

Instagram Lensamu Content Analysis based on Practical Information Guidelines in Fiqh Information

Rhafidilla Vebrynda

Islamic Communication and Broadcasting, Universitas Muhammadiyah Yogyakarta, Indonesia
rhafidilla@umy.ac.id

Abstract: Instagram is one of the social media that is widely used by Indonesian citizen. This makes Instagram one of the popular media of Dawah. Central Board of Muhammadiyah under the Media and Communication section (Medkom) manages Instagram lensamu. This study analyzed the type of Instagram content lensamu based on the Practical Informed Guidelines in fiqh information issued by the Tarjih of the Central Board of Muhammadiyah. The method used in this study is the contents analysis with the unit is content of lensamu period of Ramadan 1446 H or 2025 M. Research found that the majority of posts on Instagram lensamu were Ta'lim, Tanwir and Taudhih were 36%, 20% and 16%. While Tajdid, Tahu'iyah, Wasilah al Hiwar, Tanzhim and Tarjih only have 8%, 8%, 7%, 4% and 1%. This shows that lensamu accounts have a strong focus on the type of Ta'lim content, which contains teaching and education or learning. This is in line with the three agenda of the 2nd century Muhammadiyah Dakwah, one of which is the development of science and technology.

Keywords: Lensamu, Central Board of Muhammadiyah, Content Analysis, Instagram, Fiqh Information

Article History:

Received: 30-04-2025

Online : 17-05-2025



This is an open access article under the [CC-BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license

A. INTRODUCTION

Instagram is one of the social media that is widely used by Indonesian people. Although data from we are social mentions that Instagram is currently 8th in monthly activities user in Indonesia (We Are Social, 2025). Many accounts have appeared on Instagram and have millions of followers. The preaching on social media offers a variety of features that can be utilized, such as text, videos and images that have religious messages. Stories, live streaming, comments and direct messages, are other features that allow dynamic and engaging interactions for audiences (Latif, 2024). In addition, according to Latif (2024), using new media in preaching has four advantages there are wide range, cost effective, analytical and feedback useful for preachers, as well as flexibility in content creation and distribution (Latif, 2024).

Instagram as a medium of dawwah is used by various walks of life. There are mosques, communities, organizations, non-governmental institutions (NGOs), as well as individuals. The management of the dawwah through social media can independently and the professional level. Various kinds of dawwah content are spread through social media and become popular, including content in the form of short videos (Kushardiyanti et al., 2021), video lectures and Islamic studies (Alwi et al., 2024), educational content, motivation, quotation and advice (Azhar & Azzahra, 2024), entertainment content containing the message of dawwah, worship tutorials and religious practices (Kasir & Awali, 2024) and various other content. According to Siau (2017) as for the conveyed in the Da'wah is the rule of living in Islam, the economic system of Islam, the social system of association in Islam, the pillars of confirmation of nafsiyah, the basic material of Islam, the Islamic personality, daulah Islam, the establishment of Islamic political party and the financial system of the caliph state (Siau & Noor Achni, 2017).

Central Board of Muhammadiyah in this regard became one of the Islamic organizations that actively use Instagram as its medium of preaching. Through Lensamu account, Muhammadiyah often deliver the preaching in various types of content, whether images, text, audio and video. Huda (2022) said that Muhammadiyah digital preaching patterns showed positive development. It is pictured with the many Islamic thoughts and news related to the Muhammadiyah dawwah agenda on the google page (Huda, 2022). In using digital media for preaching, Muhammadiyah has Fikih Information, namely special guidelines in information wick created by Tarjih and Tajdid. In the information fikih, they explains various things about how we can behave in response to the digital age where information is very easy to produce and consume (Majelis Tarjih Pimpinan Pusat Muhammadiyah, 2019).

In general, information fikih discusses three main things: Islamic basic values related to information, general principles related to information and practical guidelines informed. Specifically, in the practical guidelines of infomation explain three things, namely the function of information, the things that must be in the information and the things that should not be in informing (Majelis Tarjih Pimpinan Pusat Muhammadiyah, 2019).

This article aims to analyze the content of lensamu Instagram account according to practical guidelines in fikih infomration. Specifically, the analysis will be focused on the information function section, where in performing the information function must contain eight things: ta'lim (teaching/education), tanwir (enlightenment), taudhih (clarification/explanation), tajdid (renewal), tarjih (reinforce between two things), tanzhim (organizing), and wasilah al hiwar (meaning of dialogue) (Majelis Tarjih Pimpinan Pusat Muhammadiyah, 2019).

B. METHOD

The method used in this study is the content analysis. Content analysis is a method used to analyze and interpret textual, video or audio content systematically. This method is used to analyze patterns, themes or relationships in analyzed content (Ferdianto & Wijaya, 2024). The analysis unit is all post of lensamu account which are limited to the period of ramadhan 1446 H or 2025 AD. The selection of posts in Ramadan due to the mainstreamness of the month of Ramadan in Islam. In the preaching, the month of Ramadan is a strategic time because many people are more open to receiving religious messages. In that month, the proselytists in practice tend to be more dominant to remind the affairs of worship and the Hereafter (Zayadi, 2023). Doing practices in Ramadan, one of them preaching, will also increase our reward compared to other months.

In Ramadan 1446 H Lensamu instagram account uploaded 99 content includes reels, carousels and single posts whose content types are also various such as advice, motivation, Islamic teachings, studies, entertainment and contemplation. In doing this research, first researcer created a coding table consisting of post time, theme and type of post, like, comment and share. Then grouped it into eight categories of information functions according to the information fikih book authored by the Tarjih Assembly. The next step, researchers drew conclusions to see patterns, themes and content relationships analyzed with the basic concept of practical guidelines informed, to get an overview of the implemented guidelines by the lensamu Instagram account manager in each upload during Ramadan 1446 H.

C. RESULTS AND DISCUSSION

1. Lensamu Social Media Content Type During Ramadhan 1446 H

Lensamu is the official account of the Muhammadiyah Central Broad that has been created since April 2015. This account has been verified since 2020 and has about 493,000 followers and 7,836 uploads. On Ramadan 1446 H (1-30 Ramadhan 2025 AD) lensamu account

posts 99 content in the form of carousels, image feeds, audio feeds and video reels. Some types of content uploaded include quote verse Qur'an, quote from Muhammadiyah figures, quote hadiths, tips and teachings and guidelines of Islamic life.

During Ramadan, lensamu account received a total of 500,931 likes, 8,376 comments and 26,877 shares. If we create an average per day, lensamu account got about 5000 likes, 85 comments and 270 share. For the account that got the most likes is on March 17, 2025, the post in the form of reels video Muhammadiyah Powerful rickshaw, the launch of the Majelis Pemberdayaan Masyarakat (MPM) program that got 35,800 likes. That post also received the most share, it is 2,764 shares. Meanwhile for the most comments are posts on March 25, 2025, which is the post titled 'So Muhammadiyah is a group of ash'ariyah or salafiah?' The post got 1,828 comments. The post is included in one of the new rubrics issued in the Ramadan edition, named Anekdote Ramadan.

The anecdote in KBBI means an interesting short story because it is funny and impressive, usually about important or famous people and based on actual events (Kamus Besar Bahasa Indonesia Daring, 2025). Susnelly (2020) explains that anecdotes are funny and impressive short stories containing social criticism or satire created based on real events and important figures, with the purpose of entertaining and delivering messages (Susnelly, 2020). There are no specific data explains the rubric of the lensamu version of Ramadan anecdote, but in the observation by researchers, the Ramadan anecdote contains a figure named Imron Rivaldi who lives in Ramadan with various questions and simple experiences in accordance with the current phenomenon happening in Indonesia.



Figure 1. Introduction of Ramadan anecdote bump feed image

2. Lensamu Instagram Content Analysis Based on Fikih Information

Fikih information was published by the Tarjih of the Central Board of Muhammadiyah in 2019. In his introduction to this book, the Chairman of the Central Board of Muhammadiyah, said that this information will lead readers to conquer the distraction in social media and communicate (Majelis Tarjih Pimpinan Pusat Muhammadiyah, 2019). In Fikih information, there are three things focused. First, basic values of Islam related to information, second general principles related to information, and the third is the practical guidelines of informing. The analysis conducted by the researchers focused on the third part of the practical guidelines of informing specifically describing eight things of information functions: ta'lim (teaching/education), tanwir (enlightenment), taudhih (clarification/explanation), tajdid (renewal), tarjih (reinforcement between two things), tanzhim (organizing), and wasilah al hiwar (meaning of dialogue) (Majelis Tarjih Pimpinan Pusat Muhammadiyah, 2019).

In the sub-chapter below, researchers grouped two categories there are the large percentages of type and content and small percentages of types of content. The percentage is obtained from the observed analysis of the calculation unit of the coding sheet that has been

made before. The percentage of researchers found was ta'lim, tanwir and taudihih 36%, 20% and 16%. While the tajdid, know'iyah, tasilah al hiwar, tanzhim and tarjih only have a percentage of 8%, 8%, 7%, 4% and 1%. As drawn from the chart below.

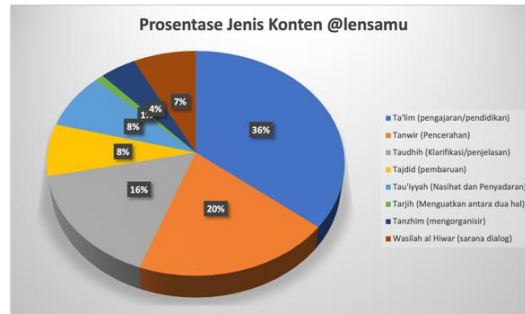


Figure 2. Prosentage of types of lensamu content based on information function, practical guidelines inform the Tarjih Assembly of Central Board of Muhammadiyah

a. Ta'lim, Tanwir dan Taudihih

Ta'lim means teaching or education. Every information produced must contain teaching and serve to educate the public in a better direction, bringing the audience to know and understand the truth of the informed facts (Majelis Tarjih Pimpinan Pusat Muhammadiyah, 2019). Ta'lim is the process of giving knowledge, understanding, and responsibility at once. Thus, man is ready to receive wisdom and to bring benefits to others and the world (Muhyiddin, 2023). During Ramadan 1446 H, the lensamu Instagram account uploaded 35 posts meaning ta'lim. This number is the highest proportion of 36%. Some posts of teaching or education such as the condition of not fasting, things that cancel fasting, how to change fasting, compulsory fasting and fasting of sunnah, sunnah in the month of Ramadan, how to pay fidyah, the purpose of Allah sending Quran, fasting for pregnant and breastfeeding mothers, the ideal time of zakat fitr is collected and distributed and others.

Generally the form of information conveyed with ta'lim is a carousel. Carousel is a feature in social media that allows users to upload multiple images or videos in one post. Audience can scroll left or right to view diverse content in one post. In general, the use of carousel features in a post, one of which is an educational means and is commonly used for educational content or tutorials (Hartiningtyas, 2024).



Figure 3. Lensamu posts in the form of carousel shaped ta'lim

Tanwir means enlightenment. The information is ideally enlightening, keeping the audience motivated in a better direction with the facts contained in it. The Quran as an enlightening information, has motivated scholars to develop various disciplines we know today (Majelis Tarjih Pimpinan Pusat Muhammadiyah, 2019). In addition to the

interpreted enlightenment, lighting, further, tanwir is interpreted to provide solutions to address problems especially humanity and the universe. In this case, tanwir presents Islam as a religion capable of answering all spiritual drought (Cris, 2025)

Lensamu Instagram account uploaded 20 tanwir themed posts. About 20% of this enlightening information is the second largest percentage of content. As for some account posts in the form of tanwir include quotes QS Al A'raf 31 about eating and drink do not overdo, the anecdotes of ramadan about the phenomenon are more believing? motivation of letters in the Qur'an, reels about every difficulty there must be ease and anecdotes of ramadan about whether to worship because they want to be an angel of paradise.

Some tanwir posts, packed in the form of video reels and ramadan anecdotes. Short video is considered effective in conveying messages because it focuses on one topic in a concise manner (Sukmawati et al., 2024).



Figure 4. Lensamu posts are tanwir in the form of video reels

Taudhih became the third function to have a large proportion in the upload of lensamu account in period of ramadan 1446 H. Taudhih means clarification or explanation. It is tied that an ideal information should be able to clear the conjunction that occurs in the community, either because it does not know, hesitate or exposed to hoax (Majelis Tarjih Pimpinan Pusat Muhammadiyah, 2019).

The number of posts serves as 16 posts equivalent to 16% of the majority of the posts in the form of questions including 'paying zakat fitr digitally, how is the law?' 'The Quran, 17 Ramadan or Lailatul Qodar?', 'Still confused, start fasting when immsak or dawn adhan?', 'can zakat be given to non-Muslims?', 'Menstrual women can itikaf?', 'Mudik Lebaran, can plural prayers?' And so on. Questions are used in this post to invite audiences to think about things that are often debated in society. Especially with narratives can or should not also support the audience to be able to put themselves, before getting an explanation from the upload made by lensamu's editor.

Taudhih or enlightenment themed post got many like from lensamu's account followers. Some of them got likes about 6,000, 8,000, 9,000, and even 19,000 on posts about 'Being Muhammadiyah are ash'ariyah or Salafiyah?'. Content in the form of questions tends to be interesting because it triggers curiosity, interaction and active participation of the audience (Herawaty et al., 2024). In addition, question content can increase attention and interest followers because it invites to think and respond (Mu'min Darmawan et al., 2024).



Figure 5. Lensamu posts are taudhih about Pay zakat fitrah with food or money?

b. Tajdid, Tahu'iyah, Wasilah al Hiwar, Tanzhim dan Tarjih

Tajdid means renewal. An information should not only inform something, but also contain renewal spirit. In the tajdid, it is expected that humans dig all kinds of aspects related to the past to welcome a better future (Majelis Tarjih Pimpinan Pusat Muhammadiyah, 2019). In the post during Ramadan 1446 H, the lensamu account uploaded 8 uploads or 8% containing tajdid among them informed about the aid to Palestine that had started since ancient times, then posted about Muhammadiyah who had long popularized the tradition of *takjilan*, as well as the anecdotes of ramadan that tells the phenomenon of mudik while praying plural.

Tahu'iyah is defined as advice or consciousness. That is, the information delivered ideally contains advice that always invites people to improve themselves, both within the scope of individuals, families, communities, nations and states (Majelis Tarjih Pimpinan Pusat Muhammadiyah, 2019). The tahu'iyah also occupies 8% or 8 posts including main gadget of worship jammed, When doing pious feels strange, no trembling rebuking people who drive while smoking, no bukber excite worship disturbed etc. Interestingly, packaging tahu'iyah in the upload of your lens account is sketching or short roles played by figures. In reels *bukber*, the rituals of worship are disturbed telling about a group of young people who do open together but they leave their prayers. These roles can directly show the audience about wrong and right behavior and can instantly give advice from the role they play.

Tarjih means strengthening between two things, where often statements are contradictory between two things. When there are two or more contrary information. This method is widely used when there are two seemingly conflicting postulates (Majelis Tarjih Pimpinan Pusat Muhammadiyah, 2019). In the upload of instagram, there is only one function of tarjih that appears is in 'tarjih talk fast and long prayer'.

Tanzhim is organizing, meaning information can be used to organize a group (Majelis Tarjih Pimpinan Pusat Muhammadiyah, 2019). In its upload, lensamu instagram account uses a lot of team terms, or goes to certain groups to classify something. Some examples of the posts include 'how Muhammadiyah you are?', 'Can Muhammadiyah recruit Lamine Yamal?', 'The team of market or mosque takjil hunters', also 'the choice of ngabuburit for its folowers'. Tanzhim has a portion of 4% or a number of 4 posts.

Last the post of lensamu instagram account is Wasilah al Hiwar or interpreted as a means of dialogue. In the dialogue, there is a transfer and exchange of information that occurs (Majelis Tarjih Pimpinan Pusat Muhammadiyah, 2019). Generally, this post contains information or announcements about things that occur in Muhammadiyah. For example is congratulations of IMM, PP received ministry of education and

technology visit, and pieces of idul-fitri lecture from prof haedar about idulfitri reflection. Wasilah al hiwar has a 7% portion or as many as 7 posts during Ramadan 1446 H.

D. CONCLUSIONS AND SUGGESTIONS

Research found that out of the eight categories of information functions according to the information fikih by the Tarjih Assembly Central board of Muhammadiyah, all are in the posts of the lensamu Instagram account. The majority of the content posts are ta'lim 36%, tanwir 20%, taudhih 16%, tajdid 8%, tahu'iyah 8%, wasilah al hiwar 7%, tanzhim 4% and tarjah 1%. This shows that lensamu Instagram account has a strong focus on the type of ta'lim content, which contains teaching and education or learning. This is in line with the three agenda of Muhammadiyah dawah of the second century, one of which is the development of science and technology. This research is specific on the review of media content from the manufacturer's side. Going forward, in terms of the development of science and practitioners about the strategy of managing social media content based on the dawwah, it needs to be elaborated on the acceptance or response of Instagram followers through various audience studies from other dawwah Instagram accounts by looking at likes, shares and comments that emerge from each post.

REFERENCES

- Alwi, A., Wati Sri Rizki, J., & Siregar, N. M. (2024). Penggunaan Media Sosial Youtube sebagai Sarana Dakwah di Kalangan Mahasiswa Prodi KPI Angkatan 2020-2021. *Interaksi Peradaban: Jurnal Komunikasi Dan Penyiaran Islam*, 4(2), 2809-7653. <http://journal.uinjkt.ac.id/index.php/interaksi>
- Azhar, S., & Azzahra, F. (2024). Strategi Unggahan Konten Dakwah Salafi di Instagram Surau Televisi Official. *Bisyro (Jurnal Dakwah Dan Komunikasi Islam)*, 5(2). <https://doi.org/10.55352/kpi.v5i1.1075>
- Cris. (n.d.). *Buka Tanwir 1 Aisyiyah, Haedar Nashir Ungkap Istilah Tanwir*. Retrieved May 4, 2025, from <https://www.suaramuhammadiyah.id/read/buka-tanwir-1-aisyiyah-haedar-nashir-ungkap-istilah-tanwir>
- Ferdianto, & Wijaya, F. O. K. (n.d.). *Content Analysis – School of Information Systems*. Retrieved May 3, 2025, from <https://sis.binus.ac.id/2024/11/08/content-analysis/>
- Hartiningtyas, Z. Z. (n.d.). *Apa Itu Carousel? Mengapa Efektif & Mengoptimalkannya*. Retrieved May 4, 2025, from <https://nextdigital.co.id/carousel-alat-pemasaran-visual-efektif/>
- Herawaty, Samatan, N., & Banowo, E. (2024). Efektivitas Konten Media Sosial Instagram @Folkative dalam Pemenuhan Kebutuhan Informasi Followers. *Arkana : Jurnal Komunikasi Dan Media*, 3(2). <https://doi.org/10.62022/arkana.v%vi%i.7040>
- Huda, S. (2022). *Dakwah Digital Muhammadiyah : Pola Baru Dakwah Era Disrupsi* (M. M. Mas'udi, Ed.; Vol. 1). Samudera Biru.
- Kamus Besar Bahasa Indonesia Daring. (n.d.). *Hasil Pencarian - KBBI VI Daring*.
- Kasir, I., & Awali, S. (2024). Peran Dakwah Digital dalam Menyebarkan Pesan Islam di Era Modern. *Jurnal An-Nasyr : Jurna Dakwah Dalam Mata Tinta*.
- Kushardiyanti, D., Mutaqin, Z., & Nurchotimah, I. (2021). Tren Konten Dakwah Digital oleh Content Creator Milenial Melalui Media Sosial Tiktok di Era Pandemi. *Orasi : Jurnal Dakwah Dan Komunikasi*, 12(1).
- Latif, D. (2024). *New Media dan Dakwah*. Elex Media Komputindo.
- Majelis Tarjih Pimpinan Pusat Muhammadiyah. (2019). *Fikih Informasi* (Vol. 1). Suara Muhammadiyah.

- Muhyiddin. (n.d.). *Menggali Makna Ta'lim dan Tarbiyah*. Retrieved May 4, 2025, from <https://republika.id/posts/36344/menggali-makna-talim-dan-tarbiyah>
- Mu'min Darmawan, R., Sari, W. P., & Fatimah, A. N. (2024). Efektivitas Konten Media Sosial @ussfeeds (Survei Pada Followers Instagram @ussfeeds Periode Bulan Mei 2024). *Journal Media Public Relations*, 4(1).
- Siauw, F. Y., & Noor Achni, E. (2017). *Art of Dakwah* (1st ed.). Alfatih Press.
- Sukmawati, Sufyadi, santi, Hadi Utama, A., & Mastur. (2024). Pemanfaatan Media Short Video Learning untuk Mendukung Pembelajaran Metode Self-Paced Learning. *Journal of Education Research*, 5(4).
- Susnelly. (2020). Peningkatan Keterampilan Menulis Teks Anekdote dan Prestasi Belajar Bahasa Indonesia dengan Metode Inkuiri Peserta Didik di Kelas X IPA 1 SMAN 3 Metro. *Ksatria : Jurnal Kajian Bahasa Dan Sastra*, 2(2), 197–208.
- We Are Social. (n.d.). *publication-45*.
- Zayadi, A. (n.d.). *Ramadan dan Dakwah Transformatif*. Retrieved May 3, 2025, from <https://kemenag.go.id/opini/ramadan-dan-dakwah-transformatif-0iSyE>