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Visual Spirituality of Muslimah Women on Instagram: A Virtual Ethnographic Study on @note.musymis

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Abstract

This study examines the phenomenon of digital spirituality through the Instagram account @note.musymis, an online space that presents Qur'an journaling content with a soft, personal, and emotional visual and narrative approach. In the midst of the transformation of religious practices in the digital era, this account offers a new model of da'wah that is participatory and reflective, especially for young urban Muslim women. The main emphasis lies on the concept of emotional interpretation, which is the meaning of Islamic teachings that grows from personal experiences and individual mental states. Through aesthetic visuals and brief narratives in the form of self-reminders, the account creates an affective community and a safe space that allows its followers to form spiritual bonds in an inclusive manner. This research also shows that content like this facilitates emotional healing and faith strengthening in the midst of the dynamics of modern life, while reflecting contemporary forms of da'wah that are relevant to digital culture. Using the theoretical approach of virtual communities and the effects of mass communication, this study confirms that social media can be a transformative medium in reviving more personalized, deep, and human spiritual experiences.

Keywords: Spirituality; Ethnographic; Virtual.

Introduction

The use of social media today is faced with major challenges related to the misuse of information that can obscure the religious values that its users adhere. With the ever-increasing number of users, the content scattered on these platforms is often not aligned with an individual's spiritual beliefs, affecting their religious perceptions and practices [1]. This poses the risk of an increasing imbalance between digital life and religious values that should be the main guideline in daily life [2].

The development of digital technology has brought significant changes in the way Muslims deliver and receive da'wah [3]. Social media, especially Instagram, has become a popular platform for spreading religious messages

through engaging visual content [4]. This phenomenon shows that da'wah is no longer limited to the pulpit or taklim assembly, but has penetrated into wider and more dynamic virtual spaces [2].

A study by Luthfia (2025) shows that social media plays an important role in increasing religious understanding among Muslim youth. Through platforms such as Instagram, they can access Islamic content that helps deepen their religious knowledge and practices [6]. This shows the great potential of social media as an effective means of da'wah in the digital era [7]. However, the use of social media in religious contexts also presents challenges [8]. Research conducted by Rifan Tri Yulianto regarding the Instagram account @edhnx describes how digital da'wah is able to present a new interaction space in the virtual realm, especially for the millennial generation [9]. Through a virtual ethnographic approach, this study reveals that @edhnx account is not only a place to share Islamic content, but has also formed an online community that is active in absorbing, responding, and distributing da'wah messages visually [10]. By utilizing attractive visual communication and distinctive hashtags such as #Sinau1Menit, this account manages to convey Islamic values in a concise but meaningful way, so that it is able to reach a wider audience, even across religions [11]. This shows that social media, when used creatively and responsibly, can be an inclusive and effective means of da'wah in spreading the message of goodness [12].

In this context, the Instagram account @note.musymis is interesting to study because it presents da'wah content through aesthetic and creative visual touches [13]. Unlike normative da'wah accounts that rely on verse quotations or lectures, @note.musymis presents Islamic reflection in the form of self-reminder born from emotional experiences [14]. It reflects the phenomenon of emotional interpretation, which is a participatory approach to sacred texts that is based on individual inner experiences, rather than mere literal or academic explanations [15]. This model of interpretation is often considered "informal" in the framework of academic interpretation, when it actually functions to complement, not match, the classical interpretation approach [16]. This approach is in line with the findings of Alanuari et al. (2024) who highlight the important role of social media in shaping the spiritual experience and religious identity of Generation Z [17]. Through virtual ethnography, we can understand how audiences respond to and internalize religious messages conveyed visually [18].

Furthermore, Siregar (2024) emphasized that social media can strengthen the appreciation of divine values if used wisely and responsibly. Thus, this study is important to explore how visual content on social media can affect individual spirituality, particularly among the younger generation [19]. In addition, Dwiva et al. (2024) revealed that social media can strengthen students' religiosity by

providing access to religious content and forming religious communities. However, they also highlight the need for digital literacy to avoid the spread of misleading information [20]. Therefore, this study will also consider aspects of digital literacy in the context of visual da'wah on social media [21].

This study not only observed the phenomenon descriptively, but also analyzed it using a virtual ethnographic approach and a netnography analysis knife. The goal is to understand how these visual contents mediate spiritual experiences, form affective communities, and enable inclusive and contemporary forms of personal interpretation [22]. To enrich the analysis, this study also compared the characteristics of @note.musymis accounts with other Qur'an journaling accounts such as @quranreview (Indonesia) and @quranjournaling (global) [23]. This comparison is intended to identify common patterns and local uniqueness in visual da'wah, as well as how each account builds an emotional relationship with its audience through a visual-narrative approach [23].

In an effort to understand these dynamics, the virtual ethnographic approach becomes relevant. This method allows researchers to observe the interaction and response of the audience to da'wah content on social media in depth. Thus, this research is expected to provide new insights into the role of social media in shaping individual spirituality in the digital era.

Method

This research is literary or literature (Library Research), which is the study of literature through literature research [24]. The qualitative approach is the approach used as the methodological basis in this study. In this study, the author chose virtual ethnography in his research method [25]. Virtual ethnography is a new method in qualitative research that aims to identify patterns of behavior, life, and social relationships in virtual lives on social media by observing cultures in virtual worlds [26].

Netnography was developed by marketing professor Robert Kozinets in 1995 aimed at analyzing online fans regarding the Star Trek brand, Kozinets defines netnography as follows: *"a form of qualitative research that seeks to understand the cultural experience that encompasses and are reflected within the traces, practices, networks and system of online traces. Online traces can be textual, graphic, photographic, audiovisual, musical, commercial sponsored political fannish, and many other things. These cultural experiences can be engaged with, communicated through, and then reflected upon, forming the three fundamental elements of netnography: investigation, interaction and immersion"*[10]. It can be interpreted that it is important for the netnography method to continue to evolve and adapt to technological changes and social dynamics in the digital world [28]. Kozinets emphasized that researchers should embrace new innovations and techniques,

including the use of advanced analytical tools and up-to-date social media platforms, to enrich research [29].

This approach was chosen because it is relevant to examine how the Instagram account @note.musymis becomes a spiritual da'wah medium that forms affective communities and allows the practice of emotional interpretation in the religious life of young Muslim women. In the context of online research ethics, this study only uses data from public Instagram accounts [30]. No intervention or direct communication with the account owner without explicit permission. The primary data sources came from 10 content on the @note.musymis Instagram account posted from May 22 – May 31, 2025 as well as 6 DMs of netizens who were followers of the @note.musymis Instagram account used for analysis, while secondary data sources came from literature studies, scientific articles, theses, and other sources. The data studied were collected through observation and text analysis, and then grouped based on the research objectives [1].

Results and Discussion

Spirituality in the Digital Age

In the digital age, religious practices have undergone a significant transformation. With the development of technology and the use of social media, the space for Islamic expression is now not only limited to physical places of worship such as mosques, taklim assemblies, or Islamic boarding schools. Social media has become one of the essential platforms for individuals to conduct self-reflection, search for meaning, and increase personal spirituality [31]. Digitalization has given birth to a new form of religious practice often referred to as "network religion", which suggests that religion can now be mediated and practiced through social networks [11].

Instagram accounts like @note.musymis are a real example of this practice. Through content that combines short quotes, reflective narratives, and gentle visual elements, the account creates a safe space for Muslim women to reflect on their relationship with Allah and face various emotional challenges [33]. One of the key findings in the study suggests that social media platforms allow for the formation of "affective communities," where individuals can support each other in their spiritual journeys through sharing emotional experiences and everyday religiosity [34].

The presence of the @note.musymis account shows how social media can be a forum for spiritual practices that are not only individual but also collective [35]. The content presented includes reflections on heartache, longing for God, and a desire to improve themselves, creating an intimate dialogue between followers and their spiritual experiences [36]. This is in line with the concept of

religious moderation pursued in many Muslim communities, including Indonesia, which focuses on finding a balance between tradition and modernity [37].

Furthermore, through interactions in digital spaces, users can overcome the social stigma they may face in the physical world. Online communities allow individuals to build strong religious identities and receive social support that is essential for mental well-being [38]. In this case, @note.musymis not only functions as a conveyor of da'wah messages, but also as a means of healing and strengthening faith in a very personal and contemporary context [39]. In this way, the account illustrates how technology and social media can be used to redesign the experience of Muslim spirituality in modern life [40].

Ultimately, it's important to remember that social media is a space that allows for multidimensional dialogue between religious traditions and modern innovations [41]. In this context, Islamic practices can adapt to social and technological changes, resulting in new forms of spiritual experience that are relevant to the conditions of contemporary society [42].

The @note.musymis account is an important phenomenon in the digital world that offers a unique approach to da'wah and religious practices for Muslim women [43]. Different from the tradition of delivering da'wah that prioritizes lectures or normative invitations, this account provides emotional interpretations and sharing of faith experiences, such as including themes of heartache, failure, longing for God, and serenity in prayer [44]. With these characteristics, the spirituality offered is quiet, honest and very relevant to the daily lives of its followers, who often face emotional and spiritual challenges [45].

The conception of da'wah carried out by @note.musymis not only serves as a channel to spread Islamic messages, but also as a healing process. Through the use of beautiful and affective visual language, the account creates an atmosphere that allows individuals to connect with their feelings as well as collaborate in a supportive online community [46]. This phenomenon makes @note.musymis an interesting object of study in looking at new forms of religion in the digital space, especially in the context of young Muslim women who now live between tradition and modernity [47].

In the context of da'wah in the digital media era, research shows that platforms such as Instagram have become a strategic forum to convey relevant religious messages to the younger generation. Social media allows users to interact directly with the content they consume, creating forms of community based on shared experiences and reflections on spiritual values [48]. The @note.musymis account integrates visual and narrative aspects in its da'wah campaigns, providing a place for Muslim women to express their religious identities and experiences in a more personal way [49].

Furthermore, the approach used by this account is in line with the increasingly visible trend among Muslim women who want space for a more inclusive expression of spirituality and support the process of searching for meaning in the context of daily life. It plays an important role @note.musymis as a forum to give voice to the experiences and challenges faced by Muslim women in the modern world [50]. In presenting content that is reflective in nature, it deepens the bond between individuals and their spiritual journey, making it an integral part of a digital ecosystem that supports spiritual exploration among Muslims [51].

Thus, the @note.musymis account not only serves as a messenger, but also as a facilitator in the process of strengthening faith and healing. Seeing this, it can be concluded that religious practices in the digital context, played by accounts such as @note.musymis, are becoming increasingly relevant and crucial for the generation of Muslim women who are at the crossroads between tradition and modernity [52].

Overview of the Instagram account @note.musymis

The @note.musymis Instagram account is a digital space that presents Qur'an-themed content, which is the activity of recording, meditating, and expressing Qur'an verses in aesthetic visual form. With a total of ±10,700 followers and 144 uploads as of June 2025, this account has become a spiritual medium as well as a creative expression that touches a special segment, namely Muslim women [53]. Initially, this account was created as a portfolio of personal illustrations by its creators, but over time it developed into a visual da'wah medium that focused on reflective notes on Qur'anic verses [54]. Content inspiration comes from the creator's personal experience when reading the Qur'an, listening to a study, or even from an accidental daily moment [55]. Each post is a combination of inner experience, personal narrative, and visuals designed with a soft and feminine touch.

The visual identity of this account is very distinctive with the name "Musymis", which means "bright" in Arabic, being the main reference in shaping color tones and design styles. Pastel colors, clean layouts, and cute doodles become consistent elements. The design used is not just an ornament, but an integral part of the creator's way of conveying spiritual messages aesthetically and communicatively [56]. This makes this account not only visually appealing, but also functional as a medium of reflection. The target audience of this account is explicitly Muslim women [57]. This can be seen from the feminine visual approach and the attitude of creators who want to maintain the comfort of interaction in the digital space [58]. The interactions that occur are more personal and do not always appear in the public comment space. Most followers tend to save or share content rather than leave comments [59]. However, the creator still maintains warm communication through DMs and actively manages a

WhatsApp group specifically for Muslim women as a follow-up space for sharing weekly Qur'an Journaling materials [60].

In observation of the Instagram account @note.musymis, it appears that many followers not only read or like the uploaded content, but also save it, reshare it in personal stories, and even make it part of a diary or reflective journal. This pattern indicates a practice similar to Qur'an journaling, which is the process of writing down spiritual understandings, feelings, and experiences based on inspiration from Qur'anic verses or touching Islamic messages [61]. Although this account does not directly include verses explicitly in every upload, the spiritual messages conveyed are very close to Qur'anic values such as patience, gratitude, tawakal, introspection, and repentance. Sentences such as:

- *"God is not delaying, He is preparing."*
- *"If your heart is empty, maybe the Qur'an is only a reading, not yet a light."*

Not just an ordinary motivational quote, but it has a deep spiritual resonance for its followers. Many comments stated, *"I'm going to write this in my journal,"* or *"It's perfect for a daily reminder."* This shows that the content of @note.musymis has served as a trigger for emotional interpretation, which is a form of interpretation of the Divine message born from the experience and inner state of the reader itself.

In this case, Qur'an journaling is a form of participatory and personal interpretation, where the meaning of Islamic verses or values is not only formed by commentators or scholars, but also by individuals who are struggling with life. This practice allows readers to experience the Qur'an not only as a sacred text, but also as a living and relevant spiritual companion [62]. The content of the @note.musymis account, with its calm aesthetic and touching narrative, supports a gentle and grounded form of spiritual contemplation [63]. In a digital space that is often noisy and aggressive, content like this becomes a quiet refuge, a place to write, reflect, and heal inner wounds through verses brought to life in simple words [64]. Thus, it can be concluded that this account not only conveys a message, but also activates the practice of emotional interpretation among its audience, especially through the form of Qur'an journaling which is increasingly popular among young urban Muslim women.

The main motivation behind the sustainability of this account is the creator's passion to channel their interest in writing and designing spiritually. This creative process is understood not just as a regular content activity, but as part of a fun spiritual journey. Social media, in this case Instagram, is positioned as the starting door that can foster interest in interaction with the Qur'an even though according to its creators, religious deepening still requires a more systematic learning structure outside of digital platforms.

Through this account, the Qur'an is not only present as a sacred text, but also as a visual and affective experience. @note.musymis is a real example of how da'wah can be manifested in a more personal, intimate, and relevant form to today's Muslim digital culture. As an extension of the @note.musymis Instagram account, the creator also developed the Musymis Project platform through the Lynk.id site. This platform functions as a digital storefront that offers various products and services that support Qur'an Journaling activities and self-development, especially for Muslim women.

Products offered include:

- Recorded and Private Classes: Such as *Qur'an Journaling*, *Learning Lynk.id*, *Record Design with Canva*, and *Learning to Write Arabic Letters* in the style of Khot Naskhi and Riq'ah.
- Digital Products: Includes exclusive fonts such as *Morning Dew*, *Orange*, *Senandika*, and *Elara*, as well as a 2025 calendar, aesthetic photos for social media content, and self-development worksheets.
- Free Materials: Such as *Riyadhus Sholihin study notes* and Qur'an Journaling materials that can be downloaded for free.

By utilizing Lynk.id features, such as instant web page creation and social media integration, the Musymis Project has succeeded in creating a digital ecosystem that supports creative da'wah and Muslim empowerment through educational and aesthetic content.

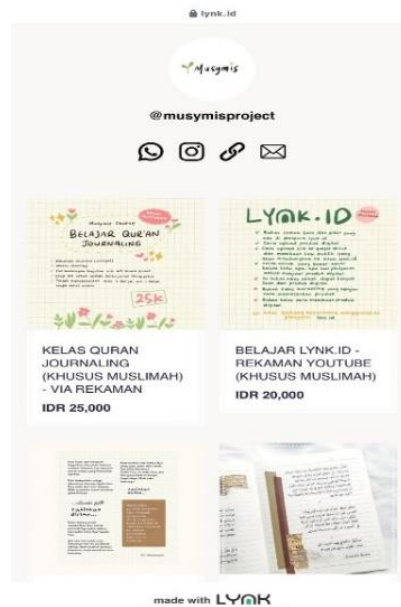


Figure 1: Lynk.id site. akun@note.musymis

Comparison with Accounts Qur'an Journaling and Other Digital Da'wah

In the digital da'wah landscape on Instagram, accounts such as @note.musymis, @quranreview, and @dakwahvisual represent different approaches to conveying Islamic messages. This difference lies not only in the form of content, but also in the style of communication, the purpose of da'wah, and the spiritual experience presented to the audience.

@quranreview account, for example, features excerpts of Qur'anic verses accompanied by brief reflections written in a language style that tends to be formal and normative. The main focus is to explain the meaning of the verse in a concise yet concise manner, with an emphasis on the literal understanding of the text. In contrast to @note.musymis which uses a reflective and emotional approach, @quranreview is more educational and informative, and does not touch much on the inner side or personal spiritual experience.

Meanwhile, @dakwahvisual presents da'wah content in the form of infographics, digital posters, and excerpts from lectures or popular religious figures. The delivery style is persuasive and the visuals use bold colors and striking designs. The main goal is to disseminate Islamic moral messages quickly and easily understood by the wider community. The interaction that occurs is one-way, where followers are more consumers of information than participants in reflective space.

In this context, @note.musymis occupies a unique position. The content is in the form of gentle and poetic self-reminders, often born from the emotional struggles of the creator. The language style is personal, the visuals are full of soothing pastel feels, and the interactions are intimate and affective—both through the comment section and a limited community like WhatsApp groups. With a strong emotional interpretation approach, this account not only conveys the message of da'wah, but also serves as a space for spiritual healing and deep inner reflection. To illustrate the differences between these three accounts in a more systematic way, here is a comparison table of the digital da'wah approaches they use:

Table 1: Comparison of Digital Da'wah Approaches between @note.musymis, @quranreview, and @dakwahvisual

Aspects	@note.musymis	@quranreview	@dakwahvisual
Language Style	Personal, puitis, reflektif	Formal, normative, concise	Informative, persuasive
Main Content	Self-reminder, refleksi emosional, journaling	Verse quotes and brief explanations	Da'wah posters, infographics, lecture excerpts
Focus of Tafsir	Emotional interpretation based on personal experience	Literal and normative interpretation of sentences	Delivery of religious messages in general and mass
Follower Interaction	Intimate, limited community (WA group only)	General interactions (likes, comments, story reposts)	One-way interaction, more in the form of content dissemination
Visualization	Aesthetic design, soft, pastel colors	Simple, focus on text	Crisp and informative graphics, bold colors
Target Audiens	Young urban Muslim women looking for a space for reflection	General, especially adolescents and young adults seekers of knowledge	The wider community, especially active users of social media
The Role of Da'wah	Da'wah as healing and inner expression	Da'wah as religious education	Da'wah as the dissemination of Islamic information

Self-Reminder as an Emotional Interpretation

In contemporary religious practice, especially in the digital space, the phenomenon of "emotional interpretation" is beginning to receive significant attention. This concept refers to the meaning of Islamic teachings that grow from personal experiences and individual emotional responses, creating a deeper

bond with the holy text of the Qur'an. This meaning is often based on the inner state and life experience of the reader.

One of the important aspects of emotional interpretation is the recognition that feelings and life experiences have a crucial role in understanding religious teachings. For example, research shows how mental sustenance, which includes emotional and psychological aspects, can have implications for the harmony of husband-wife relationships in the context of the teachings of the Qur'an [65]. This reflects how the meaning of a verse can be greatly influenced by the emotional conditions and situations faced by the individual, thus reinforcing the idea that emotional interpretation can provide new insights into understanding sacred texts.

In addition, the Qur'anic educational model that aims to develop emotional intelligence also shows that the interpretation of Qur'anic verses can be done in a more reflective and personal context. This approach integrates a variety of learning methods, creating an environment where individuals are encouraged to respond emotionally and intellectually to the verses they are learning [66]. In this regard, the process of journaling that integrates personal experience with reading the Qur'an is becoming increasingly relevant.

Further, the use of social media such as Instagram provides a platform that allows individuals to share and discuss their experiences. Reports and analyses of accounts such as @Quranreview show how netizens' responses to digital content can contribute to this process of emotional interpretation, forming a collective experience that enriches the spiritual understanding of its followers [67]. These accounts often present quotations that encourage readers to think about their relationship to the verses of the Qur'an, thus making the process of religious learning more inclusive and profound.

Overall, emotional interpretation serves as a bridge between the text and the individual life experiences, opening up space for a more dynamic interaction between the reader and the scriptures. This process not only enhances an individual's understanding of the teachings of Islam, but also allows them to express and understand the meaning of their own religious experiences.

The @note.musymis account is one of the representations of this kind of interpretation. The content displayed is not the result of a scientific study of verses or hadiths, but in the form of self-reminders, gentle reminders born from inner struggles and spirituality that are shared honestly and poetically. Sentences such as:

- *"Calm down, God is not sleeping."*
- *"Patience is not weak, but endurance by faith."*

Not only does it provide emotional stimulus, but it also becomes a material for contemplation that leads to inner interpretation. For many of his followers,

messages like this are not just a general motivation, but a small path to personal understanding of the faith.

In the context of social media, the form of da'wah and interpretation has undergone a significant change from a top-down model dominated by authorities towards a more participatory and horizontal approach. This allows social media users to actively participate as readers, interpreters, and spreaders of meaning [68]. In this sense, self-reminder emerges as a relevant medium to bridge the gap between Islamic texts and the reality of life without having to go through complicated textual explanations.

This shift is in line with Mubarok's (2020) analysis which emphasizes that interaction through digital platforms allows people to be directly involved in the process of interpreting Islamic teachings [67]. Thus, self-reminder means not just an empty reminder, but reflects an honest and deep spiritual quest, urgently needed by the younger generation who are in the process of understanding Islam that is more relevant to their life situations (Mutaqin 2024).

Although emotional interpretation through self-reminder does not meet the rules of interpretation in the formal sense, it is still valid and valid in the context of personal life. This is because the approach respects individual experiences formed from the emotional state as well as the inner situation experienced [65]. In this context, self-reminders can serve as a bridge to understanding the values contained in religious texts, thus allowing users to internalize teachings in a more personal and meaningful way [69]. One relevant example is how social media plays a role in facilitating religious moderation through the dissemination of content that encourages the values of tolerance and balance in religious life [66]. In addition, public participation in digital spaces allows individuals to share views and experiences that create constructive dialogue, making digital platforms a place for discussion and building a community that supports each other in their spiritual quests [67].

Therefore, content that uses the self-reminder format on social media not only provides a positive boost, but also provides a space for rich and deep religious reflection, which can help individuals to explore and understand their faith better [70]. In this context, it is important to understand that although not bound by conventional rules, emotional interpretation plays an important role in connecting Islamic teachings with the daily lives of generations who are increasingly connected to the digital world [71]. Thus, content such as the one presented by @note.musymis not only has aesthetic and emotional value, but also contains spiritual power that is able to touch and direct the audience towards a deeper reflection on their relationship with God.

Virtual Communities and Spiritual Connections

To understand more comprehensively the formation of communities and digital spiritual connections on the Instagram account @note.musymis, the author uses the theoretical approach of virtual communities and the effects of mass communication. In this context, @note.musymis can be understood as a communicator in an online communication system, which conveys spiritual messages through social media (Instagram), to the audience (followers), which then forms affective interactions and emotional communities based on Islamic values.

Through the observation of comments on several uploads of @note.musymis, it appears that audience involvement is not only one-way (monological), but has developed into empathic and affective two-way communication [72]. The responses given by netizens show that this account is not only a medium for delivering content, but also a safe space for the audience to express their wounds, fatigue, hopes, and even prayers.

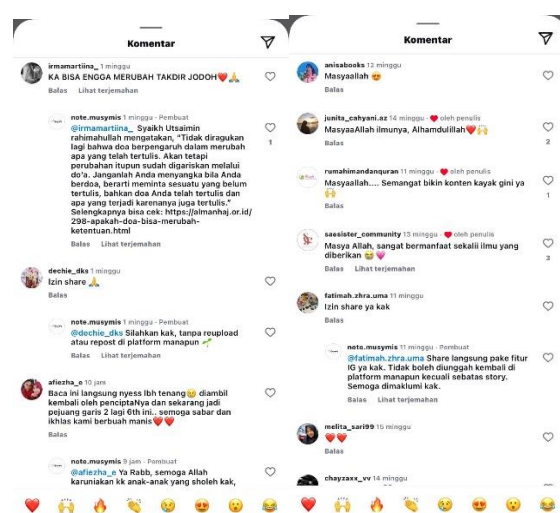


Figure 3: Netizens' comments on affective effects

Theoretically, this shows the occurrence of affective and behavioral effects of visual communication carried out by @note.musymis. The affective effect appears from the appearance of a deep emotional response from followers after reading a message or reflection. Not only do they feel touched, but they also find opportunities for spiritual connection that they rarely get in offline spaces. Meanwhile, in terms of behavioral effects, this account has formed an interaction pattern that triggers active audience engagement, both in the form of comments, reposts, and storage of content as material for reflection or personal journaling [73]. It is a form of active participation in a digital community that is culturally "informal", but very emotionally powerful.

In the perspective of virtual community theory by Rheingold (2000), this kind of interaction is referred to as a form of digital intimacy, which is when users feel that they have a personal and spiritual connection with fellow users through online mediums. This community is not structurally formed, but grows through a sense of common sense, shared spiritual reflection, and a need to be understood.

The formation of this relationship is evident on social media, where individuals can share religious views and experiences without geographical restrictions or traditional hierarchies of authority. This kind of community creates an environment where users feel more connected to each other on the basis of their emotional experiences and spiritual quests [74]. For example, a study on the cosplay community in Lampung shows how community members use social media to share experiences and engage with each other more intimately, reflecting that in a digital community, users not only interact formally, but also build a sense of community and deep understanding based on shared experiences [75]. The @note.musymis account indirectly forms a digital spiritual community that is imbued with the collective awareness that faith and inner struggle are human. The supportive comments and gentle communication style show that social media can also be a "virtual majlis taklim", which is simple but touching, not with long lectures, but with short, meaningful sentences.

Thus, the communication built through this account goes beyond the informative function. He has touched on the affective, spiritual, and relational dimensions of digital religion. This is the new face of reflective da'wah that does not preach, but is present, understands, and embraces.

Conclusion

The phenomenon of digital da'wah accounts such as @note.musymis shows how religious practices have undergone a major transformation in the digital era. Social media is not only a communication tool, but also a new spiritual ecosystem that is participatory, emotional, and visual. Practices such as Qur'an journaling show that the meaning of the Qur'an can be done through a more personal and affective approach, beyond traditional forms of interpretation that tend to be cognitive and formal. This opens up new space for the model of emotional interpretation, which involves life experiences, feelings, and spiritual intimacy as part of the Qur'anic hermeneutic process.

The presence of this account also shifts the face of da'wah from being hierarchical and one-way, to more horizontal, interactive, and empathetic. Da'wah is a collaborative process between content managers and audiences, between sacred texts and everyday reality, between expressions of faith and psychological needs. This is in line with the tendency of the current generation

of young Muslim women who are more responsive to aesthetic, reflective, and emotional spiritual approaches, rather than normative and authoritative da'wah models.

From a theoretical perspective, the study of accounts such as @note.musymis contributes to various fields of science. In contemporary interpretation, this practice enriches the understanding of the verses of the Qur'an through existential experience and affection. In the da'wah study, this account shows how Islamic communication strategies can be developed with visual and narrative approaches that are more relevant to the digital lifestyle. Meanwhile, in the sociology of digital religion, this account is a concrete example of how religious identities, spiritual communities, and religious rituals can be reshaped through online platforms.

Practically, similar da'wah accounts can be a model for the development of more inclusive and relevant digital da'wah, especially by presenting content that soothes, empowers, and empowers audiences spiritually and emotionally. It is also important to maintain the authenticity of the narrative, pay attention to visual quality, and encourage supportive community interaction.

For further research, an interdisciplinary approach is highly recommended—combining interpretation, digital communication, media studies, religious psychology, and virtual anthropology. One potential research direction is to explore how spiritual aesthetics in digital content affect the acceptance of da'wah messages and individual religious transformation. In addition, longitudinal studies can also be conducted to see how the practice of Qur'an journaling consistently shapes a person's closeness to the Qur'an and affects the way they interpret life.

Thus, accounts such as @note.musymis are not just representations of digital phenomena, but are a reflection of a new paradigm in Islamic practice that is more emotional, aesthetic, and contextual. This is a reflection of the spirituality of the generation of Muslim women who move dynamically, are sensitive to reality, and are able to find the meaning of religion in a language that is familiar to their daily lives.

Author Contributions

Devi Apriliani and Fadhil Hidayat Akbar: Conceptualization, Methodology, Writing – review & editing, Supervision, Project administration.
Farida Lailatul Fasha: Methodology, Writing – review & editing, Investigation.
Galuh Fajar Pratama, Asep Abdul Muhyi and Ecep Ismail : Conceptualization, Methodology, Writing – review & editing, Investigation.

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Conflict of Interest

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