

# Millennial Women and The Paradigm Shift of Religiosity: a Case Study in an Urban Community

**Nini Adelina Tanamal**

Indraprasta PGRI University, Jakarta, Indonesia  
Email: [adeltanamal08@gmail.com](mailto:adeltanamal08@gmail.com)

## Abstract

*This study adopts a library research method to analyze the paradigm shift of millennial women's religiosity in urban society. Through the exploration of relevant literature on religiosity, urbanization, technology, and gender dynamics, this research seeks to understand how millennial women adapt their religious beliefs and practices in the context of modern life. The main findings of this study show that millennial women in urban environments are starting to shift from traditional religiosity to a more personal, flexible, and more suitable form of religiosity that suits their contemporary lifestyle. This shift is influenced by a number of factors, including urbanization that causes changes in the social environment, technological advancements that facilitate access to information and interaction, and the influence of social media that allows women to shape and spread their own narratives of religiosity. In addition, the demands of gender roles also play an important role in how millennial women navigate their religious lives amid various social and family responsibilities. Millennial women not only function as recipients of religious values, but also as agents of change who are active in shaping and updating religious practices that are more inclusive and relevant to the challenges of the times. Thus, this study not only makes a theoretical contribution to the understanding of millennial women's religiosity, but also opens up opportunities for further empirical research to delve deeper into the dynamics of religiosity in urban society.*

**Keywords** : library research, Millennial women, paradigm shift, religiosity, social media, urban communities, urbanization

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### Corresponding Author:

Nini Adelina Tanamal  
[adeltanamal08@gmail.com](mailto:adeltanamal08@gmail.com)

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## 1. Introduction

Higher education as a forum for equalizing intellectuality and characterization of the younger generation is an important key in facing challenges in the digital era. Previous studies have identified that the use of digital technology and social media has also influenced religiosity patterns among the millennial generation, especially millennial women (Handayani et al., 2021). A study conducted on urban women's communities in Indonesia shows that technology has become an inseparable part of their lives (Amriani et al., 2023). Through social media, this community actively preaches and promotes religious values to a wider audience. This is in line with the findings that the millennial generation tends to utilize technology in carrying out their religious activities amid the Covid-19 pandemic (Munawati & Halimah, 2022).

In this context, millennial women are able to demonstrate strong self-regulation skills in utilizing technology and social media for the development of their religious character (Sumarwiyah et al., 2019a). Through creative and interesting content, they convey religious messages that are applicable and relevant to everyday life (Himawati et al., 2022). Apart from the adaptability of the millennial generation, previous studies have also identified ethical challenges in the use of technology in the digital era. Balancing the use of technology with religious ethical norms is an important key in strengthening the religious character of the millennial generation.

Recent studies have shown that urban millennial women tend to be more open and tolerant of diversity, including in terms of religiosity. They are able to combine religious identity

with the demands of fast-paced and complex urban life. For example, the use of social media and digital technology not only expands access to religious information, but also allows the formation of virtual communities that share and discuss religious issues more freely. In line with this phenomenon, our research focuses on how urban millennial women construct their religiosity in an urban context. By analyzing the interaction between religion, gender, and urbanity, we seek to understand the dynamics of religiosity among young women in urban areas. Social media and virtual communities allow millennial women to build social networks that are not limited by geographical boundaries, so that they can engage in inclusive and dynamic religious dialogue. In this context, millennial women can develop and develop a more flexible understanding of religion, which can be adapted to the dense and challenging urban life (Choeriyah, N., & Assyahri, W. 2024). This research focuses on understanding how urban millennial women build and develop their religiosity within the social, cultural, and technological frameworks that exist in urban environments. By analyzing the interplay between religion, gender, and urbanity, this study aims to reveal the dynamics of religiosity that emerge among young women in cities, as well as how they navigate the challenges of urban life while maintaining their religious values.

This paradigm shift in the religiosity of millennial women is also influenced by social and economic pressures. Women in the modern era often have to balance their roles as professionals, mothers, wives, and individuals with spiritual needs. On the one hand, women bear the responsibility to meet the economic needs of the family, but on the other hand they are also expected to carry out traditional roles in the domestic sphere. The Islamic view on the role of women as housewives and career workers has become an interesting topic for discussion. In general, Islam views that women have equal rights and obligations with men, including in terms of earning a living. However, Islam also emphasizes that women's primary duty is to take care of the household and family (Widya Ananda et al., 2021). The tension between this dual role of women, between the public and domestic spheres, continues to be a hot topic of debate among Muslims (Sakai & Fauzia, 2016; Utomo, 2012). Several studies have shown that modern Muslim women often have to adapt their religious practices to the economic and social demands they face. They seek ways to reconcile religious idealism and real life realities (Sudarta, 2017). The debate over gender roles in Islam continues amidst the social and economic changes taking place in contemporary Muslim societies.

Etymologically, the term "career woman" can be defined as a woman who devotes most of her time to working outside the home, either in the formal or informal sector, in order to earn income and self-actualization. On the other hand, a housewife can be understood as a woman who focuses on managing the household and raising children. There is a view that ideally a Muslim woman should only act as a housewife and not work outside the home. This is based on the understanding that the main task of women is to take care of the household and family, while earning a living is the responsibility of men as heads of the family. However, this view has shifted along with the social and economic changes that have occurred (Said, D. H. 2020).

This understanding is based on traditional interpretations of religious teachings that see the role of women in the domestic context, while men are expected to meet the economic needs of the family. However, along with social and economic developments, this view began to shift. Changes such as women's access to wider education, more job opportunities, and changes in family structure, began to affect people's perceptions of women's roles. Today, more and more women, including Muslim women, are choosing to work outside the home and pursue careers, while still managing the household and raising children. This phenomenon shows that the view of the role of women in society is increasingly flexible and can be adjusted to personal needs and aspirations. These social and economic changes have also created space for women to explore various roles, both as housewives and as women with careers outside the home.

In the economic context, family financial needs and demands often encourage women to engage in economic activities outside the home. This can be seen from the role of female dairy farmers in improving the standard of living of their families (Lestariningsih et al., 2017). In addition, many housewives choose to run a side business at home in order to earn additional income while still carrying out their domestic roles (Astuti et al., 2021).

## 2. Method

Library research is a research method that relies on collecting data and information from various literature, documents, and library sources to answer questions or examine research problems. In the context of research on the paradigm shift of millennial women's religiosity in urban communities, this approach is used to understand theories, concepts, and previous research results that are relevant to the topic. Library research is an ideal method for this topic because it focuses on exploring the concepts of religiosity, the dynamics of the millennial generation, and social transformation in an urban context, which have been widely discussed in scientific literature, books, articles, and journals.

Library research method is an effective strategy to explore the theme of the paradigm shift of millennial women's religiosity in urban communities. By exploring reliable sources and analyzing them systematically, this study can provide in-depth theoretical insights as a basis for further research, both qualitatively and quantitatively.

## 3. Results and Discussion

### Research result

Based on a literature review conducted using the library research method, several important points were found regarding changes in the religiosity paradigm of millennial women in urban communities:

#### a. Changes in Religiosity from Traditional to Contemporary

The development of technology and science that is not balanced with noble religious teachings makes the millennial generation greedy and far from God (Nuraini & Marhayati, 2020). The presence of Sufism is more meaningful when Sufism is able to become an oasis in the middle of a barren and barren desert for modern society experiencing a spiritual crisis. Sufism in the form of a tarekat or that has been modified becomes the right solution or medicine for modernization with all its impacts and consequences. Sufism with its spiritual teachings and noble morals increasingly plays an important role in the lives of people who are starting to be eroded by noble morality.

Sufism, which was previously considered one of the causes of the decline of Islam, and was responded negatively by several Islamic leaders at that time, such as Fazlur Rahman and Al-Faruqi, is now increasingly gaining ground among the modern millennial generation (Nilyati, 2015; Rizal, 2022) The condition of modern society which tends to be secular, where relationships between members of society are no longer based on tradition or brotherhood, requires the role of Sufism to cleanse the heart, so that it returns to being pure and close to God (Rizal, 2022). Many millennial women view religiosity as an individual aspect, focusing on meaning, inner harmony, and a direct relationship with God rather than adherence to formal doctrine.

#### b. The Influence of Technology and Social Media

Technology, especially social media, plays a significant role in shaping the paradigm of religiosity. With the development of technology, social media has become a means that is often used by people to interact and access information, including in religious matters (Fakhruroji et al., 2020). Studies show that the emergence of social media can have an impact on the lifestyle and religious behavior of adolescents (Gunawan et al., 2022) Positively, social media makes it easier to obtain information and discuss religious issues. However, on the other hand, the freedom provided by social media also has the potential to give rise to problems related to erroneous or radical understanding of religion, as well as violations of communication ethics (Halik, 2021).

The rapid development of information and communication technology has changed the order of people's lives, including in the religious field. Various sources show that the younger generation is the largest user of social media and is the main target for the spread of digital religious content. Teenagers who are members of religious organizations such as Remaja Masjid can be a concrete example of this phenomenon. Therefore, it is important to understand how social media influences the construction of understanding and practice of religion among teenagers. Platforms such as YouTube, Instagram, and TikTok are often

used to explore religious teachings through new, more inclusive and adaptive perspectives. These media also provide a space for discussion on religious issues that were previously considered taboo, such as feminism in religion or gender interpretations in religious teachings.

c. Identity Conflict and Social Adaptation

Millennial women face a dilemma between maintaining traditional values inherited from their families and adapting to modern values that dominate urban environments. Women in the millennial era today are faced with complex challenges related to changes in social values and norms. Traditional values that are still strongly held in the family and community environment are often at odds with modern values that are dominant in urban environments (Sumarwiyah et al., 2019b). One example is the concept of "purusa-pradana" which emphasizes the role of women in maintaining the existence of the family. On the other hand, the feminist and women's emancipation movements that are being promoted in Indonesia have encouraged women to be more independent and determine their own life choices (Wedaningtyas & Herdiyanto, 2017).

Research conducted shows that Balinese women who experience domestic violence can maintain their resilience by holding on to the values of their beliefs. However, not all women have the same ability to adapt. Women who are bound by domestic violence can also find a new meaning in life by deciding to separate and improve their own quality of life. (Ariyanti & Valentina, 2016) This process requires support from social workers to restore traumatic conditions so that they can continue their lives better.

d. Urbanization Factors

The heterogeneous urban environment creates a plurality of views, allowing millennial women to explore various forms of religiosity without feeling tied to certain local norms. Although there seems to be a tendency for some millennials to engage in virtual religious activities, research shows that the majority of this generation still appreciates the role of religious figures in fostering tolerance in a diverse society. A moderate approach to religion can be the key to creating a harmonious, balanced, and peaceful life, both at the personal, family, and community levels. Religious figures are expected to be able to become the glue of religious harmony in the digital era that influences social interaction patterns (Samuel & Tumonglo, 2023a). Urbanization also provides greater access to education, literature, and discussion communities that help women understand religiosity from a broader perspective.

## Discussion

### Religiosity as Personal Expression

The paradigm shift in religiosity of millennial women can be understood through the theory of individualization of religion. This theory emphasizes that in modern society, religiosity tends to be a personal experience rather than a collective one. In the context of millennial women, this is reflected in their tendency to interpret religious teachings according to their emotional needs and life situations. Recent studies have shown that millennial women are more likely to choose religious practices that are flexible and adaptive to their lifestyles. On the other hand, modernity also raises criticism of the aspect of logocentrism or excessive dependence on traditional religious texts. Through new media such as the internet, millennial women can explore and reinterpret religious teachings in a more personal and creative way. This indicates a shift from collective religiosity to individual religiosity among millennial women (Iqbal, 2017).

### The Influence of Feminism on Religiosity

Feminism influences the way millennial women understand their role in religion. They tend to criticize religious practices that are considered gender-biased and opt for a more egalitarian approach to religiosity. For example, reinterpretations of religious texts are often done to affirm women's roles as equal individuals. Gender roles can change over time (Sudarta, 2017). In Bali, for example, despite implementing a patrilineal kinship system, it does not rule out the possibility of a shift in roles between men and women in decision-making in the household. This shows that gender construction can change according to the social, cultural, and community contexts. In addition, gender inequality is also often found in higher education. Although equal access has been created, differences in treatment and gender-

biased views are still a challenge, so efforts are needed to develop gender-aware campuses (Botifar & Friantary, 2021; Indriyany et al., 2021).

### **The Role of Social Media as a Mediator of Religiosity**

Social media acts as a “virtual public space” where millennial women can share religious experiences, learn from different perspectives, and find a supportive community. This study confirms that digital technology is not only a communication tool but also a means of religious transformation. Technological advances have moved rapidly in recent years, with social media playing a central role in people's lives, especially among teenagers (Gunawan et al., 2022) Social media has become a forum for channeling and expressing various information, ideas and concepts that facilitate the communication process. (Zulia et al., 2022) Current communication patterns are closely linked to the use of social media, with the presence of several types of platforms such as Facebook, Instagram, Twitter, Tik Tok, and so on. Various groups, including children, teenagers and even the elderly, cannot be separated from the features of this social media application in their daily communication. The use of social media is very widespread and can now be accessed using various devices including smartphones. (Hussin & Abu Bakar, 2023).

Research shows that social media has become an important part of most people's lives, where they use various social media platforms to connect with family and friends, share information, and entertainment every day. There are several types of social media that are a priority for users, such as Facebook, Instagram, Twitter, and TikTok. Studies also confirm that the use of social media can have psychosocial impacts on adolescents, such as anxiety, depression, and behavioral disorders. Interestingly, research shows that mosque teenagers also actively use social media in daily communication. This shows that social media has become an important part in the lives of various levels of society, including teenagers who are active in mosques. Thus, good communication ethics are needed in using social media, especially for teenagers, so as not to have a negative impact on themselves or others.

### **Challenges and Opportunities in Urban Communities**

The dynamics of urbanization create challenges in the form of social pressures and cultural expectations, but also provide opportunities to explore more inclusive and adaptive religious identities. The urban environment allows millennial women to more freely express the religious values they believe in without direct pressure from traditional norms. Urbanization has an impact on the patterns of interaction and the formation of the identity of modern society. Heterogeneous situations with different ethnic, cultural, and religious backgrounds have become a typical characteristic of urban environments (Samuel & Tumonglo, 2023b) Although these changes can trigger tensions, urban environments can also be a space to create more inclusive diversity and tolerance. In this context, the role of religious figures as a glue for religious harmony is becoming increasingly important. For millennial women, urbanization opens up opportunities to express more diverse religious values. Research shows that millennial women tend to choose a religious identity that is flexible and adaptable to their socio-cultural context. This is different from previous generations who tended to be tied to more rigid religious norms and traditions.

### **Social Implications**

The paradigm shift in religiosity of millennial women has a significant impact on social life. They are not only agents of change in families and communities but also create new discourses on religiosity that are more open and relevant to the challenges of the times. In the context of domestic violence, a study shows that women who experience violence change their attitudes by seeking help and choosing to separate from their husbands. After changing their attitudes, they commit to living the meaning of life that they have found, such as working and improving their skills, in an effort to fulfill their meaning of life. Women who have fulfilled their meaning of life are able to view their lives as more meaningful by creating beliefs, viewing violence as a trial, and seeing the wisdom that can be taken from the trial, which in turn affects their happiness (Ariyanti & Valentina, 2016).

Millennial women in urban communities practice religiosity that is more flexible, personal, and relevant to the dynamics of modern life. Social media and urbanization are the main catalysts in this change, allowing them to explore and build new paradigms of religiosity. This phenomenon reflects a broader social transformation, where religion is no longer just a normative institution but also a dynamic space for individual expression.

#### 4. Conclusions

Millennial women in urban communities show a paradigm shift in religiosity from the traditional to a more personal, flexible, and relevant form of modern lifestyle. Factors such as urbanization, access to technology, and social media are the main catalysts in this change. This phenomenon reflects the need for the millennial generation to adjust religiosity to their individual identity, without completely abandoning spiritual values. This shift also has significant social impacts, such as the birth of more inclusive discussions about gender and the role of religion in modern life.

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