic Personalization in Social Media Campaigns for Local Parliament Elections in Indonesia," *South East Asia Research* 29, No. 1 (2021), p. 72–91.

use.²² When used appropriately, social media has the potential to enhance the well-being of individuals, families, and communities alike.

The influence of social media on individual and family life has become a salient and important focus within social research. One notable contribution is the work of Danah Boyd, who explored how adolescents engage with social media and the resultant effects on their lives. Key findings from Boyd's research include: 1) Identity and self-expression: a) Adolescents use social media as a platform to express their identities and explore aspects of the self within a broader social context. b) Social media provides a relatively safe environment for teens to experiment with different facets of their identity, often perceived as less intimidating than face-to-face interactions. 2) Social relationships: a) Social media facilitates frequent and intense connections and interactions among peers, surpassing traditional face-to-face communication in scope and immediacy. b) Nonetheless, social media can complicate social dynamics, sometimes leading to stress, conflict, and drama within adolescent relationships. 3) Privacy and publicity: a) Teens demonstrate a nuanced understanding of privacy, making deliberate decisions about what to share and with whom. b) Concerns about surveillance by parents and authorities influence teens' behavior and interactions on social media platforms.²³

Nicole Ellison's research on the impact of social networking sites highlights several key dimensions of social capital and well-being: 1) Social Capital: a) social media platforms such as Facebook can enhance social capital by both reinforcing existing close ties (*bonding social capital*) and broadening social networks through weaker connections (*bridging social capital*). b) Active users, particularly students, often gain greater access to valuable social resources, including emotional support and information, which can positively affect various aspects of their lives. 2) Link and Linkage: a) social media facilitates relationships and connectedness by enabling users to maintain connections with friends from different life stages and communities. B) This ability to sustain weak ties can provide important opportunities and informational benefits. 3) Emotional well-being: a) the relationship between social media use and emotional well-being is complex. b) while some individuals experience increased emotional support and positive well-being, others may face social stress and anxiety linked to their social media engagement.²⁴

In agreement with Boyd's earlier findings, both scholars emphasize the multifaceted impact of social media on individuals and families. Social media can foster stronger social relationships and offer emotional support, but it can also generate social stress and raise concerns about privacy. Understanding the diverse

²²Muhamad Fadhol Tamimy, *Sharing-Mu, Personal Branding-Mu: Menampilkan Image Diri Dan Karakter Di Media Sosial* (Visi Media, 2017).

²³Danah Boyd, *It ' s Complicated : The Social Lives of Networked Teens It ' s Complicated* (Yale University Press, 2014).

²⁴Nicole B. Ellison, et.al., "The Benefits of Facebook "Friends:" Social Capital and College Students' Use of Online Social Network Sites," *Journal of Computer-Mediated Communication* The, 12 (2017), p. 1143.

ways social media is used and perceived across different user groups is crucial for comprehending its overall influence.²⁵

Within the context of *Teungku Inong*'s career as a preacher using social media, these dynamics are particularly relevant. As a public religious figure, *Teungku Inong* utilizes social media not only to disseminate religious teachings but also to construct and manage their professional self-image. This involves deliberate presentation strategies aimed at shaping public perception and fostering credibility among followers. Moreover, social media enables *Teungku Inong* to expand their professional and personal networks, facilitating regular interaction with colleagues, supporters, and family members. Through these interactions, *Teungku Inong* can strengthen community ties, enhancing both their influence and support base within and beyond the digital sphere.

The presence of social media in *Teungku Inong*'s life may significantly influence family dynamics. Family members may become involved in social media activities or experience the consequences of public exposure. Managing privacy is therefore crucial, particularly in maintaining clear boundaries between public and private spheres. As a public figure, *Teungku Inong* may encounter pressures to consistently present an idealized image online, which can have implications for emotional well-being. These pressures may also extend to family members, especially if they participate in or are affected by *Teungku Inong*'s digital presence.

This study of *Teungku Inong*'s social media career and family context draws upon the work of Boyd and Ellison to explore the impacts of social media on identity construction, social relationships, privacy management, and emotional well-being. By examining these dynamics, the research aims to illuminate how *Teungku Inong* and her family navigate the complexities of life in the digital age, balancing the opportunities and challenges that arise from their social media engagement.

b. Religious Figures on Social Media

The role of religious figures on social media has gained increasing significance in recent years, paralleling the widespread adoption of digital platforms for communication and information dissemination.²⁶ Religious leaders utilize social media for various purposes, including the propagation of their teachings, community

²⁵Moira Burke, Robert Kraut, and Cameron Marlow, 'Social Capital on Facebook: Differentiating Uses and Users', *Conference on Human Factors in Computing Systems - Proceedings* 2011, p. 571. Ahmed Yassin and others, 'Impact of Social Media on Public Fear, Adoption of Precautionary Behaviors, and Compliance with Health Regulations during COVID-19 Pandemic', *International Journal of Environmental Health Research*, 32 No. 9 (2022), p. 2027.

²⁶Scott Woodward and Royce Kimmons, 'Religious Implications of Social Media in Education', *Religion and Education*, 46 No. 2 (2019), p. 271. Bryan S. Turner, 'Religious Authority and the New Media', *Theory, Culture & Society* 24, No. 2 (2007), p. 117. Adi Fadli, 'Transformasi Digital Dan Moderasi Beragama: Memperkuat Ummatan Wasathan Di Indonesia', *Schemata: Jurnal Pasca Sarjana IAIN Mataram*, 12 No. 1 (2023), p. 1-14.

building, and shaping public opinion.²⁷ Platforms such as Facebook, TikTok, Twitter, Instagram, and YouTube serve as vital channels through which sermons, articles, videos, and other religious content are shared, enabling rapid and far-reaching dissemination of information to diverse audiences across the globe.²⁸

Moreover, social media facilitates direct interaction between religious leaders and their followers, creating a dialogical space where followers can pose questions, offer feedback, and engage in discussions on religious matters.²⁹ These interactions enable religious leaders to better understand the needs and concerns of their communities, allowing for more relevant and personalized guidance.³⁰ In addition, social media fosters the formation of online communities centered around shared teachings and values, which provide moral and emotional support to members while facilitating the exchange of knowledge and experiences. These digital communities also organize collective activities such as group prayers, online seminars, and social initiatives, thereby extending religious engagement beyond physical boundaries.³¹

An active presence on social media can significantly enhance the authority and legitimacy of religious leaders,³² by enabling them to reach wider audiences and strengthen their influence through the dissemination of valuable content and positive engagement. However, social media also presents challenges to traditional religious authority, as followers gain increased access to information, allowing them to critically evaluate and sometimes contest their leaders.³³ Religious leaders thus play a crucial role on social media by spreading teachings, fostering community, and maintaining interactive relationships with their followers. For followers, this digital engagement offers greater accessibility, connectedness, and social support, while simultaneously introducing complexities in assessing religious authority.

²⁷Heidi A. Campbell and Oren Golan, 'Creating Digital Enclaves: Negotiation of the Internet among Bounded Religious Communities', *Media, Culture and Society*, 33 No. 5 (2011), p. 709.

²⁸Nurul Hidayatul Ummah, 'Pemanfaatan Sosial Media Dalam Meningkatkan Efektivitas Dakwah Di Era Digital', *Jurnal Manajemen Dakwah* 11, No. 1 (2023).

²⁹Ulfa, 'Menjaga Moderasi Beragama Di Era Digital: Tantangan Dan Strategi Menghadapi Teknologi'.

³⁰Heidi A. Campbell, 'When Religion Meets New Media 2010, p. 1–219. Stig Hjarvard, 'The Mediatization of Religion: Theorising Religion, Media and Social Change', *Culture and Religion* 12, No. 2 (2011), p. 119.

³¹Siti Makmudah, *Medsos Dan Dampaknya Pada Perilaku Keagamaan Remaja* (Bogor: Guepedia, 2019).

³²Kiran Vinod Bhatia, 'Social Media as Online Archives: Inserting Religious Identities within Educational Spaces in India', *Contemporary South Asia* 29, No. 2 (2021), p. 162–180.

³³Mohamad Fadhilah Zein, *Panduan Menggunakan Media Sosial Untuk Generasi Emas Milenial* (2019).

Consequently, social media has emerged as a powerful tool for religious leaders to extend their reach and impact in the digital era.³⁴

The role of religious leaders on social media and their influence on followers has attracted considerable scholarly attention within communication and religious studies. Notably, Pauline Hope Cheong and Heidi Campbell's seminal works in 2010 provide foundational insights into these dynamics. Cheong's research highlights how religious leaders leverage social media to build communities, communicate with followers, and shape public opinion.³⁵ Key findings include the use of social media to disseminate religious messages more broadly and rapidly, the facilitation of interactive information exchange, and the creation of spaces for direct dialogue that foster a sense of closeness between leaders and followers. Additionally, digital platforms enable the formation of online religious communities centered on shared teachings and values, with religious leaders guiding discussions and activities within these virtual spaces.

Campbell's analysis emphasizes the adaptive responses of religious communities and their leaders to digital technologies in order to maintain relevance.³⁶ She underscores that social media not only serves as a medium for teaching and communication but also transforms the perception and exercise of religious authority. Followers' enhanced ability to evaluate and critique religious leaders can either reinforce or undermine traditional authority structures. Furthermore, Campbell notes that digital technology facilitates new forms of religious rituals and practices, such as live-streamed ceremonies that allow remote participation, thereby reshaping the boundaries of religious experience.

Teungku Inong utilizes social media to disseminate Islamic teachings, share perspectives on contemporary issues, and provide spiritual guidance to a diverse and expansive audience. The interactive nature of social media enables *Teungku Inong* to engage directly with followers through comments, direct messages, and question-and-answer sessions, fostering closer relationships and addressing individual concerns. Additionally, *Teungku Inong* can cultivate a robust online community centered around his teachings, facilitated through discussion groups, forums, and live broadcasts that promote a sense of belonging and mutual support among followers.

However, *Teungku Inong*'s active social media presence may also influence family dynamics. Family members may become involved in or affected by his online activities, potentially experiencing pressure from public exposure. Therefore, managing privacy and maintaining clear boundaries between public and private life

³⁴Silvia Riskha Fabriar, *Dakwah Di Era Digital: Potret Aktivitas Dakwah Nawaning* (Penerbit NEM, 2024).

³⁵Heidi A Campbell, *Digital Creatives and the Rethinking of Religious Authority* (Routledge, 2020).

³⁶Heidi A Campbell, *When Religion Meets New Media* (Routledge, 2010).

are essential to preserving familial harmony. Furthermore, social media can enhance *Teungku Inong*'s authority as a religious figure by allowing him to share valuable content and maintain positive interactions with followers. Conversely, the transparency and openness inherent to digital platforms expose him to critique and evaluation from followers, challenging traditional notions of religious authority.

The theoretical frameworks provided by Cheong and Campbell offer valuable insights into understanding how *Teungku Inong* navigates his dual roles as a religious leader and family member within the social media landscape. While social media presents significant opportunities for teaching dissemination, follower engagement, and community building, it also requires careful management of authority, legitimacy, and the privacy of personal and family life.

c. Family interaction in the digital era

Family interaction in the digital era has undergone profound transformations driven by advances in technology and the widespread adoption of digital devices in daily life. Technologies such as smartphones and instant messaging applications facilitate communication among family members separated by geographical distances.³⁷ Platforms like WhatsApp, Skype, and Zoom enable families to maintain connections through text messaging, voice calls, and video conferencing. This virtual presence allows participation in significant family events—such as birthdays, weddings, and gatherings—even when members are physically apart.³⁸

Communication patterns within families have shifted from predominantly face-to-face interactions to a blend that increasingly relies on digital communication. While this shift can lead to a decrease in in-person contact, it often results in a higher overall frequency of communication. Despite enhancing connectivity, concerns remain that excessive reliance on digital devices may diminish the quality of face-to-face interactions and undermine family intimacy.³⁹ Nonetheless, digital technology offers diverse tools for learning and entertainment that families can engage with collectively. Examples include collaborating on creative projects such as producing video content, playing educational games, or managing family-run businesses online, all of which can foster shared experiences and strengthen familial bonds.

The digital era has profoundly transformed family interactions, presenting both opportunities and challenges. While digital technology enhances connectivity and access to information, it also introduces issues such as distraction, dependency, and a potential decline in the quality of face-to-face interactions. Parents play a

³⁷Almasari Aksenta, et.al., *Literasi Digital: Pengetahuan & Transformasi Terkini Teknologi Digital Era Industri 4.0 Dan Society 5.0* (PT. Sonpedia Publishing Indonesia, 2023).

³⁸Titus Theo Yoga Baskara and Qosda Muhdi Umar Umay, *Karya Kreatif Era Pandemi* (SCU Knowledge Media, 2021).

³⁹Perdian Muhamad Thoha, et.al., 'Perubahan Komunikasi Orang Tua Terhadap Anak Di Era Digital', *Student Scientific Creativity Journal*, 1 No. 4 (2023), pp. 415–431.

crucial role in guiding their children toward responsible technology use, ensuring that family time remains meaningful and nurturing. With appropriate management, digital technology can serve as a tool that strengthens, rather than weakens, family relationships.⁴⁰

Katherine M. Hertlein and Melissa L. Blumer offer valuable insights into how digital technology reshapes family dynamics.⁴¹ Their analysis is particularly relevant when considering the impact of Teungku Inong's social media career on his family life. Hertlein and Blumer highlight several key shifts, including the capacity of technology to maintain familial connections across distances, alongside its potential to disrupt quality shared time. Furthermore, technological adoption can alter traditional family roles; for example, children often assume the role of digital facilitators by assisting less tech-savvy parents.

While digital communication has increased substantially, the quality of face-to-face interactions within families may decline. Parents often utilize technology as a tool to nurture and educate their children, yet they also confront challenges in regulating the content to which their children are exposed. Technology has the dual potential to either strengthen or weaken intimacy in familial relationships. Although online interactions can complement in-person communication, they may also supplant it entirely. Additionally, technology can be a source of familial conflict, such as disputes over screen time, but it can also facilitate conflict resolution by promoting more open dialogue.⁴²

In the case of Teungku Inong, social media may enhance his sense of connectedness with followers, thereby reinforcing his role as a religious leader. However, extensive engagement with social media may encroach upon quality family time, necessitating a careful balance between professional commitments and personal life. Both Teungku Inong and his family might rely on digital technology to maintain contact during busy periods, although this reliance could diminish crucial face-to-face interactions that foster family intimacy. As a public figure, Teungku Inong must also ensure vigilant supervision of his children's technology use to safeguard against exposure to inappropriate content.

While Teungku Inong's active social media presence can strengthen ties with followers, it simultaneously poses challenges to intimacy within his family. Maintaining equilibrium between digital engagement and direct interpersonal interaction is essential. Potential conflicts arising from social media use, such as disagreements about time spent online, can be mitigated through open communication and clearly established guidelines regarding technology use within the family.

⁴⁰Maulidya Ulfah, et.al., *Digital Parenting: Bagaimana Orang Tua Melindungi Anak-Anak Dari Bahaya Digital?* (Tasikmalaya: Edu Publisher, 2020).

⁴¹Katherine Hertlein and Markie Twist (Blumer), *The Couple and Family Technology Framework: Intimate Relationships in a Digital Age*, 2013.

⁴²Maulidya Ulfah et.al., *Digital Parenting: Bagaimana Orang Tua Melindungi Anak-Anak Dari Bahaya Digital?*

Hertlein and Blumer's research provides a valuable framework for analyzing the influence of digital technology on family dynamics, which is particularly relevant when examining Teungku Inong's career on social media.⁴³ While technology offers significant benefits by enhancing connectedness and facilitating communication, it also presents challenges in preserving family intimacy and ensuring quality time together. With mindful management and intentional boundaries, Teungku Inong can effectively navigate his social media engagement while maintaining strong familial relationships and achieving a healthy balance between his public and private life.

d. Social Role Theory

The social role theory, as proposed by Erving Goffman, employs the metaphor of theater to illustrate how individuals present themselves in various social contexts.⁴⁴ Goffman argues that people perform different roles depending on their audience, adjusting their appearance and behavior to align with societal expectations and norms. This theory, rooted in sociology and social psychology, highlights that individuals occupy multiple social roles, each influencing their behavior. Key principles of Social Role Theory include: 1) Each social role carries a set of expectations and norms that guide appropriate behavior. 2) Role performance refers to how individuals enact and fulfill these expectations. 3) Role conflict arises when the demands of different roles clash, creating tension for the individual. 4) Role identity pertains to how individuals perceive and define themselves within a given role.⁴⁵

Erving Goffman's Social Role Theory provides a valuable framework for understanding the dual career and family life of female preachers, known as *Teungku Inong*, especially in the context of their active presence on social media. According to Goffman, individuals perform different social roles and adjust their behavior based on the expectations and norms attached to each roles.

In the case of Teungku Inong, two primary roles stand out: preacher and housewife. Teungku Inong performs the role of a preacher. In this public role, they deliver religious sermons, answer followers' questions, and offer spiritual guidance. The expectations for this role include maintaining a polite, dignified demeanor and demonstrating deep religious knowledge. They must communicate complex religious concepts clearly and inspire trust and respect from their audience. Their performance as religious leaders also involve managing their online presence carefully to maintain legitimacy and authority. Teungku Inong embodies the role of a housewife, where their responsibilities include managing household chores, nurturing children, and maintaining family harmony. This role demands patience,

⁴³Hertlein and Twist (Blumer), *The Couple and Family Technology Framework: Intimate Relationships in a Digital Age*.

⁴⁴Erving Goffman, *The Presentation of Self in Everyday Life* (University of Edinburgh, 1956).

⁴⁵Goffman, *The Presentation of Self in Everyday Life*.

care, and effective household management. The expectations here focus on emotional support, caregiving, and upholding the family's well-being.

Goffman's theory highlights that individuals can adopt different roles depending on the social context, and Teungku Inong exemplifies this concept well.⁴⁶ They successfully embody both the role of preacher and housewife, despite the differing demands and expectations of each. Social Role Theory provides a valuable lens to understand how Teungku Inong navigates and balances multiple social roles in their life as a religious figure active on social media and as a family member. Effective management of role expectations, performance, and potential role conflict is essential for achieving harmony and success in both domains. By employing appropriate strategies, Teungku Inong can fulfill the responsibilities of each role while maintaining a cohesive and supportive family environment.

Teungku Inong, Social Media and Family Supports

a. The Influence of Social Media on *Teungku Inong's* career

Social media has brought significant changes to many aspects of life, including the careers of religious figures like Teungku Inong. The positive impacts of social media on Teungku Inong's career are considerable. Firstly, social media enables them to reach a much wider and more diverse audience, breaking down geographic barriers. As Umami Wahyuni explained, during the Covid-19 pandemic, religious studies could continue uninterrupted and reach the entire community through live streaming on platforms such as TikTok, Facebook, and YouTube. This digital accessibility has expanded the reach and influence of religious teachings.⁴⁷

Moreover, social media helps Umami Wahyuni build credibility and trust with her followers by sharing her knowledge and experiences online, demonstrating her expertise in Islamic teachings. Through social media, she can also foster a strong online community that provides mutual support, friendship, and a space to share ideas and resources. Additionally, social media opens up new career opportunities for religious figures like Teungku Inong, such as speaking at online events, writing articles or books, or becoming social media influencers.⁴⁸

However, the use of social media also brings challenges. Umami Wahyuni noted that religious figures are vulnerable to cyberbullying and online harassment, often from individuals who disagree with their message or seek to cause harm. Such negative interactions can affect the mental and emotional well-being of Teungku Inong, highlighting the need for strategies to manage these risks.

Social media can create significant pressure for Teungku Inong to remain constantly active and engaged with their followers. This continuous demand can consume their time and energy, potentially detracting from other important tasks and responsibilities in their personal and family lives. Additionally, social comparisons

⁴⁶Goffman, *The Presentation of Self in Everyday Life*.

⁴⁷Interview with Umami Wahyuni, the Teungku Inong in Aceh, on May 13, 2024

⁴⁸Interview with Umami Wahyuni, the Teungku Inong in Aceh, May 13, 2024

are inevitable in the digital space. Teungku Inong may compare themselves to other religious figures online or be subjected to comparisons by their followers and netizens, which can lead to feelings of dissatisfaction, insecurity, and self-doubt. One female preacher shared that while Teungku Inong who actively engage on social media receive much support, they also frequently become targets of unhealthy criticism, including online harassment and bullying. This negativity can have a profound impact on their emotional well-being. Many feel pressured to constantly present themselves in a positive light, respond promptly to comments, and manage the constant comparisons with other preachers. This represents a new and complex challenge for Acehnese women seeking to carry out their preaching in the digital realm.⁴⁹

Despite these challenges, social media remains a powerful tool for Teungku Inong to advance their careers and disseminate religious teachings. It is crucial for them to use social media responsibly and remain mindful of its potential risks. By doing so, Teungku Inong can harness the benefits of social media while effectively minimizing its negative effects.

b. The Influence of Social Media on Family Dynamics

Teungku Inong's activities on social media can significantly impact the time and attention they devote to their families. Managing content creation, interacting with followers, and maintaining social media accounts demand considerable effort and time. In the case of Ummi Wahyuni, she receives support from her older and younger siblings who are more knowledgeable about social media management. They assist her in handling the accounts, creating content, and teaching her digital skills.⁵⁰

Ummi Wahyuni uses her social media platforms to spread religious messages and positive values to a broader community. This not only increases her social influence but also contributes to fostering positive changes within the society. When preaching, she shares stories and personal experiences related to her family, which helps strengthen familial bonds and build closer relationships. As a role model, Ummi Wahyuni demonstrates responsible and positive social media use within her family, teaching important lessons to her children about safe and wise digital habits.

Moreover, Ummi Wahyuni finds support and a sense of community by connecting with other Teungku Inong and their followers online. This network provides encouragement and helps them navigate the personal and professional challenges they face. It is essential for Teungku Inong to balance their social media activities with family life, ensuring that they dedicate sufficient quality time to their loved ones without neglecting their needs. By using social media responsibly and positively, Teungku Inong like Ummi Wahyuni can effectively balance their

⁴⁹Interview with Rasyidah, the Acehnese female leader, 10 May 2024

⁵⁰Interview with Ummi Wahyuni, the Teungku Inong in Aceh, May 13, 2024

personal and professional roles, ultimately benefiting both their families and the wider society.

c. Family perception

The family's perception of Teungku Inong's career on social media and its impact on family life varies. While many family members strongly support Teungku Inong's career, some also express concerns about the potential risks involved. It is crucial for Teungku Inong to maintain open and honest communication with their family, addressing their concerns and understanding their expectations. By fostering strong relationships at home, Teungku Inong can gain the support and encouragement needed to thrive in their career as a preacher.

For instance, Ummi Wahyuni's husband, Hendri Sartika, openly expresses pride in his wife's public achievements. Hendri views Ummi Wahyuni's success as a religious preacher on social media not only as a personal accomplishment but also as a source of family pride that positively impacts society.⁵¹ This sentiment is shared by other family members, including her older brother, younger brother, children, and extended relatives, who feel that the recognition Ummi Wahyuni has earned enhances the family's prestige. The family takes pride in her role as Teungku Inong and fully supports her preaching activities.

At the same time, the family acknowledges that Ummi Wahyuni's commitments on social media demand significant sacrifices in terms of time and energy, sometimes affecting family interactions. Hendri recalls that when Ummi Wahyuni first started preaching online, there were noticeable changes in family dynamics. However, she has consistently made efforts to manage her time carefully, ensuring she gives attention to her husband and children.⁵² Although some family members note that her preaching activities reduce the time spent together, they strive to understand and support her in the best possible way.

Not only was the division of time a challenge, but Ummi Wahyuni's older brother, Cut Bayu, also highlighted the emotional burden she experienced due to public criticism and high expectations. The family recognized the pressure this created and made a conscious effort to provide emotional support, encouraging her to ignore negative comments. Cut Bayu shared, "There was a change when she read hurtful comments from netizens, but my family and I will always give her full support to continue preaching."⁵³

Another significant issue that arose was role conflict. This conflict became apparent as the family struggled to adapt to the dual demands placed on Ummi Wahyuni both as a preacher and as a family member, particularly in her roles as wife and mother. Early in her social media career, Ummi Wahyuni openly acknowledged the tension between fulfilling her preaching duties and managing household responsibilities. She and her husband discussed the importance of maintaining open

⁵¹Interview with Hendri Sartika, the husband of Ummi Wahyuni, 13 May 2024.

⁵²Interview with Hendri Sartika, the husband of Ummi Wahyuni, 13 May 2024.

⁵³Interview with Cut Bayu, the sister of Ummi Wahyuni, 13 May 2024

communication and cooperation to handle these competing demands. Negotiation within the family was essential to establish priorities and divide responsibilities, enabling both her preaching activities and family life to coexist harmoniously.

The family plays a pivotal role in providing social and emotional support to Umami Wahyuni. She actively involves her husband and children in her preaching activities to maintain a balance between her public responsibilities and emotional well-being. The family offers moral encouragement and motivation, ensuring that she feels valued and supported in fulfilling her public role. Moreover, several family members participate directly in supporting Teungku Inong's social media endeavors, assisting with content creation and technical management.

This study reveals that family perceptions of Teungku Inong's career as a female preacher on social media are predominantly positive, characterized by pride and strong support. Nonetheless, challenges such as time sacrifice, emotional strain, and privacy concerns demand careful attention and collective effort to address effectively. Open communication, collaboration, and emotional support within the family are essential for sustaining a harmonious balance between public duties and family life. With adequate support, Teungku Inong can navigate her dual roles with greater success and harmony.

Teungku Inong, Career Balance and Family Life: Islamic Communication Perspectives

Teungku Inong, as a female Islamic preacher in Aceh, navigates unique challenges in balancing two primary roles: that of a religious leader and a family member. The advancement of digital technology particularly the rise of social media has transformed the methods of religious preaching while simultaneously influencing social dynamics within families and communities. From the perspective of social role theory, individuals occupy multiple roles that are shaped by prevailing social norms and expectations.⁵⁴ In this context, *Teungku Inong* fulfills her responsibilities not only as a preacher but also as a wife, mother, daughter, and daughter-in-law. Role conflict frequently arises when the demands of religious outreach intersect with domestic responsibilities. Furthermore, Acehnese society places high expectations on female preachers, viewing them as moral exemplars in both public and private spheres.

The transformation of preaching through social media platforms such as YouTube, Instagram, TikTok, and Zoom enables Teungku Inong to reach a broad audience without the necessity of leaving her home.⁵⁵ This digital shift facilitates the

⁵⁴Erving Goffman, *The Presentation of Self in Everyday Life* (University of Edinburgh, 1956).

⁵⁵Heidi Campbell, *When Religion Meets New Media* (Routledge, 2010); Campbell and Golan, 'Creating Digital Enclaves: Negotiation of the Internet among Bounded Religious Communities'.

integration of preaching activities with familial responsibilities.⁵⁶ Furthermore, digital media enhances emotional communication within the family through video calls, WhatsApp groups, and collaborative efforts on preaching content. Such strategies not only reinforce family bonds but also enrich the contextual relevance and authenticity of the preaching messages. As Papacharissi (year) asserts, social media offers women a flexible space to negotiate their identities and roles. Teungku Inong exemplifies how women can actively engage in preaching while maintaining their domestic roles. Nevertheless, prevailing social expectations continue to exert pressure.⁵⁷

Consequently, effective time management, role allocation within the family, and community support emerge as critical factors for sustaining this balance. Teungku Inong's utilization of social media reflects an adaptive form of modern Islamic preaching, wherein media functions not only as a tool for religious dissemination but also as a medium for constructing religious identity, strengthening familial relationships, and negotiating gender roles in response to the socio-cultural expectations of Aceh.

a. Roles of Family in Career Development

The success of Teungku Inong's career as a female preacher in Aceh is contingent not only upon her individual capabilities but also significantly dependent on family support. Within the context of her dual roles—as a preacher and a family member—emotional, practical, and logistical assistance from her husband, children, and extended family is indispensable. Husbands and children contribute through understanding, patience, and active involvement in domestic responsibilities such as cooking and childcare. This shared participation alleviates the domestic workload, enabling Teungku Inong to dedicate greater focus to her preaching activities. Furthermore, the family provides direct support for her religious work by disseminating information via social media, assisting with event logistics, and participating in digital preaching content.

The extended family and broader community also play vital roles by offering physical spaces, transportation, and social networks that amplify the reach of her preaching. Concurrently, family activities like shared meals and recreation are essential for maintaining emotional well-being and fostering harmonious relationships. Social role theory elucidates how individuals navigate multiple roles shaped by societal expectations, while family interaction theory in the digital age underscores technology's role in enhancing communication and coordination. In this vein, digital tools such as WhatsApp, Zoom, and Google Calendar facilitate Teungku Inong's connectivity, scheduling, and equitable distribution of responsibilities.

⁵⁶Katherine Hertlein and Markie Twist (Blumer), *The Couple and Family Technology Framework: Intimate Relationships in a Digital Age*, 2013.

⁵⁷Mengyao Yuan, 'A Private Sphere: Democracy in a Digital Age', *Democratization*, 19 No. 3 (2012), p. 606.

Children, too, are integrated into the digital preaching process, contributing to content creation and online engagements, thereby transforming the family into an active participant in the religious mission. Technological applications designed for daily task management and reminders further support a balanced division of labor within the household. Thus, family support for Teungku Inong is multifaceted—encompassing emotional, physical, social, and digital dimensions. Through open communication and the strategic use of technology, the family serves as a foundational pillar that sustains the equilibrium between her preaching obligations and domestic life. This comprehensive support not only enhances the efficacy of her religious work but also cultivates familial harmony and resilience.

b. Psychological Impact

Balancing the dual roles of preacher and family member exerts a complex psychological impact on Teungku Inong. On one hand, public recognition of her work enhances self-esteem, fosters inner satisfaction, and cultivates managerial and interpersonal skills. On the other hand, social pressures and the demands associated with multiple roles can induce stress, fatigue, role conflict, and feelings of guilt or anxiety when expectations remain unmet. As a public figure operating within a conservative society, Teungku Inong faces considerable pressure to maintain an idealized image in both public and domestic spheres. This tension may give rise to identity dilemmas as she negotiates personal autonomy alongside stringent societal expectations imposed on women.

Technology plays an ambivalent role in this context. While it facilitates sustained communication and emotional presence amid a demanding schedule, it can simultaneously contribute to psychological strain due to expectations for rapid responsiveness and the maintenance of a carefully curated digital persona. Additionally, excessive reliance on virtual communication risks diminishing the quality of intimacy with family members, particularly children. Effective management of these psychological challenges necessitates robust emotional support from her husband, children, and extended family, coupled with prudent use of technological tools. Coping strategies such as ensuring adequate rest, engaging in leisure activities, regular physical exercise, and seeking professional counseling are essential for preserving mental well-being.

From the perspective of social role theory and family interaction in the digital era, it is imperative for Teungku Inong to continuously negotiate her roles and maintain a balance between her public and private lives. Support and understanding from her immediate environment are crucial in enabling her to perform da'wah in a mentally and emotionally sustainable manner while preserving family harmony. Within the framework of Islamic communication, the emergence of female clerics employing social media as a preaching platform represents significant progress in redefining women's roles and advancing the use of professional preaching media. Traditionally, religious clerics and preachers particularly those with a background in Islamic boarding schools (dayah) have been predominantly male. Moreover,

preaching activities have historically relied on conventional, manual methods such as lectures at religious study groups, mosques, meunasahs, and religious halls. The utilization of social media platforms like YouTube, Instagram, and TikTok, however, expands the audience reach significantly and removes traditional spatial limitations.

Conclusion

This study demonstrates that robust family support and effective time management are instrumental in enabling Teungku Inong to successfully fulfill her dual roles as a preacher and family member. Her achievements in both public and domestic spheres reinforce her stature as a prominent religious figure on social media and challenge entrenched stereotypes by illustrating that women in Aceh can lead in religious and social domains without compromising family responsibilities. Family support emerges as a vital factor in mitigating psychological burdens and enhancing women's efficacy in public roles. Additionally, Teungku Inong's strategic use of social media reflects an adaptive engagement with modern technology as an innovative medium for preaching and religious education in the digital era. The rise of female clerics leveraging social media for da'wah marks a transformative development in Islamic communication, signaling expanded opportunities for women's leadership and professionalization in religious discourse. Ultimately, Teungku Inong's success affirms that, with adequate support and strategic adaptation, women can effectively navigate dual identities as religious leaders and family members. This study thus contributes to expanding the scholarly understanding of women's evolving roles in religious leadership. This study demonstrates that robust family support and effective time management are instrumental in enabling Teungku Inong to successfully fulfill her dual roles as a preacher and family member. Her achievements in both public and domestic spheres reinforce her stature as a prominent religious figure on social media and challenge entrenched stereotypes by illustrating that women in Aceh can lead in religious and social domains without compromising family responsibilities. Family support emerges as a vital factor in mitigating psychological burdens and enhancing women's efficacy in public roles. Additionally, Teungku Inong's strategic use of social media reflects an adaptive engagement with modern technology as an innovative medium for preaching and religious education in the digital era. The rise of female clerics leveraging social media for da'wah marks a transformative development in Islamic communication, signaling expanded opportunities for women's leadership and professionalization in religious discourse. Ultimately, Teungku Inong's success affirms that, with adequate support and strategic adaptation, women can effectively navigate dual identities as religious leaders and family members. This study thus contributes to expanding the scholarly understanding of women's evolving roles in religious leadership.

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Interviews

- Interview with Ummi Wahyuni, *Teungku Inong* di Aceh, May 13, 2024.
- Interview with Hendri Sartika, husband of *Teungku Inong*, May 13, 2024.
- Interview with Rasyidah, Acehnese female figure, May 10, 2024.
- Interview with Cut Bayu, sister of Ummi Wahyuni, 13 Mei 2024.