Utilization of Instagram Social Media as a Fundraising Tool on the @masjidsejutapemuda Account

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ABSTRAKSI (10PT)

Abstrak: Transformasi digital telah mengubah pola komunikasi masyarakat dari konvensional menuju interaksi berbasis daring yang lebih fleksibel. Platform media sosial kini menjadi sarana yang efektif sebagai sarana *fundraising*. Penelitian ini bertujuan menganalisis media komunikasi pada akun @masjidsejutapemuda dalam memanfaatkan Instagram sebagai sarana penggalangan dana dan sumber daya lainnya. Menggunakan pendekatan kualitatif deskriptif, data dikumpulkan melalui observasi digital, wawancara mendalam, dan analisis konten media sosial. Analisis dilakukan dengan menggunakan *media richness theory*, yang menilai efektivitas komunikasi berdasarkan kesegeraan umpan balik, keragaman isyarat, variasi bahasa, dan personalisasi pesan. Hasil penelitian menunjukkan bahwa akun @masjidsejutapemuda mampu memanfaatkan fitur-fitur Instagram secara optimal, menghasilkan tingkat interaksi yang tinggi dengan *followers* serta dukungan yang signifikan, baik dalam bentuk materi maupun non-materi

Abstract: *Digital transformation has changed people's communication patterns from conventional to more flexible online-based interactions. Social media platforms are now an effective means of fundraising. This study aims to analyze the communication strategies implemented by the @masjidsejutapemuda account in utilizing Instagram as a medium for fundraising and other resources. Using a descriptive qualitative approach, data were collected through digital observation, in-depth interviews, and social media content analysis. The analysis was conducted using media richness theory, which assesses communication effectiveness based on the immediacy of feedback, diversity of cues, language variation, and personalization of messages. The study results show that the @masjidsejutapemuda account can utilize Instagram features optimally, resulting in a high level of interaction with followers and significant support, both in material and non-material forms.*

I.   Introduction

Digital transformation has fundamentally changed the communication landscape of Indonesian society. Based on We Are Social 2024 data, internet user penetration in Indonesia has reached 77% of the total population, with 60.4% actively using social media (Riyanto, 2024). Social media has transformed from just a means of communication to a primary need for society (Damayanti et al., 2023). The We Are Social 2024 survey shows that the average Indonesian spends 3 hours daily accessing social media (Riyanto, 2024). Many Indonesians use social media for various needs because it is an efficient way to access information and communicate (Nafsyah et al., 2022). Thus, this allows different social entities to utilize social media for various communication purposes. Social media such as Facebook, Instagram, and YouTube are now transforming into information centers that are updated and easy to reach (Hasan, 2024). Regarding percentage, of Indonesia's 167 million social media users, Instagram has more users than Facebook and YouTube,

around 85.3% of the population (Riyanto, 2024). Specifically, the social media that is popular with most young people, especially Generation Z aged <27 years, is Instagram; the Facebook platform is more popular with the millennial generation aged 28-43 years, while YouTube is a favorite platform for the Baby Boomers generation aged 60-78 years (Wisnuadi, 2024). The advantages of Instagram include the insight feature, which allows users to see and analyze the number of visits, likes, comments, shares, and saves; this feature helps users determine the popular content with their followers (Ayesha et al., 2022).

Instagram, which was launched in 2010 by Mike Krieger and Kevin Systrom, was initially focused on sharing photos and adding filters; it now has developed Features like *sharing photos and videos/reels, live, story, direct message, hashtags, comments, exploring* and IGTV so that can be utilized For various information (Kartini et al., 2022). This platform has transform become an effective multifunctional media for preaching (Yuliasih, 2022), political communication (Indrawan et al., 2023), promotional media business (Nurdiana Putri & Aesthetica, 2024), media for dissemination of information & communication (Nafsyah et al., 2022) as well as can use learning media (SESRIYANI & SUKMAWATI, 2019) . Instagram has also become a platform that has an impact on effective digital participation and fundraising. as in LAZ Dompet Amanah, with a total transaction reach of>700 million in range of August-October 2024 (Aulia Putri et al., 2024).

Fundraising is an activity that raises funds and resources from the community. Power is used by other good individuals, groups, organizations, companies, and government agencies for finance programs and operations organizations so that they reach their purpose (Al-Nur, 2019). Scope *fundraising* No identical is limited to fundraising-only space, the scope is very broad and deep (Amar, 2023). As the Qur'an emphasizes, We For each other Help help in goodness and piety like in Surah Al-Maidah verse 2:

$$\text{وَتَعَاوَنُوْا عَلَى الْبِرِّ وَالتَّقْوٰىۖ وَلَا تَعَاوَنُوْا عَلَى الْاِثْمِ وَالْعُدْوَانِۖ وَاتَّقُوا اللّٰهَۗ اِنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ}$$

Meaning: "Please help each other You in (doing) righteousness and piety, and don't mutual help in do sin and enmity . Have faith to Allah, verily Allah is very heavy His torment." (QS Al- Maidah [5]: 2)

Account @masjidsejutapemuda recorded a significant performance in fundraising, becoming the main means in the bridge congregation to contribute to the kindness program offered. In fundraising, the Masjid Sejuta Pemuda was successful in collecting the amount of Rp. 1.5 billion during the period of April-November 2024, with support from 6 thousand donors for the need for the liberation of land, without the use of advertisement paid (Sulaiman, 2024). The Masjid Sejuta Pemuda, which is located in Sukabumi City, West Java, is the function of this mosque that starts operating on March 9, 2024, which coincides with 1 Ramadhan 1445 H. This mosque, managed professionally by young children, has five divisions, namely the 5 Star Mosque division, MSP Academy, MSP Berbagi, Media Expert, and Tijarah Center. In a period of 8 months (April-November), the @masjidsejutapemuda account has posted 255 pieces of content with a composition of 83% video and 17% images. Topic: The main thing is about the mosque, with a focus on innovative service congregation like facility travelers, sharing programs, and education mosque.

However, studies have not yet explored the utilization of Instagram features and their implementation. Management Instagram @masjidsejutapemuda is still new in words. However, I already have *followers* and significant interactions, so that topic is exciting. For under review, especially in the context of digital *fundraising.* Therefore, research This positioning will analyze How Instagram features are utilized to support effective *fundraising*, as well as criteria media-rich content appropriate theory media wealth, use give a contribution new to literature about *digital fundraising*. So, the research aims to analyze the utilization of Instagram social media as a means *of fundraising* on the @masjidsejutapemuda account using the approach theory of media richness.

II. Literature Review

A. Management Social Media

Professional management of Instagram social media is very influential in successful campaign fundraising (Nugroho & Natsir, 2022). The success achieved by the Masjid Sejuta Pemuda in *fundraising* is exemplified by institutions' social, non-profit, or individual in-frame reach objective good. Research This aims To analyze the Utilization of Instagram social media as a means *of fundraising* on the @masjidsejutapemuda account. The analysis used the theory of media wealth that emphasizes that effective communication, depending on the capabilities of the internal media, conveys the message with rich, relevant, and accurate information. Instagram, as a medium that allows a combination of text, images, and videos, is considered its own level of high media richness, so it is capable of conveying messages in a way that is more effective and attractive compared to less rich media. Research This will explore to what extent the richness of the media is utilized in charity fundraising activities on the platform.

The Media Richness Theory developed by Daft and Lengel (1986) provides a framework to evaluate media effectiveness in conveying a complex message. Theory This is relevant For Analyzing Instagram as a fundraising platform Because of four dimensions the main thing namely: 1) Multiple Cues, the media's ability to convey various signals such as tone, volume, movement hand, color face, and gestures face others, 2) Feedback Immediacy, Timeliness in convey bait come back namely how much fast media enable recipient give response to message, 3) Language Variety or diversity language that includes words, numbers, formulas, codes and symbols others, 4) Personal source, media capabilities in make messages that are personal in accordance characteristics partner communication (Venus & Munggaran, 2017).

B. Digital Fundraising

Studies about *digital fundraising* have developed in many directions (Khaulah & Sekartaji, 2022) to study social media effectiveness. Non-profit organizations found that the process carried out by the Islamic boarding school institution elderly raden grace in *fundraising* involves uploading content in photos and videos with captions that sell the story behind An image. Besides that, a study *found that YouTube* is the most effective means of fundraising. Research by Fazrin and Sukoco 2021 with the title "The Role of Instagram Social Media in Build Awareness Donate to Lazis Darul Hikam" with results study shows that Instagram plays a role as a medium for interaction between institutions and the public For social programs, reporting, and building awareness donate (Fazrin & Sukoco, 2021). The following study, titled "*Zakat Fundraising Via Instagram: How Does It Advantageous for Zakat Institutions?,"* Shows that instagram is profitable for Zakat institutions for increase fund growth, amount muzak, build image institutions, improve awareness giver of zakat and as a platform for preaching Islam For increase knowledge *followers* about zakat, infaq, and alms (Pusparini et al., 2023). Research furthermore titled "Influence" Use of Instagram Social Media on Attitude Donate Through the *Crowdfunding* Platform," according to the results of Benedict and Ariestya's research in 2020 showed that the use of social media instagrams influence in a way significant to attitude donate through *the crowdfunding* platform (Benedict & Ariestya, 2020).

III. Research Method

This type of research is qualitative research with a descriptive-analytical approach. Qualitative research was chosen because it focuses more on an in-depth understanding of the studied phenomenon (Abdussamad, 2021). In this context, this study aims to understand in depth how Instagram is used as a means of fundraising, including meaning, strategy, and interaction in digital communication. This descriptive-analytical approach uses the Media Richness Theory framework to analyze Multiple cues, various visual and textual features of Instagram, Immediacy feedback, Immediacy of response, Language variety, use of diverse language, Personal sources, and personalization of messages. This theory evaluates how Instagram social media can effectively convey information based on characteristics of media richness. Social media Instagram can convey information based on characteristics of media richness.

The subject of this study was the Instagram account @masjidsejutapemuda. The sampling technique used in this study was the snowball sampling method. This technique aims to identify relevant informants, starting from key informants who recommend other participants, to obtain more prosperous and in-depth data. In this study, Dhias Akeyla, the CEO of the Sejuta Pemuda Mosque, was designated as the key person because of his strategic role as an organizational leader. In an interview with Dhias Akeyla, he said there were eight core administrators of the Sejuta Pemuda Mosque, and the researcher then got references from other informants. The informants selected included the Media Manager, EL Fajri Aulia, as Informant 2; Baitul Maal, Manager, Muhammad Sanusi, as Informant 3. The objects of the study included the process of fundraising through Instagram, the use of Instagram features, and communication strategies implemented by the Masjid Sejuta Pemuda.

Data was collected through three primary techniques: **observation**, **interviews**, and **documentation**. Observation done To observe activities and interactions taking place on the Instagram account **@masjidsejutapemuda**, an interview was conducted with *key persons* and informants to dig up detailed data regarding strategy, implementation, and results of activity *fundraising*. Besides that, documentation was used for secondary data, such as statistics, social media accounts, and sources of other relevant information like a digital *fundraising Zoominar* filled by ustadz Anggi F. Sulaiman as Caretaker of the Masjid.
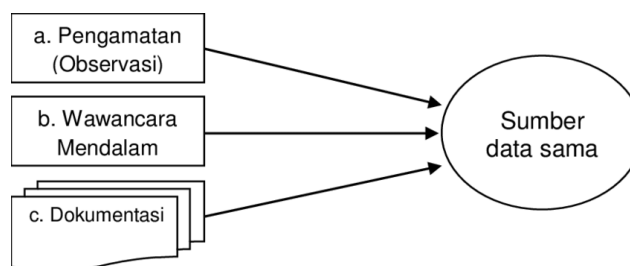

Fig. 1.   Triangulation technique

Research uses **triangulation to** compare interviews, observations, and documentation information to ensure data validity. These techniques aim to validate data from various perspectives to make the study results more reliable. The data that has been collected is analyzed thematically through the process of data reduction, data presentation, and data extraction. Conclusion: This is to give a clear and in-depth picture of the utilization of social media Instagram in *fundraising* activities at the Masjid Sejuta Pemuda.

IV.   Discussion

A. *Utilizing Instagram as a Means of Fundraising*

Based on the data obtained in the process of observation on the @masjidsejutapemuda account and interviews with the administrator of the Masjid Sejuta Pemuda, the researcher got findings about the Utilization of Instagram social media as a means of fundraising by the Masjid Sejuta Pemuda. In the study, three informants obtained data through interviews: the CEO of the Mosque, the Media Manager, and the Baitul Maal Manager. First, the Researcher analyzed the Instagram account @masjidsejutapemuda. Viewed the profile, highlighted story and feeds/posts show that the social media management team on instagram, The Masjid Sejuta Pemuda, optimizes the features that exist on Instagram social media. In Posts, photos and videos, The social media management team @masjidsejutapemuda focuses on issues concerning service to the mosque congregation or preaching the prosperity of the mosque as in Posts photos or videos on account of. In harmony with the results of the interview with the source person, Decorated Akeyla, CEO of the Masjid Sejuta

Pemuda, stated that the Masjid Sejuta Pemuda is an organization that focuses on preaching prosperity of the mosque (Interview, 2024).
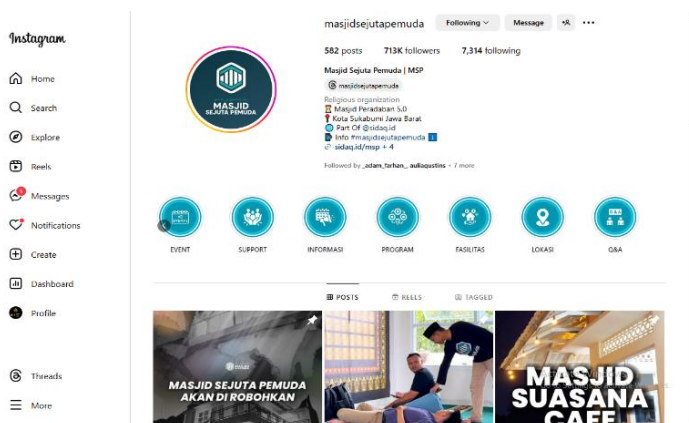

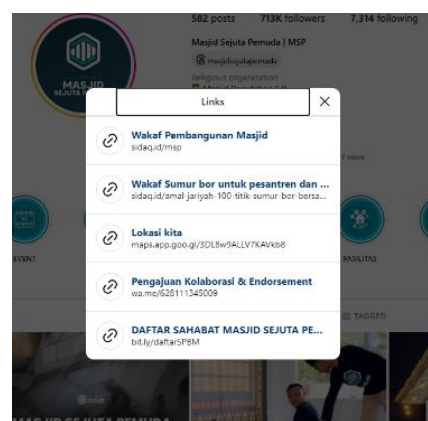*Figure 2. Profile of the @masjidsejutapemuda account*   *Figure 3. Link on the @masjidsejutapemuda profile*

The moment this is in December 2024, the account @masjidsejuta pemuda has reached 713 thousand followers/followers with 582 posts and 7,314 followers. In the description, his profile (see Figure 2) includes a number of information, namely, Civilization Mosque 5.0, then information location in Sukabumi City West Java, part of @sidaq.id, then info #masjidsejutapemuda with icon sign arrow down. For direct followers who visit the profile account, Click the link containing information among them: 1) waqf construction of mosques, 2) waqf well drill For students, mosque congregation, and the community, 3) links location Google Maps, 4) link contact submission collaboration & endorsement, and 5) links registration Masjid Sejuta Pemuda friends. Information on the show management and the professional @masjidsejutapemuda account so that followers can know various information needed in a direct way about the Masjid Sejuta Pemuda.

Based on the results of the interview with El Fajri Aulia as Media Manager, initially, the utilization of Instagram @masjidsejutapemuda only just propagated the narrative mosque. However, because many felt the same concern, bringing in support from their followers then became a means of fundraising.

"The beginning of management instagram Masjid Sejuta Pemuda only just propagation For narrate about mosque, about the worries we, that's where point focus from instagram target we, narrate about narrative mosque, unrest about The problems with mosques are like that, and finally Many people relate and become aware, right? on Instagram that, because with awareness, many people relate and become aware will problem this, then many people want help, that's where point from people want support our mosque, it happened Finally concept and also the fundraising pattern there" (Interview, December 12, 2024).

From the interview data, the researcher can say that one of the keys to the successful utilization of Instagram Masjid Sejuta Pemuda is the focus issues brought up in its content, which is narrative mosque about the worries of the congregation, especially travelers who stop by in a mosque. With a focus on narrative and packaging of Good content, Masjid Sejuta Pemuda is known by the public and followers, especially as a mosque that provides examples of the best services for its congregation. So that brings high support from followers. Good That in the form of likes or comments until fundraising.
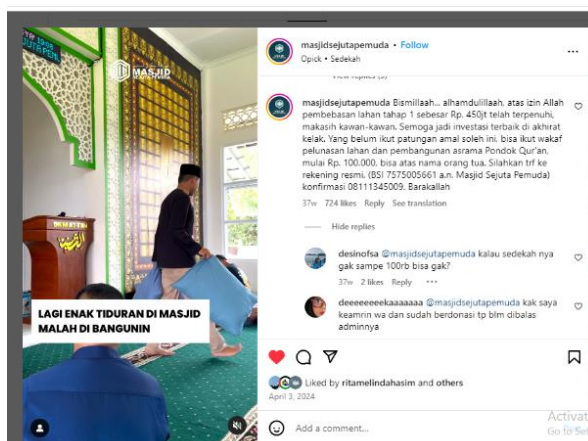
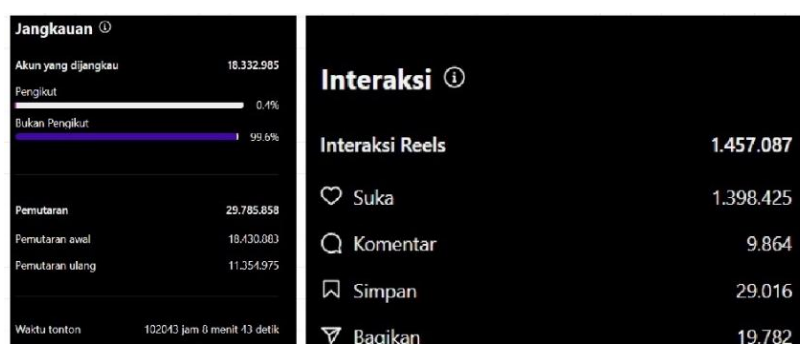Fig. 2. Screenshot of viral Reels content @masjidsejutapemuda

Fig. 1. Insight (reach and interaction) of viral reel content @masjidsejutapemuda

The image above is a screen from one of the content Instagram reels @masjidsejutapemuda with the theme of mosque services. The content is very viral because it has high reach and interaction. Observation insight (see Figure 5) shows that content reels reached more than 29 million audiences, with more than 18 million accounts reached, successfully got >1.3 million likes, with >9 thousand comments, and >19 thousand accounts to share content So that can it is said that @masjidsejutapemuda account was successful bring in followers new to be an opportunity coming support or fundraising Good its funds, support morale, energy, goods and so on. According to informant two followers, @masjidsejutapemuda are dominated by children ranging from ages 20 to 28 years. The Masjid Sejuta Pemuda utilizes various types of existing features on Instagram, such as feeds, comments, reels, stories, polls, and live until hashtags. According to informant 2, of the various features mentioned, the most bring in awareness, Which is reeled because they reach outside followers. UtilizingUtilizing various Instagram features that can increase interaction with followers, for example, comments, polls, or live, is very influential for fundraising (Interview, 2024). The process of making content reels started from the issues brought up, for example, the service caretaker giving coffee to the congregation, giving a pillow To the sleeping traveller in the mosque, then recording in a way spontaneously by the media team (Interview, 2024). The video Was edited, and text narration was added to the video, as well as background music that supports the video. According to the informant, three ree, ls, or videos on Instagram at @masjidsejutapemuda are very helpful as a fundraising medium, and the content delivered is what happened in the field (interview, 2025).

Masjid Sejuta Pemuda, on content the most viral reels (see image 4), does not do fundraising in a way straight to the content and also the caption, but they do CTA / Call To Action fundraising through column comments. @masjidsejutapemuda informs through feature comment that the mosque is currently in the stage of liberation land. With an invitation from an account official, they facilitate the donation of Rp to those who want to donate. 100,000 or more parents ' names, as well

as a number to contact on WhatsApp for confirmation charity. Means of Charity The viral content is the Million Mosque Succeed Fundraising Fund, which reached 450 million in only 3 days without advertisement. Support from various parties, Not only in the form of funds, such as the researcher's quote at the beginning, that fundraising is not only just money but wider in the matter, material and non-material. In harmony with what is conveyed by Informant 3 that the Masjid Sejuta Pemuda opened opportunity kindness Goods in the form of money or goods, and many from the congregation donate in the form of goods, for example, Coffee for service Coffee Bar and Groceries for the Kitchen program Share (interview, 2025). The Masjid Sejuta Pemuda opens rooms as wide as possible for the congregation that wants to contribute to the goodness program. Because fundraising at the Masjid Sejuta Pemuda is not measured based on acquisition donation but on how much Lots recipient benefits. The concept that is carried is ' Thank You', finished accepting direct love so that there is no accumulation of goods or donations (interview, 2025).

Fundraising carried out through content on Instagram @masjidsejutapemuda significantly impacts the sustainability of long-term benefit programs because, with more than 700 thousand followers, it can be a potential donor candidate. Masjid Sejuta Pemuda provides a donation confirmation service listed in the caption and comment features. The donation confirmation then becomes a donor database that can improve relationships with donors by providing regular reports, thereby increasing the efficiency and effectiveness of long-term fundraising (Dindin, 2023).

Study This limitation lies in the focus analysis that only covers the use of social media, Instagram, as a medium of fundraising with the approach theory of media richness (Media Richness Theory). In the research, This No discusses in a way a wide range of other media used by the Masjid Sejuta Pemuda activity fundraising, such as Facebook, TikTok, and YouTube, which have already started being used. Besides that, the analysis only focuses on the side communication based on the theory of media wealth. This means that non-communication factors, such as aspect technical in fund management, influence external, as well as policy organization, not become the focus study. Limitations This can influence the generalization of the results of the research so that the findings are only relevant in the context. Using Instagram as a communication medium for fundraising at the Masjid Sejuta Pemuda. Therefore, research is expected to become a foothold for further study, which includes other media or approach.

B. *Review of Media Richness Theory in Utilizing Instagram*

The use of Instagram social media on the @masjidsejutapemuda account is analyzed with the approach *media richness theory* or theory of media wealth, which is the theory of communication that can used as a guide in using media (Venus & Munggaran, 2017). Based on the theory proposed by Daft and Lengel is mentioned that there are four criteria for media wealth, namely diversity signal (multiple *cues)*, freshness in conveying bait back (Feedback *immediacy)*, diversity language *variety)*, and personal sources.

1) *The ability of media to convey multiple cues*

Diversity signals lead to media capabilities in conveying messages through diverse approaches, both verbal and nonverbal. Diversity signals in the form of Language, body, expression, face, tone, and gestures are some of the indicators in evaluating as a medium. The Masjid Sejuta Pemuda utilizes feature *feed, story* and *reels* packed in a way that is interesting using words and background-relevant background with content. In various video *reels*, I see a merger between music, pictures, expressions, faces, and descriptions of words so that the message can delivered with good. Utilization diversity signal, according to informant two, influences side emotional viewers/followers (interview, 2024)

In the picture, under is a catch screen from one of the video *reels* @masjidsejutapemuda, which shows a gentlemen's *online* motorcycle taxi *driver*, sir, who is seen tired in the corner of the mosque waiting to order. Then, I was visited by the caretaker serving coffee. Diversity signs in the video, such as language, body, tone, and background music, according to informant two, influence the emotional side because the caretaker gives very good service to the father.

"... That video shows the fathers who are in charge tired, very tired. In one of the motorcycle taxis, he there sitting with a tired , very tired expression that is really making interaction in the audience become It is emotional, bro." (Interview , 2024)

Figure 6. Content of the ojol reels @masjidsejutapemuda

Figure 7. Content of the ojol reels @masjidsejutapemuda

Based on the results of the interview mentioned, one of the video reels uploaded by the Instagram account @masjidsejutapemuda shows a moment an online motorcycle taxi driver who appears tired of sitting in the corner of the mosque, waiting for order before visiting the caretaker who serves a cup of coffee. This video displays various forms of signal communication, such as language body that reflects tiredness, expression of face, and background music that creates an atmosphere. In perspective, Media Richness Theory (Theory of Media Wealth), the video can categorize as rich media because it utilizes various signals in a way simultaneously, facilitates a better understanding of good and present context social as well as strong emotions. Combining these visual and audio elements enrich the delivery message, making the video more effective in building empathy and conveying values full of concern.

 2) Feedback Immediacy

Feedback immediacy is the ability of a media to deliver information periodically so as to get quick feedback on the message delivered. The feedback is the response from *followers* to posts on the @masjidsejutapemuda account so that communication is established in two directions. The feedback is manifested in the Instagram feature in the form of *likes* and comments. In the data

findings of *feeds* and *reel content*, we can see how @masjidsejutapemuda interacts, giving responses to its *followers*. Comment on something posts.

Figure 8. Comments on one of @masjidsejutapemuda's posts

Figure 9. Comments on one of the latest posts by @masjidsejutapemuda

In Figure 8, you can see that one of *the followers* named @deni_denzz said that the Instagram admin @masjidsejutapemuda is diligent in uploading and replying comment *followers*. This is immediacy in repaying bait back, so that makes good interaction with *followers*. As shown in Figure 9 also that every comment was replied to one by the Instagram admin. Utilization instagram @masjidsejutapemuda in freshness bait come back This has Tips alone in building interaction and communication with his *followers* that is with active interaction, reply comment during the first hour post upload content on Instagram. As delivered by El Fajri Aulia as Media Manager in the interview that has been done :

"After uploading, the first hour is really it. We For increase awareness of that must reply comments, although his comments only Amen, we will reply again Amen, even though his comments stickers, we reply stickers like that, what else if question We answer definitely" (Interview, 2024)

Based on an interview, @masjidsejutapemuda is trying to increase involvement and awareness of uploaded content. Team manager @masjidsejutapemuda account utilizes an interaction strategy, especially in the first hour after uploads are made. Every comment, although only in the form of a saying such as "admin" or stickers, stays replied with a similar response, while the question is answered in a way fast and precise. This strategy reflects the importance of immediacy bait back, which is one of the elements in the theory of media wealth. Theory This states that richer media is capable of facilitating more effective communication through bait coming back directly, which can reduce ambiguous messages and improve the clarity of information. With the utilization of feature comments and interactivity on Instagram, the Masjid Sejuta Pemuda team succeeded in createating responsive communication, which in turn strengthens the connection with the audience and improves the effectiveness of fundraising.

 3) *Language diversity (Variety Language)*

Criteria This shows the ability to use diverse language, including words/ text, numbers, symbols, codes, and emblems, to improve rich information and understanding communication. Instagram @masjidsejutapemuda utilizes various diverse languages in the content created, like adding text, emojis or stickers, which make communicants or followers understand the narrative conveyed. Diversity The language on the @masjidsejutapemuda account is a content strategy. For followers interested in seeing or reading an upload, informant 2 said the matter is very important because it is hooked at the beginning (Interview, 2024).

The hook can interpreted as an element and also a method For interesting followers to be interested and continue to watch/read from content viewed (Andriansyah, 2024). Thus, using a diversity signal as *a hook* is very important For utilization. Researchers observe this from the posts' content, and Instagram *feeds* @masjidsejutapemuda. Below is how he has used diverse language in his content on Instagram.

Slide 1
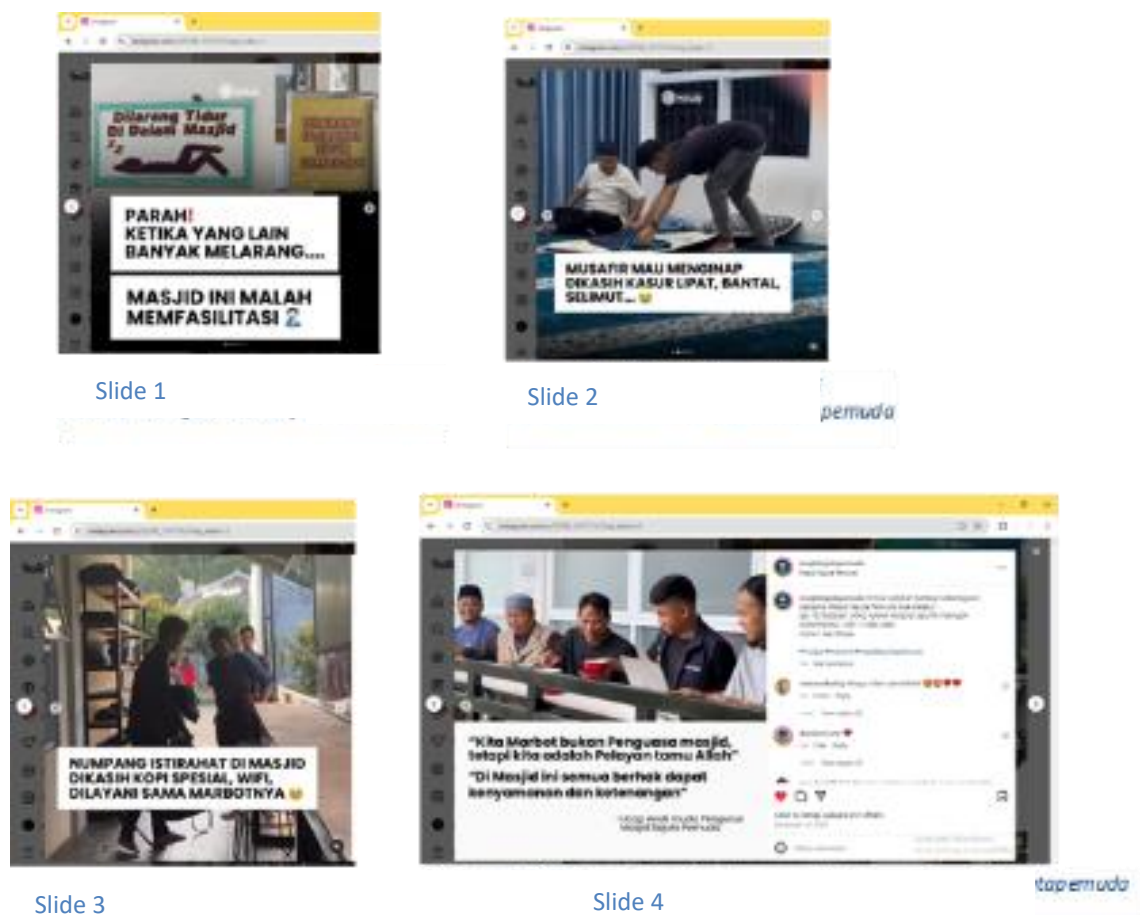
Slide 2

Slide 3

Slide 4

Figure 10. Feed post carousel Slide 1-4 instagram @masjidsejutapemuda

As in the picture above, Posts said, @masjidsejutapemuda uses diverse languages like text, symbols, and emojis. The utilization of diverse language on Instagram adds rich information so that it can easily be understood by engaging followers To see the content presented. In the post, the feed is the first slide, explaining the narrative about the proliferation of mosques that prohibit congregations from sleeping inside the mosque. However, the Masjid Sejuta Pemuda is facilitated. This is a hook For engaging readers. For understanding information, slide next. The second slide shows services the mosque caretaker provides to travelers who want to stay the night, like giving them a mattress fold, pillow, and blanket. On the third slide, the caretaker gives service in the form of exceptional coffee and gives password Wi-Fi for comfort, and it is in the mosque. The last slide shows a picture of a young child currently talking wrong. One corner of the mosque with a quote contains "We are caretakers No the ruler of the mosque, but We is waiter Allah's guest" and "In this mosque, all entitled can comfort and tranquillity" – Said child young administrators of the

Sejuta Pemuda Mosque. The caption of the carousel feed post shows @masjidsejutapemuda doing fundraising alms through a BSI (Bank Syariah Indonesia) account equipped with a number for confirmation.

Based on observation of the Instagram content @masjidsejutapemuda, the use of diverse Language through text, symbols, and emojis plays an important role in increasing the information provided, according to the principle of Media Richness Theory. In the post feed, the narrative started with an interesting issue : attention to the mosque that forbids the congregation from sleeping in the mosque, compared backward with the Masjid Sejuta Pemuda, a facility for travelers. The following slide displays various forms of services provided, such as mattresses, pillows, coffee, and Wi-Fi, all of which lead to the message of humanistic service. Quote from mosque administrators on the last slide: The more to emphasize commitment to comfort the congregation. The caption on the post also includes an invitation directly to donate through the BSI account, making content informative and effective in pushing participation in fundraising. With a blend of narrative emotions, engaging visuals, and an invitation to action, explicit action, the Masjid Sejuta Pemuda successfully created capable content that inspired awareness and brought support from followers. In addition to the feed, on the features, Instastory @masjidsejutapemuda is also used as a means of fundraising like results observation on the image following.

Figure 11. Instastory fundraising @masjidsejutapemuda

The Instagram story feature is also used in a way that is effective by the @masjidsejutapemuda account for activity fundraising. Based on the observation of the results, the story @masjidsejutapemuda shows various elements of communication that reflect diverse languages. Content in Story: Use text that explains the donation program but includes quote prayer for followers and visuals that strengthen the Power pull message. Usage of various fonts and striking colors helps highlight important information, such as invitations For donations. Besides, multimedia elements such as short videos or accompanying image narrative voice add dimensions to richer emotions. This strategy makes the message more dynamic, easily understandable, and interesting to the audience in a time, remembering a characteristic story that is temporary (24 hours). Creative and informative use: This increases followers' involvement and strengthens effective communication and fundraising on digital platforms.

4) *Media's Ability to Create Personal Messages (Personal Focus)*

Criteria This focus on media capabilities focuses on the self in a way that is personal to the communicant or the media's ability to create personal messages. In Instagram itself, there is a direct message, 'DM,' for receiving and sending messages in a way that is direct to followers of communicative matters. The Masjid Sejuta Pemuda takes advantage of features with interactive repayment messages through Direct Instagram Messages.
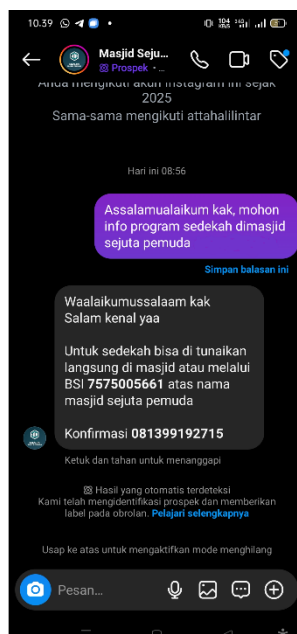

Figure 12. Communication via Direct Message Instagram @masjidsejutapemuda

In the picture, conversation through the feature Direct Message (DM) Instagram @masjidsejutapemuda shows more personal and in-depth interactions with the followers. Not only do they answer greetings, but the party manager account also provides a warm greeting and includes important fundraising charities that the congregation can carry out. In the DM, the mosque manager directs followers For can to fulfill alms in a way directly at the mosque or via transfer to the account official who has provided them. In addition, they also include several contacts For confirmation charities, which increases the level of trust and comfort for donors. Interaction shows that DM is a practical communication tool and a means to build a more personal and deeper relationship with the followers. In an interview, informant two explained that the feature serves as a bridge to create emotional proximity between the Masjid Sejuta Pemuda and his followers. Instagram users who previously possibly only saw mosque accounts as a source of information now feel more connected and valued because they get attention through direct response loading invitations to participate in various programs. This interaction shows How the utilization feature of Direct Messages can strengthen interpersonal relationships, improve engagement, and enlarge potential support from followers in the form of prayer, energy, and goods. Direct message: This is what it is all about in the end: make followers feel near a Masjid Sejuta Pemuda as conveyed to informant 2 :

"So if, for example, We communicate personally, such as We reply to the DM, for example, one of them my interaction each other introduce ourselves like that, so, so that our followers there feel like, oh, a million youths know the mosque I, the Masjid Sejuta Pemuda is also interactive The same me and him there know The same I am like that" (Interview, 2024).

Based on the interview, personal communication through feature Direct Message (DM) is an effective strategy for building interpersonal relationships with followers. Managers actively greet and interact directly with donor or candidate donors. Utilization of direct message This makes an impression that managers know they are, in a way, personal, which increases the sense of interaction and emotional closeness. Personal responses such as This make followers feel appreciated and more connected with the Masjid Sejuta Pemuda. The communication mentioned

that it can strengthen the loyalty of followers and motivate ongoing participation in alms fund fundraising.

In addition to the Direct Message feature, the comment feature can also be categorized as personal focus because it is by the criteria of the theory to focus personally. The researcher took a sample of one of the comments on the @masjidsejutapemuda post (see figure 13); in the comment, a follower with the account name @__anggun0199 commented, "Pov: Mosques and charity boxes are managed by knowledgeable youth, jazakumullah khoiran katsiron" @masjidsejutapemuda replied to the comment with "admin". If you look at the comment, it was then liked by 6,935 other accounts; this interaction, apart from building personal communication, can also influence other followers to participate in charity or donate, as the message conveyed in the comment.

Figure 13. Comments from one of the followers of @masjidsejutapemuda

C. *Analysis Comment & Content*

The use of Instagram social media by the Sejuta Pemuda Mosque as a means of fundraising shows the strategic digital platform's role in supporting the mosque's preaching prosperity and facilitating information and communication in the kindness program offered. Based on the results of observation and interview, the Instagram account @masjidsejutapemuda is optimized with Features like feed, reels, story, comments, and direct messages To convey narrative mosque services. Contents posted lift issues around need congregation, especially travelers who stop by, and inclusive mosque services. As expressed by Dhias Akeyla, CEO of the Masjid Sejuta Pemuda, this is at the core of the mission of preaching prosperity of the mosque. Focus on the narrative. This builds awareness and increases trust in society, directly influencing fundraising activities' support.

The growth of follower accounts reached 713 thousand followers, and the usage element of interesting communication reflects the effective utilization of the features that Instagram applied. Instagram profile lists important links such as waqf program construction of mosques and wells drill, and contact for collaboration. This step shows that Instagram is a center of integrated information with campaign donations. Based on an interview with El Fajri Aulia, the media manager initially used Instagram to spread the propagation narrative of the mosque. However, the audience responded positively and felt that the relevant issue pushed for change. The Instagram function became a strategic tool for fundraising communication. This innovation confirms that social media is managed appropriately and can develop from just broadcast media to an instrument of fundraising that is more support-wide.

Viral content released via reels reflects the potential of this feature in creating high engagement. A reel post recording a spontaneous mosque service reached over 18 million accounts, received over 1.3 million likes, and generated >9 thousand comments. Without carrying out paid

promotions, this video is a practical entry point to direct donors to fundraising campaigns. Even though it does not directly include an invitation to donate in the content or caption, the Call To Action (CTA) placed in the comments column directs followers to participate in the alms program. In three days, the mosque managed to collect funds amounting to IDR 450 million, showing that a strategy that combines emotional storytelling with an interactive approach can increase the effectiveness of using social media, in this case, Instagram.

Table 1. Analysis of media richness theory in the use of Instagram @masjidsejutapemuda

Criteria Media Wealth	Utilization of Instagram @masjidsejutapemuda		
	Instagram Features	*Implementation*	*Impact*
Diversity of Signs (multiple cues)	*Reels, Feed*	Use of body language, facial expressions, and music	*followers'* concern and trust
Immediacy of Feedback (immediate feedback)	*Comment, Likes*	Respond to comments, and *updated* donations	improve communication and interaction between *followers*
Language Diversity (language variety)	*Reels, Feed, instastory*	Use of text, emojis, and symbols	make the message interesting and easy to understand
Personal Source	*Direct Message, comment*	Reply to messages personally	building interpersonal closeness

Analysis Results Utilization of social media instagram

In analysis theory, media wealth applied to the use of Instagram @masjidsejutapemuda as a means of fundraising alms, dimensions diversity, and multiple cues are elements important optimized through feature reels and feeds. The content presented utilizes visual elements such as Language, body, expression, face, and music-related background. Implementation This strengthens the Power to pull emotions from the message conveyed to inspire empathy and increase a sense of caring followers to fundraising at the Masjid Sejuta Pemuda. In harmony with the principle theory of media wealth, these nonverbal cues confirm that media with more signals can increase understanding and effective communication.

The immediacy of feedback (feedback immediacy) is realized through the comments and likes features, which enable direct communication between account managers and followers. Management actively responds to every comment, whether in the form of questions, suggestions, or appreciation and provides information regarding the progress of collecting donations. This feedback creates a two-way communication environment that increases audience engagement. In the context of media wealth theory, the ability to provide real-time feedback enriches the quality of communication, speeds up decision-making, and builds a stronger sense of trust between donors and managers of institutions or organizations with social programs.

The aspect of language variety is also maximized on the @masjidsejutapemuda account through text, emoji, symbols and rich narratives in Instagram content, especially in Reels, Feed, and Instastory. Combining these elements makes the message more enjoyable and easy to understand for audiences with various backgrounds. For example, narratives about mosque issues are presented using language that attracts readers or is said to be a hook in content, according to informants. In media richness theory, a wide variety of languages increases the complexity of the message that can be communicated, making social media an ideal platform for conveying messages effectively.

The use of personal sources through the Direct Message (DM) and comment feature shows the importance of personalization in digital communication. Replies given directly and personally to potential donors create an exclusive impression that enhances interpersonal relationships. Quick and relevant responses to donors' questions or needs strengthen trust and deepen their loyalty to the charity program. In media richness theory, communication that has personal sources tends to be richer because it allows for the customization of messages according to the specific needs of the audience.

V. Conclusion

After conducting the research, the researcher concluded that using Instagram social media on the @masjidsejutapemuda account has proven very effective for fundraising. Based on a review of the Media Wealth theory, the @masjidsejutapemuda account optimally utilizes Instagram features to achieve these goals. First, the diversity of cues is shown by using facial expressions, tone intonation, movements, and other cues in the uploaded reels and feed content. Second, the immediacy of feedback is applied by actively replying to comments and implementing SOPs to respond within one hour of posting content. Third, using language diversity that includes text, emojis, and other symbols can attract attention and influence followers' emotions. Fourth, the ability to convey messages personally is utilized by replying to messages via direct messages, greeting, and answering questions from followers. The content presented by the @masjidsejutapemuda Instagram account focuses on congregational services and the preaching of mosque prosperity, so it has attracted attention and awareness from the audience who care about the same issue. Through Instagram social media, alms fundraising can run very effectively and efficiently. In fact, within three days after a viral video, the mosque managed to raise funds of 450 million rupiah. This pattern was successfully continued, and the mosque collected almost 1.5 billion rupiah for land acquisition and renovation. This fundraising pattern continued as a means to support other beneficial programs.

However, this study has limitations in the focus of the analysis, which only covers the use of Instagram for fundraising, using a media wealth theory approach. This study does not discuss using other social media platforms, such as Facebook, TikTok, and YouTube, which the Sejuta Pemuda Mosque also uses. In addition, this analysis is limited to the communication aspect, without considering non-communication factors such as fund management or organizational policies. This limitation affects the generalizability of the research results, so the findings obtained are only relevant to Instagram use. This study is expected to be a starting point for further studies that include using other social media platforms and a broader communication theory approach.

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