

# Hijrah as Communicative practice: Constructing Religious Meaning through Text-Centric Instagram Carousels for Muslim Women

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## Abstract

This article examines how *hijrah* is constructed and communicated among Muslim women through text-centric Instagram carousel posts on the account @cewehijrah. While existing research on digital *hijrah* largely emphasizes visual expressions of piety, this article focuses on textual communicative practices as an emerging yet understudied form of digital religious engagement. Using a qualitative approach with thematic analysis, the study analyzes 16 posts published between late July and August 2024, selected based on engagement. The findings show that *hijrah* is articulated through three interconnected dimensions: platform-based devotional guidance, relational dynamics, and pragmatic orientations. Religious meaning is constructed through conversational language, affective resonance, and platform-specific features, rather than formal religious authority. These communicative practices position *hijrah* as an ongoing, relational, and practical process embedded in everyday digital life. The study contributes to mediatization research by highlighting how platform affordances shape religious meaning-making and by extending the analysis of digital religion beyond visual representation to how religious meaning is constructed through text-centric communicative forms.

**Keywords:** Hijrah; Muslim Women; Mediatization; Instagram; Communicative practices

## Abstrak

Artikel ini mengkaji bagaimana *hijrah* dikonstruksi dan dikomunikasikan melalui unggahan carousel berbasis teks di Instagram, khususnya pada akun @cewehijrah. Beragam kajian tentang *hijrah* digital cenderung menyoroti ekspresi visual kesalehan. Artikel ini berfokus pada praktik komunikasi berbasis teks sebagai bentuk keterlibatan religi digital yang masih relatif kurang mendapat perhatian. Dengan pendekatan kualitatif melalui analisis tematik, artikel ini menganalisis 16 unggahan yang dipublikasikan antara akhir Juli hingga Agustus 2024, yang dipilih berdasarkan tingkat keterlibatan. Hasil penelitian menunjukkan bahwa *hijrah* dimaknai melalui tiga dimensi yang saling terkait, yaitu panduan devosional berbasis platform, dinamika relasional, dan orientasi pragmatis. Makna religi dikonstruksi melalui bahasa yang komunikatif, resonansi afektif, serta fitur spesifik platform, alih-alih melalui otoritas keagamaan formal. Dalam konteks ini, praktik komunikasi tersebut memosisikan *hijrah* sebagai proses yang berkelanjutan, relasional, dan praktis yang terjalin dalam kehidupan digital sehari-hari. Studi ini berkontribusi pada kajian mediatisasi dengan menunjukkan bagaimana platform affordances turut membentuk cara makna religi diproduksi melalui praktik komunikasi berbasis text.

**Katakunci:** Hijrah, Perempuan Muslim, Mediatisasi, Instagram, Praktik Komunikasi

## Introduction

This article examines how the *hijrah* movement among Muslim women is mediatized on Instagram, focusing on the account @cewehijrah. It argues that *hijrah*, within digital environments, can be understood as a form of mediatized

religious engagement, where Muslim women use Instagram to navigate and reinterpret their roles and identities in everyday life. The term *hijrah*, derived from Arabic, refers to a process of spiritual transformation from actions considered impermissible to those

aligned with Islamic teachings (Yusuf, 2019).

In Indonesia, the *hijrah* movement among Muslim women is closely connected to social media, where religious meanings are communicated, negotiated, and practiced within everyday digital interaction (Fansuri, 2023; Machmiyah, 2020; Nisa, 2018). Since around 2015, prominent Islamic preachers such as Hanan Attaki have utilized Instagram to expand *hijrah*-oriented network (Akmaliah, 2020). The movement reached a notable peak in 2018 through large-scale events such as *Hijrah* Fest initiated by Arie Untung, an Indonesian actor and presenter who has been influential in promoting the *hijrah* movement among celebrities (Fuad, 2020). Since then, *hijrah* has continued to evolve, extending beyond religious discourse into broader social domains, including fashion, commerce, and financial practices such as participation in the sharia capital market (Hasiana, 2023; Priyanto, 2022).

This study focuses on the account of @cewehirjah, which primarily uses text-centric Instagram carousel posts to deliver religious messages and has amassed approximately 2.5 million followers to date. While Instagram is widely recognized as a visual-centric platform, the use of text-based posts have recently gained popularity and are increasingly recognized as an emerging social media genre that remains understudied (Schreiber, 2023). Carousel posts enable Instagram users to share multiple images or videos within a single post, typically up to ten slides, allowing for more extended and

structured messaging compared to single-image content (Cuevas-Molano et al., 2021; Nasuka et al., 2023). Unlike image-based posts that rely in immediate visual appeal, this format facilitates sequential meaning-making, where each slide contributes to a cumulative narrative. This makes it particularly relevant for communicating *hijrah* as an ongoing process, enabling Indonesian Muslim women to engage with religious guidance in more gradual, interpretive, and personally resonant manner. In this article, text-centric carousel posts refer to multi-slide posts in which written language serves as the primary mode of communication, while visual elements function mainly as a supporting background.

Studies on *hijrah* in social media contexts, particularly on Instagram, have shown the platform roles in shaping the religious expression within everyday practice. Within social media environment, individuals participate in the circulation and interpretation of religious meanings, while Muslim women emerge as active agents who negotiate identity, express piety, and build communities beyond traditional religious institutions (Hidayat et al., 2020; Mainardi & Giorgi, 2023; Nisa, 2018).

Existing research further highlight how Instagram functions as a space for the expressing religious identity, particularly among Muslim Women. These studies on Muslim women often emphasize image-based practices such as selfies and aesthetic representations in constructing and displaying piety. Transformation in

appearance, especially through dress and bodily presentation, are framed as key markers of religious commitment (Royanullah et al., 2022; Taufiq et al., 2020). In addition, research on Muslim women, including public figures and influencers, shows how *hijrah* is mediated through social media as both a personal transformation and a cultural trend, often intertwined with visibility, audience engagement, and elements of commodification (Akalili et al., 2023).

However, this body of research largely centers on the visual dimension of *hijrah*, particularly in relation to modest fashion, aesthetic practices, and lifestyle expressions on Instagram. This emphasis risks overlooking other communicative forms that equally central to digital religious practices. Limited attention has been given to how *hijrah* is communicated through structured textual narratives embedded within platform-specific formats such as Instagram text-centric carousel posts. By shifting focus from visually oriented forms of religious expression to text-centric communicative practices, this study examines how *hijrah* meaning is constructed through language within everyday digital interaction. This shift is particularly significant in the Indonesian context, where Muslim women actively engage with *hijrah* not only as a personal transformation, but also as socially mediated process shaped by peer interaction and shared narratives. In such settings, text-centric formats provide a space for more reflective and structured forms of religious expression, enabling users to articulate experiences,

dilemmas, and aspirations in ways that beyond visual representation.

This study draws on the concept of mediatization of religion incorporating notion of individualization within the broader context of modernity (Hepp & Krönert, 2010). Contemporary social life is often characterized by uncertainty, complexity, and a gradual shift away from traditional institutions, fostering individualization as individuals seek more personalized forms of identity and belief (Beck & Beck-Gernsheim, 2002). This contrasts with earlier generations, who relied more heavily on social institutions like family, school, and religious organizations for identity formation. In this context, religious individualization refers to the increasing tendency for individuals to take responsibility for their faith and engage in self-reflective processes of belief formation, rather than relying solely on established religious authorities (Hoover, 2012).

The interplay of mediatization and individualization provides a framework for understanding how digital platforms reshape religious practices. As digital media become increasingly intertwined with daily life, they influence how individuals connect and construct their understanding of the world (Hepp, 2020). Within this context, Instagram becomes a key site where religious engagement is enacted through platform-specific forms of communication.

Digital platforms are not limited to functioning as channels for transmitting religious messages but can be understood as socio-material environments in which communication

is embedded within everyday social practices (Couldry, 2012; Hepp, 2020). Communicative practices, in this sense, refer to how individuals use communication in situated, routine, and platform-specific ways to construct meaning, negotiate relationships, and sustain forms of social reality. This shifts the analytical focus from content as static representation to communication as a situated and ongoing social practice, including how messages are structured, how audiences are addressed, and how interaction unfolds within the affordances of a given platform.

This study positions mediatization, communicative practices, and individualization as interconnected dimensions in understanding how *hijrah* is articulated on Instagram. Mediatization refers to how the platform environment, though its formats, features, and circulation logic, shapes the conditions under which religious meaning is constructed, communicated, and engaged with. Within this environment, communicative practices are reflected in how *hijrah* is expressed through text-centric carousel posts, including conversational language, sequential narratives, and direct ways of addressing the audience. At the same time, these practices are closely linked to processes of individualization, where religious meaning is not primarily derived from formal authority, but interpreted, adapted, and enacted in relational to personal experiences, emotions, and everyday concerns.

In the Indonesian context, where social media platforms such as Instagram are deeply embedded in everyday life,

these practices become particularly significant in shaping contemporary religious engagement. Instagram's features, such as carousel posts, caption-based narratives, and interactive comment sections, enable the circulation of religious messages in forms that are personal, relatable, and easily integrated into daily routines.

Within this environment, religious expression is articulated through doctrinal content and through patterned ways of speaking, addressing, and engaging with audiences. *Hijrah*, as portrayed on Instagram, thus reflects a mediatized form of religious engagement, in which Indonesian Muslim women navigate and redefine their roles and identities through recurring communicative forms shaped by platform conditions. *Hijrah* is therefore emerges as a transformative event, an ongoing process enacted through everyday communicative practices that intertwine personal reflection, social interaction, and practical concerns.

To address this gap, this article offers a focused qualitative snapshot of selected post from @cewehijrah published between late July and August 2024. Rather than aiming to represent the broader *hijrah* movement, this study provides an in-depth analysis of how it is narrated within specific moment of digital engagement. Using thematic analysis, this study identifies recurring patterns in how religious meaning in constructed and communicated through text-centric Instagram carousel post.

Accordingly, this study explores how *hijrah* is constructed and

communicated for Muslim women through text-centric Instagram carousel post? The findings are organized into three interconnected dimensions: social relations, where *hijrah* is shaped through peer interaction and collective engagement; intimate relations, where *hijrah* is negotiated within romantic and family context and a spiritual-pragmatic orientation, where religious commitment is closely linked to everyday concern and emotional experiences.

This article makes three contributions. First, it extends the study of digital religion by highlighting text-centric Instagram carousel posts as an emerging communicative form among Muslim women that has received limited scholarly attention. Second, it provides empirical insight into how *hijrah* is constructed among Muslim women through relational, affective, and pragmatic dimensions in everyday digital narratives. Third, it contributes to mediatization research by demonstrating how platform-specific practices shape religious meaning beyond formal religious authority.

Beyond its empirical focus, this study contributes to ongoing discussions on the mediatization of religion by foregrounding how religious meaning is shaped by media environments and enacted through everyday communication within digital e. While existing studies have often emphasized representation, authority, or platform structures, less attention has been given to how religious engagement is organized through routine forms of communication that integrate affective expression, relational interaction, and

practical reasoning. By focusing on text-centric Instagram content, this study highlights how seemingly ordinary communicative forms such as short reflections, motivational phrasing, and conversational address, function as key mechanisms through which religious meaning becomes accessible, relatable, and actionable. In doing so, it shifts the analytical focus from what religion looks like in digital media to how it is practiced through communication within mediatized everyday life.

### Research Methods

This study employs a qualitative approach using thematic analysis to examine text-centric Instagram carousel posts from the account @cewehijrah. The study adopts a focused qualitative snapshot of posts published between late July and August 2024 to understand how *hijrah* is narrated within a specific moment of digital engagement. This approach positions the study as a focused case-oriented analysis, emphasizing the depth of interpretation over representativeness.

The dataset consists of 16 posts between July 28 to August 20, 2024, selected based on engagement rate retrieved from Social Blade as of August 25, 2024, approximately representing the top-performing posts (around 10-15%) in terms of engagement within this time frame. These posts comprise a total of 100 image, with each post containing between one to nine slides of text-centric carousel post. The selection focuses on posts with relatively high engagement within this time frame, allowing the analysis to center on content that actively

generated audience interaction.

The account analyzed in this study underwent a change in name after the period of data collection. However, the analyzed remain publicly accessible on the platform. Therefore, the dataset reflects the account's content during the specified timeframe and is not affected by subsequent changes to its identity.

In this study, Social Blades is used as a sampling tool rather than as a source of authoritative platform metrics. Engagement data is used solely as a selection tool to identify communicatively active post for qualitative analysis, rather than to generate generalizable claims about audience behavior. High engagement posts are assumed to reflect stronger audience resonance and are therefore analytically relevant. This approach aligns with the interpretive focus of the study, which prioritizes depth of meaning over statistical representativeness. The selection of 16 posts allows for in-depth qualitative analysis while maintaining a manageable dataset.

Thematic analysis is employed as a flexible qualitative method to identify patterns of meaning across a range of textual data (Braun & Clarke, 2006). The analysis follows a reflexive thematic approach, involving iterative movement between data, codes, and themes, where initial codes are refined, merged, and reorganized to develop coherent thematic patterns. In this study, thematic analysis is used to examine how the meanings of *hijrah* are constructed through text-centric communicative practice within the context of Indonesian

Muslim's women's digital lives.

The analysis began with familiarization through repeated reading of the posts and their captions, followed by initial coding to identify recurring patterns in how *hijrah* is articulated. NVivo 12 was used to support the coding process and organization of textual data. Codes were developed inductively, focusing on communicative elements such as narrative structure, time, relational positioning, and thematic content. These codes were then grouped into broader themes that capture how *hijrah* meaning is constructed through language within mediatized interaction. The analysis moves beyond surface-level categorization of topics by examining how meaning is produced through communicative practices rather than merely identifying content categories.

As a researcher situated within Indonesian context, the interpretation of the data is informed by familiarity with the cultural and religious dynamics surrounding *hijrah* among Muslim women. The interpretation is further shaped by an awareness of the mediatized and algorithmically structured nature of social media environments in which these practices are embedded. The analysis follows a reflexive approach, with codes and themes developed and refined iteratively to remain grounded in the data.

## **Results of Research and Discussion**

This section examines how *hijrah* is narrated in @cewehijrah's text-centric Instagram carousel posts during the selected period of analysis. It is

organized into two parts. First part is a brief lexical overview based on the world cloud as a descriptive entry point. Second part is a thematic analysis of selected posts. In addition, rather than treating themes as content categories, this study approaches them as communicative practices through which *hijrah* meaning is constructed. Each theme is therefore analyzed in terms of what is expressed, and how it is communicated through narrative structure, tone, and audience positioning.

### Lexical Overview of posts

This section provides a brief lexical overview of the most frequently occurring words in @cewehijrah's posts as an initial entry point into the dataset. The lexical overview is employed as an initial analytical step to identify recurring linguistic patterns that characterize the communicative environment of the posts.

Figure 1 presents the 50 most frequent words identified in text-centric Instagram carousel posts published between 28 July and 20 August 2024. The word cloud highlights the prominence of devotional terms such as *Allah*, *tahajud*, and *sholat*, alongside words such as *waktu* (time), *pertanyaan* (question), and *jawaban* (answer). This co-presence suggests that spiritual vocabulary is not isolated within strictly ritual or doctrinal contexts but appears alongside language associated with everyday concerns.

In addition, affective terms such as *tenang* (calm), *bahagia* (happy), and *percaya* (trust) indicate the presence of

emotional language within the dataset. These lexical elements point to the importance of affective resonance in how messages are communicated, although the word cloud itself does not capture how emotional, spiritual, and practical dimensions are integrated within specific narratives. As such, while the lexical overview provides insight into the recurring vocabulary that structures the posts, it remains limited in explaining how meaning is produced through communicative practices.

To more fully understand how *hijrah* is constructed and enacted, the analysis therefore proceeds to a thematic examination of selected posts. This next stage focuses on how these recurring lexical elements are organized into patterned forms of communication, through which religious meaning becomes situated, relational, and actionable within everyday digital life.

### Thematic Analysis of *Hijrah* Narratives

The thematic analysis of selected posts from @cewehijrah reveals how *hijrah* is articulated through recurring communicative patterns that connect religious meaning with the realities of everyday life. Rather than presenting *hijrah* as a fixed or purely doctrinal practice, the content frames it as an ongoing and situated process, shaped through personal experience, social interaction, and practical concerns. In this context, religious meaning does not emerge solely from abstract teachings, but from communicative practices through which faith is expressed,

negotiated, and made relevant within everyday digital environments.

The analysis identifies three interconnected dimensions through

motivational prompts. As communicative practices, these forms convey instruction and organize how guidance is delivered, repeated, and

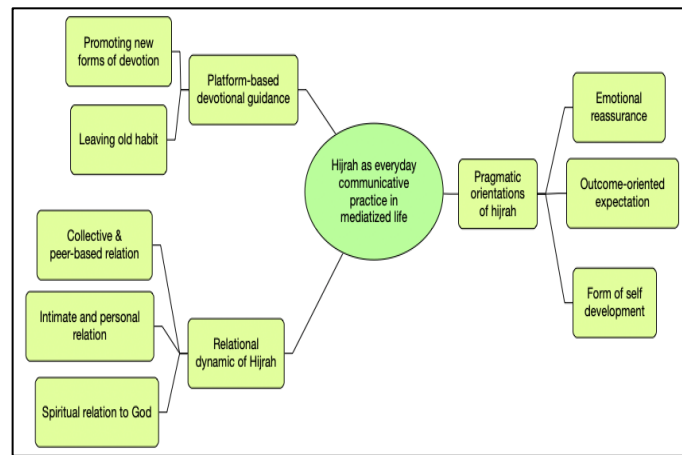


Figure 2. Thematic structure of *hijrah* as communicative practice in mediatized everyday life  
*Source: Obtained from data analysis by researcher through Nvivo 12*

which *hijrah* is narrated, as shown in figure 2: platform-based devotional guidance, relational dynamics of *hijrah*, and pragmatic orientations of *hijrah*. These dimensions do not operate as separate categories, but as overlapping configurations of communicative practices that structure how religious values are interpreted and enacted. Each dimension captures a distinct yet interrelated way in which *hijrah* is embedded within everyday life, reflecting how digital media shape both the form and experience of religious engagement.

The first dimension, platform-based devotional guidance, consists of content that encourages changes in religious practice through structured and recognizable formats. These include invitations to abandon undesirable habits and adopt new forms of devotion, often presented through step-by-step narratives, carousel posts, or

internalized within the affordances of the platform.

The second dimension, relational dynamics of *hijrah*, reflects how religious commitment is situated within social and emotional relationships. Within this dimension, themes such as peer support, romantic expectations, devotion to Allah, and family roles emerge as central elements. These narratives highlight how *hijrah* is negotiated through interaction, where communicative practices, such as sharing experiences, expressing vulnerability, and addressing audiences in familiar tones, position relationships as key sites for sustaining and interpreting faith.

The third dimension, pragmatic orientations of *hijrah*, highlights how religious discourse is closely connected to everyday needs and aspirations. This includes emotional reassurance, financial concerns, perceived benefits of

religious practices, and the development of personal identity. Through communicative practices that emphasize relatability, motivation, and practical outcomes, *hijrah* is framed as a resource for navigating uncertainty and pursuing self-improvement within the conditions of contemporary life.

### Platform-Based Devotional Guidance

The first dimension highlights how religious guidance present and enacted through specific communicative practices embedded within the platform. In the case of @cewehijrah, which primarily addresses Indonesian Muslim women navigating contemporary social and emotional challenges, religious instruction is not delivered through formal doctrinal references or authoritative citation. It is conveyed through text-centric carousel posts that adopt the stylistic conventions of everyday social media communication. This shift is significant, as it repositions *hijrah* not as a distant of institutionalized process, but as something encountered, interpreted, and practices within the flow of everyday digital interaction.

Across analyzed multiple posts, this guidance includes encouraging Muslim women to reflect on everyday expressions that are widely normalized in Indonesian online culture. One example, a post opens the slides with the phrase “*Aku baru tau yura...rasulullah sangat melarang kita mengucapkan kata-kata ini..*”, (Yura, I just find out, Rasulullah forbid us to say this words) referencing a viral cultural trend, before shifting to a religious warning that such expressions are discouraged in Islam. This post consists of seven slides of text-

centric carousel, emphasizing written content over visuals.

In addition, the caption accompanying the post contains only a short phrase: “*Janji ga diulang?*” (Promise not to repeat it?). This highlights two key implications. First, it reinforces that the text-centric carousel post itself holds primary significance over the caption, reflecting the account’s emphasis on written narratives as the core medium of engagement. Second, the phrasing alludes to a negative behavior that followers are implicitly reminded to avoid. By remaining brief and open-ended, the caption invites reflection while directing attention back to the carousel’s moral or religious messages.

The phrase operates through a conversational, informal register that mirrors everyday trend-based expressions. This collapses the boundary between daily discourse and moral guidance, positioning religious messages not as external authority but as something embedded within familiar communicative practices. *Hijrah*, therefore, is enacted less through formal teaching, and more through subtle reorientation of everyday language.

The pattern become more evident in the subsequent slides, where expression such as the phrase “*aku mah apa, kentang rebus*” (what am I, just a boiled potato), a form of self-deprecating humor commonly used in online interactions, are recontextualized as religiously discouraged. Here, the communicative practice transforms the meaning of everyday expressions by placing them within a moral and

religious frame. Humor that is commonly treated as light or self-expressive is reframed as ethically consequential. In this context, *hijrah* extends into micro level communicative acts, including how individual speak, joke, and represent themselves in digital spaces.

A similar pattern emerges in posts addressing emotional distress through devotional practices as illustrated in Figure 3. A text-centric carousel post consists of seven slides of messages.

In one example, the post begins with the phrase “*Allah tahu hatimu lagi nggak baik-baik saja, makanya ini muncul di FYP*” (Allah know that your heart is not okay, that’s why this appears in FYP). This phrasing integrates emotional recognition with platform logic, positioning the post as both actively responsive and algorithmically situated. The use of *tahu* (knowing), constructs divine awareness as immediate and intimate, positioning emotional vulnerability as already recognized before being expressed.

The reference to *FYP* (For You Page) incorporates platform logic into religious meaning making. Suggesting that the post appears as timely and personally relevant. In this sense, the platform becomes part of how religious guidance is experienced and interpreted, framing the encounter as timely, personal, and spiritually relevant.

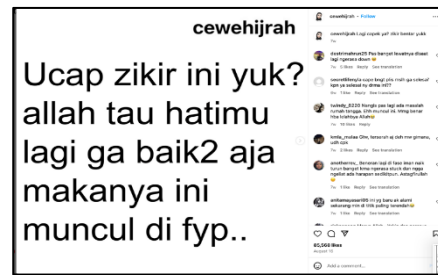


Figure 3. A text-centric Instagram carousel post framing dhikr as an emotional coping practice

Source: screenshot from [https://www.instagram.com/p/C-tW5cQSV0U/?hl=en&img\\_index=1](https://www.instagram.com/p/C-tW5cQSV0U/?hl=en&img_index=1), 2024, August 30

The subsequent invitation to perform dhikr, accompanied by phrases in the following slide of the same post, such as “*izinkan aku juga mekar seperti yang lain*” (allow be to bloom like other), further demonstrates how religious practice is articulated through affective and relatable language. These expressions engage with feelings of comparison, inadequacy, and the desire for self-worth that are common articulated by Muslim women in social media environments. Here, devotional acts are presented as communicative responses to emotional conditions. *Hijrah* is enacted as both spiritual disciple and emotional regulation, where religious meaning become intertwined with everyday affective experiences.

Importantly, this form of guidance operates outside conventional structures of religious authority, as posts rarely reference Islamic scholars (such as *Ulama*, *kyai* etc.), institutions, or formal doctrinal source. This pattern is reflected in the data. Across 16 posts consisting of

100 text-centric images, only two of the images explicitly include references to *ulama* or *hadith*, indicating that formal religious authority largely absent in structuring the communicative practices observed. Instead, authority is constructed through communicative resonance, where familiar language, affective framing, and platform-specific cues such as Yura, FYP and so on position messages as personally relevant and timely. In this context, legitimacy emerges not from religious institutional endorsement, but from perceived relevance and affective connection.

At the same time, this does not indicate that the religious guidance becomes unstructured. Instead, structure is reconfigured through recurring communicative patterns. Typically beginning with relatable experiences, followed by subtle moral redirection, and concluding with practical devotional suggestions. These patterns as seen in @cewehijrah's posts addressing Indonesian Muslim women, reflect platform literacy, as guidance is adapted to Instagram's affordances through carousel sequencing and conversational tone, where authority is enacted through communicative proximity rather than hierarchical distance.

As a result, religious meaning emerges through the alignment between message, platform, and user experience. In the context of @cewehijrah's content for Indonesian Muslim women, the absence of institutional references is compensated by the integration of platform-specific cues, affective language, and culturally shared expressions, making guidance appear

relevant and applicable within everyday digital life.

Taken together, platform-based devotional guidance can be understood as a communicative practice in which religious instruction is enacted through the affordances, conventions, and logic of social media. *Hijrah* is thus represented, and practiced through language, interaction, and algorithmically mediatized encounters, where everyday communication becomes a key site for the negotiation of piety. In this sense, the findings point to how religious guidance is reconfigured within the process of deep mediatization. These findings highlight how religious meaning is increasingly shaped through individualized, platform-specific communicative practices within processes of deep mediatization.

#### **Relational dynamic of *Hijrah***

The findings indicate that @cewehijrah frames *hijrah* as individual transformation that unfolds through relational processes articulated primarily through text-centric relational forms. Meaning is constructed through written expressions that connect peer relations, intimate partnerships, family ties, and the individual's relation with God. Within this configuration, *hijrah* is embedded in all communicative practices through which Muslim women negotiate religious commitment alongside emotional, social and practical aspects of life.

Rather than positioning faith as purely inward and private endeavor, @cewehijrah situates religious practice within ongoing interaction. Relationships function as key sites where

meanings of piety are articulated, negotiated, and sustained. Through communicative practices such as sharing experiences, addressing audience in familiar tones, and circulating relatable narratives, religious guidance become embedded in forms of interaction that mirror everyday social life. In this sense, represented and enacted through communicative practices that connect individual reflection with shared experience. These relational meaning are conveyed through written language that mirrors everyday conversation, allowing religious guidance to circulate in familiar and accessible forms.

**First**, *Hijrah* is practiced through collective and peer-based relations, where participation becomes central to sustaining religious commitment. @cewehijarah extends its presence beyond Instagram by encouraging followers to join structure activities, such as “*challenge tahajud 21 hari*” organized through WhatsApp groups.

As shown in figure 4, participants express appreciation for the group’s role in maintaining consistency, as reflected in statement, such as “*terimakasih @Mican |@cewehijrah yang selalu memotivasi kami untuk tetap bangun sholat tahajud..*” (thanks @Mican |@cewehijrah who always motive us to wake up and do tahajud prayer).

The message also conveys the struggles and aspirations of the participants, acknowledging both their commitment to waking up for *Tahajjud* and the challenges of maintaining consistency. The phrase “*walaupun sering nggak absen karna lupa..*” (even

*though we often miss it because we forge*”) suggests that while participants may struggle with discipline, the encouragement from @cewehijrah serves as a continuous motivator in their spiritual journey.

This post further illustrates the role of peer support in maintaining religious practices despite modern distractions and challenges. Social media, in this case, functions as a virtual support system that reinforces spiritual discipline within contemporary life. The concept of the mediatization of religion explains how media influence and individualization shape religious experiences in the digital age. Unlike traditional religious communities that are bound by family or institutional connections, modern communities such as those formed around @cewehijrah are increasingly shaped by shared values and digital engagement.

The use of informal and conversational phrases constructs a communicative space where religious commitment is articulated through everyday language. These excerpts frame practice as iterative rather than fixed, where motivation and failure coexist. Accountability emerges through collective textual interaction, while imperfection is normalized as part of the process. The coordination of this practice relies on written exchanges where encouragement, acknowledgement, and participation are sustained through text-based interaction.

The recurring format of the “21-day challenges” is reinforced through repeated textual prompts and responses, where consistency is produced through

ongoing communicative engagement. This indicates that commitment emerges through ongoing, mediatized interaction as a socially sustained practice.

From the perspective of mediatization, this dynamic can be understood as communicative practices shaped through the interrelation of materialization and institutionalization (Hepp, 2020). Platforms such as Instagram and WhatsApp groups provides the material infrastructures that enables coordination, visibility, and interaction across dispersed users. Within this configuration, Muslim women actively participate in organized forms of practice that are sustained through platform specific communicative arrangement.

**Second**, *hijrah* is articulated through intimate and personal relations, particularly in romantic partnerships and family roles. Within @cewehijrah's content, idealized relationships are constructed through communicative practices that combine emotional resonance with moral directions. Posts frequently depict an ideal partner as

*menjadikanmu istimewa. Dia yang bercanda hanya untuk melihatmu tertawa, namun serius membimbingmu menuju surga*" (Choose him who is simple but makes you special. He jokes to see you laugh but seriously guides you to heaven)

This post highlights the integration of religious ideals with contemporary notions of love and marriage for modern Muslim women. It presents the idea that personal relationships should not only fulfill emotional needs but also serve as a means of spiritual growth. Intimacy is thus articulated as both emotional fulfillment and as a communicative relational through which religious commitment is shaped.

Similarly, references to family, particularly parents, are expressed through aspirational narrative in posts such as "*Doaku selalu ku ulang 'semoga bisa mengumrohkan kedua orang tua,' langsung diijabah sama Allah. Ada rezeki yang datang tak terduga dari berbagai arah, subhanallah..*" (I kept repeating my prayer, 'May I be able to



Figure 4. A cross-platform coordination of 21-day tahajud challenge as collective religious practice  
Source: screenshot from [https://www.instagram.com/p/C-Pst91yvr0/?hl=en&img\\_index=8](https://www.instagram.com/p/C-Pst91yvr0/?hl=en&img_index=8), August 30.

someone who provides both affective supports and religious guidance.

This is expressed in text-centric carousel post in phrases such as "*Pilih dia yg sederhana, namun*

*send my parents on Umrah,' and Allah immediately granted it. Unexpected provisions came from many directions, Subhanallah)*

These expressions link devotion with responsibility and material capability, positioning economic aspiration as part of religious commitment.

The use of hopeful and future-oriented language construct family relations as moral obligations that are both affective and practical. Through these communicative practices, personal relationships are situated within a broader moral framework where love, obligation, and piety are mutually constitutive. Intimacy and family are not treated as separate domains but become integrated into the ongoing negotiation of *hijrah* as a lived and relational process.

**Third**, Muslim women orient their *hijrah* toward spiritual relation with *Allah*, which functions as the central reference point through which other forms of relationships are understood and evaluated. Within @cewehijrah's

positioning spiritual development as something that unfold over time.

As illustrated in figure 5, devotion is expressed through a moment of imperfection in a phrase such as "*Ketika selese sholat kamu tertidur di atas sajadah sambil berkata 'maaf ya Allah aku akan terus belajar mencintaimu'*" (When you finish praying, you fall asleep on the prayer mat while saying, 'I'm sorry, O Allah, I will continue to learn to love You. '), expressing after falling asleep following prayer.

The use of first-person and conversational language constructs an intimate communicative register, where religious meaning is articulated through personal reflection and emotional expression. This form of expression reflects a communicative practice in which meaning is constructed through the acknowledgement of human



Figure 5. Expression post of devotion to Allah as ongoing and imperfection process  
Source: Screen captured from [https://www.instagram.com/p/C-htfaEyBrj/?hl=en&img\\_index=5](https://www.instagram.com/p/C-htfaEyBrj/?hl=en&img_index=5), 2024, August 30

content, this dimension is articulated as an ongoing process characterized by vulnerability, self-reflection, and continuous effort. The narratives foreground the incompleteness of faith,

limitation. Vulnerability is framed as part of devotion, and spiritual reflection is conveyed through language that is affectively resonant and culturally familiar. In this context, the reference to

the *sajadah* (praying mat), further anchors the expression in everyday material practice, reinforcing humility and submission as embodied and situated experiences.

This finding also points to the importance of attending to written language in understanding digital religiosity. While prior studies often emphasize visual representation of piety, such approaches tend to capture symbolic display rather than the ways in which religious meaning is articulated and negotiated through everyday expression. The present analysis shows how text-centric communication functions as a primary site through which devotion is experienced, expressed, and made relatable.

From the perspective of mediatization, these expressions can be understood as communicative practices shaped through the interrelation of materialization and institutionalization. The Instagram post provides a space where such expressions are shared, made visible repeatable, and recognizable. Through the circulation of similar narratives emphasizing effort, imperfection, and persistence, patterns of devotion become stabilized as part of shared communicative routines. As a result, spiritual experience is shaped through recurring forms of text-centric expression enabled by the affordances and logics of digital media.

These findings shows that *hijrah*, as constructed by @cewehijrah, operates as a relational and processual practice that spans social, intimate, and spiritual domains. Across these dimensions, communicative practices organized how

religious commitment is expressed, negotiated, and sustained. Instagram functions as an environment that structures interaction, coordinates participation, and stabilize meaning through repeated text-centric practices. Through process of materialization and institutionalization, *hijrah* becomes embedded within everyday digital life, where Muslim women enact their commitment through interaction, shared narratives and everyday communicative practice.

### **Pragmatic Orientations of *Hijrah***

The findings indicate that *hijrah* as articulated by @cewehijrah, reflects a pragmatic orientation through which Muslim women navigate the uncertainties of everyday life. Faith is mobilized in relation to immediate concerns, such as emotional well-being, financial aspirations, and personal improvement. Within this configuration, *hijrah* operates as an interpretive and practical resource that enables individuals to make sense of their circumstances while aligning religious commitment with lived experience.

This orientation functions as a way of navigating uncertainty communicative practice that translate religious values into relatable, actionable, and affectively resonant forms.

**First**, *hijrah* is framed as source of emotional reassurance in navigating daily struggles. As shown in figure 6, the posts states "*Percaya ga? Akan ada waktunya nanti kebahagiaan datang pada kamu bertubi-tubi sampe kamu tuh bingung terus ngomong gini... 'Ya Allah, ini lebih indah dari apa yang aku*

*minta.*''' (Do you believe it? There will come a time when happiness arrives endlessly for you, so much that you become overwhelmed and say... 'Ya Allah, this is more beautiful than what I asked for). The use of simple and future-oriented phrasing constructs a sense of temporal reassurance, where emotional vulnerability is acknowledged and redirected through religious frame.

This expression reflects a communicative practice in which everyday language is used to make abstract religious ideas more accessible and personally meaningful. This message operates through a conversational tone that create a sense of intimacy and reassurance. Positioning faith as something that accompanies, rather than distances, everyday emotional experience.

In this sense, *hijrah* is articulated as an ongoing practice of emotional regulation, where trust in divine timing becomes a resource for coping with instability and pressure.

**Second**, *hijrah* is articulated through outcome-oriented expectations, where Muslim Women engage religious practice as pathway toward tangible and desirable results. Across multiple posts, this appears in expressions related to financial aspirations, structured challenges, and promises of transformation, such as phrase in a post "*Mau nyoba 40 hari challenge 'jalur langit' yang efeknya merubah hidup 9999%? Berani ga?*" (Want to try the 40-day 'heavenly path' challenge that will change your life by 9999%? Dare to?)

This post reflects a results-driven perception of faith, where religious devotion is framed to fast, drastic, and measurable transformation. The use of emphatic and exaggerate phrasing construct a sense of certainty and urgency, positioning religious practice as capable of producing significant life change. This reflects a communicative practice in which faith is frames as both effortful and productive, aligning spiritual commitment with aspirations for stability, success, and self-improvement.

These expressions translate abstract religious values into outcome-oriented language that is direct, persuasive, and easily relatable. Religious practice is articulated as a structured pathway through which desired outcome are pursued, where effort, belief and expectation are closely linked through textual expression.

From the perspective of mediatization, these patterns can be understood through the interplay of materialization and institutionalization. Digital platforms such as Instagram provide the material infrastructure through which these narratives circulate, repeated, and become visible, and are repeatedly encountered. At the same time, recurring format such as structured challenges, motivational phrases, and promise-oriented messaging stabilize expectations about what religious practice can offers.



Figure 6. Post of emotional reassurance as a pragmatic expression of faith  
Source: Screen captured from [https://www.instagram.com/p/C-Z\\_zGASPKM/?hl=en&img\\_index=5](https://www.instagram.com/p/C-Z_zGASPKM/?hl=en&img_index=5), 2024, August 30

Through these communicative practices, *hijrah* becomes a structured way of organizing effort, expectation, and anticipated outcomes within everyday digital life.

**Third**, *hijrah* is articulated as a form of self-development, where Muslim women construct a sense of self that integrates religious commitment with personal empowerment. Within @cewehijrah content, the orientation is expressed through communicative practices that frame faith as a resource for becoming more confident, resilient, and self-aware.

This is reflected in expressions such *"Kita usahakan menjadi perempuan yang hatinya penuh dengan rasa syukur, yang selalu kuat, yang selalu cinta dan bangga kepada diri sendiri."* (Let us strive to be women whose hearts are full of gratitude, who are always strong, who always love and take pride in themselves.)

This perspective presents *hijrah* as not only a communal religious commitment but also a personal process of self-improvement. Social media platforms like Instagram facilitate this

dynamic, where religious values are communicated in individualized yet publicly visible ways.

The use of affirmational and self-referential language constructs a positive self-image that aligns religious commitment with processes of self-reflection and personal growth. Religious meaning is articulated through a vocabulary of self-recognition, where becoming a better Muslim woman is intertwined with becoming a better self.

These narratives reflect a communicative practice in which religious values are translated into the the language of personal development, emotional strength, and self-awareness. The use of affirmational and motivational phrasing situates *hijrah* within familiar digital discourse of self-improvement, making it relatable and accessible within everyday life.

*Hijrah*, thus expressed as an ongoing process of shaping the self through communicative engagement, where faith operates as a resource for cultivating identity, confidence, and purpose.

These patterns shows that *hijrah* functions as pragmatic framework through which Muslim women navigate contemporary life. Across emotional reassurance, outcome-oriented expectation, and self-development narratives, communicative practices play a central role in translating religious values into everyday forms that are actionable and relatable.

Through digitally mediatized interaction, religious commitment is shaped into patterns of communication that respond to emotional needs, support

aspirations, and organize everyday practices. Within this configuration, faith operates as a practical resource for managing uncertainty, pursuing improvement, and sustaining a coherent sense of self within the dynamic of everyday digital life.

## Conclusion

This study demonstrates that @cewehijrah constructs *hijrah* for Muslim women as an individual spiritual transformation that unfolds as a mediatized and relational process embedded within the routines of everyday digital life. Across its cross-platform content, *hijrah* is articulated through communicative practices that connect personal reflection, social interaction, and practical concerns, enabling Muslim women to navigate religious commitment within the complexity of contemporary life. *Hijrah* emerges as an ongoing process shaped through everyday engagement digital media.

From a mediatization perspective, the findings show *hijrah* becomes recognizable, repeatable, and sustainable through recurring communicative forms. Structured formats, affective expressions, and patterned interaction organize how religious meanings are produced and circulated. Digital platforms function as environments that shape how *hijrah* is practiced, experienced, and stabilized over time, reflecting the interrelation of materialization and institutionalization (Hepp, 2020).

At the same time, this study highlights the central role of text-centric

communicative practices in constructing religious meaning. Through conversational language, relatable narratives, and affective expression, *hijrah* is articulated in ways that are accessible, intimate, and embedded in everyday life. This focus on written expression reveals dimensions of digital religiosity that are less visible in approaches centered on visual representation, particularly in how meaning is negotiated through language and interaction.

Across the three dimensions: platform-based guidance, relational dynamics, and pragmatic orientations, *hijrah* operates as a communicative and relational practice shaped through ongoing interaction, repetition, and shared forms of expression. Muslim women are positioned as actively engaging with faith in ways that integrate emotional, social, and practical dimensions of life. These findings suggest that within mediatized environments, religious experience is shaped through recurring text-centric practices such as conversational and affective language, negotiated through shared expressions of vulnerability and aspiration, and sustained through repeated communicative routines in everyday digital life.

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