

**A New Religious Identity in The Age of Cyber Culture
(Instagram Account Family Content Study)**

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Abstract

The rapid development of the digital world began to penetrate into almost all areas of people's lives to bring various issues and cases around digital society which later developed into a cyberculture. Cyber culture itself is inseparable from human behavior towards technology both in the social, economic, and lifestyle fields. The use of media access makes it easier to form information and social telecommunications such as content on Instagram accounts. It is undeniable that easy access also causes a lot of addiction, moral degradation, deviation and various other things. The suitability of content as an external factor will filter the human mind internally and will produce appropriate behaviors if implemented. Although each content has its own characteristics and intentions in its creation, it is inseparable from content related to religion and family if managed properly, it becomes a good reflection or example. This study wants to examine (1) The clustering of these media accounts when viewed from the current era, and (2) Looking at the new religious identities that emerge from the family's media content. This research is a type of content analysis that is carried out systematically by looking at the content of written or printed information in mass media. Data collection is carried out by observation and documentation. Meanwhile, the analysis was carried out using qualitative descriptive analysis by looking at field data and also the appropriate theory in this study. The results of this study describe the typology on family media accounts on Instagram. Then also a new religious identity in the scope of the public sphere, namely knowledge sharing and Muslim consumerism.

Keywords: *New Religious Identity, Cyber Culture Era, Family Content, Instagram*

INTRODUCTION

The growing digital revolution is causing disruption in various areas of life such as economic, religious, social, educational and many more. This confirms that the world order will undergo changes and developments (Majid, 2021). Openness to the public sphere makes it easier for ideologies to enter even related to religion that have been designed in such a way as to capture the interest of the public, especially millennial young people (Inge Tiara Pangesti 2019).

Based on data from the Indonesian Internet Service Providers Association (APJII), the most media access is carried out by millennials from the age of 13-18 years to the highest age of

media access, followed by the age group of 19-34 (APJII 2022). This access is certainly divided into several categories such as access to education, news, shopping and also access to entertainment content or services (Galuh Putri Riyanto 2022).

One of the interesting contents at the moment on social media is youtube, instagram and tik-tok. Instagram is a medium that is currently quite attractive to the general public by displaying easy and interesting features. No wonder each content has its own characteristics as well as content related to religion.

These contents include material on fiqh, tawhid, Islamic economics, Islamic politics, family and so on. The proselytizing materials that were distributed also came from various interpretations in understanding the teachings of the Islamic religion (Latifah 2018). The emergence of these contents certainly brings an inherent religious identity as well as the influence caused by the existence of such content, both positive and negative.

Here are some literature studies on religious identity in social media and their relation to the family. Research by Christanti and Cahyani who looked at the construction of virtual cultural identity of Indonesian influencers on Instagram which is divided into 3 identities, namely socioeconomic class through fashion, religion represents Islamic culture and family displays collectivist family culture (Christanti and Cahyani, 2022). Uyun also explained that cyber culture that occurs in the academic environment has become more varied due to the need for identity in cyberspace and in the real world. Social media is a place to find identity or just throw information away for nothing (Uyun, 2020). Another study by Im said that religious beliefs dominate religious narratives in cyberspace and even spread to the real world (Halimatusa'diyah, 2020). Ririn in his research also explained the use of media in campus proselytizing to spread the message of Islam to form a new religious identity This identity emerged as a rejection of the stigma of Islam which is ancient, rigid and always has to be affiliated with a certain Muslim group (Ririn Setyowati and Pawito 2019).

The fundamental thing that concerns the author why this theme is raised is more of a focus on studies that look at religious identity in family media content which becomes an openness in behavior. Meanwhile, in previous studies, it was more like seeing the media as a shaper of religious or social identity in society which later became part of the novelty (novelty) of this paper from previous research.

RESEARCH METHOD


Studies related to online issues through social media and are also still relatively contemporary to be discussed, therefore this research is a type of content analysis that is carried

out systematically by looking at the content of written or printed information in mass media (Asfar, 2019). Data collection is carried out by observation and documentation. The author took 11 samples of family media accounts on Instagram which were then analyzed using qualitative descriptive analysis by looking at field data and also the appropriate theory in this study, namely by Denis McQuail made a dichotomy in media content analysis research consisting of two types, namely: message content analysis and structural analysis of texts. The results of this study describe the typology on family media accounts on Instagram. Then also what new identities fall within the scope of religion in today's media.

RESULT AND DISCUSSION

1. Family Media Accounts: Pre- and Postmarital Family Education

Education about family resilience is important as an effort to strengthen the foundation of the family because the family is the first unit for the nation and state. Family resilience in Indonesia is considered to be still lacking, especially during the pandemic, the divorce rate is actually getting higher (Rosalia et al. 2022). Social media, especially Instagram, has a big role as the right educational media for the younger generation to learn about pre- and post-wedding family education. The use of diverse media such as Instagram has its own charm, which is mainly to facilitate access to information, both general and family information (et al. 2019). In this study, the authors obtained 11 family media accounts with a random sample and the following is a table of these accounts:

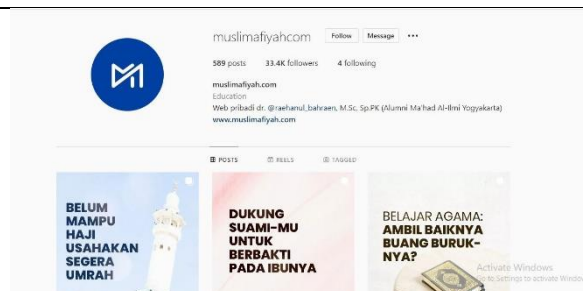
No	Instagram Account Name	Followers/Post	Account Descriptive
1.	parentingruqoyyah	125.000/269	 <p>This account is fostered by Ustad M. Abduh Tuasikal which displays simple family-related content internally and externally. Family-related discussions are more specific in this account and are presented interestingly in simple language.</p>

2. rumayshocom 919.000/1.878



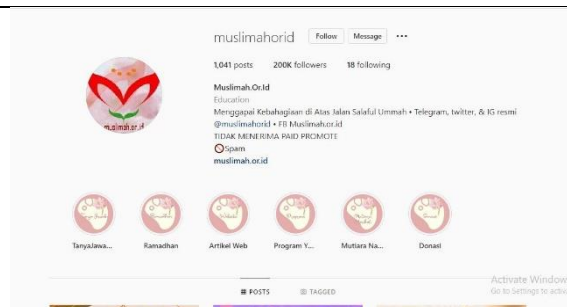
This account displays some content related to studies, sales, proselytizing, and also registration of the bureau. This account is part of an incorporated institution and was initiated by Ustad M. Abduh Tuasikal. The content on this account does not look specifically at family discussions but religion in general and some are family-related.

3. muslimafiyahcom 33.300/588



This account is assisted by Dr. Raehanul Bahraen, Sp. PK. The content in this account not only discusses family matters but is more public and also proselytizing. The content is presented simply and there are several proselytizing videos.

4. Muslimahorid 200.000/1.041



The content on this Instagram account is more about quotes and also content related to proselytizing in general and also family.

5 Bimbingan_islami 511.000/3.996

← bimbingan_islam ⋮



3.996 **511RB** **29**
Postingan Pengikut Mengikuti

Bimbingan Islam

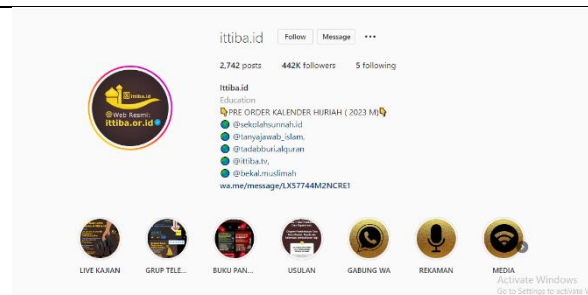
Sahabat belajar Islam

Kelas Mahad Online, Aishah Online, Grup WA, Faedah Hadits, Poster Dakwah, Artikel Syariah

bimbinganislam.com

This account presents proselytizing content in general and only a small amount of family-related content. However, this account presents a family-related study webinar and a free ebook.

6. Ittiba.id 442.000/2.742



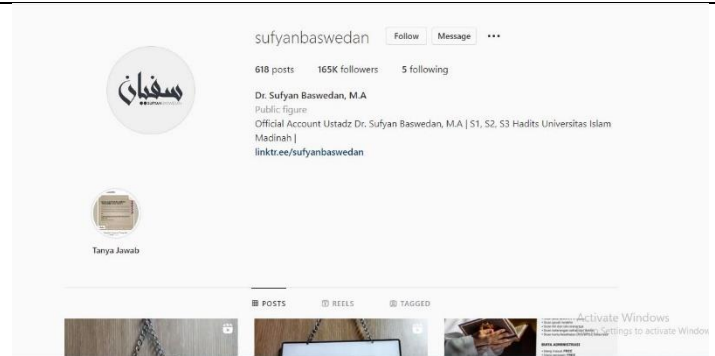
This account presents content interestingly by quoting the hadith of the prophet and also has more to do with the family. There are also live studies and some sales on this account.

7. taqwart 117.000/487



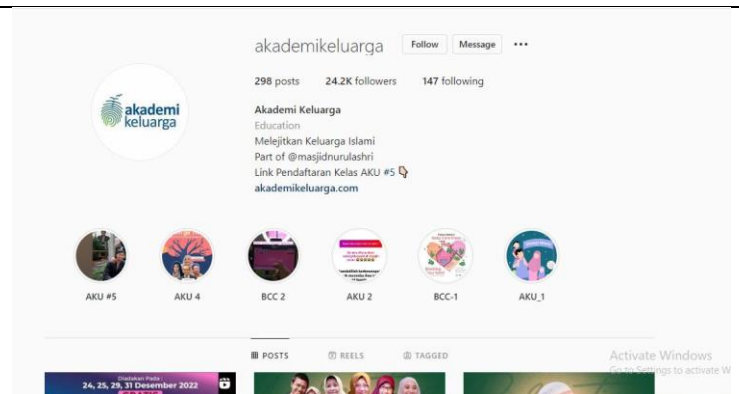
This account only shares religious knowledge in public spaces and content contains stories of prophets and also quotes related to child parenting.

8. sufyanbaswedan 165.000/618



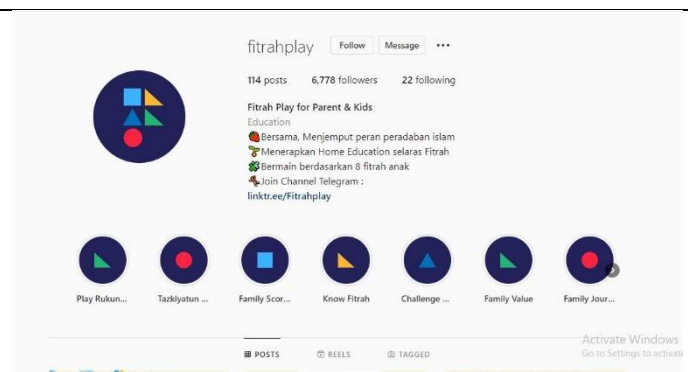
This account was pioneered by Ustadz Dr. Sufyan baswedan, M.A. The content on this account is more proselytizing in general by going through instagran video reels and some of the education offered.

9. akademikeluarga 24.200/296



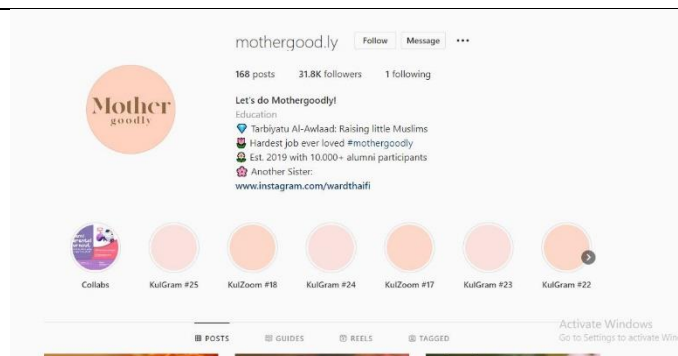
This account offers islamic family and parenting classes with more video content and also family-related studies.

10. fitrahplay 6.775/114



This account presents content related to family education accompanied by experts in their fields as well as some interesting studies.

11. Mothergood.ly 31.800/168



This account displays more content on family-related hadith quotes and quotes. This content clearly leads to family educational content.

Table 1. Family Media Account on Instagram

2. Family Media Account Clustering: Messaging and Structure

There are several categories that you want to describe in this section such as Content Quality, Content Messages:

First, judging from Content Quality, Content Marketing has the appeal to get attention from consumers by conveying everything with content that is relevant, consistent, and worthy of discussion (Petra 2016). The quality of the content on the family media account can be measured by the number of followers, the number of likes, comments and also the routine activities carried out in the content.

Rumayshocom, Bimbingan_islami, Ittiba.id included in the first group because judging from the number of followers in the range of 400,000-1,000,000 and also the activeness of the content is in great demand by a wide audience. In the second group, namely Muslimahorid, parentingruqoyyah, sufyanbaswedan, taqwart with a number of followers between 100,000-300,000 which is also no less interesting with a relatively moderate number of posts. In third place accounts with the number of followers and content below 100,000 such as muslimafiyahcom, akademikeluarga, fitrahplay and Mothergood.ly. In this position, there is also a lot of popularity for content and posts not as much as in groups 1 and 2 because they are relatively new.

The second is seen from the message conveyed by the content. In Instagram content, there are design elements for a field in a certain media to support the concept / message it carries (Firdaus Haidar and Martadi 2021). There are two divisions of messages when viewed from the appearance and also the messages contained in the instagram content of the family account, namely in the first group of content that conveys the message of religious proselytizing in general accompanied by family content and secondly content that conveys a

larger family educational message. In the first group such as instagram media accounts rumaysho.com, muslimafiyahcom, muslimah.or.id, bimbingan_islam, and sufyanbaswedan. While in the second category, namely parentingruqoyyah, ittiba.id, taqwart, family academy, fitrahplay, mothergood.ly.

3. A New Religious Identity in the Reality of the Public Sphere: Openness and Necessity

a. Sharing Know-How

Social media is one of the instant media that currently does have various functions in its role. In addition to functioning as a tool for communication, mass media is also a means for its users to explore various information (Dwiyono 2018). Family-related information, especially for teenagers, is very important given the unpreparedness to start a marriage and serious consequences if not equipped with information and education before marriage.

Familycare needs to be prepared from the beginning of marriage. Starting from knowledge about reproductive health, to knowledge about the First 1000 Days of human life must be owned by the family (Novrizaldi, 2020). Through the family content, it is clear that the disclosure of information present and also the need for the information.

b. Muslim Consumerism

Technology that is increasingly actual, it will be born from it a culture that is fairly consumptive among the public. One of the problems of the new culture is that there will be a culture of consumerism caused by the stimulation of various commodities produced by cyberspace (Octaviana 2020). Some things that happen in society are unavoidable such as the culture of buying online and so on. In the family media account, apart from being a place to share information knowledge, it is also a trading medium both from the results of managing the account and endorsements, education offered and also paid studies. The media is inseparable from the openness to the public space itself and its application to themselves and society.

CONCLUSION

The transformation of culture, media, education, economy and so on affects the movement and pace of development of the world and society. Today's media has a positive and negative impact on the general public. The role of the media is also questionable in relation to what it displays. Such as family media accounts that are felt to be very urgent to be displayed in society because they have a positive impact on knowledge and also minimize the impact of social phenomena that occur such as degradation and moral decadence. It also has the impact of Muslim

consumerism culture coupled with the need for pre- and post-marital information and education. As did some of the family's media accounts that are being discussed at the moment.

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