

Trends in the Use of Professional Facebook in Ranggo Village Analysis: Gender Studies in the Perspective of Islamic Education

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ABSTRACT

The development of digital technology has affected the social, economic, and educational interaction patterns of the community, including in rural areas. This study aims to analyze the trend of using Professional Facebook (FB-Pro) in Ranggo Village by reviewing differences based on gender and its relevance in the perspective of Islamic Education. The research used a descriptive qualitative method with interview, observation, and documentation techniques on 10 content creators (5 men and 5 women) and 2 religious figures. The data is analyzed with a thematic approach to identify key patterns, themes, and categories. The results of the study show that FB-Pro is used by the public not only as a means of entertainment, but also as an economic opportunity through content monetization. The gender difference is quite significant: men tend to be limited to personal content and hobbies, while women are more creative, expressive, and successfully use FB-Pro for economic purposes. In terms of Islamic education, religious leaders emphasized that social media should be directed to useful activities, such as da'wah, education, and the dissemination of positive information. This study concludes that FB-Pro has great potential as a medium for da'wah, learning, and community empowerment, although it is currently more predominantly used for entertainment. Therefore, digital education based on Islamic values that emphasizes ethics, responsibility, and gender equality is needed so that the use of social media can provide benefits for the people.

1. INTRODUCTION

The development of information and communication technology in the digital era has brought significant changes in various aspects of human life, including in the pattern of social, economic, and educational interaction (Karadona & Sari, 2025). One of the social media that has a great influence is Facebook, which was initially only used as a means of entertainment and personal communication, now it has developed into a professional media that supports economic and educational activities. The presence of the *Facebook Professional* feature is a new space for people, especially in rural areas, to develop networks, build businesses, and expand access to information. Social media is an internet-based platform that allows its users to participate, share, and produce and create content. Whether in the form of writing, photos, videos, or sound, in the digital space. The ease of access and use offered makes social media popular with various levels of society, ranging from teenagers, adults, to students (Qadir & Ramli, 2024). One of the social media that is in great demand today is Facebook. Apart from being a means of communication. Facebook has also evolved into an effective marketing medium in promoting products and services. Its advantage lies in the ability of users to reach a wider audience. With a more cost-efficient cost than conventional media.

Facebook Professional (FB-Pro) is the latest feature that is widely used by users, both at home and abroad. Launched in early 2020, this feature is designed to help users reach a wider audience and unlock monetization opportunities, which is the process of generating revenue through

digital activities. Through FB-Pro, users can earn income through content creation, online business development, and digital community expansion (Zahra Fadilla, Y., Yansah, S., & Valentine, F., 2025). Facebook users can be said to be professional when they have activated professional mode on their profile. There will be changes to the profile and this can be seen for themselves by someone who has activated professional mode on Facebook. FB-Pro users will also get access to professional tools, such as the professional dashboard, which is a tool and information to help users grow their accounts. Once someone is active in professional fashion, they can build a public presence by presenting themselves as *a co-creator* and reaching a wider audience.

Today, Facebook users are dominated by men and women of various age groups. The use of social media has various impacts, both positive and negative, in various aspects of the lives of men and women. However, in its use, there is nothing that limits the rights and provisions between men and women in utilizing social media. Both have the same position. However, men and women must be able to handle social media wisely according to the needs and needs so that supayah during its use does not conflict with moral values, social norms, religious teachings, and sharia (Marlina, 2019). In Ranggo Village, the use of social media is quite in demand, especially among teenagers. Meanwhile, most of the other users are from the adult age group, because the majority of the elderly in the village are not used to or do not have the ability to use social media. The rise of the use of social media, especially Facebook Professional (FB-Pro), is not only popular in urban areas, but has also reached remote villages, including Ranggo Village which is the focus of this research.

The FB-Pro platform is quite popular with both women and men in the village. However, this phenomenon gives rise to behavioral disparities and the emergence of negative views from some people. For example, housewives who actively use FB-Pro are often considered less serious in carrying out domestic duties as they should and there are some people who post that the co-creator's post does not provide benefits and sometimes they post someone's personal problems that actually violate other people's things. Meanwhile, men who are active on this platform are often considered to be wasting time on activities that are considered unproductive by the surrounding environment. From the perspective of Islamic education, the use of Professional Facebook must remain based on moral values and Islamic teachings. The basic principles of Islam lead its people to be able to distinguish between the use of social media that has positive value and those that have a negative impact. If social media is used to connect friendships, broadcast da'wah, spread messages of kindness, and show behavior in accordance with Islamic ethics, then these activities can be worth worship. The good or bad value of using social media depends on how we use it (Hastharita & Jasri, 2024).

However, Muslims are reminded not to dissolve in the convenience and attraction of social media which is temporary. Social media should be understood as a tool, not a destination. and its use must be directed wisely so as to bring benefits, not harms. Both by women and men. The end of the negative positive trajectory of social media is highly dependent on the way and goals of users in utilizing it (Ilham et al., 2025). The development of technology, especially in the field of information and communication, has encouraged various age groups to use social media as a means of support in their daily lives. However, it is undeniable that some users still abuse this platform. Along with the increasing number of applications being developed, the number of technology users has increased significantly (Chanra, 2024). This condition often affects the lives of individuals, both in terms of attitudes and behaviors displayed. In the context of social life, it is important to pay attention to the values of diversity and build a harmonious social lifestyle. This also applies to social media activities, where users are required to use it wisely in order to get positive benefits from the existence of social media(Umar, 2017).

This research was raised because it was motivated by the researcher's interest in the topic of social media use, especially Professional Facebook by men and women in the context of people's social lives, as well as how Islam is used to the use of Facebook's latest feature. Therefore, this research is considered relevant and important to study and can be a reference for readers in understanding the positive and negative impacts of social media use. The existence of technology actually aims to make it easier for humans to solve various problems, not the other way around. Therefore, it is necessary to have a wise attitude from every individual, both men and women, in responding to technological developments that continue to develop. In the end, the value of benefits or harms of social media is largely determined by how and where users manage it.

2. METHOD

The type of researcher used here is qualitative descriptive, where this type of research describes a phenomenology, behavior, or situation in depth and comprehensively with a rich and detailed understanding of the research object. Descriptive qualitative research is data collected in the form of words, images, not numbers. In this study, the researcher also used data sources from interviews with several active Facebook-professional users (Moleong, 2016).

The data sources used by the researcher are primary and secondary data. Primary data" is data that is a direct interview with the respondent "while secondary data is data obtained indirectly in the form of reports and documentation of previous research results". The place and time of the research, the researcher conducted pre-research in Ranggo Village with the research time starting on March 27, 2025 until completed. Then the data collection technique includes observation "is a direct investigation carried out by the researcher by recording open data, here the researcher is conducting an initial investigation in Ranggo Village with 10 content creators and 2 religious figures as the initial target". Furthermore, the interview" is a question and answer activity carried out by the researcher of Kepeda Responden, here the researcher conducted interviews with 10 content creators and 2 religious figures. The last is documentation" documentation is a strategy used by researchers to obtain data that is considered important.

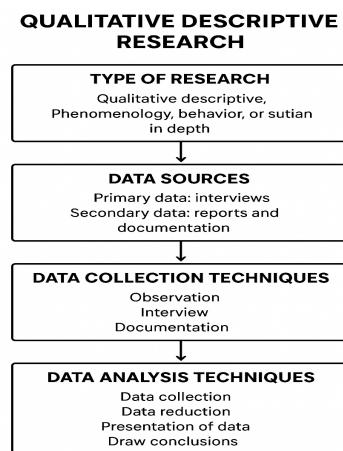


Figure 1. Methods

Data analysis techniques are an examination of research instruments such as documentation, records and records in a research and are carried out systematically. Then the data analysis technique includes, data collection where this data collection is carried out by researchers in various ways such as observation, interviews, documentation. Furthermore, data reduction is the process of combining data by selecting relevant data from large data sets to produce easier information and use in research.

Then the presentation of data data that has been analyzed by the researcher is then presented in the form of visualizations such as diagrams, and graphs to facilitate interpretation. Finally, draw conclusions.

3. RESULTS AND DISCUSSION

3.1. Facebook Professional

Facebook is a social media that can be used for various purposes, such as: Communication media, business promotion media, media to interact with others as well as a medium to publish content. Currently, Facebook is launching a new feature, namely the professional feature. This feature has several advantages including: Professional dashboard, which is a tool to manage professional features and a feature to invite friends as profile followers, etc. (Athallah & Maksum, 2024). In making koten all groups of people can be involved, ranging from children, teenagers to adults. The creation of videos, photos and short stories used to be just ordinary posts that were advertised on the Facebook page. But along with addiction and technological developments, Facebook launched the latest feature, namely a professional feature where ordinary posts can be profitable.

However, the use of social media does not always run smoothly and has positive values, besides Facebook provides income, but excessive use of social media will certainly have a bad impact. In making koten they do not realize that there is no longer a privacy wall between them and the public. Because more or less what they post is their daily life activities in addition to other things that they do make (Zein, 2019). One of the theories that the researcher will put forward to support the theory in this proposal is the "Agenda setting theory" where this theory states that the mass media has the ability to influence what is considered important by the public. The media not only reflects reality but also shapes it by choosing which issues to pay more attention to. With such an explanation, a *content creator* can certainly build and create a more structured and directed content agenda in accordance with the interests of the public.

For example, a *co-creator* knows what is more interesting to their audience, and what is posted is the same as the style and creativity of each *co-creator*. For example, gossip or loyal followers like witty gossip, learning gossip, religious gossip and so on, they as a *gossip creator* must be ready for the role they are interested in. Even though the role is actually not mastered or not his style, if the audience likes it or not, this *co-creator* has to undergo it. Because the more people are interested in the koten that has been made, the more income will be generated. It doesn't matter whether this *co-creator* is himself or not, the audience certainly just wants to enjoy the results of the co-creator they publish. It is also a risk that will be faced by everyone, both male and female, if they become a *co-creator*. This study uses in-depth interviews, observations, and documentation to explore the phenomenon of using Professional Facebook in Ranggo Village. The analysis was carried out through a thematic approach to identify patterns, themes, and categories related to usage trends, gender-based differences, and their relevance in the perspective of Islamic Education. The first step taken by the researcher was to search a number of Facebook accounts of the people of Ranggo Village to get an overview of the level of community activity, both men and women, in using the Professional Facebook feature. This initial data is then used as a basis for determining informants and compiling research questions. The researcher involved 10 content creators (5 men and 5 women) and 2 religious leaders as key informants to strengthen the validity of the data.

The five male content creators (Muhtardin, Aminuna, Tegu Satria Pratama, Irfan, and Iliyas Yasin) showed a similar pattern in utilizing Professional Facebook. Most have been using Facebook

since 2008–2016, and started switching to professional features between 2023–2025. Their main motivation is curiosity about the economic opportunities that the platform offers, although some of them started out simply for personal pleasure. The type of content produced is generally simple, such as fishing, sports, family life, and teaching activities. The driving factors for the sustainability of their activities are economic motivation as well as support for their families and the surrounding environment. However, the obstacles they face are related to limited content ideas, shyness in self-expression, and limitations in nonverbal communication. In terms of gender, some informants stated that women are more free to express social issues through content, while men tend to focus on personal hobbies and interests.

The five female content creators (Nurkamaliatun, Yuli Hira, Iis Khaemil, Titin Nurwahidah, and Novita Sari) also showed a relatively similar trend. Some of them have monetized accounts, such as Iis Khaemil, Novita Sari, and Nurkamaliatun. Their motivations in switching to Facebook Professionals vary, ranging from the desire to exist in the digital space, to obtaining job opportunities, to simply trying their luck. The content produced is more varied than men, including daily activities, product sales, witty entertainment, cooking, and viral content that can attract thousands of viewers. Female informants are generally freer in expressing themselves and building interaction with the audience. Their existence is considered to provide benefits to society, especially in accelerating the dissemination of information and providing entertainment.

Two religious leaders interviewed, namely Mr. Syarifudin (KUA extension worker) and Mr. Iliyas Yasin (lecturer), gave views that emphasized the importance of ethics in social media. According to them, the use of Facebook Professional should be directed to positive things that are beneficial to others, in accordance with the principles of Islamic teachings. Freedom in social media should not be used to expose other people's personal problems or uneducational content. They also highlighted that most content creators in Ranggo Village produce more entertainment, daily life, and light content, while educational, religious, and educational content is still very minimal. This shows that there is a gap between the potential of social media as a means of da'wah and education and actual practice in the field.

The difference in the pattern of using Facebook Professionals between men and women in Ranggo Village reflects gender dynamics in the digital space. Men tend to be more limited in expressing themselves, while women are more free and creative in building interactions. Nevertheless, both make economic motivation and popularity the main factors. From the perspective of Islamic Education, this phenomenon hints at the need for digital education based on Islamic values that emphasizes gender equality, communication ethics, and the orientation of technology use for the benefit of the people. Social media should not only be a space for individual expression, but also a means of learning, da'wah, and community empowerment in a fair and proportionate manner for men and women. From the perspective of Islamic Education, the trend of using Professional Facebook in Ranggo Village reflects both opportunities and challenges. In terms of opportunities, social media can be used as a means of da'wah, dissemination of knowledge, and community empowerment without space and time limits. In terms of challenges, the use of social media is also vulnerable to content that is less useful, even contrary to Islamic values if it is not accompanied by self-control and digital ethics. Gender analysis shows that both men and women have an equal opportunity to take advantage of Facebook Professionals. However, the gap in expression and courage shows the importance of digital education based on Islamic values that emphasizes equality, communication ethics, and moral responsibility. Thus, the use of Facebook Professional can be directed not only for

economic and entertainment purposes, but also as a medium for learning and strengthening Islamic values in society.

3.2. Gender study of Facebook-professional trend users

Gender studies comes from a field of study that deals broadly with gender, culture and politics. Gender is different from gender, gender is a trait placed on men and women that are socially and culturally formed. Gender will be seen in a person after marriage, because it will be seen in the difference in roles and responsibilities between men and women. The understanding of many people interprets gender as a gender difference between the two, the understanding of gender equality is still discussed to this day, but in fact these two beings still need each other (Nasriyah, 2023). The history of gender comes from a fairly long process that occurs in society where gender is ultimately considered to be the nature and provision of God. If it does not do so, it is considered to have violated the provisions of the creator, from the explanation above, the researcher concludes that the beginning of the formation of the difference that we know as gender began with the habits of the ignorant society which tries to be maintained by some people until today who still adhere to the patriarchal concept. Initially, the prophet and religion had explained the duties and obligations of men and women, but there are still some societies that want to enslave women with more jobs than men (Laitupa, 2019).

Another opinion explains that gender is the difference between men and women to the difference in duties, roles and rights between men and women in family and community life. The difference in the editorial of scientists and feminists in defining gender, still refers to the similarity of meaning or intent that they want, namely the difference in duties, roles and rights between men and women in family and social life. These differences in duties, roles and rights sometimes harm one party and benefit the other, but in general women are often disadvantaged (Ningrum, 2024).

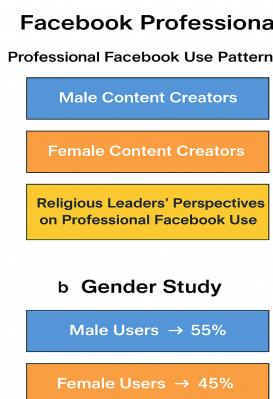


Figure 2. Discussion

The image presents a simple diagram illustrating professional Facebook usage patterns and a gender-based study of professional trend users. The first section (a) highlights three main groups of professional Facebook users: male content creators, female content creators, and religious leaders' perspectives. Each group represents a different way in which Facebook is utilized for professional purposes such as sharing educational materials, promoting businesses, or conveying moral and spiritual messages. The second section (b) shows a gender study of professional Facebook trend users. The diagram indicates that male users make up approximately 55%, while female users account for around 45%. This difference suggests that although both genders are active on social media, men slightly outnumber women in using Facebook for professional activities. Overall, the diagram provides a clear visual comparison of professional Facebook use across gender and social background.

4. CONCLUSION

Research on Professional Facebook Use Trends in Ranggo Village: An Analysis of Gender Studies in the Perspective of Islamic Education yielded several important findings. First, Facebook Professional (FB-Pro) has become a new forum for the people of Ranggo Village to express themselves, build networks, and earn income. However, this usage trend is dominated by entertainment content, daily activities, and product sales, while educational, da'wah, and religious content is still minimal. Second, there are differences in usage patterns based on gender. Men tend to produce content that is simple and limited to hobbies or personal activities, with barriers to aspects of self-expression. On the contrary, women are freer, more creative, and successful in monetizing content, thus contributing more to taking advantage of digital economy opportunities. Third, the views of religious leaders emphasized that the use of FB-Pro must remain in line with Islamic values, by making social media a means of da'wah, education, and the dissemination of useful information. From the perspective of Islamic Education, the use of social media should be based on digital ethics, gender equality, and moral responsibility, so that the trend of using FB-Pro not only brings economic benefits, but also plays a role in strengthening religious and educational values in society. Thus, Facebook Professionals in Ranggo Village reflect complex social and gender dynamics. Its use must be directed wisely so that it can bring benefits and not cause harm, both for men and women.

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