From Sharing to Learning: Informal Religious Education for Muslim Women on Instagram

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Abstract

This study examines how informal religious learning for Muslim women is shaped through the dissemination of content on Instagram. Using a qualitative approach grounded in netnography, focusing on the account @muslimahorid as the primary unit of analysis to explore patterns of interaction, content production, and audience engagement. The study finds that religious learning in digital spaces takes place not only through the verbal delivery of religious materials but also through visual representations, everyday narratives, and user interactions. Religious learning emerges from processes of sharing personal experiences, moral advice, and emotional support that are spontaneously exchanged within the digital sphere. This phenomenon demonstrates that social media can function as a flexible, participatory, and community-based learning environment, where Islamic values and norms are reproduced through a culture of sharing. The study contributes to the development of Islamic education studies by emphasizing the importance of understanding the dynamics of religiosity in the era of new media. Although limited by its focus on a single account, the findings open new directions for future research to explore the transformation of informal religious education across diverse communities and digital platforms.

Keywords:
Informal education, Muslim women, Digital media, Instagram content, Netnographic approach

Abstrak

Studi ini menganalisis bagaimana pendidikan agama informal bagi perempuan Muslim terbentuk melalui diseminasi konten di media sosial Instagram. Melalui pendekatan kualitatif berbasis netnografi, dengan menjadikan akun @muslimahorid sebagai unit analisis utama. studi ini menemukan bahwa praktik pendidikan agama di ruang digital tidak hanya berlangsung melalui penyampaian materi keagamaan secara verbal, tetapi juga melalui representasi visual, narasi keseharian, dan interaksi antar pengguna. Pembelajaran agama muncul dari proses berbagi pengalaman, nasihat moral, serta dukungan emosional yang secara spontan dibagikan di ruang digital. Fenomena ini menunjukkan bahwa media sosial dapat berfungsi sebagai ruang belajar yang fleksibel, partisipatif, dan berbasis komunitas, di mana nilai dan norma Islam direproduksi melalui budaya berbagi. Studi ini berkontribusi bagi pengembangan kajian pendidikan Islam dengan menegaskan pentingnya memahami dinamika religiusitas di era media baru. Meskipun memiliki keterbatasan karena hanya berfokus pada satu akun, hasil penelitian ini membuka arah baru bagi studi-studi mendatang untuk menelusuri transformasi pendidikan agama informal lintas komunitas dan platform digital secara lebih luas.

Kata Kunci:
Pendidikan Informal, Perempuan Muslim, Media Digital, Konten Instagram, Pendekatan Netnografi

Introduction

The dissemination of religion-based content represents a form of informal education that is dynamically evolving in the digital era. As argues by Akpomuje et al. (2022), informal education often takes shape through learning activities that are not bound by formal curricula yet remain educationally meaningful and transformative. Within the context of social media particularly Instagram this type of education manifests through various posts that convey religious, moral, and social messages (Toktarbekova et al., 2025). The platform serves as an interactive space where Muslim women learn, share experiences, and develop religious understandings that are relevant to their everyday lives. The uploaded content is not only informative but also creates a space for spiritual and social reflection, reinforcing their Islamic identity. According to Fernando et al. (2025), social media can serve as an effective medium of informal learning for specific groups seeking to broaden their religious knowledge. Informal religious education for Muslim women on Instagram should thus be understood as a knowledge practice emerging from digital interaction, playing a significant role in constructing new forms of religious understanding while simultaneously strengthening cultural and spiritual solidarity within their communities.

Informal religious education refers to the process of learning religious values and teachings that takes place outside formal educational institutions such as schools or madrasahs (Magfiroh et al., 2023). This form of education typically emerges naturally in everyday life through families, communities, social media, or religious activities within society (Febrian, 2024; Sanusi et al., 2025; Yulianti et al., 2025). Unlike formal education, which follows a structured curriculum, informal religious education is flexible, contextual, and participatory. Its process unfolds through social interactions, conversations, spiritual experiences, and the consumption of religious content across various media platforms (Machali et al., 2023; Putra et al., 2024; Sarlan et al., 2021). In the context of modern society, informal religious education has also expanded through digital platforms such as YouTube, Instagram, and TikTok, where individuals can independently learn about religious teachings, ethics, and practices (Henry, 2021). This type of education not only strengthens religious understanding but also helps shape moral character, identity, and social awareness among believers (Bujangga et al., 2025; Henry, 2021; Maksum et al., 2025). Because of its open and inclusive nature, informal religious education reaches a broader and more diverse audience while providing space for contextual and relevant interpretations of religion that align with the dynamics of modern life.

Instagram serves as a digital space with significant potential for both conveying ideas and learning about religious values and norms (Hadiyanto et al., 2025; Laily et al., 2022; Sholihah & Rohmatulloh, 2023). Through features such as photo posts, short videos, and live broadcasts, users can share religious messages in creative, interactive, and easily accessible ways. Instagram enables religious learning to take place in a flexible and informal manner, allowing individuals to receive, interpret, and discuss religious teachings within the context of their everyday lives (Sharma & Sharma, 2025). Content such as Qur'anic quotations, spiritual reflections, and casual discussions on ethics and moral behavior functions as an effective medium for expanding religious understanding among users, particularly among younger generations (Fahad et al., 2025). Moreover, interactions through comments, private messages, and online communities make Instagram not merely an information-sharing platform but also a space for social and spiritual dialogue (Fernando et al., 2023). In this context, religious values and norms are learned not dogmatically but through shared, reflective, and participatory experiences. With its strong visual character and extensive reach, Instagram plays an important role in shaping a more open, contextual, and socially relevant ecosystem of religious learning suited to the needs of today's digital society.

Existing studies on education within social media spaces generally focus on three major themes. First, research highlights the use of social media as a medium for digital learning and technological literacy development among students and the general public (Alam & McLoughlin, 2017; Lokollo, 2025; Madaki et al., 2025). Second, studies examine the role of social media in building learning communities, including communication strategies and user collaboration in the

dissemination of knowledge (Kumar & Nanda, 2024; Mailita & Maisarah, 2025; R. & Thomas, 2024; Zedadra et al., 2020). Third, investigations center on the impact of social media on learning behavior, motivation, and character development in the digital era (Ashraf et al., 2021; Lampropoulos et al., 2022; Tran et al., 2025). While these studies provide valuable insights, they often overlook a deeper analysis of how informal religious education takes place on social media platforms such as Instagram, particularly among Muslim women. This digital space, however, holds significant potential as a non-formal learning arena that integrates spiritual, social, and cultural dimensions, shaping a more reflective and contextually relevant understanding of religion in contemporary life.

Informal religious education for Muslim women represents a form of non-formal learning that naturally develops through social interaction, spiritual experience, and participation in digital spaces. This process is essential to understand not only as a means of deepening religious knowledge but also as a space for empowerment and reflection on Islamic identity within the context of modern life. According to Moberg et al. (2019), informal religious education on social media constitutes a knowledge practice that integrates religious, social, and cultural dimensions, and therefore requires comprehensive study to grasp the dynamics of religiosity in the digital era. However, research specifically addressing informal religious education for Muslim women on Instagram remains limited. Most existing studies tend to focus on the technological aspects of education or on digital communication more broadly. Hence, this study not only seeks to fill this research gap but also aims to analyze the characteristics and significance of informal religious education for Muslim women through the dissemination of religious content on Instagram, viewed as a dynamic space of learning and spiritual expression.

Informal religious education for Muslim women that emerges through the dissemination of content on Instagram represents a form of non-formal learning that is crucial to understand, as it reflects new ways of interpreting, sharing, and internalizing religious values in the digital era. To analyze this phenomenon, the present study addresses three key research questions. First, how does informal religious education on Instagram allow faith understanding to grow through spontaneously shared everyday practices? Second, how does the process of informal religious education manifest in the ways Muslim women share life experiences, moral advice, and emotional support within digital spaces? Third, how does informal religious education unfold through the visual representations of Islamic lifestyles that are produced and circulated online? This study is grounded in the argument that Instagram is not merely an image-sharing platform, but rather a social space that facilitates reflective and interactive forms of religious learning. Through digital interactions, Muslim women are not only recipients of religious messages but also active agents who shape, interpret, and disseminate Islamic understandings that are more contextualized and relevant to modern life.

Methods

This study selects Instagram content as the primary unit of analysis because the platform serves as one of the most active digital spaces for Muslim women to share religious experiences both visually and narratively. Instagram enables the process of religious learning to occur spontaneously through photo uploads, videos, reels, and reflective captions that illustrate Islamic values, norms, and practices within everyday life. With its emphasis on aesthetics and social interaction, Instagram functions not only as a medium of self-expression but also as a space for meaning-making and the dissemination of spiritual values. Through features such as comments, likes, and stories, users participate in open and participatory religious dialogues. Therefore, Instagram is chosen as a representative digital space for understanding how practices of sharing can evolve into processes of learning within the context of informal religious education for Muslim women.

This study employs a qualitative method with a netnographic approach to gain an in-depth understanding of the meanings, interactions, and religious experiences that emerge within digital spaces. The netnographic approach enables the researcher to observe social practices,

communication patterns, and online community dynamics contextually, without detaching them from users' digital lives. Through this approach, the study captures how Muslim women interpret, produce, and share religious values through Instagram content. Netnography is particularly appropriate for this research because it allows for a culturally and symbolically sensitive analysis of texts, images, and online interactions. Accordingly, this method highlights not only the religious messages being disseminated but also the ways users construct identity, solidarity, and collective learning spaces in the digital sphere as part of the process of informal religious education.

The Instagram account @muslimahorid was selected as the primary data source because it consistently features religious content centered on strengthening the spirituality, morality, and identity of Muslim women in Indonesia. The account has a large and active follower base and regularly publishes posts that promote Islamic reflection, spiritual motivation, and social ethics, presented in visually appealing and easily comprehensible formats. Through comments and user interactions, the account demonstrates the dynamics of informal religious education that evolves participatorily within the digital sphere. Moreover, its content reflects Islamic practices contextualized to the everyday lives of modern women, making it relevant to the analytical framework of "From Sharing to Learning." From an ethical perspective, the selection of this account is justified because all data were collected from a publicly accessible digital space without any intervention in users' activities. Data collection was conducted by observing publicly available posts and interactions, without disclosing users' personal identities or reproducing direct quotations that could lead to identification. The data collection process also took into account religious sensitivity and socio-cultural context, thereby upholding principles of privacy, caution, and academic responsibility. Therefore, @muslimahorid is considered a representative case for understanding how Muslim women learn, interact, and build religious communities through the social media platform Instagram.

The data collection process in this study was conducted through in-depth observation, systematic reading, and detailed documentation of various types of content uploaded by the @muslimahorid Instagram account. The researcher examined images, videos, captions, and comment threads to understand the conveyed religious messages and identify patterns of user interaction. Observations were carried out over a specific period to capture the dynamics of online activity and the consistency of emerging religious themes. Systematic reading involved tracing the narratives, symbols, and meanings embedded in each post, while documentation included recording relevant content and audience responses aligned with the study's objectives. Through this combination of methods, the study seeks to uncover how the sharing of religious knowledge occurs informally and interactively, and how Islamic values and norms are reproduced within the digital space of Muslim women.

The data analysis in this study followed the three stages proposed by Miles and Huberman (1994): data reduction, data display, and conclusion drawing. In the data reduction stage, the researcher selected, categorized, and simplified the information obtained from observations and documentation of Instagram content to identify patterns relevant to the theme of informal religious education. The data display stage involved organizing the findings into narrative descriptions, tables, and excerpts that illustrated the dynamics of user interaction, content forms, and emerging religious practices within the @muslimahorid account. Finally, during the conclusion drawing stage, the researcher interpreted the meanings derived from these findings to address the research questions. These three stages were conducted iteratively and interdependently, making the analytical process non-linear but reflective and in-depth. Through this approach, the study was able to portray how the act of sharing on Instagram evolves into a process of learning within the context of informal religious education among Muslim women.

Results
Faith Practices in Everyday Digital Life
In the context of informal religious education on Instagram, faith development emerges through everyday practices shared spontaneously. Posts featuring prayers, Qur'anic verses, reflections on hijrah (spiritual transformation), and personal spiritual experiences serve as dynamic mediums of learning. Through personal narratives and emotionally engaging visuals, Muslim women inspire one another to deepen their understanding of devotion and to integrate spiritual dimensions into their daily digital activities (Table 1).

Table 1. Faith practices in everyday digital life

Figure	Description
	Figure 1 presents an illustration of a veiled woman holding flowers, accompanied by a quote that reads: "Be a Muslimah with two kinds of beauty outer beauty protected by the syar'i hijab and inner beauty adorned with noble character." The post emphasizes the significance of the syar'i hijab and virtuous character as expressions of faith shared through social media.
	Figure 2 features a visual design titled "The Duties of a Wife," which outlines the roles and responsibilities of wives in Islam. This content conveys the values of responsibility and household balance as integral components of digital religious learning.
	Figure 3 depicts the silhouette of a veiled woman accompanied by the text "Hijab, Heart, and Faith." The caption invites readers to reflect on the connection between the hijab and faith, illustrating how Instagram functions as a personal and interactive space for religious learning among contemporary Muslim women.

Source: Instagram social media.

Table 1 illustrates that the religious practices of Muslim women on Instagram represent a learning process of faith that emerges from their everyday experiences in digital spaces. Through various posts featuring visuals, texts, and religious symbols, Muslim women express their understanding of faith and morality in ways that are not only aesthetic, but also reflective and educational. This process demonstrates that Instagram functions as an informal space for the contextual and personal internalization of Islamic values. Accordingly, Table 1 also presents three key classifications of religious practices disseminated through Instagram.

First, the religious practices disseminated through Instagram manifest as a reinterpretation of faith and personal morality among Muslim women. This context indicates that the dissemination of Islamic content on Instagram is not merely a form of visual aesthetics, but also an effort to

internalize faith-based values communicated through digital means. This dynamic is exemplified in Figure 1, which portrays an illustration of a veiled woman holding flowers accompanied by the quote: "Be a Muslimah with two kinds of beauty outer beauty protected by the syar'i hijab and inner beauty adorned with noble character." The post underscores the reinforcement of faith and morality through visual messages that integrate spiritual dimensions with Islamic identity, reflecting how Muslim women express religiosity within their digital lives.

Second, the religious practices disseminated through Instagram emerge in the form of learning about values and the social roles of women within Muslim families. This context suggests that Instagram functions not merely as a platform for content sharing, but also as a form of informal religious education that instills an understanding of responsibility, role fulfillment, and life balance from an Islamic perspective. This is exemplified in Figure 2, which presents a visual design titled "The Duties of a Wife." The post emphasizes the importance of the wife's role as an expression of worship and moral responsibility in maintaining household harmony, thereby fostering a practical understanding of religious values applicable to everyday life.
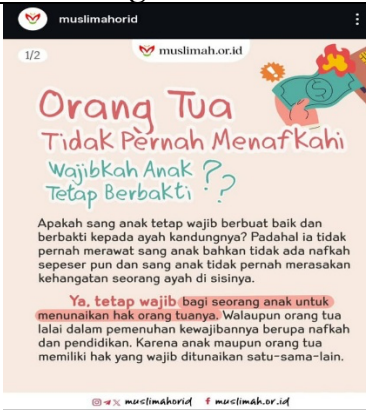
Third, the religious practices disseminated through Instagram take the form of spiritual reflection and the construction of Muslim women's religious identity. This context indicates that Instagram functions not only as a medium of self-representation, but also as a reflective space where Muslim women strengthen the connection between faith, heart, and personal identity. This is illustrated in Figure 3, which depicts the silhouette of a veiled woman accompanied by the text "Hijab, Heart, and Faith." The post demonstrates how reflection on the practice of wearing the hijab becomes part of an interactive and personal process of spiritual learning in the digital sphere.

The religious practices articulated through Instagram reveal forms of faith experiences that emerge from everyday digital life. Muslim women learn, reflect upon, and internalize Islamic values through the act of content sharing, which simultaneously serves as a form of experience-based and technology-mediated informal religious education. Accordingly, Instagram can be understood as a contemporary religious learning space where faith, identity, and social experience interact in a dynamic and transformative manner.

Solidarity Among Muslim Women Communities

The social dimension of informal religious education is evident in the ways Muslim women share life experiences, moral advice, and emotional support within digital spaces. Stories about family life, women's roles, and the struggle to maintain mental well-being create an atmosphere of togetherness and empathy. This practice affirms that religious learning is not solely centered on texts and doctrines, but also on social relationships that cultivate compassion and a collective commitment to goodness (see Table 2).

Table 2. Solidarity among Muslim women communities

| Figure	Description
	Figure 4 depicts an illustration of money and a giving hand. The post discusses the obligation of children to remain devoted to their parents, even when the parents have not provided them with financial support. The message encourages the cultivation of respect, empathy, and a sense of responsibility, illustrating how Muslim women remind one another to pursue goodness through social media.
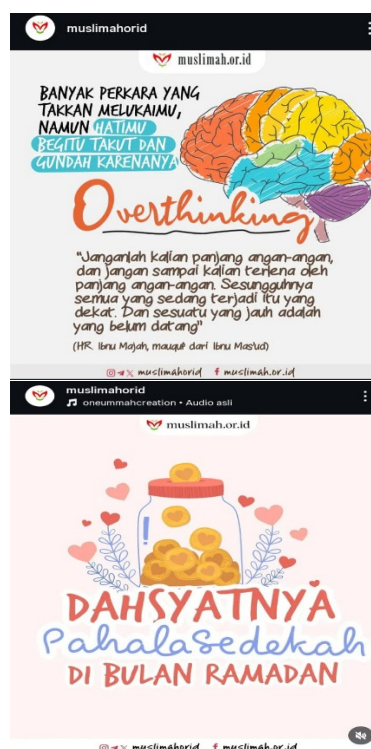
Figure 5 presents a colored illustration of a brain with the word "Overthinking," accompanied by an Islamic teaching that advises against excessive worrying or overindulgence in thoughts. The message provides emotional support and reassurance, illustrating how Muslim women encourage one another to maintain mental well-being within online Muslimah communities.

Figure 6 features a jar filled with gold coins accompanied by the text "The Great Rewards of Charity in the Month of Ramadan." The post encourages readers to give charity during Ramadan and explains the immense spiritual rewards associated with it. The message also promotes a spirit of generosity, mutual support, and social awareness among Muslim women, reflecting how acts of giving are integrated into everyday religious and communal life.

Source: Instagram social media.

Table 2 illustrates that the solidarity formed among Muslim women communities on Instagram represents a form of informal religious education that grows through social and emotional interaction. Through various posts containing visual content, moral messages, and empathetic appeals, Muslim women share religious knowledge, experiences, and Islamic values that foster a collective understanding of faith. This process demonstrates that Instagram functions not merely as a medium of communication but also as a spiritual learning space where empathy and social care are taught and practiced participatively. In line with this, Table 2 also presents three key classifications of religious solidarity disseminated through Instagram.

First, the solidarity among Muslim women disseminated through Instagram emerges in the form of a reinterpretation of emotional and moral solidarity within the community. This context indicates that the dissemination of religious content on Instagram functions not only as a reminder of Islamic teachings but also as a medium for reinforcing values of compassion, empathy, and mutual responsibility. This dynamic is reflected in Figure 4, which depicts an illustration of money and a giving hand accompanied by a message about the obligation of children to remain devoted to their parents even if they have never provided financial support. The post cultivates a sense of respect, empathy, and responsibility, while demonstrating how Muslim women remind one another of goodness through social media.

Second, the solidarity among Muslim women disseminated through Instagram is manifested in the form of emotional support and mental solidarity among members of the digital Muslimah community. This context suggests that online Muslim women's communities are not solely focused on formal religious dimensions but also provide psychological support in navigating everyday challenges. This can be observed in Figure 5, which features a colorful brain illustration with the caption "Overthinking," accompanied by an Islamic reminder to avoid excessive worrying and wishful thinking. The post conveys a message of emotional encouragement and inner calm, illustrating how Muslim women motivate one another and promote mental well-being within their online communities.

Third, the solidarity among Muslim women disseminated through Instagram is reflected in the form of social solidarity and collective compassion toward others. This context indicates that the digital sphere has become a medium for Muslim women to actualize Islamic teachings

through a spirit of generosity and mutual support. This can be illustrated in Figure 6, which depicts a jar filled with gold coins accompanied by the caption "The Great Rewards of Charity in Ramadan." The post serves as an invitation to give charity during the holy month while emphasizing the importance of cooperation, social awareness, and a culture of sharing—core elements of Muslimah communal solidarity.

The solidarity among Muslim women disseminated through Instagram demonstrates that informal religious education can develop organically through digital interactions infused with empathy, emotional support, and social concern. Consequently, the digital sphere functions not merely as a medium of communication but as a collective learning space where Muslim women construct and reinforce their religious understanding through practices of solidarity that embody both spiritual and social values.

Cultural Expressions of Piety in The Digital Sphere

In the cultural context, informal religious education unfolds through the visual representation of Islamic lifestyles that are produced and disseminated on social media. Elements such as syar'i fashion, aesthetic composition of posts, and the use of polite language function as symbols of modern piety constructed in the digital sphere. Through these forms of aesthetics and performativity, Muslim women negotiate their religious identities, articulating expressions of piety that are both contextual and culturally relevant within the dynamics of media culture (see Table 3).

Table 3. Cultural expressions of piety in the digital sphere

Figure	Description
	Figure 7 features an illustration of a person surrounded by social media icons. The accompanying text contains an invitation to limit gadget use, install only necessary applications, follow beneficial accounts, and manage online time wisely. This post conveys the ethics of digital self-control for Muslim women by emphasizing moderation in app usage, time management, and online interactions. The value of piety is visually represented through soft aesthetics, polite language, and accessible Islamic moral messages that are easy to comprehend.
	Figure 8 presents an illustration of a laptop, a cup, and books accompanied by text advising viewers to avoid excessive gaming and Korean drama addiction. The post conveys a moral teaching on the importance of time management and moderation in entertainment. Through its educational visuals and simple religious message, Muslim women are encouraged to use their time productively, reflecting a form of modern piety grounded in discipline and spiritual responsibility.
	Figure 9 features an illustration of colorful leaves accompanied by text encouraging Muslim women to reject the culture of flexing on social media and to cultivate a sense of qana'ah (contentment). Through its refined aesthetics and reflective narrative, the post positions simplicity as an expression of digital piety that aligns with Islamic teachings and contemporary online culture.

Source: Instagram social media

Table 3 demonstrates that the expressions of piety among Muslim women in digital spaces represent a form of informal religious education that develops through cultural practices, visual symbolism, and moral communication on Instagram. Through posts promoting digital ethics, self-control, and modesty, Muslim women learn to internalize Islamic values within the context of modern life. This process illustrates that digital spaces function not merely as platforms for sharing religious information but also as sites of spiritual education that cultivate religious awareness and media ethics among Muslim women. Accordingly, Table 3 outlines three key classifications of cultural piety expressed and disseminated through Instagram.

First, the expression of Muslim women's piety in digital spaces is manifested through digital self-control. This context indicates that pious practice on social media is not limited to ritual worship but also involves the ability to manage one's behavior in the use of technology. This can be observed in Figure 7, which depicts an illustration featuring social media icons accompanied by text encouraging users to limit gadget use, install only necessary applications, and follow beneficial accounts. The post emphasizes the importance of ethical gadget use among Muslim women, including setting boundaries on time, applications, and online interactions. Piety is conveyed through soft aesthetics, polite language, and simple yet effective Islamic moral messages that foster an ethical awareness of digital engagement.

Second, digital expressions of piety also emerge in the form of time management and the avoidance of excessive entertainment. This context suggests that modern piety for Muslim women is not only measured by the intensity of ritual worship but also by the discipline to manage time and refrain from overly consumptive engagement with popular entertainment. This can be seen in Figure 8, which features an illustration of a laptop, a cup, and a book, accompanied by text advising followers to avoid addiction to games and Korean dramas. Through educational visuals and light religious messages, the post teaches the importance of balancing worldly activities with spiritual responsibilities, reflecting a form of piety that is contextually aligned with contemporary digital culture.

Third, digital expressions of piety are also reflected in the rejection of the culture of self-display and the promotion of modesty. This context indicates that social media serves as a space for Muslim women to reexamine the meaning of piety through the values of qana'ah (contentment) and critical awareness of online consumerism. This is illustrated in Figure 9, which depicts colorful leaves accompanied by text encouraging followers to resist the culture of "flexing" and cultivate a sense of sufficiency. The post frames modesty as a form of digital piety that aligns harmoniously with Islamic teachings while remaining relevant to the visual culture of social media.

The expressions of Muslim women's piety in digital spaces demonstrate that informal religious education can emerge through the internalization of Islamic values within everyday media practices. Through a combination of visual aesthetics, polite language, and Islamic moral messaging, Instagram functions as a space where Muslim women learn and creatively express their religious identities. Thus, the digital sphere serves not merely as a medium of communication but also as a site for the formation of a new culture of piety one that integrates spiritual values, digital ethics, and social awareness in an interactive and participatory manner.

Discussion
Negotiating Faith Practices
Informal religious education for women disseminated through content on Instagram represents a form of non-formal learning that evolves creatively and contextually within digital spaces. This context is reflected in three key findings of the study. First, informal religious education on Instagram becomes evident when faith understanding grows from everyday practices that are spontaneously shared through visual posts and reflective narratives. Second, this educational process emerges through interactions among Muslim women who exchange life experiences, moral advice, and emotional support, thereby reinforcing spiritual solidarity. Third, informal religious education takes place through visual representations of Islamic lifestyles, which embody

values of piety, modesty, and the Islamic identity of modern women. The findings reveal that Instagram functions not merely as a platform for communication but as a collective learning space where Muslim women construct religious understanding in participatory, reflective, and contextually relevant ways that align with the dynamics of contemporary life.

In the era of new media, education has undergone a transformation from a structured process to a more open and interactive form of learning. Informal religious education for women disseminated through content on Instagram can only be effective among Muslim communities with an adequate level of digital literacy. Digital literacy enables individuals to understand, evaluate, and critically engage with religious information amid the vast and diverse flow of online content. According to Fernando et al. (2023), digital literacy not only enhances users' ability to access information but also enables them to distinguish between educationally valuable messages and mere religious opinions. With this capability, users can utilize Instagram as a productive learning space to deepen their understanding of religious values and norms. Therefore, digital literacy serves as a crucial prerequisite for the effectiveness of informal religious education on social media, ensuring that religious practices emerging in digital contexts remain rational, reflective, and contextually grounded within the realities of modern society.

The model of informal religious education for women disseminated through content on Instagram holds significant importance in shaping religious consciousness and the social identity of Muslim women in the digital era. According to Maemonah et al. (2022), informal religious education within social media spaces can expand access to spiritual learning beyond the boundaries of formal institutions, thereby creating a more inclusive space for reflection and participation. Through the dissemination of religious content grounded in everyday experiences, Muslim women are not merely recipients of religious teachings but also agents who interpret and disseminate Islamic values in accordance with their life contexts. This model show a shift from a top-down educational pattern toward a horizontal, dialogic, and collaborative approach. Accordingly, informal religious education on Instagram makes an important contribution to the development of digital piety, the strengthening of solidarity among Muslim women, and the integration of spirituality with social practices that are relevant to modern life.

Digital Solidarity among Muslim Women

Informal religious education for women disseminated through content on Instagram reflects a new understanding of how learning, interaction, and interpretation of Islamic values take place in the digital era. According to Siallagan et al. (2025), the dissemination of social media content functions not merely as a medium of communication but also as a learning platform that enables users to develop religious understanding in reflective and participatory ways. Through visual content, spiritual narratives, and online interactions, Muslim women learn to recognize and internalize religious teachings within the context of everyday life. This process does not occur formally but through shared experiences that shape religious awareness and social solidarity (Effendi et al., 2025). Consequently, Instagram has become a new space for religious learning one that connects faith with daily life and fosters a form of religiosity that is dynamic, contextual, and aligned with the needs of modern Muslim women navigating the complexities of digital culture.

The findings of this study differ from previous research, which has generally taken a descriptive and normative approach to discussing education within social media spaces. Most earlier studies have tended to emphasize the function of social media as a means of communication or dissemination of religious messages, without examining how the actual process of learning takes place within it (Mailita & Maisarah, 2025; Nsobya, 2023; Shareefa et al., 2024; Wasif et al., 2024). In contrast, this study shows that the dissemination of content on Instagram extends beyond forms of communication and social interaction, functioning instead as a reflective learning process that collectively shapes religious understanding. Through visual, narrative, and emotional forms of content, Muslim women utilize Instagram as a learning space that integrates spiritual, social, and cultural dimensions. Accordingly, this study offers a theoretical contribution to understanding

informal religious education as a knowledge practice emerging from digital interaction and community participation, rather than a one-way transmission of religious messages.

Cultural Expressions of Piety in the Digital Sphere
Given that informal religious education developing through Instagram reflects new dynamics in religious learning practices, this study highlights the importance of strengthening digital literacy and critical awareness among Muslim women. Digital literacy is essential for enabling users to understand, filter, and interpret religious content rationally, while also avoiding the spread of biased or dogmatic information. This study further encourages future researchers to explore more deeply the relationship between digital identity, spirituality, and social practices within online religious spaces. In addition, educational institutions and religious communities are encouraged to utilize social media more strategically as an inclusive and adaptive medium of informal education that responds to the needs of modern women. Through such efforts, Instagram and other digital platforms can serve as productive media for the transformation of religious knowledge fostering learning processes that are more reflective, participatory, and relevant to the realities of contemporary society.

Conclusion
Informal religious education emerging on Instagram reflects a transformation in how Muslim women understand and embody Islamic teachings amid digital life. Islamic values are no longer acquired solely through formal instruction but through processes of shared experience, reflection, and interaction that flow organically within virtual spaces. Across posts, comments, and circulating visuals, a spiritual sphere is formed one that allows faith to be practiced both personally and collectively. Religious learning unfolds not through a single authority but through open, dialogic exchanges shaped by mutual influence. Within this dynamic, piety appears as a flexible, everyday practice that bridges belief with social life, emotion, and digital aesthetics. Instagram thus serves as a mirror of how Muslim women nurture their spirituality within a fast-paced, image-driven media culture. In this context, religiosity does not end with doctrine but is continuously re-created through lived experiences, meanings, and relationships that evolve in the digital realm.

This study makes a significant contribution to the development of Islamic education scholarship by expanding the understanding of how religious learning takes place beyond formal institutions. Through an analysis of learning practices on Instagram, the study demonstrates that Islamic education is no longer confined to classrooms, pesantren, or traditional study circles, but now manifests through dynamic and participatory digital interactions. The findings highlight a shift in religious authority from a hierarchical structure toward a more fluid, community-based online network. Accordingly, this study opens new conceptual avenues for Islamic education to reconsider the interconnections between technology, spirituality, and pedagogy. It enriches the discourse on digital religious literacy, the formation of modern Muslim women's identities, and new modes of internalizing Islamic values through everyday digital practices. This contribution encourages a paradigm renewal in Islamic education, making it more adaptive to the social and cultural transformations of the digital era.

The primary limitation of this study lies in its narrow scope, as it focuses exclusively on a single Instagram account, @muslimahorid, as the main source of data. This singular focus means that the analysis does not fully capture the diversity of forms, styles, and dynamics of informal religious education that emerge across various Muslim women's communities on Instagram. Consequently, the findings are context-specific and cannot be generalized to represent the broader phenomenon of religious learning in digital spaces. Nevertheless, this limitation also opens a space for reflection and future inquiry. Subsequent studies could expand the scope by comparing multiple female-led Islamic accounts on Instagram, exploring variations in learning practices across platforms such as TikTok or YouTube, and examining their connections to users' social, economic, and cultural contexts. Adopting comparative and interdisciplinary approaches would

deepen the understanding of how informal religious education transforms within the new media ecosystem and how digital spaces function as crucial arenas for constructing Muslim women's religious identities in the modern era.

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