

Celebrification and Branding New Female Religious Authority in Indonesia

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Abstract

Indonesian religious authority in the Post-Soeharto era has dramatically shifted from organization to individual. Previously, the two largest organizations Nahdlatul Ulama and Muhammadiyah, dominated religious authority. However, recently, the religious activities of the Indonesian Muslims have been influenced by celebrities who experienced a religious transformation (hijrah). These celebrities, who become more obedient and pious in daily life, are called 'Hijrah actors' as the same concept as 'born-again Muslims.' They have emerged as motivators, inspirators, and preachers who advise being more obedient to Indonesian Muslims. As a result, Indonesian Muslims have many choices to decide the religious authority to follow. This condition has caused the new actors of religious authority to use different strategies to gain the trust and support of Indonesian Muslims. This article is a case study that focuses on Peggy Melati Sukma. She was a former Indonesian celebrity who became a female preacher and da'wa actor (propagation of Islamic teaching). This article examines how Peggy built her religious authority. Data and information are gathered from social media, participating in Peggy's da'wa activities, and analyzing her several autobiographies. This article finds that Peggy builds her female religious authority in Indonesia through five strategies: storytelling, promoting Islamic lifestyle, sponsoring Islamic charity, using social media, and organizing religious community.

Keywords: branding, celebrity, female preacher, religious authority

Introduction

Indonesian religious authority in the Post-Soeharto era has dramatically shifted. Previously, the two most prominent organizations, Nahdlatul Ulama (NU) and Muhammadiyah held the authority to teach Indonesian Muslims (Bruinessen, 2008; Doorn-Harder, 2006). In the last two decades, new religious authorities have emerged beside these two organizations, such as Aa Gym, Arifin Ilham, Yusuf Mansur, and Jefri Al Buchori. As a result, some scholars categorize Islamic religious authority into traditional and new/modern authorities (Burhani, 2018; Echchaibi, 2011). Traditional religious authorities have

formal characteristics. They received Islamic education from traditional institutions such as Islamic boarding schools or Islamic institutions. For example, *ulama* or *kiai* have legitimacy and knowledge to convey Islamic law, interpretations of the Quran, and *Hadith*. While the new religious authorities do not teach or interpret Islamic law to Indonesian Muslims. They emerged as Islamic televangelists to share stories, give sermons and advice on television to people to become better Muslims without authoritative knowledge of Islam (Burhani, 2020; Kailani and Sunarwoto, 2019).

These new religious authorities have come about because of several factors. *First*, increased

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literacy, formal education, and access to Islamic sources such as Quran and Hadith translations in the 20th century provide open space for anyone to study religion independently (Zaman, 2009). This factor makes an alternative for individuals who want to study religion but not through formal education. *Second*, the Indonesian Government has relaxed its control over religion in the end of New Order era. It affected the development of religion in Indonesia post reform. Many da'wa actors began targeting Muslim youth and the middle class in urban areas (Latief, 2017). Many religious activities were held freely to make ordinary people, particularly college students who were previously unfamiliar with Islam aware of learning spirituality (faith) and worship. They participate actively in religious activities and attend religious gatherings (Machmudi, 2018).

Third, the development of media such as radio, TV, YouTube, Facebook, Instagram, and Twitter. Communication spaces have become widespread and people can face online for in anytime. Social media has become one of many essential aspects of daily life, including religion (Campbell, 2012; Radde-Antweiler and Zeiler, 2019; Slama, 2017). Media has a role in the communication of religious institutions as well as individual experiences. In addition, the media influence the changing of religious beliefs and practices (Ward, 2020). For example, Amr Khaled is a famous preacher who emerged after Iran's second revolution. He brings a new religious atmosphere by teaches Islam more popularly among Iranian Youth (Bayat, 2011; Echchaibi, 2011).

Many studies have looked at the emergence of new Indonesian religious authorities but more exclusively focused on men (Hoesterey, 2016; Kailani, 2018; Kaptein, 2004; Muzakki, 2012; Sunarwoto, 2015; Weng, 2018). In comparison, female authority studies dominantly investigate figures from traditional organizations and affiliations (Rinaldo, 2013). For example, women of Muhammadiyah (Aisyiyah) and women of Nahdlatul Ulama (Muslimat NU) have become activists and started to advocate women's rights (Doorn-

Harder, 2006). The space for women's religious authorities encourages women's efforts to expand religious activities such as teaching, preaching, and other leadership activities through alternative spaces (Kalmbach, 2012). At the same time, the new female preacher who emerged in the 2000s is Mamah Dedeh. She gives sermons about daily Islamic law on a TV station since 2007 (Sofjan, 2013). For the last decades, Indonesian female celebrities have also become inspirational and religious motivators. They are Ustazah Pipik/Ummi Pipik, Ustazah Astrie Ivo, Ustazah Peggy Melati Sukma, Ustazah Oki Setiana Dewi, and others. They have different backgrounds and utilize different methods in their preaching.

This paper examines Peggy Melati Sukma as a unique representation of the new female religious authority in Indonesia. She is a celebrity who turned into a preacher and attracted Indonesian Muslimah to listen to her sermons. The influence of celebrity culture that is on her attracts attention and has a central role. Even after she experienced religious transformation, her worship is represented by the media to consume and become a role model for fans or viewers. Following Kaptein's argument that the concept of religious authority is not static because influenced by many factors such as the internet, politics, society, education, and religion (Kaptein, 2004). Peggy's case is essential to see how the phenomenon of *hijrah* (a religious transformation) has become a trend in recent years due to the dynamics of religious authority in Indonesia, especially new actors of religious authority.

Research Method

This paper uses the netnography research method and thematic analysis. Data and information are gathered from social media, @peggymelatisukma_khadijah (Peggy's Instagram account) and related accounts such as @khadijateefoundationindonesia @khadijateesyariblack; @mt_khadijatishalihah; @akhwatbergerakindonesia and @khadijatee muslimahsquad. Supporting data obtained from observation-participation by following Peggy's taklim in Yogyakarta such as at Al Hikmah

Pringgokusuman Mosque, launching of Akhwar Bergerak at the Yogyakarta Expo Center, Kuncen Wirobrajan Mosque and Mujahidin Mosque at Yogyakarta State University. The author also obtained data from Peggy's books, *Luapan Cinta di Air yang Tenang; My Life My Hijab; My Amazing Hijab Journey; Kujemput Engkau di Sepertiga Malam* (2014); *Kun Fayakun! Menembus Palestina* (2017); *Kuketuk Langit dari Kota Judi Menjejak Amerika* (2017); *Ya Rabbana, Aku Ingin Pulang* (2017).

Results and Discussion

Peggy Melati Sukma: A New Female Preacher

Peggy Melati Sukma recently has a famous name *Teteh Khadijah* (Mrs. Khadijah), or Ustazah Khadijah, called by her audiences. Peggy was born in Cirebon, West Java, on June 13, 1976. Before *hijrah*, Peggy was known as a female multitalented celebrity who was popular in the 1990s. Peggy is a model, host, soap opera actor and social activist during her career in entertainment. The name *Khadijah* was given by Peggy's religious teacher, Irena Handono.¹ By changing her name, Peggy would always take lessons from the wife of the Prophet Muhammad, Khadijah, a woman who was guaranteed to enter heaven.

According to Peggy's story, her religious transformation/*Hijrah* journey began in 2012. At that time, she faced many problems in her life, household, business, and health (Sukma, 2017). She felt so depressed that she finally found guidance by learning Islam again. Peggy learned about the religion from many religious figures in Indonesia, such as Ustaz Yusuf Mansur, Aa Gym, Gus Nadir, Ustaz Fatih Karim, and many more. Peggy also reads many books about religion, including *Ihya Ulumuddin* by Al Ghazali (translation version) and Quraish Shihab's books about death. After learning about the religion more deeply, Peggy repented to becoming a devout Muslim. She decided to leave her entertainment career and regretted for her past activities, which made her disregarded the importance of worship.

¹ Ustazah Irena Handono is an offline preacher who converted from a Catholic.

In Indonesia, *hijrah* is a religious transformation experienced by individuals, but the changing process can be observed physically by appearance and behavior. The term *hijrah* refers to the Prophet Muhammad (PBUH) migration process from Mecca to Medina to avoid dangers. The definition of *hijrah* was shifting from a migration process to a personal religious transformation in the Islamic context (Lyansari, 2018; Annisa, 2018). The phenomenon of *hijrah* in Indonesia and many countries is almost the same as "born-again Christians"; therefore, it can be called "born-again Muslim." Many Indonesian celebrities experience *hijrah*. Among of them are Dewi Sandra, Shiren Sungkar, Alissa Subandono, Venita Ari, Yulia Rachman, Claudia Cintya Bela, Teuku Wisnu, Arie Untung, Dhimas Seto, and Irwansyah. Even though they all had a religious transformation, but they have different stories.

Peggy has a unique story of transformation. She commits and focuses on da'wa activity (propagation Islamic teaching) and became a preacher who gives the sermon in various regions in Indonesia. In Solo, for example, Peggy becomes a preacher at the Humaira taklim held at the Kalitan Mosque. While in Jakarta, Peggy usually becomes a preacher at special forums such as the IWABRI Study (only for BRI internals), held at the Regional Office of BRI Jakarta 2, Menara Mulia, Jalan Gatot Subroto South Jakarta and the other Muslimah taklim community. Peggy emerged as a new actor of Indonesian female preachers, also known as televangelists or 'Ustaz seleb.' Previously figures such as Abdullah Gymnastiar, Arifin Ilham, Yusuf Mansur and Mamah Dedeh emerged in the 2000s. They tend to provide popular themes of the sermon about daily life and 'self-help' to be devout Muslims.

Story-Telling: An Inspiration For The Audience

Peggy usually shares her *hijrah* story, which started when she had many problems in her life, career, household, and health in her preaching. In business, Peggy was betrayed by her business partners and suffered major financial losses. She

married in 2007, but she divorced her husband in 2011. Then, Peggy got health problems. She had vertigo, abnormalities in brain gland function, impaired hormone production, and infection. Peggy tried to stay up to face and solve it. All this time, she felt confident with the success she had achieved so she would be able. However, the more Peggy survived, the more she felt difficult and exhausting. In her book, she wrote, "I slumped in a dark alley, in a deep hole" (Sukma, 2014). In other words, Peggy got feeling inability and anxiety about everything. It made Peggy aware of the existence of God who created it, which she previously set aside. Later, Peggy began to be obedient and diligent in worship. She hopes to meet God in heaven. By doing *hijrah*, Peggy spent much time worshipping and getting away from all her busy life. She has immersed herself in worshipping and learning Islam.

Her *hijrah* experience and her ability to deal with her problems make Peggy easier to sharing the story with audiences. Many listeners are interested in Peggy's story, give a good response, and often follow her activities. Peggy has a good ability in storytelling and public speaking because she has been trained since a teenager. She was a celebrity as well as a humanitarian and youth activist in Indonesia. Compared to other female preachers, Peggy's sermon tend to share common themes about her *hijrah* journey and daily life such as *Jangan Takut Berhijrah* (Don't Be Afraid to Hijrah), *Istiqomah di Jalan Hijrah* (Istiqomah on Hijrah Way), *Saat Lelah Menghadang dan Iman Terguncang* (When Tired of Obstructing and Shaken Faith), *Ke Mana Perginya Umurku?* (Where Did My Age Go?) *Menggali Hikmah 4 Muslimah Penghulu Jannah* (Digging Wisdom 4 of Muslimah Predecessor in Heaven), *Jalan Hijrah yang Kutempuh* (The Path of Hijrah which I traveled), *Lisan yang Terjaga, Hijrah Menuju Allah* (The Oral Guarded, the Hijrah Towards Allah) and many more. The following is an example of how Peggy made storytelling to encourage Indonesian Muslims to spend more time on worship:

Do not forget that angels always record

everything (human actions) as Allah said in Surah Qaf verses 16-17 for our children, grandchildren, and ourselves. For example, if in one day, our activities are listening to music, watching TV, or otherworldly pleasures within 4 hours, then on the same day we read the Quran for 20 minutes, Angels record it thus. So, I like to say, do not forbid, but let us manage this life, if we want to watch a soap opera for 4 hours, we should read the Quran for 6 hours, so angels record it (we have a better activity). Traveling here and there, gathering here and there last 4 hours, we go home, take a shower, wudhu (clean body for praying) and feel sleepy when reading the Quran for two pages. Angels record what we do. O Allah O Rabbi. (Peggy's preach which reposted by @Imsintesa on June 16, 2020)

Peggy's sermon above is about basically every aspect of women's daily lives; many audiences have encountered this problem but do not know how to deal with it. Peggy usually tells stories and shares advice with her audience about devout Muslims by spending more time in worship. It is essential to know that Peggy's audience are those who do not possess religious knowledge in formal education such as those who study at pesantren or other religious education institutions. They are still learning Islam in a self-taught by listening to public sermons and popular religious books. It can be seen from the audience's questions when Peggy gives preaching. Their questions about how to control themselves in worshipping and daily life, so they got some tips to do.

In Peggy's sermon, she only mentions the name of the surah, does not quote or interpret the Quran as practiced by traditional authorities who have authoritative knowledge of Islam. Peggy realizes her capacity in delivering lectures, so she prefers a general theme. However, through storytelling, Peggy makes a bond with her audience. Audiences listen to Peggy's stories and then make meanings and interpretations for their own experiences. This sermon style is distinguished from Mamah Dedeh (female televangelist), who conveys Islamic laws through a question and answer session on TV. While the other preachers also have their style in the sermon. Yusuf Mansyur is famous for the power of *sedekah*, Arifin Ilham

with the power of dhikr, and Jefri Al Buchori with his slang da'wa (Burhani, 2020).

Sunnah for Daily Life

Peggy always emphasizes practicing *sunnah* (Follow the Prophet Muhammad's habit) to her audiences. For example, the way she dresses and consumes some foods. Since *hijrah* in 2012, Peggy commits to wearing hijab. At that time, she prayed to God for opens her heart to obey Islamic rules and cover *aurat* (body). Previously, as a celebrity, Peggy wore clothes freely with various models, mini clothes, and did not cover her hair. By wearing the veil, Peggy has feelings becomes a new person. She showed her Islamic identity in public. Then, a few years later, Peggy wore *hijab syari*, a long veil to cover half of her body. This change did not take a short time; Peggy adjusts many clothes she wears to make herself comfortable, confident, and convenient to *syariat* Islam. The more she learning about Islam, the more she has feelings to cover all of her body by wearing *cadar* (face-veil). Peggy realized that covering her face (wear face-veiled) was not an obligation in Islam, but she still decided to wear the face-veil to be a better Muslim. She feels safe by wearing the face veil, and it constantly reminds her to stay away from worldly life.



Figure 1. Photos showing how Peggy changes the way she dressed. From being a celebrity (Left) before had a religious transformation, then wear veil until being a preacher with hijab syari (Right).

Peggy's look showed her religious transformation process. This indication may not be valid evidence to illustrate personal piety, but

it can be evidence of religious transformation. In Islam, wearing a hijab is one of carrying out religious recommendations. She wants to show her piety after *hijrah* and her identity as a better Muslim by wearing a veil. The behavior of wearing a veil is more complex than expressing Muslim piety because it involves various motivations; religiosity, tradition, politics, class, and ethics, both public and private (Jones, 2010; Nisa, 2013; Lewis, 2007; Nisa, 2012; Kavakci and Kraeplin, 2017). Wearing a veil by Indonesian women is increasingly popular in the Post Suharto era (Jones 2007; Smith-Hefner 2007; Brenner 1996). Several celebrities, such as Inneke Koes Herawati and Neno Warisman, also changed their physical appearance by wearing a veil and long clothing. Wearing a veil is considered as an indication of religious behavior transformation into a better Muslim. This indication is not found in men's transformation, but it is a fundamental aspect of religion for women. Some audiences are interested in listening to how Peggy become a devout Muslim and better Muslim by wearing syari clothes convenient to Islamic recommendation. However, Peggy is still beautiful and elegant with her syari clothes as well as a celebrity.

Peggy also pays attention to *sunnah* foods. She consumes herbs that the Prophet recommended to make healthy. For example, at *sahur* in the fasting month of 2019, Peggy shares how to consume one of the best recipes on her Instagram account. She modified a recipe with the essential ingredients of dates. The recipe contains four main ingredients: seven dates, a handful of nuts (can choose between almonds, walnuts, Brazilian nuts), fresh ginger, and hot water. Peggy also shared how she processed those recipes. Starting from washing the ingredients, blend, and added date syrup. In the Instagram post, She wrote,

Before consuming sunnah foods at Sahur or breakfast, firstly, I consume infusion water rhizomes that have been made overnight (6-8 hours) or boiled rhizomes (ginger, turmeric, lime juice, and honey). Then, consume 3-4 tablespoons of olive oil, two tablespoons of black honey propolis, one tablespoon of bee pollen, three capsules of habbatusaudah powder (all

twice a day). That way is how I consume sunnah foods.

Bismillah, Hopefully, this recipe is useful.

The important point of this section is how Peggy pays attention to daily consumption choices and practices. To be a devout Muslim is not enough with worship, but also appearance and food. She prefer halal and sunnah. Peggy shared her herbal recipe menu because her Instagram follower asked, "When you are fasting, what is your meal?". These questions about Peggy's daily life showed that Peggy is an inspirational person who deserves to be emulated, even in food and health.

Charity as Muslim's Jihad

This section will explain how Peggy created a charity foundation and raised funds. Before doing *hijrah*, Peggy, as a celebrity, had been active in national and international humanitarian activities. After *hijrah*, at the end of 2013, she committed to endow herself (sacrifice herself) for da'wa purposes, significantly to help Palestine and for other religious purposes. With her commitment, Peggy stopped all her activities in entertainment and more focused on religious activities. She believes that her commitment is worth worship to get the reward from God (Sukma, 2017a).

Peggy has a humanitarian foundation called *Khadijatee Foundation* (KF), focusing on domestic and international humanitarian actions. KF has sub communities in several areas, including Jakarta, Bandung, Purwokerto, Malang, Lumajang, Yogyakarta, Merangin, Cikampek, Magelang, Palu, Karanganyar, Tangsel, Gresik, and Lampung. In domestic, KF has helped victims of natural disasters. Furthermore, Peggy also has a Quran training program in various regions and collected donations to help provide protective equipment and food for health workers during the Coronavirus pandemic. While in international scale, KF focus on raised donation to help Muslims in Palestine and Uyghur. Peggy creates four programs for Palestine: food distribution, maternity assistance, schools for disabilities, and widow's empowerment.

To raised donations, Peggy sells the books that she wrote during her *hijrah* process. There are *My Life My Hijab* (2013); *99 Hijab Stories* (2013); *I Pick You (God) Up At A Third Of The Night* (2014); *Kun Fayakun! Penetrate to Palestine* (2017); *I knocked the Sky from the City of Gambling in America* (2017); *Dear Rabbana (God), I Want to Go Home* (2017). Peggy always takes about 10-20 minutes to share stories of the Palestinian struggle in religious gatherings. She also prepared some donation packages for Palestine to raise funds from her audience. She sold her books at Rp 30,000- higher than the price in a bookstore. Sometimes Peggy also sells her signed books for Rp 100.000-. The profits have been allocating for the Gaza program. Many audiences enjoy her books; they reprinted several times. She also prepared some donation packages that she produced by herself, such as books, veils, clothes, and accessories.

Like the other new religious preachers such as Amr Khaled (Iran) or Yusuf Mansyur and Aa Gym, Peggy encourages individuals to be productive as a way to get closer to God (Gauthier and Uhl, 2012; Kailani, 2018). Believing in reward from God is one of the firm Peggy's persuasion to build the audience's rationality about charity. According to Atia (2013), Islamic charity activities are a popular way to illustrate piety and religiosity among the middle and upper classes. Muslims give their time, money, or goods as a form of devotion to God. These religious activity part of self-actualization as a Muslim (Atia, 2012). This condition is appropriate with the qualifications of Peggy's audience; they are mostly young mothers, middle-class and ordinary people who want to be devout Muslims.

The exciting part is how Peggy told a story about Palestine, inspiring the audience to give funds. According to Peggy's argument, these strategies are easier to attract and get heart-touch of her audience "They believe in getting rewards of alms (from God) as well as happy to get a gift (books)" (Sukma 2017a). Peggy said that Islamic charity activities aimed for solidarity and strengthening the sense of unity and brotherhood of Muslims fellow. Even she said that Islamic charity for Palestine is part

of *jihad* (struggle for religion). Previously, Peggy did the Islamic charity individually, but later she invited others to be devout Muslims and obey collectively. She uses her popularity as a celebrity for marketization. She becomes a leader to encourage activism and philanthropy. Philanthropic activities involving celebrities have the same cases in various countries and religions. Celebrities use their legitimacy positions for philanthropic activities such as UNICEF in collaboration with Siwon Choi, Angelina Jolie, Emma Watson, Rita Ora, and other celebrities (Palmer, 2019; Fauzia, 2017; Nisa, 2019).

Social Media and Roadshow for *Da'wa*

Peggy uses social media dan roadshows to optimize her *da'wa* activity. Usually, Peggy visited several cities in one period of time. When Peggy was in Solo, Central Java, she also visited the surrounding areas (districts or cities) such as Karanganyar, Sragen, and Yogyakarta (local religious events). In addition, Peggy became one of the speakers at an annual event such as Amazing Muharram and *Hijrah* Fest. Both are held every year in several major cities in Indonesia, containing a series of *tausiyah* (religious advice) events by several Ustadz and Ustadzah (religious teacher). Until now, Peggy manages several Instagram accounts assisting by her friends. They are: @peggymelatisukma_khadijah; @khadijateemuslimahsquad; @mt_khadijatishalihah @khadijateefoundationindonesia; and @akhwatbergerakindonesia. She uses these accounts to publicize her religious events, communicate with her followers; share her idea, and broadcast an ongoing religious event, for example:



Figure 2. Peggy's *tausiyah* poster.

Peggy's preaching schedule is pretty tight. For example, in the last 2019, she preached and has religious activities in various places and regions every week. As figure 2 suggests Peggy uses her account to promote her religious gathering in the poster, it informs the topics that she will discuss and essential information. For communities who want to invite Peggy as a speaker, they can contact Peggy's email address and number in the Instagram bio. Some fans responded in the comments column to show that they supported Peggy's activities. Peggy also uses social media to promote Islamic charity for Palestine and natural disasters in Indonesia. In her account, Peggy uploaded many pictures of the Palestinian people. She helps them by provided Quran, food, medical equipment, and educational facilities.

Peggy's preach was shifted online using the Zoom conference, YouTube lives, and Instagram lives during the pandemic. Using media to support Peggy's religious activities is quite effective. For example, although moving online, Peggy has a routine schedule for weekly preach. She collaborates with the local religious community, which usually routinely holds religious events. Social media, in this case, is a significant aspect of Peggy's branding. Through social media, Peggy can deliver any information about herself (self-branding). This information allows the audience to know, engage and follow every activity. In contrast to previous religious authorities, self-branding on social media determines whether a preacher is 'well known and 'influential' in society today (Mohamad, 2021; Husein and Slama, 2018; Slama, 2017; 2018; Weng, 2019). Therefore, the preacher work to make social media content and material as attractive as possible to reach the audience.

Organizing Religious Community: Empowering Muslimah

Peggy created a women's community focused on religious activities, proselytizing, and humanitarian activities, named *Akhwat Bergerak* (mean women Muslims movement). To popularize this community, Peggy invited her fellow *hijrah* celebrities to join. They are Ummi Pipik, Dewi Sandra, Terry Putri, Tere, Dea

Morela, Tika Ramlan and Sinta Tanjung. In the religious event organized by the Akhwat Bergerak, these celebrities are the speaker. They share their life stories, spiritual experiences, awareness to the audience to be devout Muslims and invite them to choose *halal* products (based on Islam recommendation). To gain trust, Peggy also involves several professionals to the community, such as Arlina Saliman, a director of the Indonesian Institute of Fundraising, and Aisha Maharani, an inspirator of halal products, who previously worked at the Indonesian Ulama Council for Food, Medicine, and Cosmetics Studies in 1999-2012.

Usually, Akhwat Bergerak collaborates with Khadijah Foundation, founded by Peggy. On January 1-7, 2020, they made an emergency response post to help flood victims in Jakarta and surrounding areas. People can donate via bank transfer. The donation was distributed to the flood victims as ready-to-eat food and groceries. While during the covid-19 period, AB and KF also collected donations to provide personal protective equipment and foods for health workers, provide cleaning equipment in mosques, and provide food supplies to help covid victims. From the collected donations, KF can help provide food in several hospitals such as Dr. Cipto Mangunkusumo hospital; Persahabatan hospital; Sulianti Saroso Infection Hospital, Duren Sawit Regional General Hospital, Kramat Jati Regional General Hospital; Matraman Regional General Hospital, Pasar Minggu Regional General Hospital, and Kebayoran Lama Regional General Hospital. KF also distributed hand sanitizer packages to the community and helped spray disinfectants in schools and mosques.

Peggy's popularity and her celebrity friends make the audience interested to participate in the religious activities organized by Akhwat Bergerak. Peggy is a star also an idol as a devout Muslim may affect others, the wider community, especially her fans. By joining the religious movement, the audience has a desire to become more pious as devout Muslims. In this context, piety is reflected in moral goodness, behavior, and daily experiences by helping others (van Nieuwkerk, 2014). This kind of da'wah

community pays attention to social welfare, inviting people to have religious responsibilities in broader society in addition to personal worship (Clark, 2004; Bruinessen, 2013; It, 2005; Khariroh, 2010). Peggy has succeeded in empowering middle-class Muslimah who join this community, that women can make a more outstanding contribution to society. In Indonesia, the Akhwat Bergerak become a new variation of women's middle-class religious movement alongside traditional women's religious movements such as Fatayat, Muslimat, or Aisyiyah.

Conclusion

Peggy Melati Sukma builds her religious authority in Indonesia through five branding strategies: storytelling, promoting the Islamic lifestyle, sponsoring Islamic charity, use social media, and organizing religious community. As a woman based on secular education and who worked as a celebrity, she has turned into a preacher who gives religious advice. Peggy uses her *hijrah* storytelling, her Islamic lifestyle, and promotes Islamic charity to build an image that she has piety that other people can emulate. She is creating self-branding by highlighting her identity, experiences, and daily activities. Using social media makes it easy for Peggy to connect with her audience. They can attend Peggy's current and upcoming religious activities or gatherings. At the same time, the religious community networks such as Akhwat Bergerak make it easy for Peggy to collaborate with da'wa teams in various regions. Although Peggy does not have authoritative knowledge about Islam, she has five strategies to build the trust and support of Indonesian Muslimah. Peggy became one of the choices among Indonesian religious authorities who have claimed the right to speak about 'to be' devout Muslim.

Further research related to the theme of the *hijrah* phenomenon can study the following areas. Firstly, through deep interviews the next researcher can see the audience's responses to Peggy Melati Sukma as a new preacher. Secondly, further researchers can explore women's piety movements such as Akhwat Bergerak, which was initiated by Peggy Melati

Sukma. In this case how they recruit members and how they manage CSR activities. Third, the next researcher can explore further about Peggy Melati Sukma's philanthropic movement from gender perspective.

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