

## Religious Participation of Millennial Muslim Women: A Sociological Study of the Influence of Interaction and Motivation to Use Social Media

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### ABSTRACT

This study analyzes how interaction and motivation to use social media influence religious participation, especially among millennial Muslim women. Social media has become a new public space for religious people to interact, share, and organize religious activities. This study uses a quantitative method by distributing online questionnaires to millennial generation Muslim women who follow @kingfasialjim Instagram account. Researchers chose to take samples with purposive sampling using Malhotra's technique and obtained a sample of 100 people. The results showed that social media interaction has a significant influence on religious participation, while motivation to use social media has no significant influence when analyzed individually. However, when interaction and motivation were analyzed together, both were found to have a significant influence on religious participation. The findings are relevant for religious communities and stakeholders who want to understand the dynamics of religious expression and participation in the social media era.

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## 1. INTRODUCTION

In recent decades, social media has grown rapidly and become an integral part of people's daily lives, offering dynamic platforms for information sharing, self expression, and interaction. Social media has become an inseparable part of human life, its influence penetrating various aspects of life, including in terms of religion. Millennials, as one of the generations born in the digital era, have different perspectives and behaviors in religion, including their participation in religious activities.

Millennials are the demographic group most exposed to digital technology and social media. The millennial generation, born between 1981 and 1996, is the first generation to grow up with the internet, in 2020 the world population was 7.8 billion and 23% (1.8 billion) were millennials of which 60% were in Asia. Based on statistical data in 2021, 202.6 million people were recorded as internet users out of a total Indonesian population of 274.9 million. This means that the millennial generation accounts for 73.7% of the total population (Yusuf, 2021). There are five social media platforms that are frequently used in Indonesia in 2023, including: WhatsApp as much as 92.1%, Instagram as much as 86.5%, Facebook as much as 83.8%, TikTok as much as 70.8%, Telegram as much as 64.3% (Ahmad Aufar Ribhi et al., 2023).

Religious participation in the context of social media refers to the active involvement of individuals in religious communities through social media platforms. This can include interacting with religious accounts, sharing faith-related content, commenting on religious-themed posts, or even forming religious discussion groups. Religious participation is influenced by several factors including interaction and motivation to use social media (Gustafson, 2016).

Interactions and motivations for using social media can influence religious participation in various ways. Research by (Joanly et al., 2023) suggests that religious influencers on social media can positively influence the religiosity of their followers. For example, the credibility of these influencers, as measured by attributes such as attractiveness, expertise and trustworthiness, can significantly impact followers' religiosity and engagement on social media, as well as their intention to donate to religious causes. Furthermore, the availability and engagement of religious content on social media platforms can also affect users' religious participation. For example, teenagers may procrastinate praying because they prefer social media over listening to sermons. Conversely, engaging with religious content can strengthen one's faith and encourage more active participation in religious activities (Imam Tabroni et al., 2022).

In addition, community building on social media provides a platform for building and maintaining religious communities. Users can connect with like-minded people, share religious experiences, and participate in online discussions about religion, which can increase their sense of belonging and motivation to practice their religion (Baazeem, 2020)(Imam Tabroni et al., 2022). Not only that, personalization and accessibility, social media enable personalized religious content and experiences. Users can access various forms of religious media, such as sermons, prayers, and spiritual guidance, at any time and from anywhere. This accessibility can make religious practice more convenient and engaging, potentially increasing participation (Jablonska, 2022). Finally, ethical and moral guidelines, social media can also serve as a tool to spread ethical and moral guidelines based on religious principles. Users may find posts or messages that remind them of their religious obligations and encourage them to live according to the teachings of their

religion (Imam Tabroni et al., 2022).

The use of social media has a significant impact on religious beliefs and practices. These digital platforms create online spaces where millennials can build religious communities and strengthen their religious identities (Novak et al., 2022). However, this phenomenon can also lead to polarization and the formation of echo chambers that hinder interfaith dialogue (Dilci & Eranıl, 2018). In addition, the potential misuse of social media by extremist groups is also a serious challenge (Ahammad et al., 2021). Nonetheless, social media also offers opportunities to increase millennials' participation in religious activities and facilitate interfaith dialog (Gralczyk, 2020)(Wang, 2015).

The use of social media platforms as a means to convey positive messages and invite others to do good is in line with Islamic principles. This suggests that social media has become an important arena for millennials to explore and express their religious beliefs, which may influence their participation in more traditional forms of worship and religious activities in the future.

While there are several studies exploring the relationship between social media and religious behavior, there is still much to be researched, especially in the context of the millennial generation who have unique characteristics in their use of technology. In addition, research focused on millennial Muslim women can also provide insights into the changes that may occur in traditional religious practices as a result of the adoption of technology and social media. This is important to understand so that religious communities and other stakeholders can respond and adapt to these developments.

Although there has been extensive research on the use of social media in religious contexts, many studies focus solely on individual impacts without considering the differences in cultural and demographic contexts that may influence the outcomes. For instance, how social media interaction in the Indonesian context, with its unique cultural and social background, affects the religious participation of Muslim women. Therefore, it is essential to understand how social media functions in building religious communities, strengthening religious identity, and transforming patterns of religious participation among millennial Muslim women, particularly within Indonesian society.

The use of the Instagram platform as a tool in delivering messages is strongly supported by several assumptions, including quoted from (DataIndonesia.id, 2023) around 109.33 million as of April 2023 the number of Instagram users in Indonesia. Not only that, according to the results of research from (Ahmad AUFAR Ribhi et al., 2023) the majority of Instagram platform users are women 53.1% with an age group of 18-24 years as much as 38% and ages 25-34 years as much as 30.1%. And @kingfaisaljim Instagram tends to have high engagement with the content shared, so it can provide richer data regarding the millennial generation's interaction with religious content on social media. Researchers can identify specific characteristics of millennials who are active on social media and interested in religious content.

## 2. METHODS

This study uses a quantitative approach with data collection techniques in the form of a closed questionnaire. The variables in this study consist of independent variables, namely interaction and motivation to use social media, which are analyzed for their influence on the dependent variable, namely religious participation. The questionnaire was structured on a Likert scale and distributed online through a Google Form link shared via Instagram.

After the data is collected, the process of editing, coding, data entry, validity and reliability tests, classical assumption tests such as normality tests, multicollinearity tests, and heteroscedasticity tests, and data analysis using multiple linear regression analysis with the IBM SPSS Statistics 25 data processing application. The population in this study is the millennial generation who are followers on Instagram @kingfaisaljim, totaling 178,000. Given the limited time and energy, researchers chose to take samples using the Malhotra technique. This technique calculates the required sample size by multiplying the number of variables by a factor of 5 (Wulandari et al., 2021). Therefore, with 19 statements, the minimum sample size required in this study is 95 people. The sampling technique uses non-probability by means of purposive sampling, where the sampling technique is based on special situations and characteristics. Furthermore, the sample criteria in this study are millennial generation Muslim women or aged 25-34 years who actively use Instagram social media. Purposive sampling was chosen because its goal is to target respondents who meet specific criteria namely, millennial Muslim women who are active on social media and engage with religious content. This purposive sampling technique is relevant to this research as it allows the researcher to obtain data from individuals who have the understanding and experience that align with the research objectives.

Although the number of respondents is only 100 out of a total of 178,000 followers of the Instagram account @kingfaisaljim, this sample size is considered adequate based on Malhotra's method for determining the required sample size. With 19 statements, the minimum sample size required in this study is 95 people. The researcher has ensured that this sample size is sufficient to provide a representative picture of the impact of social media interaction and motivation on religious participation, while accounting for an appropriate margin of error. In the regression analysis, classical assumption tests such as normality, multicollinearity, and heteroscedasticity were conducted to ensure that the data meets the requirements for valid linear regression analysis. The results of the normality test show that the data distribution does not significantly deviate from a normal distribution, confirming that the normality assumption is met. The multicollinearity test indicates that there is no strong linear relationship between the independent variables, meaning that these variables do not excessively influence each other in the analysis. Finally, the heteroscedasticity test shows that the dependent variable does not experience inconsistent variance, which supports the validity of the regression model used.

### 3. RESULTS AND DISCUSSION

#### 3.1. Sample Demographics

The total sample in this study was 100 Millennial Generation Muslim women with an age range of 25-34 years.

**Table 1.** *Demographics of the Millennial Generation Muslim Women Sample*

Characteristics		Total (%)
Age	25-34 years old	100
Education	SMA/MA/SMK	27
	Diploma/ D1-D3	4
	Bachelor/ S1	58
	Postgraduate/ S2-S3	11
Jobs	Private Employees	26
	Public Servants	14
	Freelancers	3
	Self-employed	5
	Housewife	33
	Student	14
	Not Working	5

*Source: Research data, 2024*

The age group of 25-34 years analyzed mostly has higher education, with the majority (58%) holding a bachelor's degree (S1), and a small portion (11%) continuing their education to the postgraduate level (S2-S3). In terms of employment, most are employed in private employees (26%), followed by housewives (33%) and public servants (14%). Some individuals also work as self employed (5%) and freelancers (3%), while others are still students (14%) or unemployed (5%). Overall, this data reflects the diverse employment status and education levels within the Millennial generation.

#### 3.2. Validity Test and Reliability Test

**Table 2.** *Validity Test Results*

Variables	Indicator	r Count	r Table	Sig.	$\alpha$	Decision
Interaction (X1)	Interaction_1	0,703	0,195	0,000	0,05	Valid
	Interaction_2	0,929	0,195	0,000	0,05	Valid
	Interaction_3	0,888	0,195	0,000	0,05	Valid
Motivation (X2)	Motivation_1	0,825	0,195	0,000	0,05	Valid
	Motivation_2	0,835	0,195	0,000	0,05	Valid
	Motivation_3	0,463	0,195	0,000	0,05	Valid
	Motivation_4	0,734	0,195	0,000	0,05	Valid
Participation	RP_1	0,758	0,195	0,000	0,05	Valid
Religion (Y)	RP_2	0,610	0,195	0,000	0,05	Valid
	RP_3	0,789	0,195	0,000	0,05	Valid
	RP_4	0,645	0,195	0,000	0,05	Valid
	RP_5	0,785	0,195	0,000	0,05	Valid
	RP_6	0,783	0,195	0,000	0,05	Valid
	RP_7	0,807	0,195	0,000	0,05	Valid
	RP_8	0,691	0,195	0,000	0,05	Valid

*Source: Research Data, 2024*

The validity test results show that all statement items have a value of  $r_{count} > r_{table}$  or significance  $< 0.05$ . So it can be concluded that all statement items are valid.

**Table 3. Reliability Test Results**

Variables	Cronbach's Alpha	Standard	Decision
Interaction (X1)	0,801	0,60	Reliable
Motivation (X2)	0,674	0,60	Reliable
Religious Participation (Y)	0,815	0,60	Reliable

*Source: Research Data, 2024*

Likewise with the reliability test results, it has a Cronbach's Alpha value  $> 0.60$ . So it can be concluded that all statement items are reliable.

### 3.3. Classical Assumption Test

**Table 4. Kolmogorov-Smirnov Normality Test**

Asymp.sig Kolmogorov-Smirnov	$\alpha$	Decision
0,056	<b>0,05</b>	<b>Normal</b>

*Source: Research Data, 2024*

Based on the table above, it is known that the Asymp.sig significance value of 0.056 is greater than 0.05. So it can be concluded that the data is normally distributed.

**Table 5. Multicollinearity Test**

Variables	VIF	Tolerance	Decision
Interaction	1,627	0,615	Non-Multicollinearity
Motivation	1,627	0,615	Non-Multicollinearity

*Source: Research Data, 2024*

The VIF values for the Interaction and Motivation variables are both 1.627, while the Tolerance is 0.615. Because the VIF value of the two variables is not greater than 10 or 5, it can be said that there is no multicollinearity in the two independent variables.

**Table 6. Heteroscedasticity Test**

Variables	Sig-residual	Decision
Interaction	0,139	Non-Heteroscedasticity
Motivation	0,610	Non-Heteroscedasticity

*Source: Research data, 2024*

The heteroscedasticity test used is the Glejser heteroscedasticity test with the condition that the significance value is  $> 0.05$ . So if seen from the table above, the Sig-residual value of the two variables  $> 0.05$ , so there is no heteroscedasticity.

### 3.4. Multiple Linear Regression Test Results

**Table 7. Multiple Linear Analysis Test Results**

Variables	Coefficient	Standardized Coef.
Constant	16,610	-
Interaction	1,182	0,280
Motivation	-0,087	0,193

*Source: Research data, 2024*

Based on the table of multiple regression results above, the following equation is obtained:  
 $Y = 16.610 + 1.182X_1 - 0.087X_2$

$$\text{Religious Participation} = 16.610 + 1.182 (\text{Interaction}) - 0.087 (\text{Motivation})$$

The regression results show that Interaction has a positive effect on the dependent variable with a coefficient of 1.182 and a moderate effect (0.280), while Motivation has a smaller negative effect (-0.087) with a relatively low effect (0.193). These results indicate that Interaction has a significant positive effect on the dependent variable, meaning that an increase in interaction will raise the value of the dependent variable. Meanwhile, Motivation has a smaller negative effect on the dependent variable, meaning that an increase in motivation tends to decrease the value of the dependent variable, although its effect is not large.

### 3.5. The Effect of Social Media Interaction on Religious Participation

**Table 8.** Results of Interaction t-test of Social Media Usage to Religious Participation

Model	t Count	t Table	Sig. t	$\alpha$	Decision	Conclusion
X1-Y	4,226	1,988	0,000	0,05	H1 accepted	Significant

Source: Research data, 2024

Based on the results displayed in Table 8, the t-test analysis shows that the calculated t value of 4.226 is greater than the t table of 1.988. In addition, the significance value (Sig. t) obtained is 0.000, which is smaller than the specified significance level ( $\alpha = 0.05$ ). With these results, the alternative hypothesis (H1) is accepted, which states that there is a significant influence between the interaction of social media use on religious participation. This indicates that there is a strong relationship between social media use and participation in religious activities. In other words, the more intense a person's interaction on social media, the higher their level of participation in religious activities. This result supports the hypothesis that social media plays an important role in influencing individuals' religious engagement (Kapoor et al., 2018). Which mentions social media as a set of information technologies for interaction and networking. Social media should therefore facilitate the creation of expressive religious identities and provide a means for more intense interaction with religious communities, which in turn increases participation in religious activities.

Impact of social media on religious practices:

a. Facilitation of religious communication

Social media serves as a vital tool for disseminating religious teachings and fostering community interactions. Platforms like Instagram, YouTube, and Facebook allow for the live broadcasting of religious event and sermons, which can reach a broader audience than traditional methods. This accessibility helps maintain religious engagement even among those unable to attend physical gatherings (Anwar & Awang, 2024)(Farid, 2022).

b. Enhancement of religious attitudes

Research indicates a positive correlation between social media usage and the enhancement of religious attitudes among users. For instance, frequent engagement with Islamic content on social media platforms has been shown to reinforce positive religious behaviors and attitudes among Muslim youth. This is particularly evident in studies focusing on how social median can motivate adolescents to embody Islamic values through their daily actions (Farid, 2022)(Sazali et al., 2020).

c. Community building

Social media fosters a sense of community among Muslims by enabling interactions that facilitate inclusivity, allowing individuals from diverse backgrounds to participate in religious activities. This has been particularly significant during the COVID -19 pandemic when physical attendance at mosques was restricted (Baharudin et al., 2023).

While social media has numerous benefits for religious participation, it also present challenges:

a. Negative influences

Some studies suggest that excessive or unfiltered exposure to social media can lead to negative behavioral changes among adolescents, distancing them from core Islamic values. The content consumed can sometimes contradict religious teachings, leading to confusion or disengagement from traditional practices (Anwar & Awang, 2024)(Sazali et al., 2020).

b. Need for digital literacy

The effectiveness of social media in enhancing religious participation depend significantly on the users ability to navigate these platforms wisely. There growing need for educational initiatives aimed at improving digital literacy among young Muslims to help them discern beneficial content from harmful influences.

3.6. The Effect of Motivation to Use Social Media on Religious Participation

**Table 9.** *t-Test Results of Motivation to Use Social Media to Religious Participation*

Model	t Count	t Table	Sig. t	$\alpha$	Decision	Conclusion
X2-Y	-450	1,988	0,654	0,05	H2 rejected	Not Significant

*Source: Research data, 2024*

Based on the results displayed in Table 9, the t-test analysis shows that the calculated t value of -0.450 is smaller than the t table of 1.988. In addition, the significance value (Sig. t) obtained is 0.654, which is greater than the specified significance level ( $\alpha = 0.05$ ). With these results, the alternative hypothesis (H2) is rejected, which means that there is no significant influence between motivation to use social media on religious participation.

This shows that an individual's motivation to use social media does not significantly affect their level of participation in religious activities. This result indicates that while an individual may be motivated to use social media, this is not directly related to how actively they engage in religious activities.

This is also in line with Rosengren's point of view that everyone uses the media for certain needs related to their personal characteristics and social environment, as well as in dealing with a problem or finding a solution. These problems and solutions produce various motives, one of which results in gratification behavior (dissatisfaction) from media use. So as a result, the gratification that arises from using the media also has an impact on the individual or society that uses it (Weiyang, 2015). In other words, social media serves as a bridge to overcome dissatisfaction or deficiencies in individuals' religious aspects, which in turn impacts their level of participation in religious activities.



Social media’s role in religious activities:

a. Structural dispersal of religious authority

Evidence of research documents that increased usage of social media platforms has resulted in a distribution of religious authority among Muslims. This leads to the rise of new and modern figureheads who reach out to the masses using modern means, often displacing the older clerics. As a result, social media may give space for religious discussions to take place but it does not increase the level of active faith or the practice of tradition (Abd Hannan & Ach Fatayillah Mursyidi, 2023).

b. Attitudinal shift of adolescents and young people

One study among the mosque youth found out that even though Instagram helps some youths in embracing what is positive, more and more youths claim that the social media area they go into is destructive to their religious course. What makes them spend more time on the social media is usually what they are served with rather than strengthening their faith. Sources proposed that excessive use of social media can result to certain activities which do not conform with the teachings of Islam, thus saying it is negative to positive in nature regarding real religious involvement (Sazali et al., 2020).

c. Entertainment over engagement

The millennial generations engagement with religious content on social media is often driven by entertainment rather than spiritual motivation. Many young Muslims access diverse content for enjoyment, which way include religious themes but does not equate to active participation in religious practies or communities (Hayati et al., 2022).

3.7. The Influence of Interaction and Motivation to Use Social Media on Religious Participation

**Table 10.** *F Test Results of Interaction and Motivation to Use Social Media to Religious Participation*

Model	F Count	F Table	Sig. F	$\alpha$	Decision	Conclusion
X1,X2-Y	12,776	3,09	0,000	0,05	Hypothesis accepted	Significant

Source: Research data, 2024

Based on the results displayed in Table 10, the F test analysis shows that the calculated F value of 12.776 is greater than the F table of 3.09. In addition, the significance value (Sig. F) obtained is 0.000, which is smaller than the specified significance level ( $\alpha = 0.05$ ). Based on these results, the proposed hypothesis is accepted, which means that there is a significant influence between interaction and motivation to use social media on religious participation.

These results indicate that when interactions and motivations for using social media are considered together, they have a significant influence on an individual's level of religious participation. In other words, the combination of how actively a person interacts on social media and their motivation for using the platform collectively contribute to their involvement in religious activities.

The results of this study are in accordance with the *Uses and Gratifications Theory* that social media users should take an active role in consuming media based on their interaction needs and motivations, not just being passive recipients of the messages conveyed; that is, consumers choose the media they want to consume, (Claffey & Brady, 2019)(Katz et al., 1974)(Lee & Cho,

2020). This view is consistent with the role that users play online, where they are not just passive recipients of marketing messages; instead, they play an active role by choosing the information/content they want to process (Blanco et al., 2010) (Ibáñez-Sánchez et al., 2022). From the other side, this view also shows that social media not only serves as a channel to receive information, but also as a tool to actively participate in religious activities. By taking an active role in selecting and consuming religious content, social media users can strengthen their involvement in religious activities, interact with religious communities, and express their religious identity more effectively.

Research indicates that social media platforms facilitate a diverse array of religious expressions and interactions. For millennial Muslim women, these platforms serve not only as spaces for social interaction but also as venues for exploring and negotiating their faith. A study highlighted that social media users are more likely to adopt a flexible approach to religious beliefs, often engaging in a "pick-and-choose" method of spirituality that allows them to customize their faith according to personal preferences rather than adhering strictly to traditional doctrines (Baylor University, 2016) (Matsuura, 2019). This phenomenon is particularly pronounced among younger generations, who utilize digital media to explore various religious perspectives, leading to shifts in their beliefs and practice (Baharudin et al., 2023).

The motivations for using social media among millennial Muslim women can be categorized into several key areas:

a. Access to Information

Social media provides a wealth of religious content, enabling users to access teachings, discussions, and interpretations from diverse sources. This exposure can enhance religious maturity and commitment, as users actively seek out information that resonates with their spiritual needs (Retpitasari & Oktavia, 2020) (Sazali et al., 2020).

b. Community Building

Digital platforms allow for the formation of virtual communities where individuals can share experiences, seek support, and engage in collective worship. This sense of belonging is crucial for many young women navigating their faith in contemporary society (Baharudin et al., 2023) (Cunningham, 2019).

c. Personal Expression

Social media serves as a canvas for personal expression of faith. Users often share inspirational content, engage in discussions about Islamic values, and promote positive behaviors aligned with their beliefs. This active participation can reinforce their commitment to Islam while also allowing them to challenge traditional norms (Sazali et al., 2020) (Cunningham, 2019).

The collective influence of social media on the religious participation of millennial Muslim women is multifaceted:

a. Increased Flexibility

The ability to interact with various interpretations of Islam encourages a more flexible understanding of faith. Many young women report feeling empowered to question traditional practices and explore alternative spiritual pathways without fear of judgment (Baylor University, 2016) (Matsuura, 2019).

b. Cultural Exchange

Exposure to global perspectives through social media fosters a broader understanding of

Islam as practiced around the world. This cultural exchange can enrich personal faith while also challenging preconceived notions about religious practices (Baharudin et al., 2023).

c. Resistance to Institutional Norms

As social media democratizes religious discourse, many young women feel less constrained by institutional oversight. They are more likely to engage with faith on their terms, which can lead to both positive reinforcement of their beliefs and critical questioning of established norms (Cunningham, 2019).

Interaction and motivation in social media use social media as a tool to promote religion. Social media is a necessary medium for practicing religion, particularly among Muslims and the youth, with its different facets such as Instagram, WhatsApp, and YouTube being the most important. It's been shown that these platforms encourage Islamic content sharing which then promotes deeper user engagement. For instance, a research study which was done to students of UIN Antasari showed that this motivation comes from a wish to extend goodness and rally support, thus leanings towards social aspects in promoting religious sharing activities (Armiah, 2023). The role of social media is very clear especially when it comes to religious obedience. Concerning mosques' youth, sociological research regarding this issue showed that the constant and regular exposure of Islamic content on the social platform "Instagram" can lead to better adherence and practice of Islam. The reports from informants suggested that exposure to motivating Islamic posts encouraged them towards the active personal practice of Islamic teachings in their daily matters. This indicates that the kind of interaction created on social media does not only enhance the understanding of different religious aspects but also encourages practical application of the faith (Sazali et al., 2020).

The Role of Motivation:

a. Motivational factors

In an attempt to provide an understanding of motivational factors for the usage of social media, emphasis is placed on community and spirituality. Studies reveal that, because of their strong faith, such individuals are inclined to form social ties with others of the faith, and the internet streamlines this connection. As a result, such integration strengthens community bonds and encourages religious engagement. This also means that personal motivation to interact with religious content is also driven by the need for self-fulfillment and the desire to meet one's spiritual requirements, thus, strengthening the view that where motivation is high, religious activity is also higher (Patty Van et al., 2018).

b. Building community out of social media

Today, social networks have become a tool for Muslims to help establish a sense of belonging. Today, social networks have become a tool for Muslims to help establish a sense of belonging. The interactions make it possible for individuals to be connected with their communities, despite the distance. This participation can motivate users to be more involved in community affairs and encourage them to attend and participate in local religious events and communities (Nana et al., 2024).

### 3.8. Gender roles in social media and their impact on religious participation

This study shows that social media interaction has a significant influence on the religious participation of millennial Muslim women, while the motivation for social media use does not have a significant individual effect. These findings influence their engagement in religious activities. In this context, millennial Muslim Women not only use social media for communication and interaction but also as a platform to strengthen their religious identity.

The tension between women's dual roles, spanning the public and domestic spheres, remains a prominent topic of debate among Muslim communities. Several studies suggest that modern Muslim women often need to adapt their religious practices to the economic and social demands they face. They seek ways to reconcile religious ideals with the realities of everyday life (Sudarta, 2017). Gender roles in social media play a crucial role in shaping how individuals interact with religious content and participate in religious activities. In this context, social media serves not only as a communication tool but also as a space for individuals to express their identities, including religious identities, in ways influenced by social gender constructs.

Women's interaction with religious content on social media, such as sharing religious articles, commenting on religious videos, or joining digital discussions, shows that women are more likely to integrate their religious life with their digital activities. Through creative and engaging content, they convey religious messages that are practical and relevant to everyday life (Himawati et al., 2022).

Although the motivation to use social media in a religious context is important, the findings of this study indicate that motivation does not significantly affect individual religious participation. This suggests that while women may have internal motivations to seek religious information or engage in religious discussions, they require active interaction with digital communities to drive significant changes in their religious practices. This is in line with social interaction theory, which posits that individuals are influenced not only by their internal motivations but also by social interactions with the groups or communities around them (Adams, 2018).

In academic literature, as mentioned by Woodhead (2013), each religion typically focuses more on the roles or contributions of men and often discusses how women are marginalized by religious practices. However, there is limited research addressing the positive aspects of religion that can empower women and help them play a more active role in society, particularly in contemporary contexts (Ujene, 2020). One interesting finding from this study reveals that social media has provided women with newfound power to play a role in the formation of religious authority. In the digital world, women are no longer seen merely as recipients of religious teachings; instead, they have space to preach and share their religious understanding, shifting the traditional patterns that previously limited their roles.

## CONCLUSION

The results showed that interaction and motivation to use social media have a significant influence on religious participation among millennial generation Muslim women. Data analysis shows that the social media interaction variable has a significant influence on religious participation with a significance value of 0.280 and a coefficient value of 1.182, which means that every 1% increase in social media interaction increases religious participation by 12%, while the social media usage motivation variable has no significant influence when analyzed individually with a significance value of 0.193 and a coefficient value of -0.087. However, when interaction and motivation are analyzed simultaneously, it is found that both have a significant influence on religious participation indicated by a significance value of 0.000 which is smaller than  $\alpha$  0.05. This suggests that the combination of interaction and motivation to use social media collectively contribute to individuals' engagement in religious participation. This research provides a new understanding of the dynamics of religious participation in the digital age and provides insights for religious communities and other stakeholders on how to utilize social media to promote religious activities and strengthen their members' engagement.

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