

The Role of the Women Muslim Activist on Islamic Global Narratives

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<https://doi.org/10.20885/iconish.vol2.art9>

Abstract: Even though it is the second largest religion in the world, the image of Islam is still always portrayed badly with various narratives including women's issues, terrorism, intolerance and so on. Various Muslim actors from the level of international organizations such as the Organization of Islamic Cooperation, Muslim countries, Islamic groups to Islamic figures are actively involved in stemming this bad narrative and presenting positive Islamic ideas. This study will discuss the role of Muslim women figures and activists, especially in the West, in supporting efforts to build a positive image of Muslims globally through their actions, including in online media. The three figures in question are Nazma Khan, Haifa Younis, and Lauren Booth. These three figures and activists have different backgrounds and ideas in their activities. This study is a qualitative study by collecting secondary data from various online sources and analyzing it manually using the concept of Islamic activism in the study of social movements. This study found that these three figures were the driving forces of Islamic activism in terms of their principles and struggle process which always used Islamic narratives and symbols. However, it is the different backgrounds and basic ideas of their movement that make these three activists different from each other.

Keywords: Female Muslim Activists, Islamic Activism, Islamic Global Narrative.



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1. Introduction

Although numbering more than 1.7 billion, Muslims constantly face various issues ranging from colonization, poverty, conflicts, human rights issues, tolerance, to terrorism. The challenging conditions of Muslims, on the other hand, are exploited by certain groups to make Islam and Muslims the target of attacks. Islam is considered a backward and outdated religion, and Muslims, along with their facilities such as homes, mosques, and activity centers, become targets of attacks.

This phenomenon is widespread, especially in Western countries where Muslims are a minority. This anti-Muslim phenomenon is widely known as Islamophobia, which is a hatred towards Muslims. Islamophobia can take various forms, ranging from physical attacks on Muslims and their properties to direct attacks on Islam and its teachings.

Women are among the objects targeted by groups that are anti-Islam. In a research report, according to a researcher, in the United States in 2008, 69 percent of Muslim women wearing hijab reported at least one incident of discrimination, while for those not wearing hijab, it was 29 percent. In a 2015 report in Europe, in the Netherlands, 90 percent of the victims reporting incidents of violence to Meld Islamophobia were Muslim women; in France, the Collective Against Islamophobia reported that 81 percent of violent incidents involved Muslim women, and more than half of the incidents were reported to Tell MAMA, an NGO in the UK (Elmir, 2016).

From the Muslim perspective, various accusations against Islam and Muslims do not actually depict the true reality of Islam. Based on this, many Muslims are trying to make movements, whether personal or group-oriented, to educate the global public directly or through online media. This has a positive impact on shaping a more positive image of Islam in various countries (Aswar, 2021). This article is going to elaborate the role of Muslim Activists including Nazma Khan, Haifa Younis, and Lauren Booth in educating or raising global awareness through their speeches and online forum.

The term Islamic activism was first introduced by Quintan Wiktorowicz (2004) who called “the mobilization of contention to support Muslim causes”. This definition according to Wiktorowicz (2004) means broadly encompassing all social movements in the name of Islam, either movements that use violent means, movements that fight for an Islamic state, or movements that solely spread the teachings of Islamic spirituality (Wiktorowicz, 2004).

Although, Islam is the benchmark and foundation in the struggle, according to Wiktorowicz (2004), aspirations² and details of the ideas of different Islamic groups make various actions of Islamic groups different. So simplifying Islamic groups in one criterion becomes impossible (Wiktorowicz, 2004).

The emergence of this activism according to Wiktorowicz (2004) can be understood in several reasons, including the poor conditions among Muslims both economically and authoritarian politics, and the invasion of western culture against the Islamic world. This falls into the category of functional structural factors that led to the presence of Islamic activism. In the context of mobilizing movements, according to Wiktorowicz, Islamic groups use various instruments such

as through mosques, schools, and various studies to recruit and spread their influence in the community (Wiktorowicz, 2004).

The development of information and communication technology makes various movement processes and actions even more dynamic. Online media, for example, makes propaganda activities and movement actions increasingly widespread. In fact, many movements have emerged purely online (Hara & Huang, 2011).

2. Literature Review

In response to various bad narratives and attacks on Islam and Muslims, Muslim communities in the West both America, Europe and Australia have made many advocacy efforts to provide education related to the objective narrative of positive Islam. This study will more specifically discuss the roles of female Muslim figures or activists in the West in fighting for the interests of Muslims and Islam, especially women by selecting three case studies of figures, including: Nazma Khan, Haifa Younis and Lauren Booth.

Studies in the academic world related to the roles of women in fighting for their interests including the importance of Islam have been widely studied by various researchers with various case studies and countries that are the object of their studies.

Kawtar Najib & Peter Hopkins (2019) for example study about how Muslim Women in Paris Response to Islamophobia in Paris that they faced every day through discriminatory treatment in public spaces and at work. This article explained some strategies used by Muslim women for dealing with acts of Islamophobia in the city of Paris including: women who wear the hijab usually avoid certain spaces, where they prefer to move around the city outskirts; women who wear the hijab must continue to show the public that they are also women of integrity, far from what most people think; Wearing the hijab has a different purpose according to their views, where the hijab is not just a religious symbol, but also a form of resistance to the acts of discrimination they experience and resistance to the secularization movement that is taking place in France (Najib & Hopkins, 2019)

Another worked is written by Aleksandra Lewicki and Therese O'Toole (2017) who work to study about Women Muslim Activism in the United Kingdom. Their analysis of Muslim women's activism involves two main case studies: campaigns against the practice of Female Genital Mutilation (FGM) and efforts to demand more inclusive prayer spaces for women in mosques. In both cases, Muslim women used a variety of strategies, from art and film to policy lobbying, to raise awareness and fight for change. This approach shows that Muslim women's activism is not only limited to formal political spaces, but also involves everyday actions that reflect aspirations to create greater social change. This article also highlights the importance of understanding Muslim women's identities more holistically. Muslim women are not only defined by their religion, but also by various factors such as culture, ethnicity, and local political context. In the context of citizenship, this means that Muslim women's identities do not always align with existing norms in society, and their activism can be seen as an attempt to reconstruct an inclusive and diverse meaning of citizenship (Lewicki & O'Toole, 2017).

Another study on Muslim women's activism was by Eva F. Nisa (2019) who specifically analyzed Muslim Women activism in Contemporary Indonesia. According to Nisa, the role of women or female activists in Indonesia is very significant. This was done by holding a congress in Jakarta in an organization, namely KUPI (Kongres Ulama Perempuan Indonesia (The Congress of The Muslim Women Scholars)). This KUPI voices the existence and existence of Muslim women scholars. KUPI has productively generated global attention due to its progressive emphasis that women can be ulama. (review from: Muslim Women in Contemporary Indonesia: by Eva F Nisa) (Nisa, 2019)

3. Method

This research employs a qualitative method by collecting data through literature searches from online media to analyze their content, resulting in conclusions aligned with the objectives of this study. Data related to the three figures, Nazma Khan, Haifa Younis, and Lauren Booth, are extensively documented in online media, including websites and social media platforms such as YouTube, Facebook, and Twitter. Therefore, the sources from online platforms are considered sufficient to discuss these three figures. The collected data is utilized to elucidate the biographies of the three figures, their thoughts, and their roles in enhancing public awareness of Islam.

4. Results and Discussion

4.1 Nazma Khan

Nazma Khan, a Muslim woman from New York, United States, has become an important figure in the movement to respect the hijab. Through her struggle, she built a new understanding of the hijab, pushed for religious freedom, and pushed for cultural equality. WHD, or World Hijab Day, is celebrated every February 1. In 1994, Nazma Khan moved to New York, United States, from Bangladesh. Nazma was the only girl at her school in New York to wear the hijab when she was eleven years old. His experiences at that time were full of discrimination, where he often looked down on his friends by calling them 'Batman' or 'Ninja'. When the September 11, 2001 attacks occurred, Nazma, then still in college, faced terrorism charges, discrimination intensified. Nazma felt she had to do something to end the cycle because she felt unsafe and abused. Growing up in the Bronx, New York City, Nazma believed that the only way to end discrimination was to invite other women to experience what life is like wearing the hijab.

International Muslim History Month (IMHM) was founded by Nazma Khan in 2021 to combat Islamophobia worldwide and celebrate the contribution of Muslims in world history. International Muslim History Month was adopted by the New York Senate in May 2021. Meta, the parent company of Facebook and Instagram, expanded the mission of the Hijab movement on February 1, 2022. That same year, Nazma Khan was a speaker at the fifth International Summit on Women and Justice in Turkey. She spoke to raise awareness about the discrimination Muslim women face for wearing the hijab in public and at work. Nazma Khan was named one of America's 50 Most Influential Muslims in 2023. She is respected internationally for her achievements and commitment to the hijab movement.

She created World Hijab Day out of awareness of the need to understand the hijab as a voluntary choice and as a form of obedience to the teachings of the Islamic religion. This resulted in a movement involving women from all walks of life to wear the hijab every year on February 1 (Henry, 2023). In an exclusive interview with *The Review of Religions*, Nazma Khan talks about why she created World Hijab Day. He experienced discrimination as a Bangladeshi immigrant in New York City, especially after 9/11. In an effort to end discrimination and encourage women from all backgrounds to experience the hijab for one day, she created World Hijab Day as a way to show solidarity with Muslim women who face discrimination. Nazma said she didn't have high expectations at first about how World Hijab Day would develop. The movement aimed to change just one person's perspective on the hijab, but has achieved a much greater impact than anticipated, with women participating in more than 150 countries. Apart from that, Nazma Khan shared her own experience with wearing the hijab. She initially wore the hijab to make her look beautiful like her grandmother. However, during a period of bullying at school, she felt shaken and once tried to take off her hijab, but that experience made her commit to never taking it off again and making it her identity.

Nazma Khan emphasized that the hijab is not imposed by men or society, but is an expression of devotion and self-expression. She emphasized that the hijab is a Muslim woman's personal choice as an expression of identity and faith, and not a tool of male control. As an organization, World Hijab Day supports women's right to choose and believes that no woman should wear or remove the hijab. In addition, Nazma responded to criticism about the role of women in changing men's sexual views. He explained that the concept of hijab in Islam applies to both men and women, although the hijab is more often associated with women. The concept of hijab for men also includes dressing modestly and avoiding inappropriate behavior towards the opposite sex. Nazma Khan says that Muslim women who may be nervous about wearing the hijab don't need to worry about what other people think. He reminds us that we will die eventually, and that we will only be with God in the grave. She encouraged Muslim women to stay true to their identity and not care about other people's opinions (Salana, 2023).

World Hijab Day was first celebrated on February 1, 2013, and Nazma Khan's mission is to celebrate Muslim women who wear the hijab. She hopes to defuse the controversy over why Muslim women wear the hijab by opening a new path of understanding. This movement has reached more than 150 countries and has impacted individuals. World Hijab Day has received support from scholars, politicians and celebrities around the world along the way. WHD has volunteers and ambassadors around the world who hold events to raise awareness about the hijab.

World Hijab Day has received recognition and many achievements since its launch. In 2017, New York State recognized the day, and former British Prime Minister Theresa May attended an event at the House of (Jannah Institute, 2024). Commons in England to commemorate it. In 2018, to commemorate World Hijab Day, the Scottish Parliament also held a three-day exhibition. Many politicians support it, including former First Minister of Scotland Nicola Sturgeon. In the same year, the Philippine House of Representatives decided to designate February 1 as Philippine National Hijab Day every year.

4.2 Dr. Haifaa Younis

Dr. Haifaa Younis is an American certified Obstetrics and Gynecology (OB-GYN) doctor and an Iraqi female Muslim preacher. She is the chairman, teacher and founder of the Jannah Institute based in the United States, an educational foundation that focuses on deepening knowledge of the Islamic religion aimed at Muslim women throughout the world. Dr. Haifaa Younis has worked in several hospitals in the United States and Saudi Arabia. Currently, he is a member of the American College of Obstetricians and Gynecologists (ACOG) and is affiliated with Des Peres Saint Luke's Hospital. He held a California and Missouri State medical license from 1997 to 2023. Not only that, she also held an Illinois State medical license from 1997 to 1999. Dr. Haifaa Younis completed her medical education at Baghdad University, Iraq in 1984. She then completed a residency program at Forest Park Hospital and medical school at Washington University St. Louis, United States. After completing his medical education, he pursued religious education by starting to study with several Islamic scholars throughout the United States. He also regularly attends studies, taking private lessons on the science of Hadith, Fiqh Law, Aqidah, daily Fiqh, and Tazkiyatun Nafs (purification of the soul). Then from the United States she moved to Saudi Arabia for study religion. There, she studied at the Mecca Institute of Islamic Studies, Jeddah. Apart from that, she also completed memorizing the Al-Qur'an and received a memorization certificate at the Al-Huda Quran Memorization School in the same city (David, 2023)

Apart from working as an Obstetrics and Gynecology (OB-GYN) doctor, she is also active in preaching by teaching seminars in various places. She regularly provides free online lectures in English and Arabic which can be accessed on various Jannah Institute social media platforms. The characteristics of his preaching are very close to topics that inspire the heart, especially advice for Muslim women. Through the Jannah Institute, Dr. Haifaa Younis strives to provide a platform for the Muslim community, especially Muslim women, to learn more deeply about religious knowledge. In various Jannah Institute social media platforms, Dr. Haifaa Younis makes the discussion of the combination of inner essence and outward expression of Islamic practices the main topic of study, examining thematic interpretations of the surahs and verses of the Qur'an, and linking the relevance of their practice in everyday life.

Jannah Institute was founded in 2013 in Saint Louis, Missouri, United States by Dr. Haifaa Younis as the main character is accompanied by several other Muslim female characters. Dr. Haifaa Younis took the initiative to form this foundation because she was concerned about the lack of access to quality and relevant Islamic educational content taught by female teachers for Muslim women throughout the world. Jannah Institute offers Al-Qur'an and Islamic studies courses with the main focus on the science of Tazkiyatun Nafs (purification of the soul) which is carried out through offline and online programs. This is intended so that the Jannah Institute can accommodate as many students as possible, so that there is no longer an excuse for Muslim women not to study Sharia knowledge. Jannah Institute has developed globally and is widely known by the world community. Not surprisingly, the staff members who work and students who study at the Jannah Institute are Muslim women who come from various countries throughout the world. Among them, there are those from the United States, Asia, Europe, the Middle East, and many more.

Not only is it a place to educate Muslim women spiritually, the Jannah Institute is also a place to form ambitious bonds of sisterhood that are beneficial to the wider community. Dr. Haifaa Younis built the Jannah Institute with a very noble vision, namely wanting to increase the role of women in Islamic preaching and producing Muslim women who live according to the teachings, manners and values taught by the Koran. So to achieve this vision, Dr. Haifaa Younis offers Al-Qur'an education and Islamic education that can be easily accessed by Muslim women throughout the world. Then, the Jannah Institute will continue to inspire women throughout the world and teach Islam with gentleness so that the light of Islam is easily accepted by the hearts and enters the homes of Muslim women. Jannah Institute offers several programs in its teaching curriculum. These include the 2-year regular program, The Seeker's Journey program, Islamic Studies program, Rivers of Jannah program, Quranic Arabic program, and Youth Classes program. Apart from that, Jannah Institute also offers special programs. These include the Tuesday Night program, Umrah program, Retreats program and seminar program. By updating the learning platform and increasing the number of courses offered in the 2022 period, the Jannah Institute experienced a very rapid increase in the expansion of its da'wah, marked by an increase in the number of Muslim women it reached, where the number of students in 2021 reached 1,540 people from all parts of the world. Within 1 year, the Jannah Institute has recruited 16 highly qualified teaching staff, distributed 103 scholarships, and offered a total of 62 courses to all students.

Jannah Institute became a bridge for Dr. Haifaa Younis in spreading his message. Dr. Haifaa Younis is one of the female Muslim figures who has had a big influence in spreading the teachings of Islam. The influence of Haifaa Younis' preaching has spread beyond national borders. This is shown by the large number of social media followers and loyal listeners of his lectures who come from various parts of the world. Talking about the influence of preaching, quite a few people admit their love for Dr. Haifaa Younis. Likewise with the positive impression conveyed by students studying at the Jannah Institute. Various recognitions given by students who have studied at Jannah Institute:

"Just 1 month after I returned to America, I was introduced to the Jannah Institute and Dr. Haifaa Younis. I found myself completely changed. I went from feeling unsure about the life I was living to being completely confident." "I struggled with the purification of my heart for almost 25 years and I felt little progress. However, after studying at the Jannah Institute and getting to know Dr. Haifaa Younis, I see extraordinary changes in myself"

On the other hand, the number of social media followers can be an indicator to measure how much influence one's preaching has. Currently, the number of followers on all of Dr. Dr. Haifaa Younis and the Jannah Institute foundation have reached millions. Dr Haifaa Younis' social media followers on Facebook reached 579 thousand, Instagram followers reached 1.2 million, X social media followers reached 125.1 thousand, Tik Tok followers reached 300.8 thousand, and YouTube followers reached 526 thousand. Then, the Jannah Institute's own social media followers on Facebook were recorded at 37 thousand and Instagram followers at 67.9 thousand.

Interestingly, Dr. Haifaa Younis not only received a positive response from the Muslim community. Moreover, many non-Muslim people expressed their love for him through comments on various lecture content uploaded on social media. This shows that he can bewitch

everyone through his lectures in a gentle and distinctive style. In uploading a short video on the Islamispeace YouTube channel with the title You Want to be the Best? Dr. Haifaa Younis, there are some interesting comments from non-Muslim viewers. Among them were comments from the @Soulsistersims account “I’m not a Muslim, but I can hear Dr. Haifaa Younis for hours. His lectures always succeeded in making me cry. His voice is a gift from God.” Then a comment from @donnaghanim6091 “I am a Christian and I really liked your lecture”

In a video uploaded by Dr. Haifaa Younis-Jannah Institute entitled How To be The Best Woman?: Womanhood Reimagined-Dr. Haifaa Younis, which has been watched by 2.5 million people, has received reactions from various levels of society. However, what stole attention were the comments made by non-Muslim people. Among them were comments from the account @annetnankumba616 “I am a very obedient member of the church of Jesus Christ and this message is very related to my beliefs. This message is a reminder of my obligations towards God.... Thank you Dr. Haifaa Younis for this wonderful message.” Then a comment from the account @cindythomas70 “I am a Christian, not a Muslim. I listened to some religious messages and God guided me to this message. I am learning to get closer to God and I need to stand and quietly listen. My heart felt very heavy, but not painfully heavy. I felt God was present because all I could do was thank him for everything. Thank God for this message”

In another video upload on the IlmFeed Podcast YouTube channel entitled How to Clean Our Dirty Hearts-Dr. Haifaa Younis, which has been watched by 1.4 million people, received positive comments from one non-Muslim viewer with the account @PringlesOriginal445 “I’m not a Muslim. I am a Sikh. But this message really impressed me. Thank you very much, this is the answer I have been looking for”

4.3 Lauren Booth

Lauren Booth is a journalist, writer and quite famous public figure who was born in Hampstead London in 1967. Lauren Booth has a dream of becoming an actress. So he practiced acting for seven years so he could go to Hollywood. Lauren later became a journalist and writer on Sky News, Daily Mail, BBC and Channel Five. Then in 2010 Lauren converted to Islam and became a Muslim. Lauren has been concerned about Islamic issues for a long time, since 2001 when the WTC bombing occurred where the West really hated Islam. However, Laurent himself at that time already thought that the West was afraid of Islam, so the West placed restrictions on its relationship with Islam which also gave rise to Islamophobia and the nickname Islam is terrorism in Western society.

In other words, Booth’s perception of Islam was initially influenced by mainstream Western views following the events of 9/11. However, he began to question these stereotypes and seek a deeper understanding of the religion. Through conversations with various people, including taxi drivers from Somalia, Afghanistan and Iraq, Booth became increasingly interested in understanding Islam. As a journalist, Booth has covered events in the Middle East, including visits to Palestine and Gaza. This experience, along with his spiritual journey to the tomb of Fatimah al-Masumeh in Qom, Iran, ultimately led Booth to decide to convert to Islam. He revealed that this decision brought him deep peace, happiness and joy.

As a journalist, Laurent often covers events in Palestine, especially Gaza as an area of the Palestinian-Israeli conflict. At that time, Lauren, who was still a Christian, was very happy because she thought she would visit the holy city where Jesus was born. However, Lauren discovered something strange and odd that during her trip to the Middle East, Christian sites were guarded by the Muslims there. This then opened Lauren's eyes and made her wonder why that could happen? And finally Lauren found the answer to her conversation which said that one of the people who guarded the Christian holy place told her that as a Muslim they also believed in Jesus as a Prophet. Which in turn, Lauren also thinks that Muslims understand a lot about Jesus. The thing that made the biggest impression on her, making her curious about Islam, was when she was walking on the streets of Ramallah in Palestine in winter, and Lauren herself didn't have any cold clothes at all because she didn't know that there was winter in the Middle East. After that, a Muslim woman took Lauren to her house to give her a coat so that Lauren wouldn't feel cold. This caused Lauren to be even more touched and said "If Islam is like this I want to be a part of it, if Islam makes its guests happy I want to be a part of it, if Islam is beautiful I want to be a part of it, if Islam is this sincere I want to be a part of it." As time went by, since 2008, Lauren became increasingly interested in the world of Islam, and after 2 years Lauren officially became a European Muslim.

After becoming a Muslim, Booth was active in various campaigns, including the campaign against the war in Iraq. He is also committed to being a good example as a Muslim, practicing worship and living a better life according to Islamic teachings. His decision to embrace Islam has brought positive changes to his life and set an example for others. As someone known for his ties to the Blair family, Booth also hopes that his decision to convert to Islam can help change the views of Tony Blair and other people who hold prejudices against the religion. With his devotion to Islam and desire to make a positive impact, Booth has become an inspiring example of how individual decisions can bring about positive change in society (Booth, 2010).

Lauren Booth has been a very influential figure in fighting for human rights, especially in the context of the conflict in Palestine. By having a YouTube channel that has 64.2 thousand subscribers, Booth uses this platform as a means to voice messages of peace, equality and justice for the Palestinian people. One of his most popular videos is entitled "They Can Only Kill Women and Children: American Funded Cowardice (Exclusive Interview)," in which Booth firmly criticizes acts of violence committed by certain parties against the Palestinian people. In the video, Booth also highlights the hypocrisy of Western media in reporting on the conflict in the Middle East, and invites people to care more and contribute to humanitarian efforts in Gaza. Booth is not only active on social media, but is also involved in various humanitarian activities in the field. One example is when he visited Gaza during the Israeli siege. Despite the difficult situation, Booth remained there to support the Palestinian people and speak out for justice for them. Apart from that, Booth is also active in raising funds to support humanitarian efforts in Gaza. Through his social media, Booth invites people to donate to humanitarian organizations working in Gaza, such as Action for Humanity. Booth's support of these humanitarian efforts not only provides physical assistance to the Palestinian people, but also provides hope and encouragement to those who continue to fight for justice (Booth, 2023).

The positive response to Booth's activities and views was also significant. Many of his followers were inspired and moved to contribute to humanitarian efforts in Gaza.

Social media users, such as @anurakchhettry1140, @user-hi3oh2yw9j, and @poaveas, have provided responses illustrating the positive impact of Lauren Booth's activities in spreading the message of peace and justice for the Palestinian people. For example, @anurakchhettry1140 conveyed the feeling of inspiration and peace he found after listening to Booth's narrative, even after he decided to embrace Islam. These comments demonstrate that Booth's narrative and activities were able to permeate various levels of society, even influencing individuals from different religious and cultural backgrounds.

Furthermore, @user-hi3oh2yw9j expressed his gratitude for Booth's words which gave hope and encouragement amidst the difficult conflict situation in Palestine. These comments reflect Booth's positive influence in providing a platform for people devastated by the atrocities occurring in Palestine.

Finally, @poaveas, who is neither Muslim nor Palestinian, stated that the narrative conveyed by Booth made him understand more and feel the urgency to seek a deeper understanding of the conflict in Palestine. These comments illustrate that Booth's narrative has a universal appeal that can inspire and raise awareness of humanitarian issues throughout the world.

Thus, these positive responses from various groups show that Lauren Booth's role in spreading the message of peace, equality and justice for the Palestinian people is very significant. Through his social media, Booth not only voices justice for the Palestinian people, but is also able to inspire and mobilize other people to take an active role in humanitarian efforts. Booth is a clear example that even one individual can make a significant difference in this world, as long as they have the courage and determination to do good.

The discussion above has generally described the short stories, ideas, and da'wah activities of the three Muslim figures and activists, Nazma Khan, Haifa Younis, and Lauren Booth. Using the approach of Islamic activism, these three activists have the same character that is to make Islam as a foundation in their movement including their narratives and symbols of Islam in their da'wah activities. These three figures also use both through online media and in discussions, publications, seminars, actions, and the creation of institutions to facilitate their da'wah activities.

Despite the goal is the same for the benefit of Islam and the Muslim Ummah, each has specific goals such as Nazma Khan who had a bad experience as a Muslim woman since childhood with the hijab she wears. Childhood experiences and problems faced by Muslim women in the west prompted Nazma to create a specific hijab movement to educate western people to understand the sharia of hijab so that they can tolerate the hijab of Muslim women and change the way of viewing Islam to be more positive. The movement also targets Muslim women to believe in highlighting Islamic symbols in public. In its development, this movement received a response from various Muslim women activists in various countries and was appreciated by governments in various countries.

On the other hand, Haifa Younis is known. As a female Muslim cleric. Her da'wah movement covers a wide range of issues in people's lives, especially for women. The focus of Haifa Younis is to educate Muslim women to become better Muslims. However, the results of the lectures disseminated through online media made the scope of Younis's lectures expand not only among Muslims but also non-Muslims.

Lauren Booth has a journalistic background in British media. This background of expertise makes the Lauren Booth movement focus on issues of Islam and Muslims and its relationship to western policies and attitudes of western media towards Muslims. Booth's defense of Muslims through this media is based on his experience and understanding in seeing how the west and its mainstream media create many narratives that harm Muslims.

These three figures are just a few examples of the emergence of Muslim women activists who are intelligent, free and able to think critically and freely to fight for Islam and more specifically Muslim women who have always been portrayed negatively, backward and confined by Islam. Looking at the thoughts, movements, and activities of the three figures above can be an express and implied message to the global community that Muslim women in Islam are given the widest freedom to in addition to always obeying the sharia also freely express their thoughts and ideas in public.

5. Conclusions

The role of women Muslim activists in shaping global Islamic narratives is crucial in combating Islamophobia and promoting a more positive understanding of Islam. Through their efforts in da'wa (Islamic outreach), these activists have been able to reach a wide audience, including non-Muslim communities, and have made significant contributions to changing global perceptions of Islam.

Nazma Khan, through initiatives like World Hijab Day and International Muslim History Month, has played a key role in promoting religious freedom and cultural equality. Her efforts have helped challenge stereotypes and educate people about the true nature of the hijab and Islam. Dr. Haifaa Younis, founder of the Jannah Institute, has been instrumental in deepening knowledge of Islam among Muslim women worldwide. Through her preaching and educational programs, she has inspired many to live according to Islamic teachings and has garnered a large following, including non-Muslims who appreciate her message of inner peace and spirituality. Lauren Booth, a journalist and activist, has used her platform to raise awareness about human rights issues, particularly in Palestine. Through her social media presence and humanitarian work, she has highlighted the plight of the Palestinian people and called for justice and peace in the region.

The three figures discussed above in the study of social movements can be considered as activists or Islamic activists, looking at the motivations and causes of the emergence of the movement they carried out which departed from concern for Muslims, especially Muslim women. Based on this concern they create various agendas to voice the interests of Islam and Muslims based on the specific missions and goals they strive for.

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