ORIGINAL ARTICLE

OPEN ACCESS

DIGITAL ACTIVISM FOR PEACE: EXPLORING INSTAGRAM'S ROLE IN INTERFAITH DIALOGUE IN INDONESIA

Dwi Wahyuni[*1] , Intan Karlina[2]

*Correspondence:
Email:
dwiwahyuni@uinib.ac.id

Authors Affiliation:
[1]Universitas Islam Negeri Imam Bonjol Padang, *Indonesia*

[2]Universitas Islam Negeri Sjech M. Djamil Djambek Bukittinggi, *Indonesia*

Abstract

Social media has transformed Indonesia's social activism landscape, especially in efforts to build peace and interfaith dialogue. This study uses a virtual ethnographic approach to examine how four interfaith communities (JAKATARUB Bandung, PELITA Padang, Eco Bhinneka Kalbar, and Peace Generation Makassar) use Instagram to promote peace and interreligious dialogue. This study analyzes digital content activism strategies, communication patterns, and community engagement approaches through systematic digital analysis observations and Instagram archives. The findings indicate that these communities have developed innovative ways of utilizing Instagram features to create meaningful interfaith dialogue, combining local wisdom with universal peace values. They use a variety of content formats, including educational infographics, personal storytelling, and interactive discussions to engage young viewers. Although these communities face challenges such as limited algorithms and resources, their adaptability shows the potential of digital platforms in fostering interfaith dialogue and peacebuilding. This research makes three important contributions: first, developing a comprehensive analytical framework for studying peace activism in the digital era; second, uncovering effective strategies for integrating local wisdom with digital activism; and third, offering a practical model for developing sustainable social media—based peace programs.

Abstrak

Media sosial telah mentransformasi lanskap aktivisme sosial di Indonesia, khususnya dalam upaya membangun perdamaian dan dialog antaragama. Penelitian ini menggunakan pendekatan etnografi virtual untuk mengkaji bagaimana empat komunitas lintas agama (JAKATARUB Bandung, PELITA Padang, Eco Bhinneka Kalbar, dan Peace Generation Makassar) memanfaatkan Instagram dalam mempromosikan perdamaian dan dialog antaragama. Melalui observasi digital sistematis dan analisis arsip konten Instagram, penelitian ini menganalisis strategi aktivisme digital, pola komunikasi, dan pendekatan keterlibatan komunitas. Temuan penelitian mengungkapkan bahwa komunitas-komunitas ini telah mengembangkan cara-cara inovatif dalam memanfaatkan fitur Instagram untuk menciptakan dialog antaragama yang bermakna, menggabungkan kearifan lokal dengan nilai-nilai perdamaian universal. Mereka menggunakan berbagai format konten termasuk infografis edukatif, storytelling personal, dan diskusi interaktif untuk melibatkan audiens muda. Meskipun komunitas-komunitas ini menghadapi tantangan seperti keterbatasan algoritma dan sumber daya, tapi adaptabilitas mereka menunjukkan potensi platform digital dalam mempromosikan dialog antaragama dan pembangunan perdamaian. Penelitian ini memberikan tiga kontribusi penting: pertama, mengembangkan kerangka analisis komprehensif untuk mengkaji aktivisme perdamaian di era digital; kedua, mengungkap strategi efektif dalam mengintegrasikan kearifan lokal dengan aktivisme digital; dan ketiga, menawarkan model praktis untuk pengembangan program perdamaian berbasis media sosial yang berkelanjutan.

INTRODUCTION

Religious freedom and intolerance violations in Indonesia from 2022 to 2024 reflect a worrying trend. The Wahid Foundation report (2023) revealed various cases of restrictions on religious activities in East Java, including the rejection of Hannan Attaki and Anies Baswedan's activities and limits on the construction of houses of worship in several areas. Data from the SETARA Institute (2024) recorded an increase in violations from 175 cases (2022) to 217 cases (2023), while acts of violation decreased from 333 to 329. Meanwhile, in 2024, the Alliance of Independent Journalists found that 13.82% of 1.45 million social media texts contained hate speech, with identity attacks being the most prevalent. The Israeli－Palestinian conflict and election dynamics contributed to the high incidence of hate speech, particularly against Jewish groups (86 thousand incidents), individuals with disabilities (61 thousand), and other minority groups. Numerous interfaith communities have optimized the Instagram platform as a digital space to promote the values of peace and diversity in the face of growing intolerance and religious－based conflicts reflected in various incidents of violence and discrimination (Idris et al., 2024; Mottaghi, 2023).

Studies on the role of digital media in shaping socio－religious dynamics in Indonesia have grown significantly in recent years. Lim (2017) provided significant findings on how social media can create polarization by forming algorithmic enclaves and giving rise to tribal nationalism. Karso et al. (2024) showed the other side of social media, which can be a tool to suppress propaganda and form positive activism on national security issues. This finding is reinforced by the study of Sumartias et al. (2023), who analyzed the role of Twitter as a digital public space, revealing that the structure of the digital movement is centralized, with news media and activists as central actors. However, these studies have limitations since they focus too much on the structural aspects of social media and pay less attention to the cultural dimensions and user experiences in using digital platforms for dialogue and peace.

In the context of digital activism strategies, Postill & Saputro (2016) made an important contribution by identifying three main digital personas (victims, volunteers, and voices) that are key characters in Indonesian digital activism. Research by Elvinaro & Syarif (2021) and Wibowo & Hidayati (2023) then supplemented this study by focusing on how religious moderation efforts were framed to target millennials and Generation Z through social media. Although providing valuable insights into digital activism strategies, these studies tend to ignore the interactive and dialogic aspects of social media platforms and under－explore how communities utilize platform－specific features to build ongoing engagement and dialogue.

Meanwhile, studies on interfaith dialogue and cooperation have made interesting advances. Jati et al. (2022) noted a significant shift in the interfaith dialogue movement from being dominated by public intellectuals to a community－based advocacy movement. Sunarko (2016) provided a historical perspective on the development of interfaith dialogue in the context of the Second Vatican Council, whereas Siddiq et al. (2024) took the subject to a more micro level by examining the dynamics of interfaith communication at the community level. However, these studies are still limited to analyzing interfaith dialogue in an offline context and have not comprehensively explored how these dynamics change in the digital space.

The role of youth in peace activism has received special attention in the literature. Wahyuni & Ashadi (2022) and Sanita (2023) examined how the PELITA Padang community carried out peace activism and fought for religious freedom. Wahyuni (2018, 2019) provided additional perspectives by analyzing the strategies and tactics of the

JAKATARUB religious dialogue movement in Bandung. Although these studies provide an in−depth understanding of youth activism, they have not fully explored how the digital generation uses social media to organize and mobilize peace movements.

Recent trends in the literature indicate the emergence of integration between environmental issues and interfaith dialogue. Manalu (2023) and Manufa (2024) examined the Muhammadiyah Eco−Bhinneka program as a form of da'wah (preaching) transformation and interfaith collaboration, while Khaira & Ranti (2024) analyzed the mutually reinforcing relationship between climate change issues and interfaith harmony. However, these studies continue to focus on environmental activism in general and do not particularly examine how environmental issues are articulated and organized through social media platforms to foster interfaith dialogue.

This study addresses numerous significant gaps in the existing literature. Unlike most previous studies focusing on Twitter or social media in general, this study provides a new perspective with a particular emphasis on Instagram. The use of virtual ethnography methods also provides a different depth of analysis from the quantitative or conventional case study approaches that are dominant in previous studies. Furthermore, this study integrates the perspective of digital activism with interfaith dialogue, creating a more comprehensive understanding of how interfaith communities adapt to the changing digital landscape. By focusing on dynamics at the community level, this study complements previous studies that tend to focus on formal institutions or public figures, providing a deeper understanding of the practice of digital activism for peace at the grassroots.

This study aims to comprehensively understand how interfaith communities utilize Instagram features in developing their digital activism strategies, including how they articulate and promote peace values through visual and textual content. Furthermore, this study also seeks to uncover the dynamics of interactions in virtual spaces and how these interactions contribute to forming digital communities that support peace and interfaith dialogue. This study focuses on two questions: First, how can visual platforms such as Instagram become effective spaces for interfaith dialogue and peacebuilding? Second, how can digital activism for peace integrate local wisdom with universal values through adaptive communication strategies?

This article argues that Instagram−based peace activism by interfaith communities reflects the transformation of social movements in the digital era, in which social media platforms serve not only as communication tools but also as spaces for forming alternative narratives and mobilization of peace support. The digital strategies developed by the four communities studied show how social media technology may foster interfaith dialogue and promote values of peace in a polarized society.

This study examines peace activism carried out by interfaith communities on Instagram using a virtual ethnography approach developed by Hine (2015). The material objects of the study focus on Instagram uploads from four interfaith communities in Indonesia, namely JAKATARUB Bandung (@jakatarub_bdg), PELITA Padang (@pelita.padang), Eco Bhinneka Kalbar (@ecobhineka.kalbar), and Peace Generation Makassar (@peacegenmakasar). The four communities were chosen based on their consistency in using Instagram to promote interfaith dialogue and peace values, as well as geographical representations from various regions in Indonesia. The formal object of the study is peace activism in a digital context, which includes visual and textual communication strategies, constructed peace narratives, interactions between users in digital spaces, and manifestations of tolerance values and interfaith dialogue.

This study has four main focuses: analyzing the forms of peace activism carried out by interfaith communities on Instagram, identifying digital communication strategies in building peace narratives, examining interactions and engagement between communities and followers, and analyzing the impact of digital activism on peacebuilding in the real world. A qualitative approach with virtual ethnography methods was chosen because it can observe social interactions in digital spaces, understand the culture and practices of online communities, and explore user experiences in virtual spaces.

Data were collected using two main techniques, as recommended in virtual ethnographic research (Hine, 2015): first, digital observation, which includes observing Instagram uploads (feeds, stories, reels), recording interaction patterns in the comments column, analyzing the use of hashtags and other Instagram features, and visual documentation of relevant content; and second, digital archive analysis, includes collecting Instagram uploads during the research period, categorizing content based on themes, and analyzing captions, hashtags, and engagement (Rogers, 2021).

The theoretical basis of this study consists of three main theories. Digital Ethnography, proposed by Pink et al. (2016), is used to understand the concept of digital space as a research field and ethnographic research methodology in a digital context. Castells's Network Society Theory (2009) helps analyze digital communication networks and virtual community building. Meanwhile, Helland's Digital Religion Studies (2013) provides a framework for studying interfaith dialogue in digital space and the transformation of religious practices in new media.

Data analysis was carried out using the model developed by Kozinets (2019), beginning with the preparation stage, which includes mapping target Instagram accounts and developing research protocols. Furthermore, the data collection stage involved systematic digital observation and digital archive analysis. The thematic coding of digital content, visual and textual narrative analysis, digital social interaction analysis, and data triangulation were performed at the analysis stage. The final stage is writing, which involves accumulating results, discussing them, and drawing conclusions.

PROFILE AND CHARACTERISTICS OF INTERFAITH COMMUNITY DIGITAL ACTIVISM

The digital era has created a new space for peace movements in Indonesia, marked by the emergence of various interfaith communities that utilize social media platforms as a medium for their activism. Among the most effective platforms, Instagram is the top pick due to its ability to reach the younger generation and its features supporting the spread of visual messages. This phenomenon can be seen in the presence of four interfaith communities actively campaigning for peace in various regions of Indonesia.

In Bandung City, JAKATARUB (Interfaith Network) has been present as a pioneer of the interfaith dialogue movement since 2001. JAKATARUB is a name containing a spirit constantly eager to do something. It is an idealized endeavor to bring religious life in a more transparent, polite, and civilized direction and to help create social peace, human justice, and togetherness in diversity. Through the @jakatarub_bdg account, this community consistently campaigns for the values of tolerance by carrying the spirit of diversity. JAKATARUB was founded starting from a series of workshops on diversity and tolerance held by the Interfaith Dialogue Society (MADIA), the Institute for Culture and Religion Studies (INCReS) and The Asia Foundation on November 10－12, 2000 at the

Al−Wasilah Islamic Boarding School, Garut. Since the beginning, JAKATARUB has continued to develop innovative and creative interfaith dialogue programs (Wahyuni, 2018).

In its digital activism, JAKATARUB shows a dynamic and adaptive pattern. Since 2014, JAKATARUB's programs have been divided into four main pillars: the theological pillar, the national pillar, the cultural pillar, and the media pillar. The shared content includes documentation of interfaith dialogue activities, educational infographics about tolerance, inspirational quotes, and short videos highlighting inspirational stories about harmony between religious communities. Through its social media, JAKATARUB actively builds a narrative of peace and tolerance with an inclusive approach that is easy for the younger generation to understand. In terms of communication style, JAKATARUB uses inclusive and easy−to−understand language. This community tends to avoid religious terms that are too technical and prefers to use everyday language that is light but still meaningful. Consistent use of hashtags such as #BandungLautanDamai is a strategy to expand the reach of their content while building a robust digital identity.

JAKATARUB has inspired the growth of similar communities in various regions, including PELITA (Interfaith Youth) in Padang. PELITA Padang is present as a forum for young people of various identities who care about issues of peace and tolerance. PELITA Padang was founded on November 10, 2019, by three young individuals from West Sumatra concerned about the widespread practice of intolerance in Indonesia, particularly West Sumatra. The initiators were Angelique Maria Cuaca (Chinese/Catholic), Silmi Novita Nurman (Minang/Islam), and Riki Alviano (Javanese/Islam). The @pelita.padang account, with 65 users from diverse religious and ethnic backgrounds, promotes tolerance in the Minangkabau community (Wahyuni & Ashadi, 2022).

PELITA Padang is a shared and safe (inclusive) home for all diverse identities. As a cultural movement of young people across identities, PELITA Padang aims to change society's perspective on diversity and encourage the birth of non−discriminatory policies (Sanita, 2023). This community believes that the issues of intolerance and discrimination intersect with other people's issues, such as economics, politics, and social relations. Therefore, identity concerns are constantly accompanied by socioeconomic and political analysis to encourage fulfilling the right to Freedom of Religion and Belief and to realize true peace.

Content shared through the Instagram account @pelita.padang reflects an adaptive approach to the local Minangkabau context. They have successfully integrated local wisdom values into a modern tolerance narrative, proving that the philosophy of "Adat Basandi Syarak, Syarak Basandi Kitabullah" actually supports harmony between religious communities. Their digital activism involves not only sharing educational content but also building dialogue and interaction with followers to create a deeper understanding of the values of diversity.

Meanwhile, Eco Bhinneka Kalbar is active in West Kalimantan, offering a unique approach that integrates environmental issues with interfaith dialogue. This community, created in 2019, actively pushes through the @ecobhineka.kalbar account for how environmental conservation may serve as a gathering place for various religious communities in West Kalimantan. With a regional background that has a history of horizontal conflict, Eco Bhinneka has succeeded in building a narrative that concern for the environment can be a bridge to unite diversity (Manalu, 2023; Manufa, 2024).

As part of the Eco Bhinneka Muhammadiyah movement, Eco Bhinneka Kalbar implements three main pillars of the program: education and advocacy, interfaith cooperation, and research in the unique context of West Kalimantan. In its implementation, this program actively involves local communities, including indigenous peoples and marginalized groups, to jointly address environmental challenges the Kalimantan region faces, such as deforestation, forest fires, and conflicts over natural resource management.

Eco Bhinneka Kalbar's approach reflects a deep understanding of the socio-cultural complexities in West Kalimantan. This program focuses on environmental issues and considers aspects of local wisdom and the dynamics of relationships between community groups. Through various activities such as public dialogue, joint greening actions, and environmental awareness campaigns, Eco Bhinneka Kalbar has succeeded in establishing a common platform where various religious communities can collaborate for environmental conservation.

This program is an example of how interpretive progressive da'wah can be implemented effectively in the context of a pluralistic society. Using environmental issues as an entry point, Eco Bhinneka Kalbar has succeeded in facilitating a more substantive and action-oriented interfaith dialogue. This success shows how an inclusive and contextual da'wah approach can contribute to strengthening social harmony as well as solving environmental problems at the local level (Khaira & Ranti, 2024).

In eastern Indonesia, precisely in South Sulawesi, Peace Generation Makassar represents the young generation who care about peace issues. Since 2017, through the @peacegenmakasar account, they have been actively promoting interfaith dialogue by adapting local Bugis-Makassar wisdom values such as sipakatau (humanizing others) into the context of modern interfaith dialogue. The presence of this community strengthens the peace movement in eastern Indonesia, which is often under-exposed. Peace Generation Makassar embodies the peace movement that upholds the values of moderation and tolerance (Hidayati & Wibowo, 2023). As part of Peace Generation Indonesia, this community is actively spreading 12 fundamental values of peace by adapting them to the socio-cultural context of the South Sulawesi community.

Peace Gen Makassar actively promotes peace messages that are beautifully packaged and appealing to the millennial generation through various Instagram platforms. The content presented is not only in the form of activity documentation but also includes educational infographics, inspirational quotes, and short videos that raise the theme of diversity and tolerance. In its implementation, this community actively involves young people from various religious and cultural backgrounds to carry out the mission of peace jointly. One of its leading activities is the Agent of Peace training, which targets the millennial generation as agents of change in spreading the values of moderation and tolerance. The way Peace Gen Makassar conveys messages of peace reflects the principle of religious moderation that prioritizes dialogue and openness. Through various programs and activities on social media, this community seeks to encourage moderate religious understanding and behavior among young people, especially in the context of a pluralistic society in Eastern Indonesia.

These four communities' digital activism shows a dynamic and adaptive pattern. The content they share is not only activity documentation but also educational infographics, inspirational quotes, and short videos that highlight stories of harmony. This strategy is encouraged by the consistency of scheduled posts, an average of 3-4

times a week, with increasing intensity during important moments such as religious holidays or events related to tolerance issues.

The use of Instagram features by these four communities also shows a good understanding of the characteristics of the digital platform. Instagram feeds are optimized for informative and documentary content, while Stories are intended for real－time updates and direct interaction with followers. Adaptation to current trends may also be seen in the usage of Reels since 2021 to attract a younger audience, whilst IGTV is utilized for longer－duration content, such as dialogue documentation or virtual debates.

These four communities have succeeded in developing a distinctive yet inclusive communication style. They tend to use everyday language that is simple yet meaningful, avoiding overly technical religious terms that may cause dissonance with their audience. Consistent use of hashtags such as ＃ToleranceInAction and ＃IndonesiaDamai expands the reach of their content and builds a strong digital identity.

The digital activism patterns developed by these four communities reflect the transformation of the peace movement in the digital era. Social media has evolved into a purposeful platform for developing dialogue, raising awareness, and organizing collective action rather than simply delivering information. Despite facing challenges of algorithms and limited resources, their consistency and creativity in presenting content have paved the way for more inclusive and impactful peace activism.

FORMS OF DIGITAL ACTIVISM FOR PEACE

The transformation of peace activism movements into digital spaces has created new forms of community engagement in promoting tolerance and interfaith dialogue (Bennett & Segerberg, 2012). Virtual ethnographic research on Instagram accounts of interfaith communities in four communities (JAKATARUB Bandung, PELITA Padang, Eco Bhinneka Kalbar, and Peace Generation Makassar) shows various forms of digital activism carried out to promote peace and tolerance. The following is an analysis of these forms of activism:

JAKATARUB Bandung (@jakatarub_bdg) shows how visual content can effectively spread the message of peace (Postill & Pink, 2012). Through a well－organized Instagram feed, JAKATARUB develops three main approaches to its digital activism. The first is the use of educational infographics that explain religious concepts in depth but remain simple to understand. For example, the "Mengenal Lebih Dekat" series, which they publish regularly, provides an understanding of the rituals and traditions of various religions in Bandung. Second, JAKATARUB adopts a visual storytelling approach through short videos documenting interfaith dialogues in the field. Their "JAKATARUB Stories" format successfully presents a touching personal narrative, showing how religious differences may strengthen human relationships. Third, they actively collaborate with local creative communities to produce content relevant to the younger generation. It can be seen from the use of attractive graphic designs and contemporary language while still maintaining the substance of the message of peace.

PELITA Padang (@pelita.padang) developed a digital activism model emphasizing dialogic aspects. Analysis of their Instagram activities shows several unique strategies. The Instagram Live "Santai Dialog" event proved to be a successful interactive platform. By presenting religious figures and young activists, PELITA Padang succeeded in creating a substantive yet light discussion. PELITA Padang also initiated the ＃sumbarberagam movement, inviting followers to share positive experiences interacting

with followers of different religions. This campaign successfully demonstrated the effectiveness of hashtag activism in a local context (Yang, 2016).

Eco Bhinneka Kalbar (@ecobhineka.kalbar) demonstrates a unique approach by integrating environmental issues and interfaith dialogue (Lim, 2017). Analysis of their Instagram content reveals some interesting findings. The "Eco−Interfaith Dialogue" program, which was documented through Instagram, shows how environmental issues can become common ground that unites various religious communities. They also actively share eco−friendly practices from the perspective of numerous religions, demonstrating that caring for nature is a universal value taught by all religions.

Peace Generation Makassar (@peacegenmakasar) shows how innovation in digital content formats can increase the effectiveness of peace messages (Brauchler, 2003). Some of their main strategies include the Instagram podcast series "Peace Talks," which presents light yet in−depth dialogues with young figures from various religious backgrounds. This audio format, packaged as IGTV, provides a new dimension for conveying peace messages. The #unitedforpeace2022 campaign they initiated was successfully adopted by various other communities in South Sulawesi. Hashtag analysis of 124 posts using this hashtag showed a significant impact.

The case studies of these four communities illustrate how digital activism for peace can take various forms that are adaptive to local contexts. Their success in creating engagement and encouraging constructive dialogue on the Instagram platform demonstrates the potential of social media as a tool for promoting interfaith tolerance and understanding (Kavada, 2015).

COMMUNICATION STRATEGIES FOR PEACEBUILDING

In the increasingly connected digital era, peacebuilding efforts have transformed significantly through social media, especially Instagram. This phenomenon is interesting to study further through virtual ethnographic research on four interfaith communities on Instagram. Each of these communities shows a pattern of communication strategies that are comprehensive and innovative in spreading the message of peace while maintaining the uniqueness that reflects their audience's local context and characteristics.

The four communities demonstrated diverse yet equally effective approaches in terms of storytelling. JAKATARUB Bandung, through its Instagram account @jakatarub_bdg, has successfully developed the "Curhat Lintas Iman" content, which has become a highlight due to its ability to present in−depth personal narratives. It not only shares transformative stories of interfaith activists but also reveals the mindset change process that occurs through interfaith dialogue. PELITA Padang takes a different yet equally interesting approach through its account @pelita.padang. Through the "Ngobrol Kebhinekaan" series, this community has successfully integrated Minangkabau local wisdom with universal peace values. They document the harmonization of customary and religious values in building social cohesion and explore how the philosophy of Adat Basandi Syarak, Syarak Basandi Kitabullah can be the basis for constructive interfaith dialogue. Meanwhile, Eco Bhinneka Kalbar (@ecobhineka.kalbar) presents a unique approach by integrating environmental and peace issues through the "Eco−Peace Stories" program. The program not only showcases interfaith collaborations in environmental conservation projects but also explores how ecological awareness can be a bridge connecting different religious communities. One of their flagship projects is the "Ecospeak" initiative, which campaigns and invites various religious groups to implement eco−friendly practices,

creating new spaces for dialogue through shared concern for nature. Peace Generation Makassar (@peacegenmakasar) takes a more contemporary approach by utilizing the "Action for Peace" podcast format on their IGTV. The program successfully created a highly relevant platform for Generation Z to discuss contemporary peace issues. The uniqueness of this program lies in its ability to present in－depth discussions on sensitive issues, such as online radicalism, religious－based hoaxes, and polarization on social media, in an appealing format for young people.

In terms of visual and multimedia strategies, each community displays different strengths. JAKATARUB stands out with its consistent infographic templates and distinctive characters that are visually appealing and easily recognizable. Their designs use visual element colors that reflect pluralistic values, such as the harmonious integration of religious symbols into a single design. PELITA Padang takes a more documentary approach by producing short videos that capture meaningful moments and documentary videos about diversity. These videos record formal dialogues and expose informal interactions that show familiarity and friendship between groups. Eco Bhinneka Kalbar has succeeded in developing a series of educational infographics that creatively explore the intersection of environmental issues and peace. Their infographics often use natural metaphors to explain concepts of peace, such as analogizing a balanced ecosystem with a harmonious society. Peace Generation Makassar shows innovation in using popular formats such as Reels and Stories, with content specifically designed for quick consumption but still provides significant impact.

In terms of engagement and interaction techniques, each community implements strategies adapted to the characteristics of its audience. JAKATARUB developed the "Tanya JAKATARUB" session, allowing followers to interact directly with peace activists, resulting in a more personalized and in－depth debate space. This session often raises critical questions about sensitive issues such as inter－religious conflict, the interpretation of religious texts, and the practice of tolerance in everyday life. PELITA Padang, through the "PELITA Challenge," succeeded in mobilizing young people from West Sumatra to create creative content with a peace theme. This challenge encouraged active participation and helped spread the message of peace through the participants' social networks. Eco Bhinneka Kalbar created a dialogue space that connected environmental and peace activists, resulting in discussions that enriched understanding of the relationship between environmental sustainability and social harmony. Peace Generation Makassar developed a more gamified approach through "Talk the Peace" and the AoP Mission, which specifically targeted the involvement of Generation Z. This program integrated gaming elements with learning about peace, creating a more engaging experience for their target audiences.

The effectiveness of this communication strategy can be analyzed using various theoretical frameworks. The concept of digital peacebuilding proposed by Hirblinger et al. (2023) emphasizes the importance of an integrated digital strategy in modern peacebuilding initiatives. The findings of this study confirm this assumption, showing how these communities have successfully adapted conventional peacebuilding principles into a more accessible and engaging digital format. The "information, community, and action" model developed by Lovejoy and Saxton (2012) provides a valuable framework for understanding how these communities organize their engagement strategies. This multi－level approach is evident in how they convey information, build community, and encourage meaningful action through various programs and initiatives.

The experiences of these four communities indicate that social media, especially Instagram, can be an effective platform for spreading messages of peace when managed

with the right and contextual communication strategy. The success of a digital communication strategy for peace lies in choosing the right platform or content format and creating resonance with the local context and characteristics of the target audience. The experiences of these four communities confirm the importance of localization and contextualization in a digital communication strategy for peace.

This study contributes significantly to understanding how social media can promote peace in the digital age. The success of the communication strategies implemented by the four communities shows that a planned, contextual, and audience — oriented approach can significantly impact efforts to build peace through digital platforms.

THE IMPACT AND CHALLENGES OF DIGITAL ACTIVISM

Digital activism for peace by interfaith communities on Instagram has shown a tremendous impact despite numerous implementation challenges. As Kozinets (2019) argues, social media has transformed how social movements organize and disseminate messages. A virtual ethnographic analysis of the four communities studied reveals interesting dynamics related to the achievements and obstacles in optimizing digital platforms to promote interfaith dialogue and tolerance.

Observations on the growth of followers of the four communities show a consistent positive trend. JAKATARUB Bandung recorded an increase in followers throughout 2023, with a diverse follower base in terms of religious background, age, and profession. PELITA Padang, Eco Bhinneka Kalbar, and Peace Generation Makassar also experienced consistent follower increases, demonstrating a growing public interest in interfaith dialogue content. According to Pink et al. (2016), this quantitative growth needs to be seen as part of a broader phenomenon, namely strengthening the digital movement for peace.

Engagement analysis shows that content that highlights personal stories and real experiences of interfaith dialogue gets a positive response from followers. It is in line with Hine's (2015) findings on the effectiveness of storytelling in digital activism. JAKATARUB's "Curhat Lintas Iman" program, PELITA Padang's "Ngobrol Kebhinekaan," Eco Bhinneka Kalbar's "Eco — Peace Stories" and "Ecospeak," and Peace Generation Makassar's "Action for Peace" podcast consistently get above average engagement compared to other regular content. Regarding perception change, observation of interactions in the comments column shows a transformation in followers' perspectives on diversity issues. Salmons (2016) emphasizes that changes in attitudes toward digital activism can be observed through interaction patterns and the quality of built discussions. JAKATARUB noted an increase in the quality of discussions in the comments column, marked by the emergence of constructive dialogue between different religious communities. In terms of networking, the four communities succeeded in building cross — sector collaboration. Castells (2010) calls this phenomenon networked social movements that optimize digital platforms to expand the impact of the movement. JAKATARUB, for example, has successfully initiated Bandung Lautan Damai, which connects various religious and social communities in Greater Bandung. Instagram activity documentation demonstrates how this network continuously organizes interfaith dialogue programs.

Despite its achievements, digital activism for peace faces serious challenges. Observations show that Instagram's algorithm tends to limit the reach of educational content about peace and tolerance, forcing communities to continue to innovate in

content display tactics. Hate speech and cyberbullying are issues that affect all of the communities investigated. A pattern of coordinated attacks on content discussing sensitive issues was found. To overcome this, communities developed content moderation strategies and formed special crisis response teams. Limited resources are a classic obstacle identified in the study. According to Kozinets (2019), this condition is common in community－based digital activism and requires innovative resource management strategies. The aspect of program sustainability is a challenge, considering the dynamic characteristics of digital activism. Salmons (2016) underlines the importance of building an adaptive system to maintain the movement's momentum. The four communities showed serious efforts in this regard, as seen from the development of a mentoring system by JAKATARUB, the creative collaboration of PELITA Padang, the community－based moderation system of Eco Bhinneka Kalbar, and the Peace Generation Makassar crowdfunding model.

This study shows that despite facing various challenges, digital activism for peace carried out by interfaith communities still shows high adaptability. This finding strengthens Pink et al.'s (2016) argument about the importance of an adaptive approach in contemporary digital activism.

THE BEST PRACTICES AND RECOMMENDATIONS FOR PROMOTING DIGITAL PEACE ACTIVISM

A virtual ethnography of peace activism by four interfaith communities on Instagram presents significant insights into the transformation of social movements in Indonesia's digital era. Kozinets (2019) asserts that social media has significantly altered how social movements organize and disseminate their messages. In the Indonesian context, this transformation is even more relevant given the high penetration of social media and the increasing tensions between religious groups, as recorded in the Wahid Foundation Report (2023), Setara Institute (2024), and the Alliance of Independent Journalists (2024).

Analysis of the digital activism practices of the four communities revealed several effective strategies that are in line with Pink et al.'s (2016) findings on the importance of an ethnographic approach in understanding the dynamics of digital communities. JAKATARUB developed personal storytelling through "Curhat Lintas Iman," which integrates local Sundanese wisdom with universal peace values, an approach that, according to Postill & Pink (2012), is critical in ensuring message relevance in the local context. PELITA Padang successfully adapted Minangkabau traditional values into a digital peace narrative. Through the "Ngobrol Kebhinekaan" series, this community succeeded in bridging the gap between local wisdom and contemporary interfaith dialogue. Hine (2015) emphasized that content that presents personal experiences is more effective in fostering empathy and understanding across groups. The community－based content moderation system that was developed, involving volunteers from various religious backgrounds, reflects what Kozinets (2019) calls a collaborative approach to managing digital dialogue spaces.

Eco Bhinneka Kalbar provides an innovative example of how environmental issues can become a common ground for interfaith dialogue. The "Eco－Peace Stories" and "Ecospeak" programs are examples of issue－based digital activism, as defined by Pink et al. Thus, Peace Generation Makassar displays innovation in content format by creating the "Action for Peace" podcast specifically targeting Generation Z. The partnership model developed by collaborating with environmental communities and

religious groups highlights the importance of a thematic approach in building networks to strengthen the relevance and impact of the program (Hine, 2015).

Several development recommendations can be drawn from the analysis of these activities. First, a more structured content production system is needed. It includes developing standard operating procedures for content production, boosting the capacity of digital human resources, and implementing a continuous evaluation system. Second, networks are strengthened by collaborating with strategic activism partners, such as internal peace communities, the creative industry, and key stakeholders. Third, considering the dynamic nature of digital activism, program sustainability is a significant concern, with three main components: financial sustainability, leadership regeneration, and program relevance.

Learning from the experiences of these four communities confirms that peace activism in the digital era requires a comprehensive approach that integrates technical, social, and cultural aspects. Hine (2015) calls this holistic digital activism an approach incorporating various dimensions to achieve optimal and sustainable impact.

CONCLUSION

This study presents several significant findings that distinguish it from previous studies. This study successfully reveals how visual platforms such as Instagram can be an adequate space for interfaith dialogue and peacebuilding beyond its traditional function as social media. The uniqueness of this finding lies in the identification of specific patterns in the use of Instagram features such as Stories, Reels, and IGTV that are optimized to create more personal and contextual peace narratives. This study also demonstrates how digital activism for peace has successfully integrated local wisdom with universal values through adaptive communication strategies, as seen in the JAKATARUB programs that combine Sundanese values, PELITA with the Minangkabau context, and Peace Generation with Bugis－Makassar culture.

However, this study has several limitations that need to be acknowledged. The exclusive focus on Instagram limits understanding of the dynamics of peace activism on other social media platforms. The relatively short research period does not fully represent the long－term evolution of these movements. Limited access to more in－depth Instagram metrics data means that some aspects of the impact analysis still rely on qualitative observations. The study also does not fully explore how digital activism interacts with offline movements in promoting peace.

Based on these findings and limitations, several directions for further research can be suggested. First, a broader comparative study across social media platforms is needed to understand how different platform characteristics influence peace activism strategies and impacts. Second, a longer longitudinal study is necessary to understand the evolution and sustainability of these movements. Third, a study integrating big data analysis with virtual ethnography approaches can provide a more comprehensive understanding of digital activism's engagement patterns and impacts. Finally, an in－depth investigation of the intersection between digital and offline activism in the context of peacebuilding can yield valuable insights for developing more effective activism strategies in the future.

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