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—Ani Herna Sari, Rahma Sugihartati, Nur Wulan,

Afifatur Rohimah—

## Instagram Religious Moderation Dialogue Space for Generation Z

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### ABSTRACT

*Lifestyle by using social media and as followers of religion make Generation Z Indonesia must be able to respond to differences. The reality that occurs in Indonesia is Instagram social media is very popular and in accordance with their lifestyle. The Instagram space in its activities facilitates the application of wisdom values to accept differences that lead to religious moderation for Generation Z. provide religious moderation. Their account builds tolerance by actively, and provides wisdom values in its content. This research using a qualitative study with a virtual ethnographic study. The subject in this study is an Instagram account with the characteristics of having religious moderation content that has a positive impact on followers. Selection of methodology Virtual ethnography can see the way of life of Generation Z in their daily activities using or following social media accounts. The results in this study are social media accounts as the subject of this study provide a strong message strategy for Generation Z. The messages in these accounts are favored by Generation Z in understanding religious moderation because the messages generated pay attention to; messages that are humane and have a positive and good perception can be seen from the comments of the followers. The message that was built made Generation Z more sensitive from the start to understand differences (being moderate, open and tolerant in the midst of differences). The stages in building messages carried out by these accounts are: the stages of creating messages, evaluating messages, selecting.*

**Keywords:** *Virtual ethnography, Instagram, Generation Z, religious moderation*

### ABSTRAK

Gaya hidup dengan menggunakan media sosial dan sebagai pemeluk agama menjadikan Generasi Z Indonesia harus dapat menyikapi perbedaan. Kenyataan yang terjadi di Indonesia media sosial Instagram sangat disukai dan sesuai dengan gaya hidup mereka. Ruang Instagram dalam aktivitasnya memudahkan penerapan nilai-nilai kearifan untuk menerima perbedaan yang mengarah pada moderasi beragama bagi Generasi Z. Akun @milenialislami.id, @friends\_islami, @husein\_hadar, ideclare\_id, @ yerry\_pattinasarany dalam praktik di dalam akun mereka, menjalin diskusi dan aktivitas dalam memberikan moderasi beragama. Akun mereka membangun toleransi dengan aktif, dan memberikan nilai-nilai kearifan didalam kontennya. Penelitian ini menggunakan studi kualitatif dengan studi etnografi virtual. Subjek dalam penelitian ini adalah akun Instagram dengan karakteristik memiliki konten moderasi beragama dampak positif bagi pengikutnya. Pemilihan metodologi Etnografi virtual dapat melihat cara hidup generasi Z dalam beraktivitas keseharian menggunakan atau mengikuti akun-akun media sosial. Hasil dalam penelitian ini adalah akun media sosial sebagai subjek penelitian ini memberikan strategi pesan yang kuat bagi Generasi Z. Pesan-pesan dalam akun tersebut disukai generasi Z dalam memahami moderasi beragama karena pesan yang dihasilkan memperhatikan; pesan yang humanis dan memiliki persepsi yang positif dan baik terlihat dari komentar para follower. Pesan yang dibangun menjadikan generasi Z lebih peka sejak awal mengerti tentang perbedaan (bersikap moderat, terbuka dan toleran ditengah perbedaan). Tahapan dalam membangun pesan

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yang dilakukan akun-akun tersebut adalah yaitu: tahapan mengkreasi pesan, mengevaluasi pesan, memilih, dan mengimplementasikan pesan dengan detail terlihat dalam jumlah follower yang meningkat.

**Kata Kunci:** Etnografi virtual, Instagram, Generasi Z, moderasi beragama

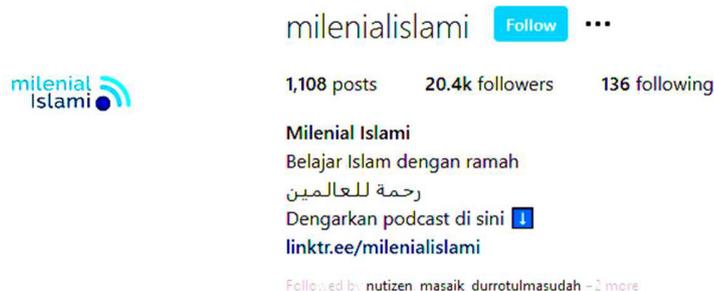
## INTRODUCTION

Currently, Indonesia has entered the industrial revolution era 4.0. The progress and development of information technology are one of the challenges that must be faced by the community in receiving and choosing information that is appropriate or not to be received. The spread of hoaxes hate speech, and slander is increasingly rampant on social media and provokes anger in real life. This problem has occurred and has given rise to many uncomfortable facts, such as fighting against each other, disbelievers, divisions, and even distrust of their leaders due to information received without any clarification. Information that is not necessarily accurate but viral on social media is a threat that must get more attention from educated people, those who understand and control the flow of information. (Mulawarman & Nurfitri, 2017:36). Continuous false information circulating causes people to be blind to the truth and fall into actions that are not good in their environment.

The development of such information technology is one of the conditions that change and increase the use of social media among Generation Z as digital natives. The generation born after 1995 and have never known a world without computers and cell phones. Generation Z has seamlessly integrated technology into their lives. Generation Z uses technology like the analogy of the air they breathe (Christiani & Iksari, 2020), permeating almost all areas of lifestyle and their relationship with digital. They are intelligent individuals who know what they want and how to get it with just a smartphone they carry with them everywhere. Generation Z thinking is globally focused and visually engaged in their daily activities. Always learn something using tutorials through social media, which is often a transformed medium for educational means, socially defined. This generation is called "Technoholics" (Boyanton, 2014) because they depend entirely on IT in their daily lives to act and think.

Indonesia is a country that has a variety of religions, a pluralistic land consisting of not only different religions but also races and ethnicities. Tolerance is a space that the community must own. As the last generation, Generation Z must also understand the differences that Indonesia has as a living space that is lived by Generation Z (Sari, 2017). Religious moderation is a middle ground that must be had when facing religious differences (Kavakci & Kraeplin, 2017). The ability of technology and coexistence with technology is a resource that is strong enough for Generation Z to become a generation in Indonesia that is stronger in understanding religious differences but is also strong enough to be the axis of conflict between religions.

Generation Z often presents their ideas on social media to be shared and discussed. Instagram is the most preferred social media by this generation because Instagram, as a social media that has a base with artistic photos, is very popular with this generation even during the COVID-19 pandemic, with up to 40% of its users (Burhan, 2020). Instagram is the second most used social media in Indonesia. Until January 2021, Indonesia has 202.6 million internet users. Instagram users as of July 2021 are 91.77 million users. The most significant users are in the 18-24 year age group, which is 36.4%. Instagram is the third most used social media platform, after YouTube and WhatsApp (Statista, 2021). Instagram is also widely used for religious approaches from various accounts, such as the @Milenialislami IG account, with nearly 20 thousand followers. Instagram is also traffic information that users convey to other users, and also Instagram users consume data from other users. Users produce and consume content on Instagram's timeline. The cyber world makes it easier for humans to consume and have information. The information consumed is not just copied and pasted but also some that are correctly processed in its delivery. The practice of production and consumption is a practice that has become the Culture of the cyber world; the concept of presumption in the cyber world has united production and consumption in one activity and has resulted in the uniqueness of social media (Mercier et al., 2020).



**Figure 1. Instagram account @Milenialislami. (source: Instagram.com)**

Religious moderation is a space that must exist in the activities of young people if we know that many religious clashes are also initiated or triggered by young people. (Windrawan, 2013). The concept of religious moderation is fundamental for Generation Z to encourage a balanced religious attitude between the practice of one's religion (exclusive) and respect for the religious traditions of others. The balance or middle ground in religious practice will prevent a person from being excessively extreme, militant, and revolutionary in religion. Religious moderation is a solution to the two extreme poles in faith, the ultra-conservative

pole or the extreme right on the one hand and liberal or the extreme left on the other. (Tapotubun & Rahmah, 2021). From Instagram activities that are used by Generation Z and have powerful resources (Naudé et al., 2017), the question in this research article is how does Instagram, as the most popular social media in Indonesia, become a space for religious moderation for Generation Z to greet and greet in an area of difference? The question is based on the fact that Instagram can be a sharing space for Generation Z, such as research on cultural formation using Instagram that can affect individual activities. (Saleh & Pitriani, 2018), Instagram can significantly influence self-efficacy and user content (Nurhandayani, 2021); even Instagram can be a medium of da'wah (Nurhandayani, 2021).

## RESEARCH METHOD

This research method uses a qualitative study with a virtual ethnographic study. The subjects in this study were Instagram accounts with religious moderation characteristics which gave positive aspects to their followers in their posting activities. The number of adherents of Islam and Catholic/Protestant Christianity is the largest religion, so accounts from this background are the objects of research (Instagram account with an Islamic background: @milenialislami.id, @friends\_islami, @husein\_hadar. IG account with Christian environment: @ideclare\_id, Pastor @yerry\_pattinasarany), in July 2022.

Ethnography as a research method in looking at an individual's way of life (Nagy, 2010) or society can be a tool for Generation Y to understand better what Generation Z is experiencing and wants in their lives. Modern ethnography is not only informant oriented, and this method can further investigate and describe the actions shared by the life of an individual or society. Ethnography wants to dig deeper into the view of life from the point of view of individual or community life, to raise the phenomenon of the practice of actions carried out by individuals or communities, which will then find meaning from individual or community actions expressed through anything. The selection of accounts as entities can represent individuals because the cyber world provides another activity in humans, a technology-mediated model of life. The cyber-world is diverting real life into various artificial means on the internet. Accounts were selected by purposive sampling because this methodology takes random samples where the targeted sample group has specific attributes (Kaplan, 2004).

Ethnographic research can be done to understand generation Z, because this generation is always in contact with the internet. Tracking generation Z born from 1996-2009 (age in 2022 around 20-25 years) by looking at how to write in Instagram conversations. In research on computer user networks or virtual media environments, the boundaries of the research area (locus or sites) are limited to communications that take place in virtual media. So that

it can determine the location of relevant and focused research (Islamic background Instagram account: @milenialislami.id, @friends\_islami, @husein\_hadar. IG accounts with Christian background: @ideclare\_id, Pastor @yerry\_pattinasarany), see the traffic of posts or communicative activities; pay close attention to posting meaningful messages; get rich descriptive data; there is an interaction between members of media users) (Boellstorff et al., 2012; Sade-beck, 2004; Steinmetz, 2012).

Virtual ethnography seeks to explore more deeply the interactions of objects that occur in the virtual world (Hine, 2005:11). Virtual ethnography is the process of conducting and building an online virtual environment as a research site. Virtual ethnography is usually performed on websites, chatrooms, online forums, and social media, where the researcher cannot be physically present. Virtual here is defined as intangible and carries the connotation of not being completely real (Sade-beck, 2004); this can be interpreted as observing the activities of individuals in the online world but not in the real world. Observations were made by looking at the conversations in the accounts under study. The research was conducted during July by looking at the existing discussions. Social phenomena depend on context, including a set of behaviors, organizations, social relationships, and the presence of individuals or groups in a particular social environment (Boellstorff et al., 2012; Postil & Pink, 2012).

## **RESULTS**

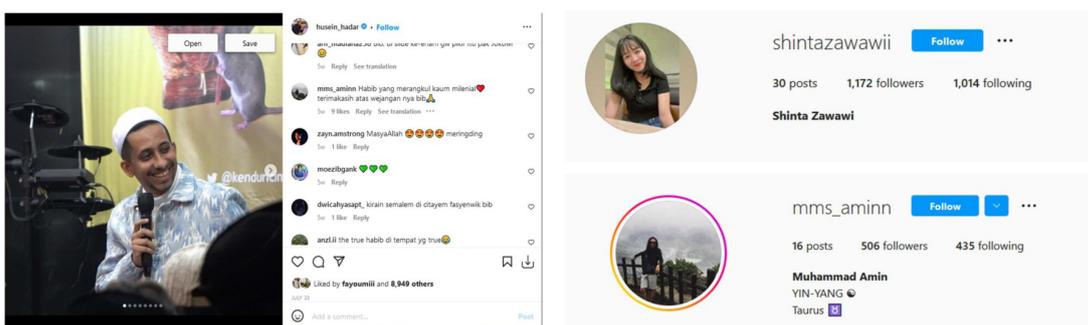
Instagram media is a very optimal space if it is known that this social media has become a popular digital media used by the Z generation (GlobalWebIndex, 2021). Instagram as social media is like a network (Niemandt, 2013:7). Social media also forms a network society that builds an information society. According to Castells (Castell, 2004:4), a network society is a society whose social structure comprises networks supported by microelectronics-based information and communication technology. In discussing the information society, a virtual culture is built related to the arrangement of human organizations in the relations of production, consumption, reproduction, experience, and power. Relationship between an account and its followers can be taken from some of their activities during the month of July and the peculiarity of the account in greeting its followers, here are some of the account's activities:

**Table 1. Instagram Account Activity Table during July 2022**

Instagram Account	Followers	Average Posts/Week	Message Content
@husein_hadar	1.2 Million	8 Posts	- Following generation Z as their followers - Attention with graphics in chat for generation Z
@yerry_pattinasarany	81.9 thousand	10 Posts	- Content emphasizes interfaith - Together with characters known to generation Z
@ideclare_id	83.7 thousand	3 Posts	- Carrousel graphics are the mainstay of design - Millennials tend to be (blue) - Short tips for gene Z
@friend_islami	599 thousand	14 Posts	- Using pastel colors - Cool messages for gen Z

Source: Processed Researcher

Conversations in the account under study become a space for researchers to see that this Instagram account is favored by generation Z by looking at the style of language used. The use of language is like in a conversation between the account owner and his followers, as the account does @husein\_hadar, who has 1.1 million followers. And With the faces of some examples of followers who responded to Habib Husein’s post:



**Figure 2. IG @husein\_hadar Talking to his Followers**

In the conversation, it was seen that many of his followers were millennials.

[@mms\\_amen](#)

Habib, who embraces millennials ❤️ thank you for the advice bib 🙏

[@dwicahyasapt](#)

Guess last night at Citayem fasyenwik bib...

[@shintazawawii](#)

Here's what's cool about interfaith da'wah doesn't hurt other religions because all people are the same in the eyes of their respective gods, the only difference is their faith, bro 😊

Conversations in the social media space can become data that can be analyzed about who the social media users are (Postill & Pink, 2012).

### **Instagram as Social Media**

Social media is an online media; Instagram, as a photo-sharing social media, increasingly provides space for middle-class users to gain prestige, status, authority, and social honor and perpetuate their social stratification in society with the photos they upload (Scott, 2018). Through its millennial features, Instagram can strengthen the lifestyle it presents as a symbol of social class and also media for propaganda; even Instagram presents symbolic dominance. It can be seen in the way that domination is forced and suffered as a form of obedience that the photos uploaded on Instagram are believed to be beautiful and artistic with outward features to beautify the images presented by Instagram. Instagram users have never felt this dominance; they don't realize that they are in control of Instagram. Various social relationships are built in the shadow of the logic of domination so that activities on Instagram run through symbolic principles (Mutiaz, 2019), and users can easily participate, share and create content. Now accessing Instagram can be done anywhere and anytime using only a mobile phone. How quickly people can access social media such as Instagram has resulted in a significant phenomenon in the flow of information not only in developed countries but also in Indonesia. Because of its speed, social media has also begun to appear to replace the role of conventional mass media in spreading the news. If we know that the function of social media is to; Expand human social interactions using the internet and web technologies, transforming the practice of unidirectional Communication with broadcast media from one media institution to many audiences ("one to many") into the method of dialogical Communication between many audiences ("many to many"). Even social media can support the democratization of knowledge and information. They are transforming humans from the user of the message content to the message's creator (McQuail in Mutiaz, 2019).

Furthermore, McQuail argues that the main functions of the media of society are: Information in the form of Innovation, adaptation, and progress. Correlation; Explain, interpret, and comment on the meaning of events and information. Support established authority and norms—coordinate several activities. Form a deal—sustainability in the form of; Expressing dominant Culture and acknowledging its existence (Bucher, 2015).

Judging from the strength of Instagram like that, we can see the power of Instagram accounts that contain religious moderation aimed at the Z generation segmentation, such as:

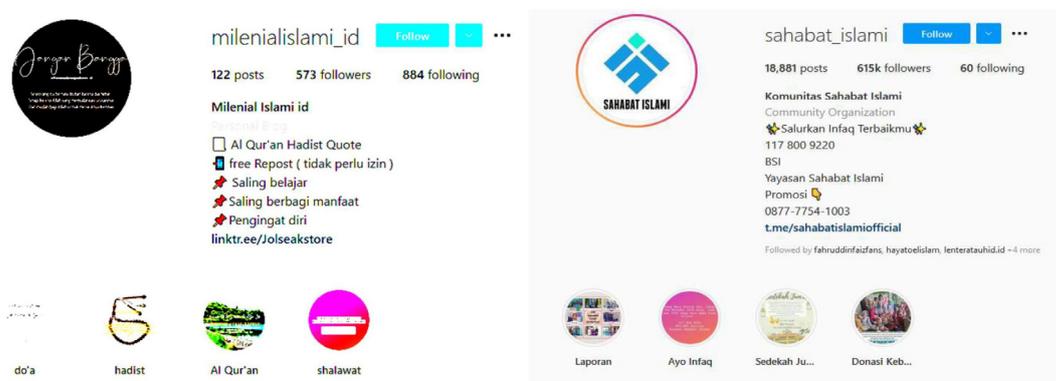


figure 3. Comparison of Two accountsig @milenialislami.id and @sahabat\_islami

From these two accounts, the friendliness of the Islamic religion as a religion that Indonesians predominantly embrace has a powerful aura of *marhammah*. Likewise, Christian millennials can also be active with the Instagram they created, such as;

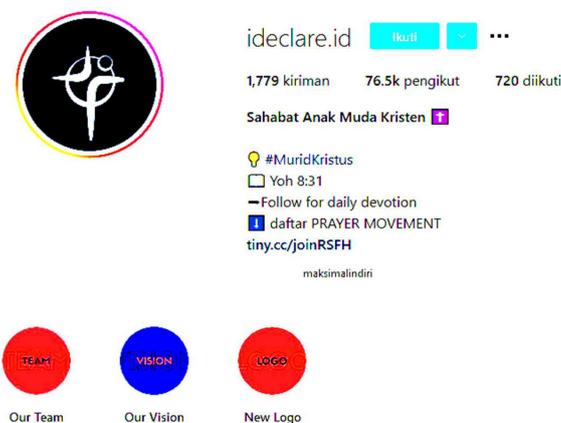


Figure 4. IG @ideclare\_id Talks about How Christianity is

The building of religious moderation can be seen in conversations in conversation rooms responding to upload feeds, such as in the @friend\_islami account, which has 600 thousand followers, and @ideclare\_id, which has 84 thousand followers. These Instagrams are moving in generation Z; these accounts understand how subtle social media work to provide good information about the difference. The content of Instagram accounts that carry religious moderation requires the ability to think objectively and comprehensively regarding various existing problems, especially in viewing issues of religious plurality, especially for the majority religion. So accuracy in reasoning and religious texts in the form of interpretation is needed to give birth to a spiritual concept that is moderate, not extreme, and radical.

Instagram media, such as @ideclare\_id, are effective media to spread the virus of religious moderation because of the reach and the kinds of information that flow so rapidly that it will penetrate ideological thought and space. Instagram users from various ethnicities and religions can access it readily, not only passively; internet users can be proactive to oppose, approve, or discuss all religious thoughts. They can greet each other and exchange ideas through the comment facility.



Figure 5. Comments on @Friends\_islami's IG

The conversations in the Instagram room that were studied were seen in the discussions in Instagram room, producing exciting and up-to-date issues. Interesting problems must be immediately presented on Instagram, which is indeed popular among millennials. The construction of thinking that tends to be radical, extreme, and exclusive when dealing with social reality can be slightly softened through the media they like and can even be used by influencers such as celebrities who are liked or loved by Generation Z. Information or content based on religious moderation can be implemented in various ways. Instagram can be through Reels, Feeds, Stories, and even IG live. As is the case in the content of Ustad Husein, who discussed with the priest and the responses of his followers gave good sentiment to the upload;



Figure 6. IG Stories @husein\_hadar talking to Pastor @yerry\_pattinasarany

And vice versa with IG @yerry\_pattinasarany, the priest also gave the spirit of religious moderation, even bringing in artist influencer Ari Lasso so that it added to the enthusiasm to get information on religious moderation for generation Z. If we look at the accounts that carry religious moderation, they have more than tens of thousands of followers.



Figure 7. Pastor's IG Stories @yerry\_pattinasarany

These Instagram accounts, when viewed or from an Islamic religious perspective, can carry content information that Builds and develops the idea of the universalism of religious moderation, Builds and internalizes the value of difference as *sunnatullah*, Spirituality, and rationality with social reality, Builds, and fosters an attitude of mercy. *Lil 'Alamin*, in social fact, Performs preventive, corrective, and curative actions against radical, extreme, and exclusive attitudes easily conveyed in the style of Generation Z.

Instagram account with Islamic background: @milenialislami.id, @friend Islami, @husein\_hadar. An IG account with a Christian environment: @ideclare\_id, Pastor @yerry\_pattinasarany) interacts with the media by creating an interactivity character that blurs physical and social boundaries to strengthen the message of religious moderation. Gane and Beer, in the concept of "new media" diction (Gane & Beer, 2008), provide four types to approach the word interactivity: 1. A structure built from hardware and software from various media systems, 2. Human agency, involving humans and the existence of designs and devices as independent variables to use, 3. Concepts describe the Communication that occurs between users mediated by new media and provides new possibilities that have been in the communication process. All of this applies to messages of religious moderation made by the subject of the Instagram account under study.

The messages of religious moderation in the Instagram accounts studied expect messages to be an invitation to goodness and truth. Messages on Instagram are methods or ways to convey messages so that they can be well received and applied in everyday life by Instagram users without the user moving from accessing information through their gadgets. Delivering

mass information to the public and in the message of religious moderation must be able to utilize the results of science, technology, and current information to achieve goals; this is the way Instagram accounts do by expanding the reach of influence through collaboration.

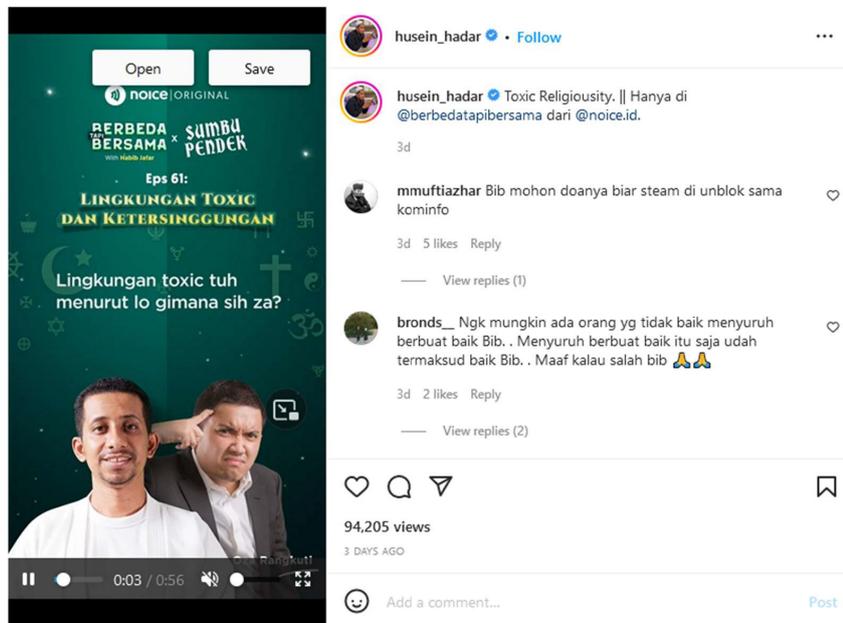
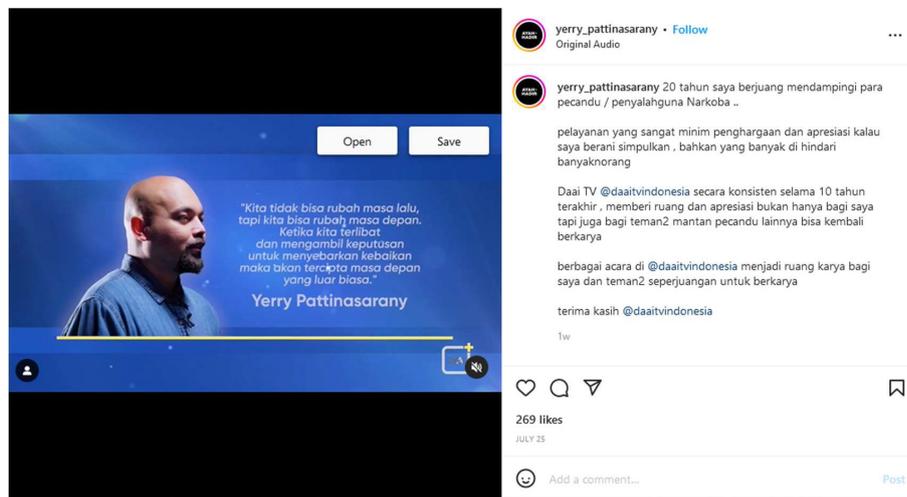


Figure 8. Collaboration in Strengthening Messages on Instagram Accounts

This collaborative activity is a communication process in strengthening messages to bring people to change for the better. Many factors cause it because messages in the sacred space that have been carried out so far tend to be dry, impersonal, and only informative, not yet using effective communication techniques. Da'wah and social reality have a solid interdependent relationship. There are at least two critical things that can be revealed from this relationship, namely: first, social reality is a measuring tool for the success of religious messages, which is also a social mirror in formulating religious messages at a later stage; second, Religious message activity itself is essentially a strategic choice in shaping the direction of community change for the better. The ability to read social reality is a very effective first step in developing a message of religious moderation.

The Messenger of Allah Muhammad SAW said: "Verily Allah is Beautiful and loves beauty, arrogance is rejecting the truth and demeaning others" (HR Muslim no. 91). In the world of Communication, the ability to read reality is the wisdom of communication activities. In fact, humans like excellent and good things that can beautify them in life. The Communication

in the accounts that carry the message of religious moderation is visual, paying attention to visuals as an artistic form that understands the people who will be in the target audience.



**Figure 9. Artistic in Messages to Instagram Account**

Messages in Instagram accounts that were researched throughout July 2022 resulted in visual Communication through sight being well designed and meticulous. Visual Communication is a series of processes conveying specific wills or intentions to other parties using depiction media that the sense of sight can only read. Visual Communication combines art, symbols, typography, images, graphic design, illustrations, and colors in its delivery. Visual Communication uses the eyes as a communication exchange process. Visual Communication uses visual language as the main component in delivering messages so that everything that can be seen can be interpreted and used to convey meaning, meaning, or messages. Visual communication terms have been used recently to replace the term graphic design. In this visual Communication, all forms of visual communication such as design, multimedia, and animation are studied.

The atmosphere of tolerance and mutual respect between religious communities is very high. It can be said that 90 percent of Indonesia's total population of 230.6 million people are Muslims. A large population can be potential as well as an obstacle. Indonesia is a nation that has character. The Indonesian nation is also known as a nation with a nature of "gotong royong," helping each other. The Culture that is formed can be developed in visualization on Instagram so that the character of the cyber world is for the benefit of religious moderation messages that carry messages of love and peace. Culture is the values

that arise from the interaction between individuals. These values are recognized directly or indirectly as time passes in the exchange.

Meanwhile, when examined by definition, Culture is the natural result of human cultivation, both creativity, intention, and taste. Culture is in the form of ideas, behaviors or activities, and objects. At the same time, civilization is part of a high, refined, beautiful, and advanced culture.

## **DISCUSSION AND ANALYSIS**

Communication in Instagram accounts that carry messages of religious moderation produces verbal language, text and visuals, and even videos, providing a process of transition and exchange of information from users or Instagram followers through adaptation to and into a system activity system on Instagram and its Culture. The method of transferring and exchanging information is carried out through verbal and nonverbal language symbols that are understood together. There are two forms of symbols, namely verbal and non-verbal. Humans birth to thoughts, feelings, and actions through the expression of words we call verbal. If the rumors are spoken, they are called enunciated vocals; if they are written, they are called visual verbals. When words communicate through image language, one of them in the form of illustrations can be called visual. Perception gives meaning to sensory stimuli. Sensory stimuli can be objects, events, or relationships obtained by inferring information and interpreting messages. Messages are presented in an atmosphere of interaction by requiring a medium. However, these media are presented by humans themselves. In addition to creating and using messages for Communication, one of the basic human skills is the ability to produce media to communicate, which can be interpreted as a tool to distribute and present information.

Instagram's ability to spread messages is strengthened by the activities of users who have human scientific skills in creating, sending, receiving, and processing visual, auditory, olfactory, tasting, or tactile messages. The media have extended and clarified human Communication in this case, it can be characterized that Instagram is an internal tool; 1. Production and distribution of messages, and 2. Receiving, storing, and retrieving information. As a social media mediator of one's presence in the cyber world, the way the work is done with the subject can upload words, visuals, images, and sounds based on similarity, likeness, and iconography principles.

The forms of messages on Instagram are the center of the activities of today's cultural products in Indonesia. Tools for sending, transmitting, and receiving information that occupies an important place and has a broad impact on personal and professional life, groups, communities, and even the world community, can be seen with the various "gadgets" used by multiple groups. Technology has changed the cyber industry's information collection, processing, and distribution. Instagram owners have access to complete the data collected. Even the "touch" of information plays an essential role in cyberspace because it can be very personal. Personal space in accessing Instagram can touch the expressions and actions of the recipient of the message, so effective visual Communication is very much needed in graphic design. Because in format, the interaction is symbolic. Symbolic interactions in cyberculture, symbols, or texts represent messages communicated to the public. Visual symbols Instagram presented in these Instagram accounts are characteristic of symbols; First, it allows people to relate to the material world and the social world because, with symbols, they can name, categorize and remember the objects they encounter. Second, it allows people to relate to the material and social worlds because, with symbols, they can name, categorize and remember things they encounter. Second, it will enable people to relate to the material and social worlds because, with symbols, they can name, categorize and remember objects they encounter. Second, symbols enhance people's ability to perceive the environment. Third, symbols improve thinking skills. Fourth, symbols increase people's ability to solve problems, and Fifth, the use of symbols allows subjects to transcend time, space, and even their personalities. In other words, symbols are representations of messages communicated to the public.

When accessing Instagram, Instagram users will be freer to access information with more leisure and can be more in-depth in understanding. Messages on Instagram must have an excellent visual aesthetic to give a maximum "eye-catching" effect. As stated by Mosco, the commodification of content in cyber media explains how the content or media content produced is a commodity that is offered (Mosco, 2017). This commodification begins with converting data into a meaning system by media actors into a product that will be sold to the public. That is, the media do not only stop in the process of forming Culture solely through the content that is distributed but also make Culture a commodity that can be sold.

The culture industry also basically explains how Culture becomes something that manipulates human consciousness. Instagram, which is managed to present religious moderation in Indonesia, can visually be spaced to influence the "outside world" that in the account@friend\_islami, Islam is a religion *rahmatan li al-'alamin*. It can be a reference that Indonesian Islam is described as having friendly and respectful values that carry messages

of love and peace. Within the aesthetic limitations put forward by Bell, he reinforces that the internet's existence brings aesthetic changes that follow the development of computer technology (Bell, 2001). The "objects" that have existed in cyberspace have changed from facilities to appearance. This change can no longer be seen as a change due to the increasing function of technology but has become a "style" or lifestyle.

In psychology's view, Culture is defined not only as a response to human thought or "programming of the mind." (Pereira, 2018), but also as an answer or response to interactions between humans that involve specific patterns as group members in responding to the environment in which humans are located. Humans as individuals have different thoughts, characteristics, points of view or images. Communication generated through messages on Instagram through the process of conveying specific wills or intentions to other parties by using depiction media that the sense of sight can read. Even Instagram uses visual Communication that can combine art, symbols, typography, images, graphic designs, illustrations, and colors in its delivery. Visual Communication uses the eyes as a communication exchange process. Visual Communication uses visual language as the main component in delivering messages so that everything that can be seen can be interpreted and used to convey meaning, meaning, or messages. The term visual communication was used recently to replace the term graphic design. In this visual Communication, all forms of visual communication such as graphic design, advertising, multimedia, and animation are studied. That is what is presented in the Instagram account to wrap messages of religious moderation to attract generation Z.

The initial process in Visual Communication is to create a visual stimulus for the communicant. Visual Communication provides a sensation that the sensation is sent to the brain so that it can stimulate cognitive interpretation and will eventually lead to perception. The Instagram account in this study has an excellent ability to provide sufficient stimulation. The number of symbols in Visual Communication activities often makes not all of these communication activities unprocessed by humans because of the limited memory that humans have. In the communicant, there are three stages of messages entering memory, namely: encoding (encoding, entering messages into memory), storage (storage), and retrieval (retrieval, recalling what has been stored). At the same time, there are two types of memory: short-term and long-term. There are so many things that humans have to pay attention to, so they have to be selective in choosing which stimulus or stimulus to respond to. This activity is called particular attention, i.e., while some triggers receive attention, others tend to be ignored. Short-term memory will only hold what we choose. The use of interesting visual Communication will be noticed and remembered by the audience so that it is likely to

be included in long-term memory. Others tend to be ignored. Short-term memory will only hold what we choose. The use of interesting visual Communication will be noticed and remembered by the audience so that it is likely to be included in long-term memory. Others tend to be ignored. Short-term memory will only hold what we choose. The use of interesting visual Communication will be noticed and remembered by the audience so that it is likely to be included in long-term memory.

Visual Communication is good if the audience is aware of the existence of these communication activities in the form of visual messages, and the audience is interested, then has a positive attitude and a desire for visual communication activities in the form of action. For this reason, Instagram accounts in building a message of religious moderation build an attitude and effort. It turns out that they first go through a perceptual activity, namely perception. Perception is the process of detecting and interpreting information obtained from sensory stimuli. The audience has limitations, as previously stated, in receiving incoming stimuli. Incoming stimuli will be selected through intervening. Only those that are interested will receive a response. In the perceptual process, the captured stimulus will be processed based on the cognitive components,

The development of religious moderation messages through visual language on Instagram often ignores perceptions. Good perception results from a suitable stimulus, as well as action-reaction. Visualization must be presented when designing a web for persuasion needs in religious moderation. Visualization is engineered in the manufacture of images for the appearance of information. The visual is closely related to the eye or vision. Visual is also one part of learning activities. Bourdieu reminded us that a person prefers to use sight (visual) in receiving information (Bourdieu, 1996). Psychologists Gardner and Murphy (Gardner, H, 2011) explained that visual perception is a process that can be divided into three phases: 1. Diffusion Phase. In this phase, the perceptual field is still very blurry and unclear, and the elements cannot be distinguished. Someone feels less clear in interpreting the visual message depicted when the visual object is at the beginning of its meaning. For example, the visibility is not right when someone reads writing when starting to open a web, the first time the eyeball sees a visual that feels the view will be blurred. 2. Differentiation Phase, In this second phase, the elements can be identified by someone, but the relationship between the elements is still unclear. This phase is analytical and inductive. One tries to connect the parts into a meaningful arrangement. Someone starts assembling the visual elements in the existing visual message so that the level of clarity begins to be created even though it has

not been able to take meaning. 3. Integration phase: This phase is where the visual object's various elements have been harmoniously fused into a meaningful pattern.

Judging from some of the comments on the Instagram accounts studied, the followers seem to be able to assemble and give meaning to the messages in front of them. Using visuals in the content on Instagram composes the perception that account owners want to build. Visual perception is an image processing by the eyes and further processing by the brain when they communicate using visual language. Visual perception can occur because of the nerve cells in the eye and brain that are arranged to respond to specific patterns in the form of images on the eye's retina. (Lester, 2013).

With the visual perception process on Instagram that presents a message of religious moderation, it hopes for good changes and consciously develops and seriously addresses the problem of religious moderation. Visuals depicting violence as depicted on pages that are often found on several websites create a misunderstanding that such as Islam is a terrorist religion. It will disappear when users access Instagram, reinforcing this message of religious moderation. Account@husein\_hadar confirms that Islam is a religion of rahmatan lillahi. There is data in the field obtained when preaching on the website and does not display a perception that is in accordance with the desired information, and it has developed until now, namely people will get a wrong understanding of Islam in Indonesia. (Heryanto, 2008; Robison, 1995), such as the assumption that pesantren in general are a hotbed of terrorists. Often radical Islamic groups to fill the void. This void must be filled by offering the face of Indonesian Islam, which is tolerant of the local Culture. Visualizations on Radical Islam websites tend to exploit violence. Usually, such websites are favored by people looking for information about Islam, which reinforces that Islamic teachings justify violence in the joints of their religious life. That is the adverse visual that is presented and which must be fought in the Da'wah of Islam in the cyber world so far.

A creative strategy is needed to design a visual message for Generation Z in the cyber world, like Instagram. Seeing the concept brought by the Instagram account (@milennialislami.id, @friends\_islami, @husein\_hadar. An IG account with Christian background: @ideclare\_id, Pastor @yerry\_pattinasarany) has gone through several stages: the stage of formation, evaluation, selection, and implementation of the message. The main benefit offered is the construction of a message to the material in principle. The message of religious moderation must be delivered humanely. Even creativity is more important than published articles. Creativity in preaching is a process of several stages. Because the visual-conceptual experience can occur when the message is powerful (memorable), a strong image

or message from a visual message will stick in the viewer's memory (Kertamukti, 2013). When starting to think about designing a website, designers need to think about how to choose the right colors like in print media, so that they will give their assessment to visitors or worshipers about the website being created and how the layout design (layout design) can help "design collaboratively" in a team.

## **CONCLUSION**

Conversations in the Instagram space between account owners or admins with their followers show that the Instagram space is enough to provide a good discussion place and produce a better understanding to understand each other in matters of religion in Indonesia. Instagram, as a social medium that is very popular in generation Z and even has a high frequency of use among them, can carry vital information even beyond the capabilities of conventional media, such as lectures in the media or writing in the mass media. Instagram can be an additional instrument in making it easier to enter and confirm various problems in a plural society like Indonesia. Instagram provides generational wisdom to be one of the main streams in giving birth to religious attitudes and moderation because it is in line with the lifestyle of generation Z. Social media with good content can be an account full of moderate values. Generation Z's lifestyle and religion are intertwined to treat differences. Instagram, which social media are in accordance with the lifestyle of Generation Z, makes it easier for the values of wisdom that lead to religious moderation to be implemented in their discussion practices and media activities. Building active tolerance, with wisdom values in the content on Instagram, will make Generation Z more sensitive from an early age to moderate, open, and tolerant attitudes amid differences. A strong strategy for generation Z in building a message of religious moderation is that Instagram accounts must pay attention to the uploads that their followers will consume, namely generation Z; by paying attention, messages must be humanistic and created. A good perception must be built by an Instagram account. The stages in building messages, namely: the stages of forming, evaluating, selecting, and implementing messages, must be carried out in as much detail as possible to produce optimal targets.

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