

Privacy management and the role of instagram reels in da'wah: Insights from Muhammadiyah University Jakarta's students

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JID | 347

Article Information:

Received:

22 Oktober 2024

Revised:

24 December 2024

Accepted:

29 December 2024

Keywords:

Communication
privacy management,
private disclosure,
instagram, da'wah
innovation, da'wah
philosophy.

Abstract

Purpose - This study aims to investigate the optimization of social media for da'wah among students enrolled in the Islamic Communication and Broadcasting at the University of Muhammadiyah Jakarta.

Method - Employing qualitative methods, particularly in-depth interviews, this research selects students aged 18–24 within the early adulthood category. Through a comprehensive analysis, it seeks to understand the nuances of privacy management in the process of personal disclosure on Instagram and examines the influence of satire and sarcasm on students' confidence levels.

Result - The results of this study reveal that, overall, KPI-UMJ students exhibit effective privacy management during personal disclosure on Instagram. However, the prevalence of satire and sarcasm on the platform negatively impacts the confidence of students in sharing private narratives. Additionally, the research highlights the diverse views and motivations of students in optimizing Instagram for da'wah.

Implication – The findings hold implications for both academia and practitioners involved in da'wah efforts on social media. Understanding the impact of satire and sarcasm on student confidence provides insights for educators and policymakers to develop strategies that foster a more conducive environment for private disclosures.

Originality - This study contributes to the existing literature by offering nuanced insights into the challenges faced by KPI-UMJ students in optimizing Instagram for da'wah. The study's focus on the diverse motivations and perspectives of students in this context enhances the originality and depth of the research.



For citation: Idris, I., Choirin, M., Fatoni, N., & Iqbal, M. (2024). Privacy management and the role of instagram reels in da'wah: Insights from Muhammadiyah University Jakarta's students. *Jurnal Ilmu Dakwah*. 44(2). 347-362. <https://doi.org/10.2158/jid.44.2.20019>.

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Kata kunci:

Manajemen privasi komunikasi, pengungkapan privasi, instagram, inovasi dakwah, filosofi dakwah.

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Abstrak

Tujuan - Penelitian ini bertujuan untuk mengetahui optimalisasi media sosial untuk dakwah di kalangan mahasiswa yang terdaftar di Komunikasi dan Penyiaran Islam di Universitas Muhammadiyah Jakarta.

Metode - Dengan menggunakan metode kualitatif, khususnya wawancara mendalam, penelitian ini memilih mahasiswa berusia 18-24 tahun yang termasuk dalam kategori dewasa awal. Melalui analisis yang komprehensif, penelitian ini berusaha untuk memahami nuansa manajemen privasi dalam proses pengungkapan diri di Instagram dan meneliti pengaruh sindiran dan sarkasme terhadap tingkat kepercayaan diri mahasiswa.

Hasil - Hasil dari penelitian ini mengungkapkan bahwa, secara keseluruhan, mahasiswa KPI-UMJ menunjukkan manajemen privasi yang efektif selama pengungkapan diri di Instagram. Namun, prevalensi sindiran dan sarkasme di platform berdampak negatif pada kepercayaan diri mahasiswa dalam berbagi narasi pribadi. Selain itu, penelitian ini juga menyoroti beragamnya pandangan dan motivasi mahasiswa dalam mengoptimalkan Instagram untuk dakwah.

Implikasi - Temuan penelitian ini memiliki implikasi bagi akademisi dan praktisi yang terlibat dalam upaya dakwah di media sosial. Memahami dampak sindiran dan sarkasme terhadap kepercayaan diri mahasiswa memberikan wawasan bagi para pendidik dan pembuat kebijakan untuk mengembangkan strategi yang mendorong lingkungan yang lebih kondusif untuk pengungkapan pribadi.

Orisinalitas/Value - Penelitian ini berkontribusi pada literatur yang ada dengan menawarkan wawasan yang bernuansa tentang tantangan yang dihadapi oleh mahasiswa KPI-UMJ dalam mengoptimalkan Instagram untuk dakwah. Fokus penelitian ini pada motivasi dan perspektif mahasiswa yang beragam dalam konteks ini meningkatkan orisinalitas dan kedalaman penelitian.

Introduction

In the current era of rapid technological advancement, technology exerts a profound influence on the effective management of information, especially within the realm of communication. Whereas interpersonal communication sufficed in the past, contemporary society now heavily relies on tools to process and swiftly disseminate information. The evolution of technology has significantly shaped individual lifestyles, facilitating instant access to information from virtually anywhere. Activities such as online shopping, food ordering, and booking transportation services have become commonplace with just a few taps on a smartphone. Additionally, extensive information on various aspects of lifestyle is widely circulated through social media platforms like YouTube and Instagram.

As a consequence of this societal progress, the landscape of *da'wah* activities has transformed. Traditionally, *da'wah* was rooted in oral communication and direct preaching within local communities (Sajadi, 2020). However, as technology advanced, *da'wah* has transitioned into a broader, more dynamic form that extends beyond local boundaries. It is no longer confined to traditional settings but has seamlessly integrated into the digital public sphere. This shift marks the rise of *contemporary da'wah*, where new tools like social media platforms provide opportunities to spread Islamic teachings globally.

The specific challenges and opportunities presented by this digital shift deserve further attention. The proliferation of digital platforms, such as Instagram, has fundamentally altered how religious messages are shared. Historically, *da'wah* relied on face-to-face interactions and written texts, but now it involves virtual engagement through posts, stories, and videos that can reach vast audiences instantly. This digital *da'wah* presents both challenges, such as the spread of sensational content and negative comments, and opportunities, such as increased access to diverse audiences and the potential for viral outreach.

According to the data presented in [Figure 1](#), the global count of active Instagram users stood at 1.45 billion in 2022, with Indonesia ranking fourth globally with 99.9 million active users (dataIndonesia.id, 2022). These statistics highlight the immense popularity of Instagram, especially among teenagers, suggesting its significant potential to influence youth and impact their engagement with religious content. The bar chart illustrates the eight countries with the largest number of Instagram users as of April 2022. India leads significantly with 250 million users, followed by the United States with 155.7 million users and Brazil with 122.5 million users, demonstrating substantial engagement across South Asia and the Americas. Indonesia ranks fourth with 99.9 million users, highlighting the platform's popularity in Southeast Asia. Turkey follows with 54.4 million users, reflecting Instagram's influence in Europe and the Middle East. Japan, with 47.3 million users, showcases strong participation in East Asia, while Mexico and the United Kingdom have 39.3 million and 32.2 million users, respectively, indicating notable adoption in Latin America and Europe. This data underscores Instagram's global reach, driven by cultural, economic, and demographic factors, and its growing role as a major platform in connecting diverse populations worldwide.

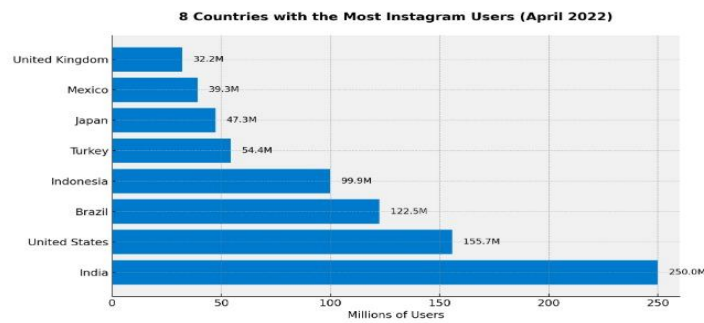


Figure 1: Data Analysis of Countries with the Highest Instagram Users

Source: DataIndonesia.id, 2022

Figure 2, on the other hand, categorizes Instagram users in Indonesia by gender, revealing that 54% of users are women, and the majority of users (38%) are within the 18-24 age group. This demographic trend underscores the importance of Instagram as a tool for *da'wah*, particularly for reaching younger audiences. The infographic highlights Instagram user demographics in Indonesia as of January 2022, with a total user base of 104,175,200. Women represent 54% of users, while men account for 46%, indicating a slight majority of female users on the platform.

The largest user group is aged 18-24, with women making up 30.4% and men 26.8%, showing Instagram's strong appeal among young adults. The second-largest group is aged 25-34, with women comprising 21.5% and men 19.7%. These statistics suggest Instagram's popularity as a platform for millennials and Gen Z users. In the 35-44 age bracket, women (9.0%) slightly outnumber men (8.6%), while the gender gap narrows further in the 45-54 group, where women and men each contribute roughly 3-4%. Among older users (55+), Instagram usage decreases significantly, with percentages under 2% for both genders. This data underscores Instagram's dominance among younger demographics, with women having a slight edge across most age groups. It also highlights the platform's declining engagement among older age groups, suggesting that its content and features primarily cater to a younger audience.

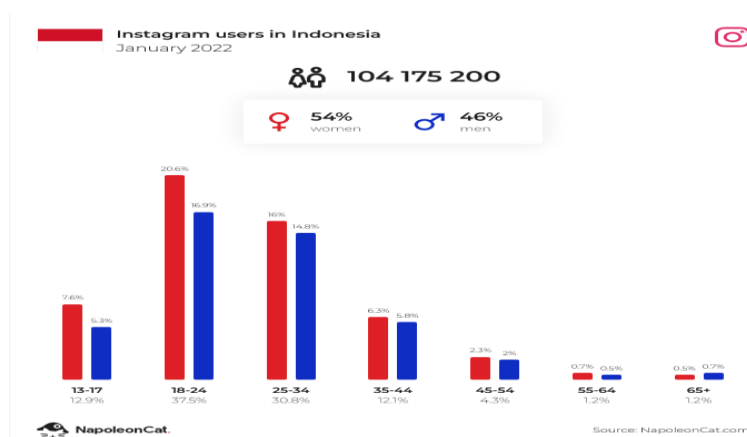


Figure 2: Instagram User Categories in Indonesia by Gender

Source: Napoleon Cat, 2022

Based on a survey conducted by Napoleon Cat in 2022, Instagram users are categorized by gender, revealing that 54% of users are predominantly women, surpassing male users. Additionally, the survey indicates that out of the total 104.15 million Instagram users, the majority fall within the age group of 18-24, showcasing a significant inclination of teenagers towards self-actualization. This trend is further evidenced by a survey showing that Indonesian teenagers contribute nearly 38% to the total population.

The rise of Instagram Reels, a feature that combines motion graphics, audio, and animation technology to create short, engaging videos, has become a central feature in engaging teenagers. Instagram Reels has a distinct space on the platform and is likely to go viral in the "For You Page" (FYP) section, where users engage with content, including religious accounts. Mannan and Fachri (2018) discuss how Instagram's various features contribute to its widespread use and how it fosters engagement with *da'wah*. However, the sensationalized nature of some content on the platform, particularly among teenagers, raises concerns about the development of a narcissistic culture, as well as the challenges posed by negative comments and ridicule on social media. As highlighted by Rohm et al. (2021), these negative comments often discourage users, including students from Islamic Communication and Broadcasting (KPI-UMJ), from sharing *da'wah* content.

This issue is further complicated by the privacy concerns students face while using social media. The research problem addressed in this study is how students in the KPI-UMJ program manage their privacy when disclosing personal information through Instagram, especially when engaging in *da'wah* activities. The objective is to describe and analyze how students manage their information and privacy while using Instagram as a platform for *da'wah*. The study aims to explore how students balance privacy management with the desire to share religious content in a public space.

The study draws upon the Communication Privacy Management (CPM) theory (West & H. Turner, 2017), which offers a framework for understanding how individuals disclose private information and set privacy boundaries. The CPM theory aligns with this research by examining how Instagram users, particularly students, navigate privacy management in the context of sharing religious content. As Sandra Petronio (Littlejohn & Foss, 2018) explains, self-disclosure in *da'wah* activities involves different motivations and risks that can influence the willingness of individuals to share personal information. The CPM theory focuses on how individuals balance privacy concerns with the need to communicate information, especially in digital environments like Instagram, as outlined by Altman (Hauff & Veit, 2014).

West and Turner (2017) expand the theory of Communication Privacy Management by introducing several key concepts that shape individuals' management of privacy in communication contexts. One of these is *Privacy Information*, which refers to the deliberate sharing of personal privacy-related concepts with others to build closeness in interpersonal relationships. This is particularly relevant on social media platforms like Instagram, where individuals share personal information such as photos, descriptions, and other details to construct and communicate their self-image (Kertamukti et al., 2015). Managing this information is a way for individuals to present their identities in the public sphere, highlighting the dynamics between openness and control over privacy. Another key concept is *Privacy Boundaries*, which refers to the metaphorical limits that individuals set around their personal information. These boundaries are subjective and influenced by individual differences in what they choose to share or conceal. *Privacy Boundaries* thus offer

valuable insights into the distinction between personal and public spaces, explaining why the management of privacy varies between individuals based on their personal values and beliefs. This distinction illustrates how individuals navigate what is appropriate to share and what should remain private.

The concept of *Control and Ownership* emphasizes the significant control individuals have over their private information. They decide who has access to their most private details, even on social media. For example, Instagram account owners have full control over what is shared and who can view the content (Yenny & Prasetyo, 2018). However, sharing information on platforms like Instagram also exposes users to threats, such as negative comments and sarcasm in the public domain. Research by Huang et al. (2022) demonstrates how Chinese teenagers experience significant stress due to negative comments on social media, which affects various aspects of their lives, including mental health. This also brings the concept of *social control* into play, as individuals use privacy management strategies to protect themselves from potential cyberbullying or harassment on social media. Research by Arató et al. (2022) reveals that bullying on social media can lead to the development of negative future behaviors. Furthermore, Cwieluch and Błachnio (2022) explain how unchecked interactions in public spaces, like social media, can give rise to negative behaviors such as narcissistic competition and bullying.

The fourth concept, *Rule-Based Management System*, refers to the deliberate management and organization of personal information within established boundaries. According to West and Turner (2017), this system is divided into three main components. The first is *Characteristics of Privacy Rules*, which include the development and properties of privacy rules. These rules are influenced by an individual's decisions regarding when to disclose or conceal personal information. Five criteria guide the development of privacy rules: (1) Cultural criteria, (2) Gender criteria, (3) Motivation criteria, (4) Contextual criteria, and (5) Risk-benefit ratio criteria. These criteria explain how privacy rules evolve through socialization and negotiation with others in social contexts.

Second, *Boundary Coordination* involves the collaborative decision-making process in managing personal information. This process is shaped by three categories: (1) *Boundary Linkage*, which refers to the intentional sharing of personal information that is linked within privacy boundaries. This reflects an individual's desire to control when and to whom their information is shared. Chang et al. (2015) note that consumers often have concerns about their personal information being accessible to others at any given time. (2) *Boundary Ownership* refers to the rights granted by the information owner to others, which becomes evident if the shared information is too detailed and not meant to be further shared. Third, *Boundary Turbulence* occurs when there are ambiguities in boundary coordination or when an individual's privacy management expectations clash with those of others. Ramirez and Lane (2019) explain that *boundary turbulence* happens when individuals intentionally share information with others, only for the privacy expectations to be violated.

Finally, the *Dialectics of Management* focuses on the tension between an individual's desire to disclose private information and their need to conceal it. Bazarova and Choi (2014) observe that, in social media practices, users often filter the content they share for a broad audience, narrowing it down to close friends, family, and colleagues. In response to these privacy concerns, Instagram has recently introduced privacy features such as hidden posts, hidden likes, hidden comments, and a

"close friends" option, allowing users to have more control over who can view their information and how it is shared.

In summary, West and Turner's Communication Privacy Management theory highlights how individuals navigate the balance between privacy and disclosure, particularly on social media platforms like Instagram. Key concepts—Privacy Information, Privacy Boundaries, Control and Ownership, Rule-Based Management, and Dialectics of Management—show the dynamic nature of privacy management. Individuals set personal boundaries, guided by cultural, contextual, and risk-benefit considerations, to manage their online identities while maintaining control over private information. The theory also addresses challenges like boundary turbulence and risks such as cyberbullying, emphasizing the importance of privacy tools, like Instagram's advanced features, in empowering users to manage their digital presence. Ultimately, it offers valuable insights into the ethical and practical implications of privacy management in a digital age.

Research Methods

This study delves into Privacy Management and the extent of students' openness in the KPI-UMJ study program when utilizing Instagram for religious outreach. Employing a qualitative approach, particularly a case study, the research aims to achieve a nuanced understanding of the subject (Nurdin & Hartati, 2019). The comprehensive four-month research timeline encompasses planning, instrument design, data collection, analysis, and report writing (Morissan, 2019). The chosen research location is the Faculty of Islamic Religion at Universitas Muhammadiyah Jakarta. Data collection involves in-depth interviews using a common guide and a direct interview method (Narbuko & Achmadi, 2015). The researcher's interviews will specifically target categories reflecting levels of self-disclosure by informants. These categories will serve as a foundation for the analysis based on the Privacy Management theory or Communication Privacy Management.

Additionally, ethical considerations were carefully observed throughout the research process. Prior to conducting the interviews, informed consent was obtained from all participants, ensuring they fully understood the purpose of the study and their right to withdraw at any point. The confidentiality and anonymity of participants were strictly maintained, with all collected data securely stored and only accessible to the research team. These measures align with ethical guidelines in qualitative research to uphold the integrity and trustworthiness of the study.

This study not only highlights the interplay between privacy management and self-disclosure in religious outreach but also underscores the critical role of digital platforms like Instagram in shaping contemporary da'wah practices. By exploring how students navigate their privacy boundaries while maintaining their religious identities, the research offers a fresh perspective on the intersection of technology, faith, and communication. This underscores the transformative potential of social media as both a personal and public tool for promoting values, fostering engagement, and addressing challenges in an increasingly digitalized world.

Table 1. Categories of Self-disclosure Activities on Instagram

Fitur	Categories	Information
Private Account	Account Private	A special feature that allows the account owner to control who they want to be followers on Instagram.
Bio	Self Description	The bio column is located below the account owner's name, and the account owner can write their full name, hobbies, date of birth, and even their personal phone number.
Profile Picture	Photo	Displaying a personal photo on the main page of Instagram.
Snapgram	Short Post	Short posts can be in the form of photos or videos, viewable by followers for a duration of 24 hours.
Instagram Reels	Video Post	Video posts that can be saved for a longer duration, with a duration of around 3 minutes, have the opportunity to appear on the recommended front page on Instagram.

Source: Data Processed (2023)

This study selected students in the age range of 18-24 years, classified as early adulthood (young adulthood), as adolescence is considered a critical period for self-development and identity formation. Abdel Khalek describes adolescence as the most critical period in the confidence-building process but also categorizes it as a positive adaptation period in self-disclosure (Abdel Khalek, 2016). The research employed purposive sampling, considering that the chosen informants are students aged 18-24 years who actively use Instagram accounts to share personal information publicly. The sampling focused on students majoring in Islamic Communication and Broadcasting at the University of Muhammadiyah Jakarta, taking into account that adolescents have reasons to use Instagram as an expressive space for da'wah. Additionally, the author is a follower of all ten selected informants, providing insight into the content shared on their Instagram accounts.

The table 2. provides an overview of seven student informants, showcasing a balanced representation of genders with four females and three males, allowing for a nuanced exploration of gender dynamics in privacy management and self-disclosure practices on Instagram. The participants, aged between 19 and 21 years, represent a young, digitally active demographic, which is particularly relevant given their frequent engagement on social media platforms. Their Instagram follower counts range from 847 to 1.8k, reflecting varying levels of social media influence. Informants with higher follower counts, such as Brave Barramaulana Fereiro (1.8k) and Wulandary Ngabalin (1.0k), may demonstrate distinct privacy management strategies compared to those with fewer followers, such as Khoirul Rizal (847). As active students within the KPI-UMJ program, they were selected for their engagement with Instagram as a medium for religious outreach, providing a diverse range of perspectives on self-disclosure and privacy practices. This demographic snapshot offers a strong foundation for analyzing how factors like gender, age, and social media presence influence privacy management strategies in a religious communication context. The following are the informants chosen for this study:

Table 2. Key Informants

No.	Name	Gender	Age	Reasons for Selection
1.	Wulandary Ngabalin	Female	20 yo	Informan 1, student, 1.0k followers
2.	Brave Barramaulana Fereiro	Male	19 yo	Informan 2, student, 1.8 k followers
3.	Muhamad Ramdani Al Ahjami	Male	19 yo	Informan 3, student, 1.5 k followers
4.	Puja Hartuti	Female	19 yo	Informan 4, student, 1.4 k followers
5.	Khoirul Rizal	Male	19 yo	Informan 5, student, 847 followers
6.	Mia Kholidah	Female	21 yo	Informan 6, student, 948 followers
7.	Nabila Shafa Albar	Female	20 yo	Informan 7, student, 1.3 k followers

Source: Data Processed (2023)

Based on the interview instrument prepared and the data collected from the field, the author formulates hypotheses, which are examined using triangulation techniques (Emzir, 2015). The author employs triangulation of sources (Suwendra, 2018) by cross-verifying the information obtained from informants through interviews with data from other sources. This is done to validate the credibility of the research. One of the sources involves an influencer and a da'wah practitioner, aiming to gather information based on the perspectives of the informants. Subsequently, an analysis will be conducted to derive conclusions from this research.

Table 3. Data Triangulation Informants

No	Name	Gender	Age	Reasons for Selection
1.	Dinda Nizami	Female	22 yo	Influencer, student, 14.7 K followers
2.	Hadiyan	Male	40 yo	Dai (Muballigh)*

Source: Data Processed (2023)

*A *Dai* is an individual who invites others to Islam by conveying its teachings, exemplifying its values, and guiding others toward spiritual understanding and practice.

Results and Discussion

This study utilizes West & Turner's (2017) Communication Privacy Management (CPM) theory to explore how informants manage their privacy and self-disclosure behaviors on Instagram, particularly in relation to da'wah content. The findings reveal complex patterns of privacy management, self-disclosure, and the integration of social media as a platform for personal and religious expression. The data analysis is framed through the five key criteria outlined in the CPM theory: privacy information, privacy limits, control and ownership, rule-based privacy management system, and dialectical management.

Privacy Information

Informants demonstrated diverse approaches to sharing personal information on Instagram, influenced by their self-disclosure practices. All informants, as Instagram account owners, have the autonomy to manage the personal information they disclose, aligning with the first CPM criterion: privacy information. While most informants shared personal photos, only a few offered detailed disclosures about their personal lives. For instance, Khoirul Rizal, one of the informants, explicitly describes himself in his Instagram bio: "Yes, quite descriptive. I write as it is on my Instagram account" (Khoirul Rizal, Fifth Informant, December 1, 2022). In contrast, Puja Hartuti, while active

on social media, shared her activities selectively, stating, “Yes, I like to share my personal activities on social media because hopefully, the posts I upload can motivate or inspire others” (Puja Hartuti, Fourth Informant, December 1, 2022).

JID | 356 This selective sharing behavior is also echoed in studies such as Angelina & Aprilia (2022), who suggest that social media presence, including Instagram, reflects an individual’s desire for expression and recognition. Additionally, as noted by Christian et al. (2020), Generation Z’s use of Instagram Stories can result in “phubbing” behavior—ignoring the surrounding environment in favor of focusing on the smartphone. Interestingly, Dinda Nizami, a university student and social media influencer, actively uses Instagram for da’wah content. She emphasizes the potential of Instagram for social engagement, noting: “At this time, Instagram makes it easy for me to socialize with many people... it's even better if it's used as a da’wah medium among teenagers” (Dinda Nizami, January 11, 2023). This reflects a growing trend of utilizing Instagram as a platform for social and religious purposes, with some informants like Hadiyan emphasizing the importance of using social media for positive, educational content, such as da’wah.

Privacy Limits

The concept of privacy limits, as discussed by West & Turner (2017), pertains to the boundaries individuals set regarding the dissemination of private information. Our informants demonstrated different strategies to safeguard their privacy, notably through the use of Instagram’s “close friend” feature and private accounts. For instance, Nabila Shafa Albar shares personal activities with her close friends, stating: “I often share my activities and talk about my distress through close friends” (Nabila Shafa Albar, Seventh Informant, November 25, 2022). Similarly, Wulandary Ngabalin utilizes the close friends feature for more intimate disclosures, emphasizing the importance of knowing who can access personal information: “I enjoy using Instagram, but sometimes, if I want to confide, I use close friends” (Wulandary Ngabalin, First Informant, November 27, 2022). However, some informants, like Brave Barra Maulana, make selective decisions about content sharing based on the broader public’s interest in da’wah. He shared, “I usually create content to upload on reels... I try to incorporate da’wah into my self-development content” (Brave Barra Maulana, Second Informant, November 27, 2022). His use of Instagram for self-development and da’wah highlights how privacy limits can also intersect with the informant’s purpose of sharing content.

Control and Ownership

The study also explored informants’ control over their Instagram accounts, particularly their ability to manage privacy settings. Features like private accounts allow informants to regulate who can access their content. Puja Hartuti, for instance, locks her Instagram account to maintain privacy: “Not everyone I accept on Instagram. If I know them, then I accept” (Puja Hartuti, Fourth Informant, December 1, 2022). In contrast, informants like Khoirul Rizal keep their accounts open to the public, reflecting a different approach to privacy control: “My social media is public, anyone can follow” (Khoirul Rizal, Fifth Informant, December 1, 2022).

While some informants choose to filter their audience, others, like Ramdani, express a more relaxed attitude toward privacy: “My Instagram is not private, so anyone can follow. I’m not worried at all” (Muhamad Ramdani Al Ahjami, Third Informant, December 1, 2022). This variation in

privacy control reflects the different levels of comfort informants have with sharing personal information publicly.

Rule-Based Privacy Management System

The informants' privacy management practices are governed by a set of rules that reflect personal preferences and societal norms. Gender differences emerged as a key factor influencing privacy decisions. Female informants expressed greater concern about sharing personal information, particularly emotional disclosures. Mia Kholidah, for example, stated, "I don't dare to upload about my activities, let alone share my feelings. I'm really afraid" (Mia Kholidah, Seventh Informant, November 27, 2022). This contrasts with male informants, who were less concerned with sharing their activities on Instagram.

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In terms of motivation, several informants, such as Wulandary Ngabalin, noted that their participation in da'wah was driven by a sense of responsibility and creativity: "It's essential because I am a student of the KPI UMJ study program, and I am motivated to be creative in creating da'wah content" (Wulandary Ngabalin, First Informant, November 27, 2022). Similarly, Ramdani emphasized that creating da'wah content could be done at any time, highlighting the accessibility of Instagram as a platform for religious expression: "Da'wah content can now reach a large audience" (Muhamad Ramdani Al Ahjami, Third Informant, December 1, 2022).

Dialectical Management

The dialectical management criterion addresses the tension between the desire to disclose personal information and the need to protect privacy. Some informants, like Mia Kholidah, use private accounts or the close friends feature to limit the audience for their posts. Mia expressed fear of sharing personal information with a public audience, which reflects the internal conflict between privacy and self-disclosure. Similarly, informants like Wulandary Ngabalin and Nabila Shafa used the close friends feature to avoid mockery or unwanted comments.

Interestingly, the practice of da'wah content sharing presented a unique dialectical tension. While some informants chose to turn off comments on their da'wah content, others welcomed discussions and engagements with their followers. Brave Barra Maulana exemplifies this, stating: "If followers want to engage in further discussion, there's absolutely no issue. In fact, I'm grateful that my content is being noticed" (Brave Barra Maulana, Second Informant, November 27, 2022). This willingness to engage reflects the growing role of Instagram as a platform for religious discourse and interaction.

The study demonstrates the nuanced ways in which privacy management criteria intersect with self-disclosure behaviors on Instagram. The findings highlight the complexities of balancing personal privacy with the desire to share information, particularly in the context of da'wah content. Informants' practices reflect diverse strategies for managing privacy, influenced by factors such as gender, motivation, and the desire for social engagement. The integration of these privacy management strategies into the broader cultural and technological landscape underscores the evolving role of social media in shaping contemporary communication practices.

Conclusion

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This study highlights the effective privacy management practices employed by students enrolled in the KPI-UMJ program when engaging in personal disclosure on Instagram. The students demonstrate a nuanced approach to navigating privacy, utilizing Instagram as both an expressive platform and a tool for self-presentation. Notably, male participants exhibit a more relaxed attitude towards privacy, often sharing personal information without concern for potential risks, while female participants tend to be more cautious, prioritizing privacy boundaries and being more selective in the content they disclose. This difference in approach may be influenced by broader societal and gender norms, where male participants feel less vulnerable to judgment, while female participants are more attuned to the potential for negative feedback and criticism.

The study also underscores the dual role of Instagram as both a personal space for expression and a medium for religious outreach. Participants in this study use Instagram not only to share personal experiences but also to disseminate religious messages, demonstrating the platform's significance as a tool for da'wah. The motivations behind using Instagram for religious outreach vary, with some participants seeing it as an avenue for spreading positive messages and engaging with a broader audience, while others focus on creating content that inspires or educates their peers.

This research contributes to the ongoing discourse on privacy management in the digital age, particularly in the context of religious expression and gender dynamics on social media platforms. The findings challenge existing assumptions about privacy concerns among young people and underscore the complexity of balancing personal expression with privacy protection on platforms like Instagram. Future studies could further explore the intersection of privacy management and religious expression, especially in educational settings, to better understand how digital spaces shape both personal identity and community engagement.

Given these insights, it is recommended that educational institutions like KPI-UMJ consider providing students with guidelines or training on digital privacy management, especially in the context of religious outreach. This would equip students with the tools to navigate social media platforms more effectively and ethically, ensuring that they can engage in meaningful online interactions while protecting their privacy and upholding the values of their academic and religious communities.

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