Portrait of Religious Moderation by Netizens (South Kalimantan) on Da'wah Account K.H. Ilham Humaidi @khodimukum_humaed

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Abstract: This research aims to determine the interaction, meaning of the text and cultural context of netizens in understanding moderation content on KH.Ilham Humaidi's Instagram account is a da'wah strategy in the digital era. The hope is that there will be an openness to national insight that will strengthen national integration, especially in Kalimantan. Researchers used cyber media analysis by collecting data online on the account @khodimukum_humaed. This research shows that Instagram @khodimukum_humaed has become a media that holds religious communities together. Netizens often use cultural artefacts, language and two-way communication models. In digital culture, there is interaction through reposting, liking, commenting, mentioning, and direct messaging followers. Through his account, *Guru* Ilham Humaidi wishes to provide a more moderate understanding of Islam by Ahlus Sunnah wal Jama'ah, in addition to daily practice, worship and fiqh as a da'wah strategy in the digital era in realizing Islam rahmatan lil alamin.
Keywords: Netizen, Religious Moderation, @khodimukum_humaed

Abstrak:Penelitian ini bertujuan untuk mengetahui interaksi, pemaknaan teks dan konteks budaya netizen dalam memahami konten moderasi pada akun instagram KH.Ilham Humaidi, sebagai strategi dakwah di era digital. Harapannya ada keterbukaan wawasan kebangsaan yang memperkuat integrasi bangsa khususnya di Kalimantan. Peneliti menggunakan analisis media siber dengan menghimpun data secara daring di akun @khodimukum_humaed. Hasil penelitian ini menunjukkan instagram @khodimukum_humaed telah menjadi media perekat umat beragama. Penggunaan artefak budaya, bahasa, dan model komunikasi dua arah kerapkali dimainkan para netizen. Dalam budaya digital juga terjalin interaksi lewat merepost, like, komentar, mention, direct message followers. Lewat akun pribadi Guru Ilham Humaidi berkeinginan untuk memberikan pemahaman Islam yang lebih moderat dan sesuai Ahlus Sunnah wal Jama'ah, di samping amalan, ibadah, dan fikih keseharian sebagai strategi dakwah di era digital dalam mewujudkan Islam rahmatan lil alamin.
Kata Kunci: Moderasi Beragama, Netizen, @khodimukum_humaed

A. Introduction

Islam is a religion of rahmatan lil alamin, spreading peace and benefits to others. Moderation is still urgently promoted as part of the national and religious discourse. Moreover, the nickname The Biggest Muslim Population in the Country is interesting to discuss in the frame of moderation. Embodying the principles of Islamic modernization in national harmony is extensive homework for all of us. It would be appropriate if the government, through the Ministry of Religion, lowers guidelines for religious tolerance through the principles of *tawasuth*, *tawazun*, *i'tidal*, *tasamuh, musawah and syura, islah, aulawiyah, and tathawur wa ibtikar*. This principle also counters the emergence of groups and individuals who show understanding, radical behaviour, and extremes in narrow fanaticism when viewing certain religious teachings.

Achieving national integration requires maximum energy from the social level and intense community dialogue involving social media. The challenge in realizing this is not easy because of different views. Moreover, online contestation within the Muslim community will continue to emerge. Especially accounts that promote the religious moderation genre. This is increasingly attracting attention because the owner or manager of the account is often an individual with a solid religious capacity.

The presence of social media has created a variety of interaction patterns. Reflecting Nasrullah[1], users access social media to communicate, share and collaborate virtually. The existing interactions are increasingly developing through sharing Islamic content to deepen understanding of Islamic teachings. In the research produced, it was revealed that da'wah on social media is more effective if it is done personally so that netizens can easily understand the content of the da'wah.[2] Rozanna stated that a massive study on the Instagram account @kajian.ustadz.abdulsomad was proven to be capable of innovation and creation in processing information about Islamic teachings to the people.[3]

The fresh air that da'wah blows on social media also has negative consequences.[4] The perpetrators of da'wah need to be aware of this (States that the emergence of this digital generation will impact values, attitudes, personality, and lifestyle. The digital generation, especially the middle class, is affected by the dominance of its cultural construction due to exposure to information obtained, lifestyle choices and trends in social, political and cultural concepts closely related to global society's life patterns, which tend towards neoliberalism.

Of course, the impact of digital on young people is quite worrying, especially since the Indonesian values that have been well ingrained were not anticipated with the support of solid religious principles, causing the foundations of the younger generation's faith to shake. This is the challenge that must be faced in the post-truth era. The author believes that one way to reduce the adverse effects of social media on the younger generation is to form a community and collaboration between all parties. The existence of preachers on Instagram, Facebook and YouTube accounts makes preaching activities even more encouraging. The proliferation of digital preaching media in reaching out to the people indicates the formation of a new socio-cultural life in society. The study[5] suggests this through results that state that social media has become a daily menu for users accessing Islamic content. Research on the tendencies of a new society pampered in its spirituality becomes state of the art in this writing because the presence of religious teachers in the digital world has raised the importance of developing da'wah through the use and management of its features. In their research[6] stated that Nahdlatul Ulama's digital preaching pattern could be seen through the aliyah of Gus Baha, Gus Miftah, Gus Muwaffiq, and Gus Ma'ruf Khozin on social media accounts.

At the local level, a Banjarmasin cleric with charisma is Ustad KH. Ilham Humaidi. Apart from the As-Shofa assembly, teacher Humaidi, since 2013, has activated social media as a medium and a strategy for preaching in this digital era. Islamic values , which are based on Ahlusunnah wal Jama'ah, guide and motivate people's daily lives. The @khodimukum_humaed account is a

1 Rulli Nasrullah, *Etnografi Virtual Riset Komunikasi Budaya Dan Sosioteknologi Di Internet. Bandung: Simbiosa Rekatama Media.*, Simbiosa R (Bandung, 2018).

2 Dudung Abdul Rohman, "Komunikasi Dakwah Melalui Media Sosial," *Tatar Pasundan: Jurnal Diklat Keagamaan* 13, no. 2 (2019): 121–33, https://doi.org/10.38075/tp.v13i2.19.

3 Rozanna Mulyani et al., "Code Choices in Marriage Discourse Preach: A Sociolinguistic Analysis," *World Journal of English Language* 13, no. 2 (2023): 450–54, https://doi.org/10.5430/wjel.v13n2p450.

4 Bouziane Zaid et al., "Digital Islam and Muslim Millennials: How Social Media Influencers Reimagine Religious Authority and Islamic Practices," *Religions* 13, no. 4 (2022), https://doi.org/10.3390/rel13040335.

5 Rohman, "Komunikasi Dakwah Melalui Media Sosial."

6 Muhamad Basyrul Muvid, "Model Dakwah Berbasis Humanis Di Era Digital: Upaya Transformasi Nilai-Nilai Islam Rahmatan Lil Alamin," *Jurnal Mediakita Jurnal Komunikasi Dan Penyiaran Islam* 7, no. 1 (2023): 1–14, https://doi.org/10.30762/mediakita.v7i1.952; Moh. Lukman Hakim and Moh. Ali Aziz, "Dakwah Da ' i Nahdlatul Ulama Dalam Mencegah," *Anida (Aktualisasi Nuansa Ilmu Dakwah)* 20, no. September (2020): 201–20.

response to the nationalist, humanist, religious Islamic movement, which is packaged with typical banjar cultural nuances as a balance to the image of da'wah on social media, which was previously full of radical and extremist issues. The author is interested in seeing how the *tausyiah* of native Banjar youth has become reference material, legal support and even guidance when people discuss Islam in virtual and actual communities. It is hoped that a complete picture will emerge from the interaction of Instagram account managers in representing users in South Kalimantan. Therefore, the author is very interested in the formation of a new culture in digital preaching media and expanding community participation in preaching. This article is a form of our concern for the portrait of the use of digital media as a manifestation of netizens' support in South Kalimantan towards the issue of religious moderation by Banjar ulama KH. Ilham Humaidi on Instagram @khodimukum_humaed

B. Theoretical Review

This section contains theories that underlie and are related to research variables. Further, the theory will be used for results analysis and discussion.

1. Religious Moderation in the Digital Space

Religious moderation in Indonesia began to be discussed due to events that led to religious issues. These include the attack on the Yogyakarta church in 2018[7]; Christians in Aceh who feel adrift[8]; rejection of the construction of a place of worship (church) in Cilegon[9]; rejection of the OSIS chairman who has a different religion[10]; The sea charity at Baru Pandansimo Beach, Bantul, Yogyakarta, was disbanded by a group of unknown people[11] and several surveys showed an increase in intolerance.[12] Therefore, the Ministry of Religion of the Republic of Indonesia responded to concerns regarding religious frictions that lead to social conflict by introducing the term religious moderation.

Religious moderation is no longer carried out conservatively (through mosques or religious counselling). It is now included in the digital space, so it is expected to reach the wider community, including the younger generation. Based on the 2020 Population Census results, Indonesia is dominated by the young population, namely 74.93 million people or around 27.94%.[13]

Data on internet and social media users in Indonesia has increased rapidly yearly. It is recorded that 212.9 million Indonesians (77%) are internet users, and 167 million (60.4%) are active social media users. The average time used to access the internet (7 hours 42 minutes), while

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[7] Ayomi Amindomi, "'Api Dalam Sekam' Konflik Aceh Singkil : 'Kita Umat Kristen Disini Merasa Terombang Ambing,'" *BBC News Indonesia*, 2019, https://www.bbc.com/indonesia/indonesia-50471436.

[8] Amindomi.

[9] Nn, "Pendirian Gereja Ditolak : Penantian 15 Tahun Jemaat, Warganet Pertanyakan Langkah Walikota 'Inikah Namanya Toleransi?," *BBC News Indonesia*, 2022, https://www.bbc.com/indonesia/indonesia-62836957.

[10] Arzia Tivany Wargadiredja, "Lampu Kuning Meningkatnya Radikalisme Di Sekolah-Sekolah Indonesia," *SETARA*, 2018, https://setara-institute.org/lampu-kuning-meningkatnya-radikalisme-di-sekolah-sekolah-indonesia/#:~:text=Pengguna media sosial di Indonesia terkejut membaca hasil,lebih nyaman dipimpin oleh seseorang yang satu agama.

[11] Usman Hadi, "Sedekah Laut Dibubarkan, Sosiolog UGM : Bisa Ciptakan Konflik Sosial," *DetikNews*, 2018, https://news.detik.com/berita-jawa-tengah/d-4255606/sedekah-laut-dibubarkan-sosiolog-ugm-bisa-ciptakan-konflik-sosial.

[12] Mentari Puspadini, "Intoleransi Di Indonesia Capai 54 Persen, Ini Penyebabnya," *MI Metro Tv*, 2021, https://www.medcom.id/nasional/peristiwa/eN43rx1K-intoleransi-di-indonesia-capai-54-persen-ini-penyebabnya#:~:text=Jakarta%3A Hasil survei Wahid Institute menunjukkan tren sikap,cenderung meningkat dari 46 persen menjadi 54 persen.

[13] Badan Pusat Statistik, "BRS Hasil Sensus Penduduk 2020," 2021.

social media is 3 hours 18 minutes), with the primary goal being The websites frequently visited are google.com followed by youtube.com, facebook.com and Instagram.com.[14]

Digital space is also a medium for searching and disseminating information. In this context, Nasution et al. show that the right relationships are formed in the digital space when connected to religious issues. Nasution divides into three levels, namely a) in a religious context, the phenomenon of information dissemination in the form of hoaxes is exploited by certain groups; b) campaigning for religious moderation values and attitudes is very important as an effort to build a counter-narrative against the spread of content that leads to the disintegration of the nation and c) religious moderation should be a value that must be instilled and disseminated in virtual space.[15]

According to Campbell in his book When Religion Meets New Media, it is revealed that there are three patterns of religion in media negotiations, namely 1) how the religious community defines the interpretation of their beliefs, 2) their traditions relating to the interaction of sacred texts and 3) how the community's unique understanding This is towards religious authority, namely the role of leadership and hierarchy which is the leading guide in responding to the text and community.[16]

Religious moderation is present in the digital space as an instrument that can ward off various frictions that lead to social conflict. Religious moderation is a way for religious communities to protect Indonesia, a solution to creating harmony and social harmony as well as the freedom to carry out religious life, respecting differences in interpretation and diversity of views, and not being trapped by extremism, intolerance and violence in the name of religion.

2. CyberMedia Analysis

Understanding the world of social media requires particular study. In studying culture on the internet, micro (text) and macro (context of the text's presence) units of analysis are required. Cybermedia analysis is divided into four levels: media space, media documents, media objects and experiences, as in Table 1. Levels in Cyber Media Analysis, as follows:

Table 1 Levels in Cyber Media Analysis

Level	Objek
Media Space	Media device structure and appearance are related to account creation procedures, technical device or application connectivity, and any procedures in the account.
Media Document	Content, aspects of the meaning of text or graphics as cultural artefacts. Media documents are used to analyze content, including text and meaning. At this level, the text created by netizens is an important element because it will be translated to get netizen representation. The text does not just represent the opinions of media users but also shows ideology, social background, political views, cultural uniqueness, and even netizens' identity. This focus on text includes sentences, photos, or other visual representations.

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[14] Andi Dwi Riyanto, "Hootsuite (We Are Social): Indonesian Digital Report 2023," 2023, https://andi.link/hootsuite-we-are-social-indonesian-digital-report-2023/#:~:text=Gambar dibawah ini memperlihatkan data tren penguna internet,Sosial Aktif%3A 167 juta %2860%2C4%25 dari total populasi%29.

[15] Nadya Amalia Nasution and Umi Rojiati, "Moderasi Beragama Dalam Ruang Digital: Gerakan Opini Digital #Skb3Menteri," *Tatar Pasundan: Jurnal Diklat Keagamaan* 15, no. 1 (2021): 10–19, https://doi.org/10.38075/tp.v15i1.198.

[16] Nasution and Rojiati.

Media Object	Interactions that occur between community members on these social media accounts. Media Objects focuses on how the text is responded to by other users as well as the context around the text.
Experience	Motives, effects, benefits or realities that are connected offline or online. The author examines the reasons texts are produced and their impact, connecting virtual and objective reality.

C. Methods

This writing design uses ethnography, which replaces field studies with Internet network-based communication. Kozinets. Kozinets[17] provides criteria for selecting an online community as a unit of analysis: 1). Relevant relates to the focus of writing 2). Active and continuous, 3). Interactive (having communication channels between fellow account members), 4. Substantial (having a critical thinking mass), 5). Heterogeneous, 6). The resulting data is more detailed (descriptive).

The researchers carried out two data collections, namely primary data, obtained from every upload and post on KH's Instagram account. Ilham Humaidi @khodimukum_humaed. Secondary data was obtained by looking at comments as a form of netizen responsiveness to the contents of KH's lecture messages. Inspiration Humaidi. Selecting upload or post content regarding religious moderation. Meanwhile, data analysis was carried out using ethnography and cyber media analysis via the Atlas—ti version 9 application. In analyzing culture on the internet, researchers used cyber media analysis to strengthen the analysis of the data that had been obtained. Rulli Nasrullah's analysis of cyber media is divided into four levels: media space, media documents, media objects and experiences.[18]

D. Results and Discussion

The researchers divided the results and discussion into three parts. The first part analyses user interactions on the @khodimukum_humaed Instagram account to understand content moderation. Part Two analyses the meaning of text and context on the Instagram account @khodimukum_humaed. The third part is a cultural analysis of social media through links in social accounts and macro context in the form of causes and reasons that strengthen the appearance of posts.

1. Profile KH. Ilham Humaidi

One of the *Urang Banua* stands, whose name reaches Tarim, Yemen, is KH. Ilham Humaidi, Lc. This 34-year-old man has four sons. After studying at the Al Falah Banjarbaru Islamic Boarding School in 2006, Teacher Ilham Humaidi returned to deepen his religious knowledge at Tarim Hadramaut. In 2011, he returned to Indonesia, specifically Banjarmasin, to continue preaching in the area where he lived.

Ilham Humaidi is a preacher who has brilliant thoughts. Through digital technology, @khodimukum_humaed, @majelisasshofa and @as-shofa, Ilham Humadi interacts with his congregation; this is his preaching strategy in the digital era so that Mad'u feels close. Specifically, the Instagram account @khodimukum_humaed, created in 2015, currently has 2051 posts, 161 thousand followers and 117 following accounts. Ustadz Ilham Humadi is passionate about creating preaching content at a relatively young age. This man, born in Banjarmasin on March 24 1989, chose to preach by establishing a taklim majlis and disseminating his preaching content through social media accounts. Ustadz Ilham Humaidi's reason is none other than a form of his

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[17] R.V. Kozinets, *Netnography Doing Etnographic Research Online*, Sage Publi (Washington DC: Sage Publication Ltd., 2013).

[18] Nasrullah, *Teori Dan Riset Cybermedia* (Jakarta: Prenada Media, 2014).

concern for filling Islamic accounts in cyberspace. The hope is that people will still have a grip on Sharia and worship even if they only listen via the internet. He hopes that the millennial and clinical generations will continue to adhere to the ropes of Islam, as was the message from their teacher in Tarim, Habib Umar. The manager of the IG account @khodimukum_humaed stated that social media activities in the context of spreading da'wah in this day and age are mandatory so that da'wah can reach the community for all groups and ages.

Based on data on Instagram @khodimukum_humaed, through cyber media analysis, the author explains as follows:

2. Media Space Level on Instagram @khodimukum_humaed
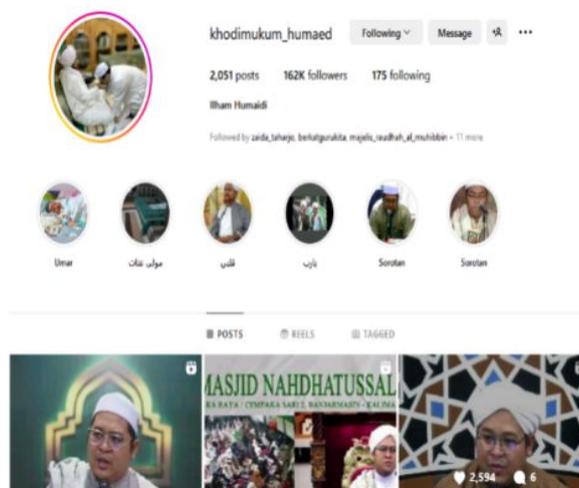
Figure 1. Account Profile @khodimukum_humaed

Figure 1 is the profile of the ig account @khodimukum_humaed, where in the bio under the profile photo, there are links to enter several media such as aswaja.net, hadramaut_Habib Umar, Berkatgurukita, mahal_raudhah_al_muhibbin, and several personal social media accounts belonging to Ustad Ilham Humaidi. The @khodimukum_humaed account is a means of bridging the delivery of the da'wah message desired by Ustad Ilham. This account declares its vision and mission to guard the teachings of Ahlussunah Waljama'ah and welcome the relay of the spread of Habib Umar bin Hafidz's preaching to all corners of the earth. The characteristics of this account are that it is a social media site that is easily accessed by various groups who intend to learn and deepen their knowledge of religion. Ustad Ilham Humaidi is the owner and manager of @khodimukum_humaed, aiming to further promote da'wah with content that attracts young people's interest in learning about Islam.

The @khodimukum_humaed account has a variety of content. These include posts from daily da'wah activities in the form of short video clips, texts or scripts, which are given titles directly by Ustad Ilham. The themes uploaded relate to Islamic issues in society, including human relationships. These posts are made every few days with specific themes and are scheduled according to the activities of his taklim assembly

3. Media Document Level on Instagram @khodimukum_humaed

At the media document level, the author presents the content or posts of the @khodimukum_humaed account in the form of scripts, captions, writings, photos, and videos that express a theme in Indonesian, Banjar, or Arabic. Video posts also often include image elements to clarify the visualization of the study's contents uploaded by Ustad Ilham Humadi.

The text is: "**Jangan kita tidak bertegur sapa dengan sesama muslim lainnya**" Let us not greet other Muslims because you know that no matter how much your deeds of worship are, no matter how much obedience you do, it will not be accepted by Allah, as long as there is hatred in your heart towards your fellow Muslims. As the hadith of the Prophet states, our deeds are reported to

Allah every Monday and Thursday. Allah will never accept the deeds of those who break ties of friendship or those who do not speak to each other until Allah says to hold on to these deeds until he makes peace with the person with whom he is at odds.

In an Instagram account post about why we should not greet other Muslims, researchers included it in a word cloud, making it easier to see the frequency parameters of words that appear in attractive packaging to increase netizens' knowledge. The more often a word is written by netizens, the larger the font size or volume of the word in the word cloud. This post clearly illustrates the interaction between netizens in providing comments related to posts on Ilham Humaidi's account. The words "friends, doomsday, helping each other, piety, kindness and brothers and sisters are given more often by netizens.

The following is the Axial network, which records interactions between fellow netizens in posts with the theme " **Jangan kita tidak bertegur sapa dengan sesama muslim lainnya**".
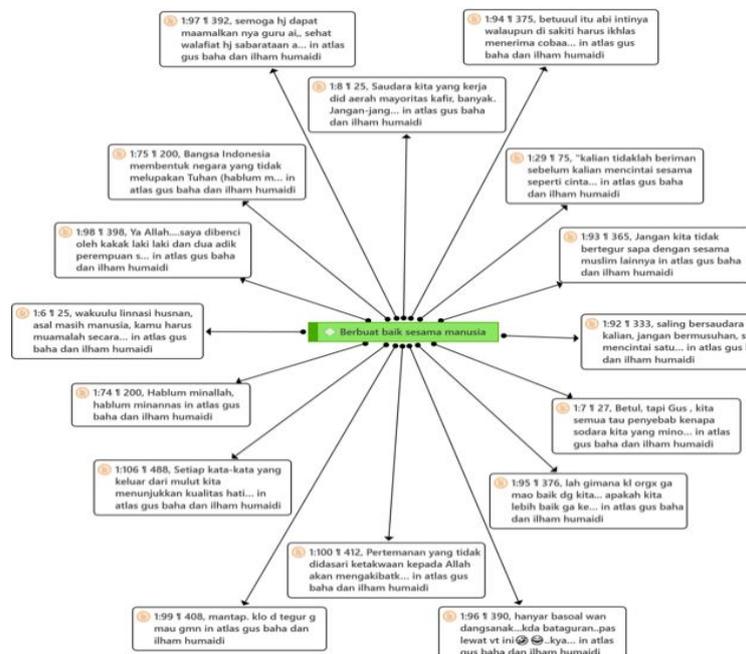

Figure 2. The Axial Network

Researchers also found a description of content with the theme Hugging Ukhuwah, Reconciling Diversity. This post contains text and images that can support dialogue material intended for netizens. The duration of this post is around 59 seconds, as shown in Figure 3.

Figure 3. Content @khodimukum_humaed

In another part of the post, Habib Jindan can also see the symbol of raising his hands in prayer during a formal event, singing the national anthem, Indonesia Raya. As in Figure 4.

4. Media Object on Instagram @khodimukum_humaed

In one of @khodimukum_humaed's posts regarding a beautiful dialogue and meeting with Christian, Catholic, Hindu, Buddhist and Confucian religious figures as well as religious moderation academic figures in Indonesia in the South Kalimantan region, including the Dean of the Faculty of Da'wah and Communication Sciences and the Executive Board Student of FDIK UIN Antasari Banjarmasin. The postdated December 13, 2022, entitled "Huging Brotherhood, Reconciling Diversity", was liked by 12,686 people. In media objects, the author found interactions between fellow netizens. This two-way communication comes from the emergence of netizens' likes and comments on posts submitted by Ustad Ilham Humaidi. Like is intended as a non-verbal form, meaning netizens respond positively to a post. Giving the symbol of liking is a straightforward standard of meaning given by netizens if they express their opinion symbolically. Meanwhile, netizens responded verbally in the form of comments that supported the presence of posts from Ustad Ilham Humaidi, such as the words 'mashallah', prayers, and praise to Allah. The following is an example in Figure 4.

Figure 4. Content "dialog lintas agama"

In this post, the author also found netizen comments with the heart symbol (love), which means they like the content. Other symbols that the author found were images of the applause emoji and the burning fire emoji, which means enthusiasm; some have interpreted this emoji as meaning "extraordinary". Netizen comments regarding religious moderation can be seen as follows:

"Indahnya negriku dan ulama-ulama kecintaanku😇, semoga indonesia selalu damai dan dijauhkan dari permusuhan antar agama, yg ky ada bmusuhan „d media ae yg ada tu nyata ny kdd, Bhineka tunggal ika❤️👏, Allahumma Sholli ala Sayyidina Muhammad Wa'Alaa Ali Syaidina Muhammad ❤️❤️❤️, Masya Allah. Semoga juga ada acara yang serupa dengan menghadirkan tokoh-tokoh lintas organisasi dan kelompok Islam 😎, Masya allah.... Damai mliat nya., 😎 Kalsel Damai, ماشاءالله تبارك الله❤️💥💥💥 Masya Allah pemandangan yang begitu sejuuuuuuuk,adeeeeem dijiwa......Damaaaaaiiii rasanya keberagaman negeriku tercintaaaa🙏😊👌👏🔥🔥, ❤️❤️❤️sehat sllu bib..panj umurx sllu tuk umat agama aamiin, Masyaallah indah nya kedamaian antar umat beragama... ❤️❤️❤️❤️❤️, Mudahan pian dalam lindungan Allah 🤲, Terima kasih Guru telah mengajarkan ukhuwah wathaniyah, , Berkah-berkah, sehat selalu Ustadz 🤲, Mantap guru..👏❤️❤️👏, Maulana Habib Ibrahim Assegaf 😎😎😎, Habib @alhabibjindan ke kota citra kah sore ini min @khodimukum_humaed ?, Sejuk, Ustadz Ilham, Habib

Jindan, Pak Abduh 😊😊😊, Maa syaa Allah 😍❤️, MasyaAllah, ada live nya kah ini guru ? MasyaAllaaahh.. kereenn, adaa live nya ga wan?"

5. Experience Level on Instagram @khodimukum_humaed

Researchers obtained descriptions of experiences from posts containing the closeness of events that happened to netizens online, similar to actual events they experienced. Hine said, "There is no strict, principled distinction between the internet on the one hand and everyday life on the other". Quoting in his book Rulli Nasrullah. He said, "Whatever exists and happens in life online via the internet is the same as what happens in the real world or offline".[19] @khodimukum_humaed's post entitled National Diversity Seminar also featured comments from wny205 *'Masyallah indahnya kedamaian antar umat beragama....* ❤️❤️❤️❤️❤️❤️ *dan* jung_kang46w *Terima kasih Guru telah mengajarkan ukhuwah wathaniyah'.* This comment can be interpreted as meaning that this post is appropriate to everyday life situations. The harmony and harmony between the Banjar community and other residents (even though they live with different beliefs) still prioritizes good actions in every interaction. So, what is displayed on the @khodimukum_humaed account reflects the existing reality. The Muslims of South Kalimantan should be grateful because the ulama and the community feel harmony in their lives. This is represented by expressions of gratitude from account users wny205 and jung_kang46w. Through this post, wny205 and jung_kang46w felt they had something in common with what they experienced by telling the previous incident.

So, what is displayed on the @khodimukum_humaed account reflects the existing reality. The Muslims of South Kalimantan should be grateful because the ulama and the community feel harmony in their lives. This is represented by expressions of gratitude from account users wny205 and jung_kang46w. Through this post, wny205 and jung_kang46w felt they had something in common with what they experienced by telling the previous incident.

a. Text and context analysis

In this second part, researchers analyze the meaning of text and context on KH's social media accounts. Inspiration Humaidi. The benchmark for the success of a post can be seen from netizens' likes, shares and comments. The post provided by the Instagram account manager @khodimukum_humaed contains personal worship activities for Ustadz Ilham Humaidi and his extended family and Islamic content in the form of lectures he posted. This post is valuable knowledge for netizens, so there are many likes, shares and comments. Netizens with written words comment on posts with references from books, Indonesian words, Islamic quotes, and emojis.

Figure 5. Word Frequencies of Post @ khodimukum_humaed

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[19] Nasrullah.

The post from the @khodimukum_humaed account contains preaching material about the virtues of every Muslim in maintaining good relations with fellow humans. Ilham Humaidi presented this material in a distinctive language style, interesting and easy to understand by various social strata. Apart from that, there are calls for da'wah, which can be implemented with positive values. Posts using a simple language style accompanied by attractive visuals make the post's content pleasant to look at and read. The Al-Qur'an and Hadith are the primary sources for posting calls for da'wah on online Santri accounts.

Through the khodimukum_humaed Instagram account, Ustad Ilham Humaidi can convey preaching material in the form of images or videos that can be uploaded and commented on by users. In a post regarding dialogue and meetings of religious leaders, which was uploaded directly by Ustad Ilham Humaidi, it was confirmed that the aim was for his preaching to be accepted by all groups, including people of other religions. According to researchers, this meaning can be expanded with the idea that publishing a post as a photo or short video will also provide vast knowledge. The knowledge and messages conveyed in the @khodimukum_humaed account, especially regarding moderation, will add to and even increase the faith and devotion of everyone who sees the post. In this case, da'wah and technology are something that cannot be separated. Therefore, preachers are expected to be able to preach flexibly, one of which is by using social media such as Instagram.

Ilham Humadi's role in overseeing religious moderation cannot be separated from the role of Habib Umar and Habib Jindan as Hadramaut alumni who came to Banjarmasin. Initiated by the Student Executive Council of the Faculty of Da'wah and Communication Sciences, UIN Antasari, Ustad Ilham Humaidi's contribution was very positive because he was able to embrace other religious leaders during their big day. Indirectly, the moderation promoted by Ustad Ilham Humaidi is a moderate Islamic approach in today's modern society.

Figure 6. Word Frequencies of Post @ khodimukum_humaed

Especially at this time, understanding the concept and implementation of religious moderation is very crucial in creating a harmonious and peaceful life. The achievement of ummah harmony is not only for the benefit of inter-religious ummah. However, within the Muslim community, there is a balance between personal, family, social, and state life within a religious framework called rahmatan lil'alamin. Internal harmony between religious communities, such as between sects, understandings and schools of thought, is a separate issue that must be monitored in society to limit the ripples of differences within the congregation or religious community. As a communicator, admin @khodimukum_humaed continuously started conveying information by uploading a video lecture in Arabic containing the prayer or theme of the da'wah that would be

conveyed. Sometimes, it stops by sending additional messages; only then netizens respond. From this upload pattern, the 5W+1H principles are illustrated as narratives in the captions of almost all uploaded content. However, sometimes netizens have to listen until the end to understand the contents of the content.

Sometimes, the admin @khodimukum_humaed gives quotes via running text to vary uploads. Netizens use emoticons in the comments uploaded by admin @khodimukum_humaed. This message strengthens the impression of being closer to netizens, even though the preaching message has a relaxed, family-like feel to the comments.

In this second part of the analysis, the author also sees the process of meaning-making, which involves several stages, namely: first, initial perception, where netizens receive text and images literally or directly, followed by the second stage through interpretations made by netizens based on their backgrounds, netizens interpret the deeper meaning of the content conveyed. This can include theological, social, or cultural interpretations. Finally, in the response stage, which netizens do after the meaning-making, netizens respond to comments or other actions that reflect their understanding. Netizens interpret the text uploaded to Ilham Humaidi's account based on their knowledge, experience, and cultural context. The educational background, including the netizen's religious knowledge, dramatically influences how netizens give meaning. Netizens in Ilham Humaidi's posts have good religious knowledge because they often study religion in religious studies regularly, either directly or via social media. In addition, their formal education is mostly from Islamic boarding schools or Islamic schools. Personal life experiences and previous interactions with similar content also influence netizens when making meaning. This helps in understanding the material. In addition, the interaction between netizens adds depth to understanding due to their intense dialogue when viewing a post. Local culture and social norms play an essential role in text interpretation. Using language or specific cultural references can have different meanings for different groups of netizens.

b. Cultural analysis

In this third part, the researcher focuses on cultural analysis in the texts in the accounts that the author observed, especially about the link behind its appearance and the reasons that strengthen the appearance of the post. Interaction of Instagram account manager @khodimukum_humaed, KH. Humaidi's inspiration for netizens is one direction only. In the post on the @khodimukum_humaed account, netizens did not provide specific comments; they commented, "It is excellent, mashallah. In the @khodimukum_humaed account post, the issue of religious moderation is not addressed directly at all but is discussed by the admin through the delivery of sentences that indirectly aim for the benefit of the people or that society must be harmonious; this is also a da'wah strategy in the digital era. Ilham Humaidi, through his @khodimukum_humaed account posts, primarily conveys content about good behaviour towards fellow believers or humans. This means that the invitation is more about interaction to maintain internal harmony among Muslims in the microenvironment. Netizens will usually comment individually, although the count is still small. Netizens' interest in @khodimukum_humaed's new content uploads can be detected by the number of likes alone, which ranges from 3,667 to 22,428.

The cultural context significantly impacts how netizens receive and understand posts. This context includes cultural artefacts, such as traditional clothing, customs, and local symbols, which help build emotional connections with netizens and make the message more relevant. In this case, IH's post features KH Ilham Humaidi, Lc, and his followers wearing turbans, *peci*, sarongs, Koko shirts, games shirts, and carrying prayer beads. Other religious leaders are shown wearing suits, robes, monk clothes, and other attire typical of religious figures. The choice of language used in the content, including local dialects or typical expressions, can enhance understanding and create a sense of closeness with the audience. In the @khodimukum_humaed posts, a distinctive Banjar dialect, Arabic and Indonesian, are used. Additionally, the themes of each post often incorporate traditional values such as mutual reminders, harmony, and tolerance. By understanding netizen interactions, text interpretation, and cultural context, it becomes evident how the Instagram

account @khodimukum_humaed effectively spreads the values of moderation and strengthens national integration in Kalimantan.

E. Conclusion

Instagram @khodimukum_humaed has become a medium for holding religious communities together through neat comments from fellow netizens. Netizens often use cultural artefacts, language and two-way communication models. Cultural artefacts on the @khodimukum_humaed account include a special mention of Ustadz Ilham Humaidi as a "teacher" in the dialogue between fellow netizens. Meanwhile, followers use "min" to call the admin from @khodimukum_humaed. In cyberculture, interaction practices between entities are also created, such as reposting, liking, commenting, mentioning, and direct messages on followers' accounts. Through the account @khodimukum_humaed, teacher Ilham Humaidi wishes to provide a more moderate religious understanding through the teachings of Aswaja (Ahlus Sunnah wal Jama'ah). In this context, Ilham Humaidi plays a role in educating Muslims about a more balanced understanding in interacting with fellow believers, avoiding extremism or too rigid an understanding of Islam and other religions. The @khodimukum_humaed account also teaches its congregation (including netizens) to apply Islamic teachings more moderately, in addition to practice and focus on worship, daily jurisprudence, and meeting needs through knowledge spread through the account and applied in real life.

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