

SPIRITUAL PEDAGOGY IN THE DIGITAL AGE: A Framing Analysis of Religious Education on the Instagram Account *@hijaberscommunityofficial*

Fika Amelia Azzahro

Abstract: This study examines the transformation of religious education in the digital age through a public pedagogy study of the Instagram account *@hijaberscommunityofficial*. This platform has evolved into a spiritual learning ecosystem that facilitates the construction of religious identity, the transition of educational authority, and the formation of interactive learning communities. By integrating Robert Entman's *framing* analysis and the *Community of Inquiry* (CoI) framework, this study dissects visual instructional design and the dynamics of modern Muslim women's literacy interactions. The research findings confirm the account manager's success in executing *Teaching Presence* through framing cultural vulnerability issues and offering a spiritual recovery curriculum grounded in Islamic teachings. This pedagogical strategy measurably triggers the emergence of Social Presence in the form of communal affective support, as well as Cognitive Presence in the form of the internalization of rational religious understanding. This ecosystem consistently stimulates the realization of digital moral discipline and solidarity among Muslim women. This research confirms the crucial role of social media as an arena for inclusive religious pedagogy, while enriching academic discourse at the intersection of digital literacy, cyber instructional design, and gender character education.

Keywords: Digital Pedagogy; Religious Literacy; *Community of Inquiry*; Framing Analysis; Instructional Design.

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Introduction

The digitization of religion has sparked a fundamental disruption in the architecture of religious education, forcing young Muslims to radically redefine their authority and literacy practices.¹ The massive development of cyber technology has dismantled traditional hierarchies, shifting the center of theological knowledge transmission from formal institutions to highly fluid interactive platforms. The digital ecosystem presents a sharp contestation of discourse, changing how individuals interact and influencing how they absorb and practice religious teachings. Social media such as Instagram now occupies a strategic position as a public pedagogical arena, facilitating a dynamic learning environment that massively shapes the expression of netizens' religious identity.² This virtual space operates as a theoretical and ideological battlefield, where various spiritual narratives compete for dominance, validation, and recognition from commuter audiences. In this vortex of tension, religious social movements aggressively transform themselves according to algorithmic logic, constructing new spaces of diversity that demand a high level of cultural adaptation from their followers.³ This wave of transformation triggered a paradigm shift from a prescriptive doctrinal learning model to a visual literacy approach that prioritizes participatory affective experiences.

The presence of the Hijabers Community at the epicenter of this pedagogical shift has sparked an academic discourse fraught with polarization. The existence of this platform has divided scholars into two opposing camps. On one side, the literature affirms Instagram as an essential arena for the articulation of millennial Muslim identity through learning solidarity

¹ Mustaqim Pabbajah et al., "From the Scriptural to the Virtual: Indonesian Engineering Students Responses to the Digitalization of Islamic Education," *Teaching Theology and Religion* 24, no. 2 (2021): 122–30, <https://doi.org/10.1111/teth.12581>.

² Sholpan Zhandossova et al., "Exploring Internet Space on the Formation of Religious Identity," *Journal of Social Studies Education Research* 16, no. 2 (2025): 316–42; Nader HOTAIT and Fatima EL SAYED, "Beyond the Hijab: Performing Religious Identity on TikTok," *Social Compass* 72, no. 2 Special Issue – Dossier thématique (2025): 204–20, <https://doi.org/10.1177/00377686251340897>.

³ S. Belorussova, "Religion in the Virtual Space," *Etnografia* 2021, no. 4 (2021): 94–118, [https://doi.org/10.31250/2618-8600-2021-4\(14\)-94-118](https://doi.org/10.31250/2618-8600-2021-4(14)-94-118); Aini Azeqa Ma'rof and Haslinda Abdullah, "Faith in the Digital Era: Transformations in Youth Spirituality and Belief Systems," in *Youth, Faith, and Artificial Intelligence*, ed. Zeinab Zaremohzzabieh et al. (IGI Global, 2025), 227–58, <https://doi.org/10.4018/979-8-3373-2170-7.ch009>.

networks.⁴ Similar affirmations position this visual platform as a stage for hijab-wearing women to challenge the stigma of radicalism that is deeply rooted in the public consciousness.⁵ This community capitalizes on the power of interface design as a strategy for communicating identity in order to break down outdated stereotypes and project an image of modern Muslim women who are intelligent, empowered, and command the public stage. This perspective positions the element of hijab fashion as a modern instrument of da'wah that complements aesthetics with theological depth, making the teaching material resonate intimately with the daily lives of the audience.⁶

On the opposite pole, waves of sharp criticism expose the commodification behind the veil of digital aesthetics. A number of studies have proven the tendency for the use of the hijab in cyberspace to be reduced to a mere visual commodity in order to serve the agenda of exploitation by the global fashion industry.⁷ This practice triggers high-level ethical tensions regarding the authenticity of religious movements that are deeply intertwined with surveillance capitalism. The discursive clash between claims of educational emancipation and accusations of market exploitation continues to dominate the sociological literature landscape without any enlightening common ground. Although the debate is highly polemical, mainstream academic discourse fails to map one of the most fundamental dimensions: the existence of this platform as an arena for pure public education. The literature

⁴ Mila Nabila Zahara, Dadan Wildan, and Siti Komariah, "Gerakan Hijrah: Pencarian Identitas untuk Muslim Milenial di Era Digital," *Indonesian Journal of Sociology, Education and Development* 2, no. 1 (2020): 58–70.

⁵ Luqman Nur Muhamad, *Menggugat Stigma Radikal: Ekspresi dan Identitas Perempuan Bercadar di Instagram*, 5, no. 1 (2025), <https://journal.unej.ac.id/JFGS/index>.

⁶ Triasari Triasari and Arif Zamhari, "Hijab Fashion Sebagai Strategi Dakwah Pada Hijabers Community Jakarta," *Jurnal Manajemen Dakwah* 7, no. 1 (May 2021): 1–27, <https://doi.org/10.14421/jmd.2021.71-01>.

⁷ Zainab Arab, "When Have Dolce and Gabbana Ever Cared about the Hijab? Social Media, Fashion and Australian Muslim Women's Perceptions and Expression of Hijab," *Religions* 13, no. 11 (2022), <https://doi.org/10.3390/rel13111115>; Abdul Rahim, "Between Piety And Lifestyle: Hijab Shar'i on the Commodification Practices of the Islamic Culture Industry," *Ummuna* 26, no. 1 (2022): 88–118, <https://doi.org/10.20414/ujis.v26i1.448>; Zerrin Karakavak and Tuğba Özbölük, "When Modesty Meets Fashion: How Social Media and Influencers Change the Meaning of Hijab," *Journal of Islamic Marketing* 14, no. 11 (2023): 2907–27, <https://doi.org/10.1108/JIMA-05-2021-0152>.

leaves a huge gap regarding the organization of these visual messages as a hidden curriculum in the discipline of digital pedagogy. Scholars are stuck in analyses of cultural identity and political economy, ignoring the empirical fact that this community systematically organizes the transfer of religious knowledge through a highly measurable instructional design.

Placing this phenomenon of cyber tension under the paradigm of public pedagogy has crucial academic and practical relevance. Academically, evaluating this community facilitates the emergence of a new theoretical framework for assessing the effectiveness of social media as the virtual classroom of the future.⁸ The educational science paradigm requires the availability of capable analytical instruments to dissect the anatomy of visual messages as modules for teaching urban community character. In practical terms, exploring the content curation strategies of the Hijabers Community provides an operational blueprint for the development of a contemporary religious curriculum. The interactive interaction patterns they apply offer applicable insights for educators, authoritative religious institutions, and policy makers in designing relevant, empathetic, and far-reaching digital literacy methods.

Based on the tension in the literature and pedagogical urgency, this study formulates a central question: How does *@hijaberscommunityofficial* construct an informal learning ecosystem and transmit a spiritual recovery curriculum for urban Muslim women amid the constellation of cyber culture algorithms? To unravel this structural problem, this study aims to dissect the community's instructional design tactics using a fusion of Robert Entman's *framing* analysis and the *Community of Inquiry* (CoI) framework. The dissection of the structure of messages and digital visual narratives operates holistically to reveal the mechanisms of education at the level of curriculum production. At the same time, an evaluation of the audience's interaction track record is applied to measure the level of success in establishing social presence and cognitive presence in the learning ecosystem. The community's construction of reality is critically evaluated as a structured pedagogical stage,

⁸ Jennifer A. Sandlin, Michael P. O'Malley, and Jake Burdick, "Mapping the Complexity of Public Pedagogy Scholarship: 1894–2010," *Review of Educational Research* 81, no. 3 (September 2011): 338–75, <https://doi.org/10.3102/0034654311413395>; Christine Greenhow and Cathy Lewin, "Social Media and Education: Reconceptualizing the Boundaries of Formal and Informal Learning," *Learning, Media and Technology* 41, no. 1 (January 2016): 6–30, <https://doi.org/10.1080/17439884.2015.1064954>.

beginning with identifying learning needs, understanding the root of the problem, internalizing character values, and culminating in the provision of comprehensive spiritual recovery instructions.

Method

This study integrates Robert Entman's framing analysis with the *Community of Inquiry* (CoI) framework designed by Garrison, Anderson, and Archer to comprehensively examine the digital pedagogy ecosystem.⁹ The combination of these two methods facilitates an in-depth evaluation from the stage of educational material production to the process of internalization by the audience. Framing analysis serves as an instrument for dissecting the Teaching Presence of the @hijaberscommunityofficial account manager in the design of a hidden curriculum. Entman's four elements are applied as instructional design stages: *Define Problems* to identify the audience's learning needs, *Diagnose Causes* to map the structural roots of cyber era challenges, *Make Moral Judgments* to instill character values, and *suggest remedies* to provide practical instructions for spiritual recovery.¹⁰ Through this framing, the visuals and narratives of the posts are extracted for their meaning as modules for public religious education.

To complement this structural analysis, the CoI framework was applied to measure the effectiveness of instructional design in community interaction spaces. The researchers observed digital traces in the comments section to track the emergence of Social Presence and Cognitive Presence among the account's followers. Social Presence was evaluated by identifying expressions of empathy, group cohesion, and open communication among Muslim women, thereby creating a supportive learning environment. At the same time, Cognitive Presence was measured by examining the audience's process of constructing spiritual understanding, from the initial phase of triggering interest to the stage of resolving and applying religious teachings in daily life. This methodological synergy produced a comprehensive framework for transforming social media accounts into successful informal educational arenas that accelerate collective religious literacy.

⁹ D. Garrison, Terry Anderson, and Walter Archer, "Critical Inquiry in a Text-Based Environment: Computer Conferencing in Higher Education," *The Internet and Higher Education* 2 (March 1999): 87–105, [https://doi.org/10.1016/S1096-7516\(00\)00016-6](https://doi.org/10.1016/S1096-7516(00)00016-6).

¹⁰ Robert M. Entman, *Framing: Toward Clarification of a Fractured Paradigm*, 43, no. 4 (1993).

Account Profile *@hijaberscommunityofficial*

The Instagram account *@hijaberscommunityofficial* is one of the most prominent representations of the rapidly growing social-religious movement of Muslim women in Indonesia in the digital age. As a community synonymous with the identity of urban, creative, and empowered Muslim women, Hijabers Community has become a gathering place for Muslim women from various backgrounds to strengthen their spiritual, social, and cultural networks. Unlike individual digital preachers, this account represents a large community that combines Islamic values, modern lifestyles, and visual creativity in a dynamic social media ecosystem.

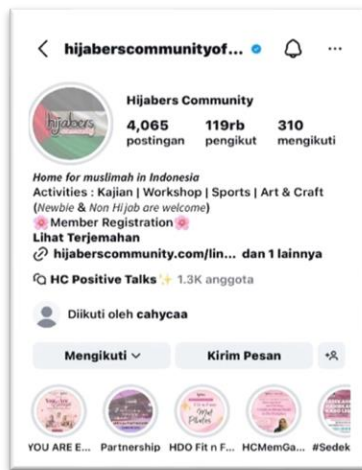


Figure 1. Instagram profile¹¹

Visually, this account highlights a distinctive aesthetic identity: feminine, soft, pastel colors, and a warm sense of togetherness. Its profile reflects a friendly, inclusive, and active Muslimah community. The account name “Hijabers Community” affirms its collective identity, while the bio description: “Home for Muslim women in Indonesia | Activities: Studies | Workshops | Sports | Art & Craft (Newbies & Non-Hijab are welcome) 🌸 Member Registration” shows that this community serves as a “home” for

¹¹

[@hijaberscommunityofficial](https://www.instagram.com/hijaberscommunityofficial).

<https://www.instagram.com/hijaberscommunityofficial?igsh=aGZ0dWprbHlhZmlp>

Muslim women who want to grow together in religious, social, and creative skills. The statement “Newbies & Non-Hijab are welcome” shows an inclusive orientation, unlike the stereotype that hijab communities are exclusive or reserved for those committed to wearing hijab. This attitude reinforces the image of the Hijabers Community as a safe space where women can learn, grow, and develop without pressure.

Statistically, at the time of writing, this account had 4,065 posts, 119,000 followers, and followed 310 other accounts.¹² The large number of posts reflects the continuity of community activity since the establishment of the Hijabers Community in the early 2010s, an era when the modern hijab movement was developing and gaining significant momentum among young Indonesian Muslim women. Their ability to maintain their existence for more than a decade demonstrates a strong capacity to adapt to changes in digital trends, social media algorithms, and popular cultural dynamics.

All of the content shared shows that the *@hijaberscommunityofficial* account is a clear example of how women’s socio-religious movements are transforming in the digital age. It is not just an account documenting activities, but a meeting place for identity, aesthetics, da’wah, and social networking. Instagram provides them with a space to produce more personal, fluid, and participatory religious meanings, allowing Muslim women to join without having to follow rigid organizational structures.

Thus, the *@hijaberscommunityofficial* account can be understood as a form of collective digital piety, in which Islamic values are expressed through community activities, visual aesthetics, and social interactions that occur both online and offline. This community combines da’wah, creativity, and empowerment in a way that is contextual for the younger generation, making Instagram not only a medium of information, but a new spiritual space that expands the forms of religious expression for Muslim women in Indonesia.

Content *@hijaberscommunityofficial* in Building Digital Pedagogy

The digital activities of *@hijaberscommunityofficial* demonstrate a high level of skill in designing a public pedagogical ecosystem oriented towards emotional intelligence, everyday ethics, and spiritual recovery through the visual medium of Instagram. The first post on September 22 initiated the element of Teaching Presence by formulating a curriculum for *ukhuwah muslimah* (Muslim sisterhood). This content projects the experience of

¹² “Hijabers Community (*@hijaberscommunityofficial*) • Foto dan video Instagram,” accessed March 10, 2026, <https://www.instagram.com/hijaberscommunityofficial/>.

vulnerability as the main foundation for binding learning solidarity. Referring to QS. At-Taubah:71 regarding the role of men and women as helpers to one another, this community constructs an inclusive, empathetic, and feminine learning environment.¹³ The message transcends purely religious dimensions by integrating psychosocial depth, emphasizing the urgency of providing a safe space for women to share their fragile experiences in order to build equal *Social Presence*. At this point, public pedagogy operates as a shaper of collective cognitive awareness through a combination of religious texts, gentle visual illustrations, and discourses on women's experiences.



Figure 2. Post on September 22¹⁴

Entering November 1, the curriculum's focus shifted from solidarity to the process of remoralization, which manifested in efforts to reaffirm ethical values in fast-paced digital life. The message that “small things that are left unchecked” have the potential to distance a Muslim from Allah was articulated as *Cognitive Presence* material to respond to the challenges of modern women. These challenges include oversharing on social media, inappropriate interactions with the opposite sex, postponing worship, and neglecting responsibilities at work—a series of phenomena that are rapidly increasing in cyberspace.¹⁵ Combining verses, hadiths, and urban realities,

¹³ “Hijabers Community (@hijaberscommunityofficial) • Rasanya Rapuh,” September 22, 2025, <https://www.instagram.com/hijaberscommunityofficial/>.

¹⁴ Ibid.

¹⁵ “Hijabers Community (@hijaberscommunityofficial) • Mengundang Dosa,” November 1, 2025, <https://www.instagram.com/hijaberscommunityofficial/>.

Hijabers Community executes *Teaching Presence* through framing values and contextualizing religious messages to bridge Islamic teachings with the daily lives of young Muslim women. Through this instructional design, da'wah is transformed into a relevant, reflective, and effective ethical dialogue in shaping moral discipline.

The third post on November 3 showed an escalation of the narrative from morality to spiritual healing. Raising the theme “The Science of Sujood,” the account manager linked the practice of prostration with contemporary scientific concepts such as grounding, nerve relaxation, and physiological benefits for the body and mind.¹⁶ This strategy is a manifestation of the rearticulation of advanced *Cognitive Presence* digital spirituality, offering a fresh way to explain worship in empirical language that resonates with the rational Muslim generation. This post, including illustrations of brain anatomy and simple scientific explanations, positions sujud as an integrative self-healing space encompassing spiritual, emotional, and biological dimensions. This instructional approach is highly effective in creating a learning environment that fosters complete Social Presence, helping the audience cope with mental stress, fatigue, and life's uncertainties, armed with Islamic spirituality.

Overall, this series of posts forms a progressive pedagogical curriculum that moves from strengthening collective identity to the internalization of moral values and culminates in inner healing. This grand narrative reflects the character of community-based public education for women, which combines Islamic teachings, visual aesthetics, and a high sensitivity to learners' emotional needs. Utilizing message design curation, affective production, and scientific-spiritual discursive narratives, the Hijabers Community has succeeded in transmitting da'wah literacy while negotiating the position of Muslim women in the digital world as empowered, reflective learners connected through a strong network of solidarity. This activity is clear evidence that digital da'wah operates holistically as a social education system that constructs a space for women's religiosity that is highly humanistic, empathetic, and in line with the dynamics of cyber civilization.

¹⁶ “Hijabers Community (@hijaberscommunityofficial) • Sujood,” November 3, 2025, <https://www.instagram.com/hijaberscommunityofficial/>.

Table 1. Characteristics of Hijabers Community Content

Post Date	Curriculum Theme (Teaching Presence)	Message Focus & Instructional Design	Social & Cognitive Presence	Forms of Digital Pedagogy
September 22	Muslim Sisterhood & Solidarity	Emotional and spiritual empowerment among women; QS. At-Taubah: 71	Establishing social presence through feminine visuals and empathetic narratives; construction of a secure digital space and a shared learner identity	Development of a supportive digital learning community
November 1	Remoralization & Digital Ethics	Mitigating oversharing, ethics of interaction, and integrity in worship and work	Stimulating cognitive presence through contextualization of hadith and everyday reflection	Strengthening moral discipline and public character education
November 3	Spiritual Recovery through Prostration	Prostration (sujud) as grounding; integration of emotional and physiological benefits	Peak cognitive presence through the integration of science and religion within an affective environment	Therapeutic educational modules and the provision of a mental healing space
Related Visuals	Aesthetic & Empathic Learning Design	Use of soft colors and female-profile illustrations supporting the learning materials	Facilitating social presence by shaping an affective public and a feminine aesthetic	Strengthening emotional connection among members of the learning ecosystem

The verse from the Qur'an, Surah At-Taubah verse 71, provides a very solid theological foundation for this digital curriculum. The verse reads, "And the believers, men and women, are allies of one another..." emphasizing the relationship between fellow Muslims as a spiritual bond that gives rise to the obligation to advise one another in goodness. The inclusion of this sacred verse reinforces the female education ecosystem as a concrete expression of faith: supporting, caring for, and strengthening one another. Within the *Community of Inquiry*, this action reflects the high capability of Teaching Presence to build a structure of meaning that enables learners to deeply absorb the educational objectives. This post operates as an identity module, affirming the membership of the hijabers community as a manifestation of a complete commitment to shaping the character of Muslim women who care for others.

The narrative that states "when women protect women, they are weaving the strength of the community" holds a high level of pedagogical symbolism. The strength of the Islamic community is built firmly through a network of learners who support each other synergistically. The expression "weaving" represents an educational process that is slow, subtle, and very persistent, like the intertwining of threads that form a masterpiece of high-quality fabric. From a digital pedagogy perspective, this phenomenon illustrates the power of Social Presence to weave collective consciousness, making individuals feel whole as part of a grand learning entity. Instagram, a social media platform, provides a visual and narrative space that accelerates the transfer of this collective consciousness on a massive scale. Presenting soft visuals, empathetic language, and sacred verses as instruments to reinforce meaning, these posts design a *Cognitive Presence* experience with complete emotional and spiritual depth.

In digital education theory, communities such as Hijabers Community use social media platforms as arenas for creating cyber piety, representing a form of religious literacy expressed and disseminated across geographical boundaries. This series of posts serves as a powerful tool for instilling values, strengthening communal identity, and motivating audiences to practice real solidarity. The call for women to look out for one another is expected to be translated into offline behaviors, such as regularly offering advice, helping colleagues when they face difficulties, or providing a safe space for fellow Muslim women. By combining Islamic values with cyber culture, Hijabers Community has successfully designed an educational ecosystem that is inclusive, modern, and highly relevant to the needs of women today.

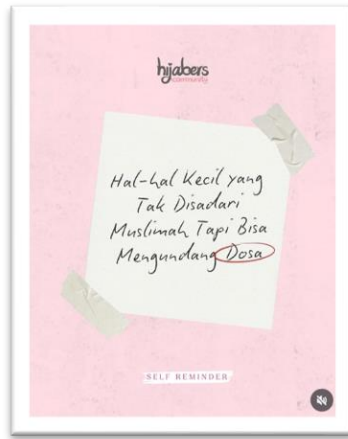


Figure 3. Post on September 22

The Hijabers Community's Instagram post on November 1 presented powerful religious material. Through the caption that reads, "Sometimes the accumulation of small sins that we continue to ignore has the power to distance us from Allah," this community stimulates the *Cognitive Presence* of its followers to reflect on daily behaviors that often go unnoticed, even though they have a huge spiritual impact. This sentence also highlights the urgency of moral sensitivity amid the whirlwind of modern Muslim women's lives, which are surrounded by a flood of information, intense social interaction, and a digital culture that normalizes behavior that disregards Islamic values. The Hijabers Community's assertion that "matters that seem trivial in the eyes of humans have the potential to be magnified in the scales of the hereafter" constructs a comprehensive narrative. Religious life requires consistent evaluation in guarding against small matters, along with the call to build the habit of reminding one another to do good. Within the framework of the *Community of Inquiry*, this message takes the form of a *Teaching Presence* modeled on remoralization, restoring noble values to practices of life eroded by the tide of digitalization.

From a public pedagogy perspective, this post represents cybermoral mobilization, presenting a community that regularly disseminates values education, invites the audience to reflect, and fosters collective awareness through personalized messages. The Hijabers Community employs a gentle, emotional, and empathetic style of language, making the audience receptive to advice based on compassion. The message "Let's take care of and remind

each other, Hijabers” serves as a catalyst for *Social Presence*, fostering affective solidarity where Muslim women feel fully supported in their efforts to improve themselves. The characteristics of social media enable such supportive bonds to form at an extremely rapid and massive scale.

This post reflects the success of Muslim women in negotiating piety literacy from a modern perspective. Activities such as sharing advice, passing on experiences, and providing reminders strengthen religious identity while elevating women's position as agents of moral education in the cyber ecosystem. As a female-based educational community, Hijabers Community focuses its da'wah curriculum on issues closely related to daily life: digital interaction ethics, work integrity, social etiquette, and heart management. This instructional decision ensures that the message lands smoothly in the hearts of the audience—da'wah is presented as an integral part of a realistic and down-to-earth journey of self-improvement.

This Instagram post, dated November 1, serves as a complete narrative about the obligation of modern Muslim women to protect their lives from small things that determine the purity of the heart and closeness to the Creator. Armed with a soul-soothing visual approach, an empathetic storytelling style, and a solid foundation of verses and hadiths, the Hijabers Community has successfully carved out a humanistic and inspiring digital educational space. Amid the vulnerability of social media as an arena for missteps, this post stands tall as a beacon, signaling that the digital space is highly capable of being repurposed to spread goodness, foster moral awareness, and strengthen religious identity. Relying on gentle yet firm messages, this community embraces women to nurture themselves, care for their hearts, and hold hands tightly in every small step toward the pleasure of Allah.

The Hijabers Community Instagram post on November 3 presented a meaningful spiritual discourse through the theme “The Science of Sujood.” Using inspiring captions such as “When the world feels too noisy, and your heart is full of burdens that are difficult to articulate, lower your forehead to the ground,” this account implemented an advanced level of *Teaching Presence*. They redefined sujud as a spiritual and psychological healing practice that has been passed down by Muslims for 1,400 years. Responding to the conditions of modern society, which is overwhelmed by mental pressure, digital noise, and emotional exhaustion, Hijabers Community provides a space for contemplation. The audience is invited to activate *Cognitive Presence* to realize that true peace resides in the purest form of submission: prostration.

Quoting the phrase “that is where science stops talking, and the miracle of prostration begins to work,” this community demonstrates brilliant pedagogical maneuvers in combining spiritual majesty and scientific rationality to transmit religious values to the cyber generation.

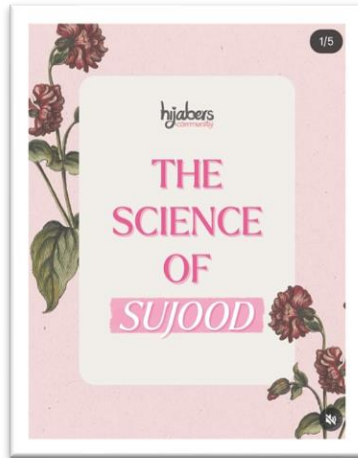


Figure 4. Post on November 3

The content begins the learning session with a sparking question, “Have you ever heard of the term *grounding techniques*?”¹⁷ This technique is a cutting-edge method in the field of psychology, referring to the effort to calm oneself by connecting the body to the earth’s surface in order to stabilize energy and relieve stress. The Hijabers Community explains the historical fact that long before the concept of modern psychology was born, Islam had already introduced the practice of natural grounding perfectly through the act of prostration.¹⁸ This correlation provides an absolute argument that worship in Islam possesses theological, physiological, and psychological richness, a truth recognized by modern science. This sophisticated narrative reflects an instructional reframing strategy, injecting fresh meaning that is highly relevant to satisfying the thirst of a rational digital audience. This innovation

¹⁷ Ibid.

¹⁸ Hazem Doufesh et al., “Effect of Muslim Prayer (Salat) on α Electroencephalography and Its Relationship with Autonomic Nervous System Activity,” *The Journal of Alternative and Complementary Medicine* 20, no. 7 (July 2014): 558–62, <https://doi.org/10.1089/acm.2013.0426>; Gaétan Chevalier et al., *Earthing: Health Implications of Reconnecting the Human Body to the Earth's Surface Electrons*, n.d., <https://doi.org/10.1155/2012/291541>.

is recognized as a superior digital pedagogy strategy for its ability to weave faith with empirical evidence, making the material very easy for virtual learners to absorb and appreciate.

The explanation of the points regarding the body's mechanism when prostrating—the position of the head below the heart, increased blood flow to the brain, release of muscle tension, and regular breathing rhythm—provides physiological evidence that reinforces the position of prostration as a holistic act of worship that combines formal rituals and healing mechanisms. A world that reveres empirical truth responds to this approach as an undeniable confirmation of faith. Providing comprehensive scientific explanations, the Hijabers Community has cemented its position as a reliable disseminator of knowledge. They present da'wah material that is broad in scope, modern, and highly satisfying to the learner's rationality.

The final conclusion, which states that “Each of these changes signals a sense of security to your nervous system, becoming the main antidote to anxiety,” reinforces the core message that prostration is a complete spiritual and psychological remedy. Neuroscience studies confirm that a sense of security is an absolute response from the parasympathetic nervous system, which is active during phases of spiritual tranquility.¹⁹ Prostration, relying on the stability of the body's position and the regularity of the breathing rhythm, triggers the response organically.²⁰ Through this elaboration, prostration becomes an exclusive internal space for each individual to reconnect purely with themselves and with Allah. Faced with a Muslim community that bears the burden of socio-cultural expectations and the dynamics of fast-paced life, this curriculum makes the audience aware of the presence of eternal peace in conscious worship.

Analyzed using a digital pedagogy framework, this upload represents the successful rearticulation of cyber spirituality—a masterpiece of redesigning the meaning of worship in a language that strongly resonates with

¹⁹ Stephen W. Porges, “The Polyvagal Perspective,” *Biological Psychology*, Special Issue of Biological Psychology on Cardiac Vagal Control, Emotion, Psychopathology, and Health., vol. 74, no. 2 (February 2007): 116–43, <https://doi.org/10.1016/j.biopsycho.2006.06.009>.

²⁰ Janette L. Smith et al., “Motor and Non-Motor Inhibition in the Go/NoGo Task: An ERP and fMRI Study,” *International Journal of Psychophysiology*, Electrophysiological and Neuroimaging Studies of Cognitive Control: Evidence from Go/NoGo and Other Executive Function Tasks, vol. 87, no. 3 (March 2013): 244–53, <https://doi.org/10.1016/j.ijpsycho.2012.07.185>.

a digital audience. The Hijabers Community defines prostration as a “place of return” for weary souls. The success in fostering Social Presence is evident in the creation of an affective learning environment where followers find understanding, supportive affirmation, and gentle reminders. By aligning classical religious narratives with the language of popular science, this community has successfully built a magnificent bridge connecting modern reality and the nobility of Islam.

Facilitating spiritual solidarity, this material opens up a wide space for reciprocal strengthening. The poetic phrase “Let your forehead touch the ground and your worries fall with it” resonates as an empathetic invitation to ease the psychological turmoil of Muslim women. By distributing this meaningful content, the Hijabers Community proclaims that digital pedagogy takes the form of therapy, a warm embrace, and a soothing reminder that all burdens will melt away with the momentum of prostration.

In conclusion, this analysis finds that the November 3 post has become a grand spiritual narrative that builds collective cognitive awareness of the availability of Islamic healing mechanisms that precisely balance the mind, body, and soul. Amid the increasingly deafening hustle and bustle of the world, the Hijabers Community guides its followers to rediscover the power of prostration as the oldest and most perfect form of grounding—a technique of self-calming directly bestowed by Allah on humankind. Orchestrating a scientific approach and spiritual depth into a complete symphony, this learning ecosystem has succeeded in bringing to life a digital da’wah that enlightens the heart, unveiling the veil of consciousness that eternal peace resides in the moment when the forehead touches the ground, bringing the heart back to the lap of the Creator.

Robert Entman’s Framing Analysis of Religious Social Movements in the Digital Age: A Study of the Hijabers Community on Instagram

A. Define Problems

Within the framework of Robert Entman’s framing analysis, the *Define Problems* stage developed by *@hijaberscommunityofficial* demonstrates a process of problematization that extends far beyond the delivery of conventional religious advice. This community strategically articulates a central problem relevant to the social context of urban millennial and Gen Z Muslim women, namely the emergence of silent vulnerability. This vulnerability is not presented as an explicit moral deviation but as a cumulative consequence of a digital-modern lifestyle that—despite appearing

glamorous and productive—slowly erodes peace of mind, consistency in worship, and closeness to Allah. Thus, the *problem* mapped out does not lie in overt immoral behavior, but in spiritual erosion that occurs through normalized small habits, such as oversharing, digital ikhtilath, postponing worship, and consuming content that triggers anxiety and emotional instability.

The construction of the problem is structural and cultural. @hijaberscommunityofficial does not portray urban Muslim women as morally failed individuals, but rather as subjects living in a digital regime that encourages religious performativity, affective pressure, social expectations of women, and the loss of solidarity among women. At this point, the community captures the paradox experienced by many Muslim women: an increase in symbols of religiosity in public spaces does not automatically correspond to spiritual resilience in the inner self. Posts such as “because we know what it feels like to be fragile, we learn to strengthen ourselves together” (September 22), “it’s not a big sin, but the little things we continue to allow” (November 1), and “when the world feels too noisy...” (November 3) become textual devices that clarify that the main issue raised is a crisis of piety hidden behind an image of piety.

Argumentatively, this framing shifts the focus from a moralistic narrative that emphasizes prohibitions and wrongdoing to a structured narrative of spiritual alienation. By highlighting “gray area” practices that are considered normal in digital culture, the community emphasizes that the greatest threat to modern women’s spirituality is no longer major transgressions, but the normalization of small oversights that are allowed to be repeated. This creates a model of problematization that interprets spiritual weakness as a social symptom, not merely an individual choice. At the same time, @hijaberscommunityofficial asserts that declining solidarity among women is one source of this vulnerability, framing the problem as collective rather than personal. This kind of framing has a strong discursive effect: the audience is invited to identify with a structural problem without feeling blamed. By emphasizing empathy, shared experiences, and soothing emotional language, the community creates psychological conditions in which the audience is willing to accept the problem as a reality that must be responded to collectively.

Table 2. Elements in *Define Problems*

Framing Element (Entman)	Content
Defined Problems	A “silent” piety crisis among urban Muslim women: spiritual and emotional vulnerability arising from the accumulation of small acts of neglect within a modern digital culture.
Core Framing Argument	The primary threat lies in the normalization of digital “gray-zone” behaviors that appear trivial yet gradually erode ethical awareness and the quality of faith.
Why This Becomes a Collective Problem	This vulnerability emerges from the structures of digital culture, social performativity, and the limited availability of spaces for women’s solidarity; it cannot be reduced to individual moral failure.
Emotional Tone & Framing Strategy	Empathetic and non-accusatory; emotional closeness is cultivated through expressions of shared experience (e.g., “we know what it feels like to be fragile,” “the world often feels overwhelming”).
Core Textual Evidence	September 22 (“we know what it feels like to be fragile...”), November 1 (“the small things we keep allowing”), November 3 (“your heart carries burdens that cannot be easily explained”).
Framing Effect on the Audience	Shifts perception from “I am doing fine” toward “I may be experiencing unnoticed fragility,” thereby opening space for acceptance of community-based solutions.

Based on the construction of *Define Problems* summarized in the table above, it appears that @hijaberscommunityofficial does not merely photograph the religious phenomenon of urban Muslim women, but systematically frames spiritual fragility as a structural problem born of contemporary digital cultural dynamics. This framing not only identifies the source of the problem but also reorders the audience’s awareness of new forms of vulnerability that have been hidden behind images of piety and religious performativity. With an empathetic, reflective, and collective experience-based approach, this community has succeeded in presenting urgent problems that are acceptable to the audience, paving the way for the next stage of framing—namely, explanation of causes, moral assessment, and recommended solutions—to work more effectively in shaping the religious understanding and behavior of Muslim women in the digital age.

B. Diagnose Causes

In the *Diagnose Causes* stage, @hijaberscommunityofficial identifies the causes of urban Muslim women's spiritual fragility not as personal faults, but as the result of complex interactions among structural, cultural, and digital behavioral factors internalized in young women's daily lives. This community consistently positions modern digital culture as the main actor that produces distractions, affective pressure, and the normalization of "gray area" practices that erode moral sensitivity. Through narratives such as "the world feels too noisy" (November 3) and "the little things we continue to allow" (November 1), digital platforms—with their fast pace, performative aesthetics, and demands for constant connectivity—are positioned as latent causes that create psychological and spiritual tension.

In addition, the highly productive and competitive urban lifestyle is also constructed as a cause of vulnerability. High mobility, career pressure, and the multidimensional demands of modern life leave women without space for reflection, stable worship rhythms, and opportunities to build spiritual closeness. In this context, the cause of the problem is not only online activity itself, but also the socio-economic conditions that encourage women to always appear "fine" in public, even though internally they are experiencing deep exhaustion.

Another factor emphasized is the weakening of solidarity among women. The narrative "because we know how fragile it feels, we learn to strengthen each other" (September 22) shows that spiritual fragility arises when women lose their emotional support network. This community believes that the loss of safe spaces for mutual advice and sharing spiritual experiences causes women to struggle with morality individually, thereby exacerbating feelings of fragility and isolation. Thus, the causes of fragility are not only external (digital culture, social pressure), but also internal, in the form of the collapse of social cohesion that previously underpinned women's spirituality.

At the behavioral level, the community identifies seemingly minor but repetitive digital habits as direct contributing factors. Oversharing shameful secrets, chatting with the opposite sex without a clear need, procrastinating on worship, and taking the rights of others in a professional context are constructed as practices that accumulate into "small sins that are left unpunished." By capturing these behaviors, the community emphasizes that spiritual fragility arises from the consistency of small negligence in daily life, not from major moral violations.

Table 3. Summary of *Diganose Causes*

Causal Aspect	Description of Causes (According to the Framing of @hijaberscommunityofficial)
Digital Culture	Continuous distraction, information overload, pressures of performativity, and the normalization of gray-zone behaviors.
Urban Lifestyle	Fast-paced living, demands for productivity, career pressures, and limited space for spiritual reflection.
Everyday Digital Behavior	Oversharing, digital <i>ikhhtilat</i> (unrestricted cross-gender interaction), delayed acts of worship, and small habitual practices that gradually weaken spiritual integrity.
Weak Women's Solidarity	The absence of safe spaces and emotional support contributes to the accumulation of spiritual vulnerability.

Through a layered construction of causes involving structural, cultural, and behavioral factors, *@hijaberscommunityofficial* asserts that the spiritual fragility of urban women is not an individual anomaly but a product of a digital-modern ecosystem hostile to tranquility, religious discipline, and social solidarity. With this framing, the direction of moral judgment becomes clear: women are not positioned as guilty perpetrators, but as subjects who need a reconstruction of their spiritual and social space to restore their faith resilience.

C. *Make Moral Judgement*

At the *Make Moral Judgment* stage, *@hijaberscommunityofficial* builds a moral assessment framework rooted in classical Islamic ethics, ethical sensitivity in modern life, and social solidarity values, packaged in emotional, non-confrontational language. The moral judgment formed is not intended to judge Muslim women, but to affirm Islamic moral standards that are considered relevant and urgent to apply in the current digital culture.

First, the community affirms that guarding oneself from minor negligence is a very important moral principle. By raising the narrative that “it is not a big sin, but the little things that we continue to allow” (November 1), the community justifies the seemingly trivial negligence as having serious spiritual consequences. The emphasized moral values are the importance of *murāqabah* (self-awareness of Allah’s supervision) and *istiqāmah* (consistency) in performing daily worship and in manners. Through this gentle yet firm diction, the community positions the moral mandate of Muslim women not only on major issues whose status is clear, but also on self-control in small, repetitive actions.

Second, this community considers that digital interactions must be subject to norms of decency and sharia restrictions, as seen in the teachings on digital ikhtilath and the prohibition of exposing faults. In the constructed moral assessment, maintaining self-respect and boundaries in interactions with non-mahrams is an ethical obligation that remains valid even in the digital space. Thus, the community emphasizes that modernity does not change Islamic moral standards; rather, only the context in which those standards must be applied changes. Islamic morality is positioned as a fixed framework that must be adapted to the digital ecology, not ignored because of it.

Third, these posts also contain moral judgments regarding ethical awareness in professional and social life. Warnings about taking the rights of others (e.g., unauthorized use of office supplies or plagiarism) emphasize the values of *amanah* (trustworthiness) and *’adl* (justice) as non-negotiable moral foundations. By highlighting these modern ethical issues, the community affirms that integrity is an integral part of piety and cannot be separated from the identity of a faithful Muslim woman.

Fourth, a very prominent moral value is the importance of female solidarity as an ethical and spiritual obligation. The statement “because we know how fragile it feels, we learn to strengthen each other” (September 22) emphasizes that caring for fellow women is not only a social act, but a moral obligation derived from QS. At-Taubah 71. In this framework, solidarity among women is positioned as a form of *takāful* (mutual support) that is not only recommended but also considered an ethical necessity for restoring the collective spiritual resilience of Muslim women.

Fifth, the community emphasizes the morality of surrendering to Allah through prostration as the most valuable spiritual therapy. By linking prostration with psychological calm and emotional healing (November 3), the community revives the values of *tawāḍu’* (humility), *taqarrub* (closeness to Allah), and *tadharru’* (deep submission). The moral assessment is clear: the way out of the noise of the modern world is not in secular escapism, but in intensifying spiritual relationships through prostration.

Table 4. Summary of Making Moral Judgments

Moral Aspect	Moral Evaluation Framed by @hijaberscommunityofficial
Minor Negligence	Small acts that are tolerated gradually erode faith; moral consistency is treated as an ethical obligation.

Ethics of Digital Interaction	Guarding personal dignity (<i>'aib</i>) and avoiding digital <i>ikhtilāf</i> ; the digital sphere remains subject to shari‘a-based norms.
Social–Professional Integrity	Taking the rights of others constitutes a breach of trust (<i>amānah</i>), even in seemingly minor matters.
Women’s Solidarity	Mutual advice and support among women are framed as a spiritual obligation grounded in QS. At-Taubah: 71.
Prostration (Sujud) as a Moral Resolution	Surrender to God is presented as a source of inner calm and as the highest form of moral action.

Through empathetic, textual, and contextual moral assessment tools, *@hijaberscommunityofficial* has successfully constructed Islamic ethical standards as guidelines for urban Muslim women to navigate moral complexities in the digital age. This moral assessment not only serves as a corrective norm but also provides a foundation for the importance of the community as a collective space for restoring, maintaining, and strengthening women’s piety amid the pressures of modern culture.

D. Suggest Remedies

In the *suggest remedies* stage, *@hijaberscommunityofficial* compiled a set of solutions that were not only individual but also communal and spiritual. The solutions were not framed with the aim of punishing or blaming, but rather of restoring, strengthening, and reorganizing the religious consciousness of urban Muslim women so that they could face the pressures of digital-modern culture with spiritual fortitude.

First, the community directs solutions toward spiritual restoration through more mindful worship practices, especially through prostration (November 3). By positioning prostration as a mechanism for grounding and emotional therapy, the community offers the solution that closeness to Allah is the most effective way to unravel the noise of the world and the mental burdens of modern Muslim women. This solution forms a spiritual orientation that reconnection with Allah is the main point of recovery from a crisis of silent piety.

Second, the community provides practical recommendations in the form of strengthening self-discipline in small matters, such as maintaining digital etiquette, not exposing shame, controlling interactions with non-mahrams, and being consistent in obligatory worship (November 1). The emphasis is that major changes in the quality of faith begin with repeated corrections of small behaviors. These recommendations carry the logic that

moral steadfastness is not built on momentary spiritual heroism, but on small practices carried out consistently. Third, a solution that is strongly emphasized is the development of female solidarity as an antidote to spiritual fragility (September 22). The community invites the audience to build emotional and spiritual support networks, reviving *ukhuwah muslimah* (sisterhood) as a bulwark against psychological and social pressures. This recommendation positions women not as objects of advice, but as agents who strengthen one another. The ideology that is built is that spiritual recovery is collective, not individualistic.

Fourth, Hijabers Community encourages the creation of a digital safe space for women. By always using empathetic language, gentle visuals, and non-confrontational appeals, the community offers a model of digital space that promotes compassion, self-esteem, and moral support. This treatment directs the audience that digital culture need not be toxic; it can be reshaped into a humanistic space for preaching.

Fifth, the community recommends reorganizing digital lifestyles, especially by filtering content, reducing mentally exhausting media consumption, and choosing online activities that bring peace. Although not explicitly stated, this recommendation is present through the narrative of “a world that is too noisy” and the invitation to return to prostration. This means the solution offered is also a religious digital detox—taking a break from the digital hustle and bustle to maintain spiritual health. Sixth, the community offers an ideological orientation that the way out of the spiritual crisis of Muslim women is not through harsh criticism or moral threats, but through a gentle, supportive, and loving approach. Thus, the ideology of *da’wah* that is promoted is nurturing *da’wah*: *da’wah* that nurtures, not suppresses; strengthens, not judges.

Table 5. Summary of Suggested Remedies

Type of Solution	Recommendations Framed by @hijaberscommunityofficial
Spiritual Recovery	Mindful prostration (<i>sujud</i>) as a grounding practice, an emotional therapy, and a means of reconnecting with God.
Moral Discipline in Everyday Matters	Maintaining digital etiquette, avoiding online <i>ikhtilāf</i> , refraining from exposing personal faults (<i>‘aib</i>), and sustaining consistency in obligatory worship.

Strengthening Women's Solidarity	Cultivating emotional and spiritual support among Muslim women; weaving collective strength within the community.
Creating a Digital Safe Space	A preaching environment characterized by gentleness, empathy, aesthetic sensitivity, and emotional comfort for women.
Reordering Digital Lifestyle	Reducing exposure to toxic content and engaging in online activities that foster calmness and spiritual proximity to God.
Ideological Orientation of Da'wah	A humanistic, supportive, and compassion-based approach to preaching that avoids judgmental or fear-based rhetoric.

The solutions offered by *@hijaberscommunityofficial* in the Suggest remedies stage not only respond to the silent piety crisis they define, but also shape a new paradigm for how urban Muslim women can take care of themselves amid digital cultural pressures. This community does not simply encourage its audience to improve themselves, but offers a comprehensive framework for recovery—spiritual, emotional, social, and digital—so that da'wah is not presented as instruction, but as a space for humanistic recovery and empowerment.

A comprehensive framing analysis dissects the anatomy of Teaching Presence at *@hijaberscommunityofficial*. The *Define Problems* and *Diagnose Causes* stages articulate a map of the vulnerabilities of Muslim women amid the cyber civilization vortex. This community identifies three main challenges: the urgent need for emotional safe spaces amid digital individualism, the challenge of moral discipline amid a permissive culture, and the accumulation of psychological pressure from the overload of modern information. Account managers frame these problems as a direct result of socio-cultural constructs and the fast pace of life. This framing positions women as subjects who need structural assistance to deal with value disorientation and mental fatigue.

In response to this diagnosis, the stages of *make moral judgment* and *suggest remedies* serve as instructional recovery modules. This community constructs moral evaluation by making ukhuwah solidarity an absolute obligation, establishing cyber ethics as a bastion of self-respect, and elevating sujud worship as a method of complete healing. The solutions offered take the form of practical, pedagogical instructions: organizing a collective affirmation movement among women, implementing cyber communication

discipline, and practicing mindful sujud as stress management therapy. This framing strategy successfully integrates sociological and psychological issues into a character education curriculum that fosters pure inner peace by deepening Islamic teachings.

Public Pedagogical Transformation: Synthesis of the Religious Literacy Ecosystem and Digital Curriculum Construction

The methodological synergy between the *Community of Inquiry* (CoI) framework and Robert Entman's Framing Analysis has yielded a comprehensive conceptualization of the architecture of the cyber-pedagogy ecosystem. The instructional design formulated by the administrators of the @hijaberscommunityofficial account serves as the primary driver of high-level educational interactions. The practice of framing the issue of women's emotional vulnerability and offering spiritual solutions has proven to spark massive and measurable learner participation. D. Randy Garrison, Terry Anderson, and Walter Archer affirm the existence of Teaching Presence as the main architect of meaningful learning experiences in cyberspace.²¹ In the context of this manuscript's discovery, Robert Entman's four stages of framing reality are fully realized as architectural instruments that support the presence of these teachers.

The successful definition of everyday problems faced by urban women has generated large-scale cognitive resonance among followers of this community. The diagnosis of the causes of cultural vulnerability has enabled the audience to clearly reflect on the structural roots of their problems. The moral evaluation and spiritual advice offered by this community have driven the organic, progressive growth of its social presence. The comment section on Instagram instantly metamorphosed into a communal affirmation space radiating high-intensity affective support. Community members injected each other with emotional reinforcement, strengthened group cohesion, and confirmed the internalization of the soul recovery curriculum. The integration of macro and micro analysis validated the effectiveness of visual communication strategies in accelerating the transfer of collective religious literacy.

The absolute success of the pedagogical ecosystem confirms the phenomenon of the transition of educational authority in cyberspace. Heidi A. Campbell's theory of *Networked Religion* highlights the tendency for

²¹ Garrison, Anderson, and Archer, "Critical Inquiry in a Text-Based Environment," 89–90.

religious centers of reference to shift toward virtual entities and public figures.²² The Instagram account *@hijaberscommunityofficial* has taken on this crucial role by positioning itself as a pioneering informal educational institution for urban Muslim women. This community has successfully aligned its authority with that of conventional religious institutions by offering a flexible, aesthetically appealing curriculum aligned with the rationality of the current generation. This transformation demonstrates the digital community's ability to manage religious discourse using a cultural approach that promotes the productivity of the information society's literacy.

Gary R. Bunt argues that the emergence of the cyber-Islamic environment is the main catalyst for the transformation of religious authority in the era of artificial intelligence.²³ The learning practices organized by the Hijabers Community manifest this theory into a collective piety movement. This community designs a hidden curriculum that combines sacred principles with pop culture aesthetics. This synergy ensures the acceptance of educational material by a wide audience and ensures that every moral instruction is absorbed into followers' cognitive memory. This carefully curated message design dynamically drives the wheels of public pedagogy, making social media a space for sowing character values that are superior and relevant to the times.

The process of transmitting religious values through social media always requires a deep exchange of affection. The Hijabers community demonstrates its expertise in weaving this intimacy through empathetic greetings and emotional engagement in every post. The learning ecosystem that has been built offers psychological protection for women to freely express their spiritual concerns. This supportive environment facilitates collective catharsis based on the noble values of Islamic brotherhood. Cyberspace has also transformed into a place for healing the trauma of urban life through the optimization of theological curricula, such as prostration worship.

This conceptual synthesis formulates essential theoretical innovations for the discourse on digital pedagogy and the global sociology of religion. Contemporary visual *da'wah* constructed by this virtual community represents a model of public education with enormous transformative power.

²² Heidi A. Campbell, *Digital Religion: Understanding Religious Practice in New Media Worlds* (Abingdon, Oxon New York: Routledge, 2013), 70–75.

²³ Gary R. Bunt, *Hashtag Islam: How Cyber-Islamic Environments Are Transforming Religious Authority*, *Islamic Civilization and Muslim Networks* (Chapel Hill: The University of North Carolina Press, 2018).

The instructional model, which combines visual aesthetics, cultural empathy, and scientific rationality, remains the foundation for the future of religious literacy. Social media platforms have proven capable of being repurposed as arenas for character education on a global scale. Academics and education policymakers must make this cyber literacy strategy the primary reference for developing religious learning modules to respond to the dynamics of digital civilization.

Ultimately, extensive exploration of the pedagogical dynamics of @hijaberscommunityofficial has given birth to a fresh paradigm in viewing the potential of social media. This virtual space functions fully as a holistic learning ecosystem for educators of reason and conscience in commuter communities. The framing of the spiritual curriculum through the lens of instructional methods ensures the continuity of the transmission of Islamic teachings amid the onslaught of information disruption. The harmony between empathy-laden educational methods and the depth of theological material ensures that the modern Muslim generation has a very strong moral foundation. This scientific work marks a new milestone in Indonesian digital education literature, paving the way for future researchers to continue exploring the wonders of the virtual classroom.

Concluding Remarks

This study confirms the transformation of the Instagram account @hijaberscommunityofficial into a comprehensive digital pedagogical ecosystem for urban Muslim women. The synergy between Robert Entman's *framing* analysis method and the *Community of Inquiry* (CoI) framework proves the effectiveness of visual instructional design in accelerating religious literacy. Account managers successfully implement *Teaching Presence* by curating messages that diagnose the cultural challenges of the cyber era and offer spiritual recovery instructions grounded in Islamic teachings. The strategy of framing the values of ukhuwah (brotherhood), cyber ethics discipline, and sujud (prostration) therapy directly triggers the emergence of Social Presence in the form of communal affective support, as well as Cognitive Presence in the form of the internalization of rational and empathetic religious understanding. This ecosystem facilitates Muslim women to continue negotiating their identity and maintaining their mental health through a strong solidarity network.

Theoretically, this study formulates a new model of contemporary public education that integrates visual aesthetics, emotional intelligence, and

theological validity. The presence of this virtual community confirms the shift in the center of educational authority towards digital entities, highly relevant to the rationality of the current generation. The visual da'wah practices carried out represent a hidden curriculum that shapes women's character amid the whirlwind of information. These findings provide a solid foundation for the discourse on digital pedagogy to develop religious learning modules that are adaptive to the dynamics of cyber civilization. Academics and policy makers have a great opportunity to adopt this community-based instructional model in order to design a virtual classroom of the future that enlightens the reasoning and enlivens the conscience of the global community.

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Author Biography

Fika Amelia Azzahro, alumnus of the Faculty of Ushuluddin and Philosophy, Universitas Islam Negeri Sunan Ampel Surabaya. Email: fikaazzahro23@gmail.com