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THE CONSTRUCTION OF RELIGIOUS IDENTITY OF YOUNG MUSLIM WOMEN IN TABEAK BLAU II VILLAGE IN THE CONTEXT OF ISLAMIC EDUCATION

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Abstract: This research aims to describe the process of constructing religious identity among young Muslim women in Tabeak Blau II Village, Lebong Regency, Bengkulu Province, and identify factors within the context of Islamic education that influence it, using Berger and Luckmann's social construction theory. The method employed is descriptive qualitative, involving observation, semi-structured interviews with 15 primary informants and supporting informants, and documentation. Data analysis was conducted using the Miles and Huberman model. Findings indicate that religious identity construction occurs through three stages: externalization (expression through basic worship and Islamic symbols, but influenced by social media trends), objectivation (Islamic values as social norms from family, school, and community), and internalization (instilling values into oneself, though still low in social aspects). Key influencing factors include Islamic education in the family (mothers as role models), schools (PAI teachers as exemplars), community (low participation in religious activities), and social media (dominance of symbolic content). The novelty of this research lies in exploring the rarely studied rural context, particularly the fusion of local traditions with digital culture. Theoretically, it enriches Islamic education studies through a social construction perspective in the digital era, while practically, it provides reflection material for young Muslims to internalize authentic values, references for educators in designing identity-strengthening programs, and a foundation for future researchers to expand studies on women's religious identity in rural areas.



Keywords: Religious Identity, Young Muslim Women, Digital Media, Islamic Values, Social Construction.

Abstrak: Penelitian ini bertujuan untuk mendeskripsikan proses pembentukan identitas religius di kalangan perempuan Muslim muda di Desa Tabek Blau II, Kabupaten Lebong, Provinsi Bengkulu, dan mengidentifikasi faktor-faktor dalam konteks pendidikan Islam yang mempengaruhinya, menggunakan teori konstruksi sosial Berger dan Luckmann. Metode yang digunakan adalah kualitatif deskriptif, yang melibatkan observasi, wawancara semi-terstruktur dengan 15 informan utama dan informan pendukung, serta dokumentasi. Analisis data dilakukan menggunakan model Miles dan Huberman. Hasil penelitian menunjukkan bahwa pembentukan identitas religius terjadi melalui tiga tahapan: eksternalisasi (ekspresi melalui ibadah dasar dan simbol-simbol Islam, tetapi dipengaruhi oleh tren media sosial), objektivasi (nilai-nilai Islam sebagai norma sosial dari keluarga, sekolah, dan masyarakat), dan internalisasi (penanaman nilai-nilai ke dalam diri sendiri, meskipun masih rendah dalam aspek sosial). Faktor-faktor kunci yang mempengaruhinya meliputi pendidikan Islam dalam keluarga (ibu sebagai panutan), sekolah (guru PAI sebagai teladan), masyarakat (partisipasi rendah dalam kegiatan keagamaan), dan media sosial (dominasi konten simbolik). Keunikan penelitian ini terletak pada eksplorasi konteks pedesaan yang jarang dipelajari, khususnya perpaduan tradisi lokal dengan budaya digital. Secara teoritis, penelitian ini memperkaya studi pendidikan Islam melalui perspektif konstruksi sosial di era digital, sementara secara praktis, penelitian ini menyediakan bahan refleksi bagi kaum muda Muslim untuk menghayati nilai-nilai otentik, referensi bagi pendidik dalam merancang program penguatan identitas, dan landasan bagi peneliti masa depan untuk memperluas studi tentang identitas keagamaan perempuan di daerah pedesaan.

Kata Kunci: identitas keagamaan, perempuan Muslim muda, media digital, nilai-nilai Islam, konstruksi sosial.

INTRODUCTION

Education holds a vital position in molding individuals into devout, informed, and ethically sound people. Throughout the learning journey, people acquire not just information but also guidance in cultivating character and embracing moral and spiritual duties.¹ True education transcends mere knowledge transfer; it fosters a well-rounded personality aligned with religious and cultural foundations. In Islamic teachings, education extends beyond intellectual prowess to include nurturing the heart, conduct, and ethics as acts of worship to Allah SWT.²

From an Islamic viewpoint, education is seen as a key tool for maximizing human potential toward achieving complete self-fulfillment (*insān kāmil*).³ The aim of Islamic education is to nurture faithful, knowledgeable individuals who perform righteous deeds. Al-Ghazali stressed the importance of balancing knowledge with

¹ Khizna Kholid Fauzan and others, 'Peran Pendidikan Islam Dalam Membangun Karakter Bangsa: Perspektif Sejarah Dan Tantangan Masa Kini', *Jurnal Ilmu Pendidikan Islam*, 23.2 (2025), pp. 614-26.

² Ibrahim Sirait, 'Pendidikan Karakter Dalam Pendidikan Islam', *PENDALAS: Jurnal Penelitian Tindakan Kelas Dan Pengabdian Masyarakat*, 2.2 (2022), pp. 82-88, doi:10.47006/pendalas.v2i2.100.

³ Lety Febriana, Abdul Aziz Mustamin, and Tiara Nava Sari, 'Implikasi Konsep Insan Kamil Ibnu Arabi Terhadap Pendidikan Islam Berkemajuan', Oktober, 2022.



action to cultivate virtuous character.⁴

This aligns with Indonesia's national education objectives in Law No. 20 of 2003, which seeks to develop devout believers with strong morals, knowledge, and civic responsibility. Thus, education raises a generation excelling academically and morally.⁵ This resonates with Allah SWT's words in QS. Al-Mujādilah (58): 11:

بِرْفَعَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ مَرَجِتِ

Analytically, this verse underscores faith and knowledge as intertwined elements in character-building, emphasizing their role in elevating individuals through education and aligning with Islamic identity formation.

Islamic education integrates into the national framework, developing students' character in harmony with Islamic principles. It embeds Islamic values and encourages their application in daily life, fostering faith, devotion, and moral excellence as central to Muslim identity. Its effectiveness is evaluated through behavioral embodiment, not just cognitive mastery.⁶

Islamic education fosters students' religious identity from childhood through adulthood. Through targeted instruction, it emphasizes moral, spiritual, and social growth, aiding learners in grasping Islamic principles and applying them as a framework for existence. It cultivates religious consciousness, instills faith-rooted character, and enhances monotheistic social awareness.⁷ This function aligns with Allah SWT's decree in QS. An-Nāḥl (16): 125:

أَذْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ

Analytically, this verse highlights the need for wise and kind Islamic teaching to ensure principles are deeply integrated into personalities, supporting education's role in embedding values beyond mere knowledge.

A person's religious identity develops via ongoing educational influences from family, schools, and community. Teachers and leaders provide spiritual models, enabling values to be deeply embedded and practiced. Effective Islamic education assists young Muslim females in recognizing their roles as adherents contributing to the community.⁸

In remote locales such as Tabeak Blau II Village, Islamic education is vital due to limited structured religious schooling like pesantren. It serves as the main

⁴ Palahudin Palahudin, Muhammad Eri Hadiana, and Hasan Basri, 'Implementasi Standar Pengelolaan Pendidikan Dalam Mencapai Tujuan Pendidikan Islam', *J-PAI: Jurnal Pendidikan Agama Islam*, 7.1 (2020), pp. 1–11, doi:10.18860/jpai.v7i1.9776.

⁵ M. M. Chanifudin., Rofiki, S., & Syah, 'Pilar Utama Dalam Membangun Bangsa Yang Berdaya Saing', 2.2 (2024), pp. 772–83 <<https://rayyanjurnal.com/index.php/jerumi/article/view/2866>>.

⁶ Riska Rahmasari and others, 'Penanaman Nilai-Nilai Islam Dalam Upaya Pembentukan Karakter Melalui Pendidikan Agama Islam', *Al-Tarbiyah: Jurnal Ilmu Pendidikan Islam*, 2.3 (2024), pp. 29–42 <<https://doi.org/10.59059/al-tarbiyah.v2i3.1148>>.

⁷ Tajuddin Tajuddin and Amaluddin Amaluddin, 'Pendidikan Agama Islam Sebagai Media Penguatan Karakter Dan Mental Spiritual', *Journal of Humanities, Social Sciences, and Education*, 1.4 (2025), pp. 61–71, doi:10.64690/jhuse.v1i4.194.

⁸ Anharul Ulum and Bima Fandi Asy'arie, 'Islamic Religious Education in Forming Muslim Identity in the Modern Era', *Ri'ayah: Jurnal Sosial Dan Keagamaan*, 9.1 (2024), p. 1, doi:10.32332/riayah.v9i1.8498.



conduit for nurturing principles and identity in schools and community events, equipping adolescent girls to tackle globalization's challenges.⁹ In the current age, rapid technological progress and globalization pose obstacles to young females' religious identity, especially in rural regions. They are shaped by digital culture and online platforms, leading to superficial expressions like trend-driven attire or symbolic posts, without deep Islamic understanding. Globalization blends values, altering faith perceptions, while social media introduces peer pressure and diluted norms. Studies show social media portrayals often prioritize displays over authentic comprehension.¹⁰

In Tabeak Blau II Village, Lebong Regency, a distinctive scenario unfolds. Despite community adherence to Islamic customs, values have shifted among young women, with reduced faith activity participation. Societal changes via technology impact their perspectives, rendering identities more individualized and emblematic. Explorations into rural communities' identity formation, especially for women, are scarce, the interplay of local values and modern influences.

The central inquiry revolves around adolescent girls' religious identity formation under globalization and digital platforms, and how Islamic education fosters genuine consciousness. Employing Berger and Luckmann's social construction framework, identity emerges through externalization, objectivation, and internalization. Erik Erikson's theory views adolescence as a critical self-identity phase. The objective is to illustrate identity construction in Tabeak Blau II Village and identify influencing Islamic education factors.

Prior research has examined adolescent religious identity in urban settings and social media contexts, often revealing superficial influences.¹¹ However, detailed analyses of young Muslim women in rural, faith-oriented communities are limited, overlooking how local traditions intersect with digital forces. This gap, combined with urban studies' focus on individualism versus rural communal values, motivates the study, positioning Tabeak Blau II as a unique site for exploring identity dynamics.

Theoretically, Theoretically, this study deepens insights into Islamic education's evolution, focusing on young women's identity through Islamic values, social forces, and globalization. Practically, it offers resources for young Muslims to internalize authentic values, guidelines for educators designing youth-resonant programs, and a basis for expanding research on women's religious identity in rural settings.

⁹ Rodiatun Nadia and others, 'Peran Pendidikan Agama Islam Dalam Menghadapi Tantangan Globalisasi', *Ahsani Taqwim: Jurnal Pendidikan Dan Keguruan*, 2.2 (2025), pp. 290-310, doi:10.63424/ahsanitaqwim.v2i2.288.

¹⁰ Ahmad Sufharyanto, 'Jurnal Al-Kifayah: Ilmu Tarbiyah Dan Keguruan Volume 2 Nomor 2 Desember 2023 , Pages 342-351 ISSN : 2830-2531 (Online); ISSN : 2830-3318 (Printed); Relevansi Pendidikan Agama Islam Dalam Menghadapi Tantangan Modern Sekolah Tinggi Agama Islam Negeri B', 2.1 (2023), pp. 342-51.

¹¹ Annisatun 'Adilah and Shafira Rahma Amelia, 'Pendidikan Islam Dan Pembentukan Identitas Muslim Di Era Digital', *Muta'allim: Jurnal Pendidikan Agama Islam*, 3.4 (2024), pp. 243-54, doi:10.18860/mjpai.v3i4.12298.



METHOD

This research utilized a qualitative methodology with a descriptive qualitative framework. Qualitative approaches are rooted in postpositivist philosophy and aim to investigate subjects in their authentic environments, where the researcher acts as the key tool. This method was selected as religious identity represents a social and spiritual construct that defies quantitative measurement, instead being interpreted through personal meanings, lived experiences, and valued perceptions. The descriptive qualitative design was implemented to deliver an in-depth, organized, and thorough depiction of the religious identity formation process among young Muslim women in Tabeak Blau II Village, set against the backdrop of Islamic education, without altering variables or conducting experiments.

The study participants included young Muslim women between 17 and 25 years old as the core subjects, supplemented by additional informants such as religious instructors (ustadz/ustadzah), parents, community figures, and Islamic Religious Education educators. Selection was purposeful, focusing on their engagement in faith-related activities and alignment with the study's objectives.

Data gathering involved three strategies:

1. Observation, where the researcher attended the site and monitored religious events and social engagements of young Muslim women without active involvement, to record authentic actions and uphold data neutrality.
2. Semi-structured interviews with primary and supplementary informants to delve into their personal stories, religious insights, the significance of Islamic education, and the nuances of religious identity.
3. Documentation, encompassing photos of activities, field records, village records, and materials from schools and faith-based groups.

Data were analyzed using the Miles and Huberman model, which includes:

1. Data reduction, involving the organization and condensation of details pertinent to the research theme.
2. Data presentation via narrative accounts and interview quotes to illustrate connections between religious encounters, societal contexts, and Islamic education.
3. Conclusion drawing and validation through repeated data review and cross-verification of interview, observation, and documentation outcomes, ensuring findings are empirically sound and accurately reflect the observed phenomena. To enhance data validity, triangulation of sources and methods was employed, cross-verifying information from interviews, observations, and documentation to minimize bias and strengthen reliability.

RESULTS AND DISCUSSION

Research Location Description

This investigation took place in Tabeak Blau II Village, Lebong Atas District, Lebong Regency, Bengkulu Province. As a countryside locale with a modest populace and predominantly Muslim inhabitants, it upholds traditional faith practices. The lack of sophisticated Islamic learning centers, such as boarding



schools (pesantren), implies that faith growth predominantly depends on household, educational, and mosque engagements. The village hosts roughly 20 young Muslim females, with 15 chosen as informants due to accessibility and consent for discussions. Preliminary assessments reveal a downturn in younger generations' faith involvement compared to elders. Platforms like TikTok and Instagram are progressively molding their spiritual outlooks and actions. This renders the village a compelling arena for analyzing how religious self-concept emerges from the blend of indigenous customs and online culture.

The Process of Religious Identity Construction Among Young Muslim Women

The findings demonstrate that the development of religious identity in young Muslim females unfolds via three phases: externalization, objectivation, and internalization, in accordance with Berger and Luckmann's social construction framework.¹²

1. Externalization: Religious Expression of Young Muslim Women During the externalization phase, adolescent Muslim females in Tabeak Blau II Village manifest their faith identity through fundamental rituals and Islamic emblems. Seventy-three percent of participants (based on interview data) endeavor to uphold the five daily prayers, though regularity is frequently disrupted by academic or professional commitments. Donning the hijab serves as another outlet, yet it lacks steadfast dedication, with some reserving it for outings beyond the household. This reflects a propensity for "faith display," where headscarves and symbols are swayed by online trends and celebrity influences, rather than rooted in a thorough comprehension of modesty (aurat) and Islamic legal principles (fiqh) concerning attire. This highlights the disparity between outward signs and genuine Islamic understanding.¹³ This reflects a propensity for "faith display," where headscarves and symbols are swayed by online trends and celebrity influences, rather than rooted in a thorough comprehension of modesty (aurat) and Islamic legal principles (fiqh) concerning attire. This highlights the disparity between outward signs and genuine Islamic understanding.
2. Objectivation: Islamic Values as Social Norms Islamic Values as Social Norms In the objectivation stage, Islamic principles from home, school, and community operate as societal standards influencing young Muslim women's perspectives. Most informants (87%, based on interview data) noted that routines like prayer, Quranic reading, and courteous conduct were initially fostered by guardians, particularly mothers. Nonetheless, exemplary behavior (uswah hasanah) in the home is suboptimal, as 73% of parents (derived from observations) do not reliably engage in devotions or mosque visits. Consequently, values are more

¹² Zainul Fanani, Nasirudin Al Ahsani, and Kata Kunci, 'Konstruksi Sosial Moderasi Beragama : Analisis Teori Konstruktivisme Berger Dan Luckmann Dalam Komunikasi Keagamaan Indonesia Membangun Karakter Moderasi Di Kalangan Mahasiswa , Terutama Dalam Era Digital Membentuk Sikap Moderat Di Kalangan Pengguna Media', 04.01 (2025), pp. 1-16.

¹³ Agatha Lola Margareta, M Jadid Khadavi, and Institut Ahmad Dahlan, 'Religiusitas : Konstruksi Makna Dan Praktik Keberagamaan Mahasiswa Di Kampus Islam', 2025.



verbally imparted than visibly exemplified.¹⁴

This diverges from da'wah tenets stressing wisdom and modeling, as per Allah SWT in Q.S. An-Nahl (16):125:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلُهُمْ بِالْأَيْنِ هِيَ أَحْسَنُ

This passage affirms that spiritual direction demands not just counsel but steady demonstration. Parental oversight of online activity is minimal (27%, based on interview data), allowing digital sources to overshadow familial influences in value shaping. In educational settings, value objectification is more evident. Sixty-seven percent of respondents (based on interview data) indicated that Islamic Religious Education (PAI) instructors act as exemplars via Dhuha prayers, routine supplications, and respectful demeanor. More dependable teacher models position schools as vital for solidifying Islamic tenets. This corroborates Umar and Masnawati's findings on schools' structured faith curricula, despite social media posing a significant hurdle in embedding religious values among teenage girls.¹⁵

Internalization: Instilling Islamic Values into Oneself

During internalization, Islamic principles start to mold the thoughts and actions of young Muslim women. Data shows solid uptake of core values like mandatory prayers (80%, based on interview data) and everyday ethics (75%, derived from observations). Yet, profound elements lag: participation in faith studies at 27% (based on interview data), digital Islamic knowledge at 40% (derived from observations and interviews), and optional devotions by a minority. A 22-year-old informant shared: "Obligatory prayers, God willing, I can. But sometimes I'm embarrassed to join religious studies, and sometimes I don't have any friends." This illustrates how internalization is heavily shaped by emotional and communal dynamics. This inadequate embedding of social-faith values clashes with the Quranic directive on promoting virtue and deterring vice in Ali 'Imran (3:104):

وَلَنْ تَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَا عَنِ الْمُنْكَرِ

This verse shows that a developed faith identity extends beyond personal worship to societal involvement. Limited internalization renders young Muslim women more vulnerable to transient, emblematic digital influences.

¹⁴ Development Journal and others, 'INTERNALISASI NILAI-NILAI PENDIDIKAN AGAMA ISLAM', 10.1 (2024), pp. 156-68.

¹⁵ Hanif Umar and Eli Masnawati, 'Peran Lingkungan Sekolah Dalam Pembentukan Identitas Remaja', *Jurnal Kajian Pendidikan Islam*, 3.Fadillah 2017 (2024), pp. 191-204, doi:10.58561/jkpi.v3i2.137.



Table: Factors Influencing Religious Identity Formation among Young Muslim Women

No	Influence Factors	Number of Informants	Percentage	Description
1	Islamic Education in the Family	13	87%	Provides a solid base, yet falters without steady demonstrations
2	Islamic Religius Education (PAI) in Schools	10	67%	Structured approach, though constrained by time (2 hours/week)
3	Involvement in mosque events/religious study circles	5	33%	Minimal and decreasing
4	Faith-based material from social platforms	12	80%	Predominant due to easy access
5	Islamic digital literacy	6	40%	Requires further enhancement

Table 1. illustrates that the attainment levels across each stage of religious identity development differ considerably, revealing notable disparities between mandatory and voluntary practices, as well as between emblematic displays and meaningful assimilation.

Factors Influencing Religious Identity Construction

Drawing from detailed discussions and on-site monitoring, this research reveals that the formation of religious identity among young Muslim women in Tabek Blau II Village is shaped by four primary elements: Islamic upbringing at home, Islamic instruction in educational settings, community involvement, and the impact of social media and online culture. These elements interconnect, molding the multifaceted nature of religious identity, which is intricate and layered rather than uniform.

1. Islamic Education in the Family

The study findings indicate that the family serves as a fundamental element in the development of young Muslim women's religious identity. Thirteen out of the 15 informants mentioned being acquainted with religious routines from an early age via prompts to perform prayers and recite the Quran from their guardians, particularly their mothers. Nevertheless, certain parents exhibited inconsistency in their own devotional practices and participation in mosque-related events.

This scenario suggests that familial religious instruction stays rudimentary and lacks complete reinforcement through exemplary behavior (uswah hasanah). Offspring acquire faith teachings primarily via spoken guidance rather than tangible demonstrations. This corresponds with Hidayat et al.'s conclusions, which



noted that inadequate parental modeling results in insufficient embedding of religious principles in teenagers. Moreover, insufficient oversight by parents over online platform usage amplifies the influence of outside sources – especially digital materials – in molding religious self-concept.¹⁶

Foundation of the Qur'an: Allah SWT emphasizes the family's responsibility in religious education through His words (QS. At-Tahrim [66]: 6):

فُوْا أَنْفُسَكُمْ وَأَهْلِيْكُمْ نَارًا

This verse highlights that families bear a central responsibility in directing and sustaining members to adhere to Islamic principles, not solely through verbal instruction, but also via authentic role models.

2. Islamic Education in Schools

Educational institutions hold a significant position in reinforcing young Muslim women's core religious comprehension, particularly when domestic faith instruction falls short. Sixty-seven percent of participants affirmed that Islamic Religious Education (PAI) classes aided them in grasping the articles of faith, the pillars of Islam, ritual procedures, and the etiquette of Islamic interpersonal relations.

Islamic Religious Education instructors are regarded as exemplars due to their engagement in Dhuha prayers, recitation of supplications prior to lessons, and behaviors embodying Islamic ideals. The comparatively steady modeling by educators positions schools as a more dependable arena for the establishment of religious principles compared to the home setting.

These outcomes corroborate Umar and Masnawati's research, which maintained that schools possess an organized framework for cultivating adolescents' religious identity.¹⁷ Nonetheless, the restricted allocation for Islamic Religious Education (PAI) – roughly two hours weekly – hinders profound value assimilation, particularly amid competition from the more pervasive digital streams.¹⁸

3. The Role of Society and Religious Environment

The community ought to function as a venue for the dissemination of Islamic principles through mosques, youth faith study sessions, and religious discussion groups. Yet, the research reveals that engagement among young Muslim women is minimal. Merely 27% of informants consistently partake in youth religious study circles, 33% participate in mosque functions, and 20% join religious study groups.

This diminished involvement points to a disconnect between the faith customs of rural societies and the preferences of the younger demographic. Sociologically, this can be viewed as part of the identity-exploration stage in adolescence, where individuals gravitate toward environments deemed comfortable and aligned with their daily routines.¹⁹

Consequently, the community's role as a consolidator of religious identity

¹⁶ Herman Somantri Hidayat and others, 'O f a H', 4 (2024), pp. 3071-82.

¹⁷ Umar and Masnawati.

¹⁸ Nely Badiya Muqsonah and Mokhamad Choirul Hudha, 'A l y S', 5 (2025), pp. 407-23.

¹⁹ Print Issn and Online Issn, '(Print ISSN 2528-1402, Online ISSN 2549-5593)', 6.1 (2022), pp. 75-89.



diminishes, and Islamic principles fail to be fully integrated as living social standards in the everyday existence of young Muslim women.

4. The Influence of Social Media and Digital Culture

Social platforms emerge as the most prominent force in determining how young Muslim women perceive and articulate their religious identity. Eighty percent of respondents reported gaining faith knowledge via online materials, including concise sermons, transformation videos, and inspirational quotes on TikTok and Instagram.

However, examination reveals that digital faith content prioritizes emblematic elements such as hijab fashions, tales of rapid spiritual shifts, and short motivational messages over a holistic grasp of Islamic doctrines. Some informants also voiced bewilderment from conflicting viewpoints in various content, complicating the identification of reliable sources.

This trend tends to foster disjointed, personalized, and emblematic religious identities.²⁰ Therefore, social media operates both as a forum for faith education and a potential risk in the shaping of young Muslim women's religious identities.²¹

The Challenge of Forming Religious Identity in the Modern Era

1. Moral Crisis and Decline in Values

Moral Crisis and Decline in Values The current youth cohort faces ethical dilemmas stemming from technological progress, mainstream culture, and insufficient embedding of religious principles within their surroundings. This is manifested in reduced adherence to devotional routines, diminished integrity, and scant involvement in faith activities, signaling a value shift among teenagers. Islamic education assumes a vital function as a remedy by stressing ethics, Islamic character, and spiritual consciousness, equipping young women with a robust moral foundation amid contemporary hurdles.²²

In the swiftly changing digital landscape, Islamic education further assists adolescents in differentiating values congruent with religious guidance. Through pertinent and practical instruction, young women can cultivate a more resilient religious identity that resists temporal fluctuations.

2. Conflict between Tradition and Modernity

Young women frequently encounter a predicament balancing adherence to religious customs and adapting to contemporary trends. They aspire to preserve the Islamic values instilled by their families, yet are simultaneously attracted to modern innovations and cultural elements. This tension surfaces in their selections of headscarves, attire, and even online engagements. Balanced Islamic education

²⁰ Elisabeth Endang Permata Simbolon and others, 'Globalisasi Dan Identitas: Mencari Keseimbangan Dalam Keragaman Budaya Indonesia', *Indonesian Journal of Education and Development Research*, 3.1 (2024), pp. 354-63, doi:10.57235/ijedr.v3i1.4659.

²¹ Hadiqoh Asmuni, Vaesol Wahyu, and Eka Irawan, 'Peran Media Sosial Dalam Membentuk Persepsi Keagamaan Di Kalangan Generasi Muda Sekolah Tinggi Islam Blambangan (STIB) Banyuwangi Sekolah Tinggi Islam Blambangan (STIB) Banyuwangi', 14.1 (2025), pp. 90-99.

²² Elsa Salsabila and others, 'Menghadapi Degradasi Moral Generasi Muda Melalui Penerapan Pendidikan Islam Pada Peserta Didik', *Al-Tarbiyah: Jurnal Ilmu Pendidikan Islam*, 2.1 (2024), pp. 284-95 <<https://doi.org/10.59059/al-tarbiyah.v2i1.1038>>.



can assist them in achieving equilibrium, allowing adaptation to modernity without forsaking essential Islamic tenets.²³

CONCLUSION

This study concludes that the construction of religious identity among young Muslim women in Tabeak Blau II Village occurs through three stages: externalization, objectivation, and internalization. Religious identity is evident in basic worship practices and the use of Islamic symbols, but the depth of understanding and practice of Islamic values varies. This identity construction process occurs within the context of family, school, social environment, and digital culture, with social media being the most dominant medium for shaping religious expression and meaning, which tends to be symbolic and individual.

Theoretically, the findings of this study confirm that the construction of religious identity is dynamic and contextual, influenced by social change and the development of digital technology, thus enriching Islamic education studies based on social construction theory. Practically, the results of this study demonstrate the importance of strengthening a comprehensive and sustainable understanding of religion, particularly in the face of digitalization. To operationalize these insights, educators can implement village-based Islamic education intervention models, such as community workshops integrating local traditions with Islamic teachings to address rural-specific challenges, and enhance Islamic digital literacy programs to equip young women with skills to critically evaluate online content, fostering authentic religious identities. Additionally, policymakers could collaborate with local religious leaders to develop school curricula that incorporate digital ethics, ensuring young Muslim women navigate modernity while upholding Islamic values. Future research is recommended to broaden the context of the study and examine more deeply the dynamics of adolescent girls' religious identity in various social settings, including comparative studies across different rural regions.

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<<https://rayyanjurnal.com/index.php/jerumi/article/view/2866>>

²³ Masti Yanto and others, 'Tantangan Pendidikan Agama Islam Dan Moderasi Beragama Dalam Menghadapi Masyarakat Multikultural', *Pedagogika: Jurnal Ilmu-Ilmu Kependidikan*, 3.2 (2023), pp. 252-57, doi:10.57251/ped.v3i2.1343.



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