



Representation of Religious Moderation Values in Digital Philanthropy Campaigns: A Qualitative Content Analysis of Earthquake Disaster Response on the Dompét Dhuafa Instagram Account

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ABSTRACT

Background: The development of digital technology transforms philanthropic practices, necessitating campaign narratives that promote inclusive religious moderation values rather than exclusive identities. **Objective:** This study analyzes the representation of religious moderation values in the digital philanthropy campaign responding to the Central Sulawesi earthquake on the Instagram account of Dompét Dhuafa South Sulawesi. **Method:** Using qualitative content analysis and Stuart Hall representation theory, this study examined Instagram posts, captions, images, and narratives published during the emergency response period, interpreted through four indicators of religious moderation set by the Ministry of Religious Affairs of Indonesia. **Results:** The campaign represents religious moderation through narratives emphasizing humanitarian solidarity, mutual cooperation, and inclusive spiritual values without highlighting exclusive identities. A four-stage communication model emerged: disseminating disaster information, fostering public empathy, presenting humanitarian actions, and encouraging community participation through prayer and donations, thereby strengthening public trust. **Conclusion:** Social media functions as a medium for spreading inclusive humanitarian values and mobilizing disaster participation in multicultural societies. **Originality/Value:** This study offers empirical and methodological novelty in digital Islamic philanthropy and disaster communication by establishing a four-stage inclusive representation model encompassing information dissemination, empathy cultivation, action presentation, and community mobilization using the Stuart Hall framework and religious moderation indicators during earthquake emergency campaigns. These findings provide a strategic reference for faith-based organizations to formulate inclusive fundraising protocols and build public trust in multicultural societies.

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1. INTRODUCTION

Digital transformation has brought significant changes to various aspects of community life, including philanthropic practices. The advancement of information and communication technology, supported by increasing internet penetration and social media usage, has altered social interaction patterns, sharing behaviors, and humanitarian fundraising mechanisms. Philanthropic activities that were previously conducted conventionally through face-to-face meetings, religious institutions, or social organizations have now shifted toward digital platforms that enable people to donate quickly, easily, and without spatial or temporal boundaries (Putri & Rahmawati, 2025). This digitaliza-

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tion not only introduces innovation to the technical dimensions of fundraising, but also reshapes how philanthropic organizations build communication, trust, and public participation across diverse social media platforms.

Digital philanthropy campaigns in the public sphere should function as an inclusive means of communication, strengthening humanitarian solidarity and establishing public trust transparently. According to the religious moderation paradigm, religious narratives in the public sphere ought to prioritize balanced, fair, tolerant, nonviolent, and accommodative stances toward social dynamics (Kementerian Agama Republik Indonesia, 2019). Faith based philanthropic institutions should ideally utilize social media to disseminate donation appeals that emphasize universal values of care without reinforcing exclusive group identities. During disaster emergency response situations, the constructed narratives are expected to integrate spiritual motivations with concrete actions on the ground, allowing digital philanthropy to serve as an instrument of social education that strengthens social cohesion and harmony in a pluralistic society.

Nevertheless, empirical realities reveal a gap between these ideal conditions and the communication dynamics observed on social media. The open nature of social media, heavily influenced by digital algorithms, frequently facilitates the spread of exclusive religious content and can even trigger polarization in the digital public arena. In practice, philanthropic organizations face the challenge of maintaining a balance between the effectiveness of social marketing messages to attract donors and the dissemination of moderate religious narratives. Many digital fundraising campaigns tend to focus on material persuasive strategies to meet financial collection targets, often neglecting the reinforcement of inclusivity, national commitment, and the deeper meaning of religious moderation in humanitarian action.

In recent years, numerous studies have explored digital donor behaviors, the effectiveness of digital platforms, and religious moderation literacy on social media (Aziz et al., 2024). Research findings indicate that the quality of social media content, reporting transparency, and persuasive language are positively associated with increased public donation intentions on online charitable platforms (Putri & Rahmawati, 2025). Other studies have also shown that social media can serve both as an instrument for promoting tolerance and as a space that triggers intolerance due to the formation of echo chambers, making digital da'wah communication ethics vital for preserving harmony in the public sphere (Anwar, 2024; Hidayat et al., 2025). These findings emphasize that digital literacy and sound communication strategies are essential instruments for preventing exclusive narratives and reinforcing collective solidarity in the digital age.

Although extensive scholarship has examined digital philanthropy and religious moderation, most previous studies have addressed these topics separately and have not yet provided a comprehensive understanding of how religious moderation values are represented in disaster donation campaign narratives on social media. Furthermore, prior research has rarely examined the structural construction of meaning within humanitarian and religious messages on the Instagram platforms of philanthropic institutions in a holistic manner. Addressing this literature gap, this study introduces a qualitative content analysis approach grounded in the representation theory of Stuart Hall to integrate perspectives that have historically been examined only partially. This approach is intended to provide a conceptual foundation and practical guidelines for formulating inclusive digital philanthropy communication strategies that align with the core principles of religious moderation.

The urgency of this study lies in establishing a scientific foundation regarding the empirical validity of representing religious moderation values in digital campaigns, specifically among Islamic philanthropic organizations and social media communication practitioners. The findings are expected to serve as valuable insights for academics, philanthropy practitioners, and policymakers in understanding the distinct characteristics of the research subjects and in formulating more targeted disaster communication strategies. In addition to offering practical benefits for designing transparent and inclusive humanitarian narratives, this study also reinforces the theoretical foundation for extending the generalizability of representation theory within the context of social media in multicultural societies.

This study aims to analyze the representation of religious moderation values in disaster donation campaign narratives on social media, identify the structured communication strategies employed by philanthropic institutions, and explain the contribution of digital philanthropy to strengthening social solidarity. These objectives are achieved through a qualitative content analysis of caption texts, visual documentation, and communicative symbols in posts on the official Instagram account of Dompot Dhuafa South Sulawesi regarding the Central Sulawesi earthquake disaster response. The analytical focus is centered on uncovering the communication trajectory of the organization in cultivating public empathy, highlighting tangible humanitarian actions, and portraying religious values as a universal source of motivation for humanitarian efforts.

2. METHOD

2.1 Research Design

This study employs a qualitative approach using qualitative content analysis. A qualitative design was selected because the primary aim is to understand the deeper meanings embedded in the narrative and visual representations of digital philanthropy campaigns, rather than measuring relationships between variables quantitatively. Qualitative content analysis enables researchers to interpret texts, symbols, and visuals within their broader social and cultural contexts (Krippendorff, 2018; Schreier, 2012). This study is descriptive and interpretive in nature, illustrating how religious moderation values are constructed and how communication processes are established on the Instagram platform.

2.2 Research Object

The object of this research is the digital philanthropy campaign content on the official Instagram account of Dompét Dhuafa South Sulawesi (@dompétdhuafasulsel) regarding the Central Sulawesi earthquake disaster response. The units of analysis include posts containing initial disaster information, donation appeals, on the ground documentation of humanitarian actions, and narratives conveying social and religious values. Caption texts, visual documentation in the form of photos and videos, and digital communicative symbols within the posts are analyzed as units of meaning that represent religious moderation values and digital philanthropic practices.

2.3 Data Sources and Collection

The data sources for this study comprise primary and secondary data. Primary data were gathered directly from posts on the official Instagram account of Dompét Dhuafa South Sulawesi during the emergency response period of the Central Sulawesi earthquake, encompassing captions, images, videos, and supporting narratives. Secondary data were drawn from academic literature, books, reputable journals, institutional reports such as APJII and We Are Social, as well as official policy documents on religious moderation issued by the Ministry of Religious Affairs of the Republic of Indonesia. Primary data collection was conducted via systematic digital documentation using purposive sampling by identifying, archiving, and categorizing all relevant Instagram content according to publication time-frame and the established inclusion criteria of the study.

2.4 Data Analysis

Data analysis was conducted using qualitative content analysis across four sequential stages: 1) data reduction, Filtering and selecting posts that met the inclusion criteria regarding the Central Sulawesi earthquake disaster response theme; 2) categorization, grouping the data into four communication themes, namely disaster information, public empathy, humanitarian action, and public participation; 3) interpretation, utilizing the representation theory framework of Stuart Hall (1997) to analyze the construction of meaning through language, diction, and visual symbols, which were subsequently synthesized with the four religious moderation indicators defined by the Ministry of Religious Affairs of the Republic of Indonesia (2019): national commitment, tolerance, nonviolence, and accommodation of local culture; 4) drawing conclusions, synthesizing the overarching digital philanthropy communication patterns and the holistic construction of religious moderation values.

Data trustworthiness was maintained through source triangulation by cross examining Instagram post data with academic literature, official reports, and findings from prior research. The principle of dependability was applied by ensuring that all procedural stages of the research were systematically documented to allow full auditability. Research ethics were upheld by exclusively utilizing publicly available social media data without manipulating text, distorting original content meanings, or causing harm to any party, while presenting all analytical findings objectively and scientifically.

3. RESULTS AND DISCUSSION

3.1 Results

3.1.1 Overview of the Digital Philanthropy Campaign for Earthquake Disaster Response

Qualitative observations and coding of all posts on the official Instagram account of Dompét Dhuafa South Sulawesi indicate that the Central Sulawesi earthquake disaster response campaign was constructed in a continuous and structured manner. The digital communication series developed by the organization was not ad hoc or frag-

mented, but rather followed a well-planned chronological emergency response trajectory. Based on data categorization, five primary narrative groups were identified and published sequentially:

First, Disaster Update: Delivery of initial disaster information presenting earthquake parameter data from official government agencies (BMKG) to establish early transparency and communication credibility.

Second, Situation Report 1 (Needs Assessment): Publication of rapid assessment findings by the field team regarding the most urgent needs of survivors, such as food supplies, clean water, tarpaulins, emergency tents, and medical facilities.

Third, Situation Report 2 (Emergency Response Action): Direct operational documentation of Disaster Management Center (DMC) volunteer teams, including the establishment of public kitchens, provision of Warm Posts, victim evacuation, and distribution of ready to eat meals.

Fourth, Situation Report 3 (Vital Facility Restoration): Reports on emergency physical construction focusing on clean water piping installations and emergency ablution facilities to support the restoration of sanitation and communal worship infrastructure.

Fifth, Continued DMC Coordination: Information regarding volunteer consolidation, further affected zone mapping, and managerial accountability reporting on aid processing.

This chronological and systematic communication pattern demonstrates that Instagram was not merely utilized as an instrument for soliciting material donations, but as a public reporting platform that reinforced donor trust and organizational accountability over time.

3.1.2 Representation of Humanitarian Values in Campaign Narratives

Humanitarian values constitute the most dominant representational foundation across all narratives published by Dompét Dhuafa South Sulawesi. This construction of humanitarian meaning was established through the integration of factual data, empathetic narratives, and visual evidence from the field. From the inception of the campaign, the primary communicative focus was directed toward lifesaving efforts and meeting the basic needs of disaster survivors without discrimination based on ethnicity, religion, race, or social background.

The language employed in the Instagram captions consistently utilized diction that upheld human dignity, such as "the basic needs of affected communities are critically urgent" and "collective efforts for citizen safety." Furthermore, in reports documenting the operation of public kitchens, visual and textual content avoided portraying affected communities as passive or pitiable aid recipients. Instead, visual documentation featured local residents working collaboratively with volunteers to prepare food supplies. This representational choice constructed the meaning that survivors are empowered and dignified subjects, thereby framing digital philanthropic activities as acts of empowerment and solidarity rather than unilateral charity.

3.1.3 Representation of Religious Values and Religious Moderation

The representation of religious values in the Dompét Dhuafa South Sulawesi campaign served as an ethical foundation and moral motivation reinforcing humanitarian action, rather than as an exclusive sectarian marker. Islamic religious symbols, such as expressions of prayer, religious terminology, and reports on the construction of emergency ablution facilities, were integrated inclusively.

For instance, in narratives regarding the construction of ablution stations and clean water piping at places of worship, the organization first emphasized the critical need for clean water for sanitation, health, and the general survival of all affected residents. Only after articulating these fundamental survival needs did the narrative address communal convenience in performing religious worship. This message sequencing indicates that religious values were framed as an integral component of the holistic social and spiritual recovery of survivors.

In accordance with the four religious moderation indicators established by the Ministry of Religious Affairs of the Republic of Indonesia (2019), this campaign strongly represented the indicators of Tolerance and Nonviolence. The tolerance indicator was reflected in the absence of narratives restricting aid based on religious affiliation, whereas the nonviolence indicator was demonstrated by narratives that rejected confrontational rhetoric and promoted messages of peace, compassion, and fraternity.

3.1.4 Representation of Religious Moderation in the Instagram Campaign of Dompét Dhuafa South Sulawesi

To provide a comprehensive overview of how religious moderation and humanitarian values were constructed within each campaign element, Table 1 presents the analytical interpretation based on text, visuals, religious moderation indicators, and the representation theory framework of Stuart Hall:

Table 1. Interpretation of Religious Moderation Representation Findings in the Dompot Dhuafa Instagram Campaign

Campaign Stage	Textual Elements (Caption / Diction)	Visual Elements (Photos / Videos)	Religious Moderation Indicators (Ministry of Religious Affairs of Indonesia)	Construction of Meaning & Representation (Stuart Hall)
1. Disaster Update	"Disaster Update", BMKG data (magnitude, depth), "Let us send our best prayers for the affected residents."	Disaster map, infographics, earthquake parameter charts, official organizational logo.	National Commitment: Utilizing official government data for public validity.	The disaster is constructed as an objective fact. Informational credibility is established early to cultivate public trust.
2. Situation Report 1	"Urgent needs: logistics, ready to eat food, clean water, emergency tents, tarpaulins."	Field condition photographs, emergency posts, initial logistics distribution.	Tolerance: Prioritizing aid for universal human needs regardless of identity boundaries.	Survivors are represented as human beings who must be protected. Narrative focus centers on universal humanitarian values.
3. Situation Report 2	"Public Kitchen, Warm Post, resident evacuation, mutual cooperation in preparing food together."	DMC volunteers and local residents cooking together in the public kitchen.	Accommodation of Local Culture: Revitalizing mutual cooperation traditions during emergency response.	Affected communities are not portrayed as passive objects, but as empowered, collaborative subjects.
4. Situation Report 3	"Clean water piping and emergency ablution facility construction for comfortable worship."	Volunteers installing clean water piping near places of worship.	Tolerance & Nonviolence: Religion is present providing physical solutions and spiritual peace, not conflict.	Religious teachings are constructed as a constructive moral force for holistic physical and spiritual recovery.
5. Participation Appeal	"Friends can support survivors through donations and your best prayers."	Digital flyers with donation account information, photographs of smiling child survivors.	Tolerance & National Commitment: Uniting all elements of the nation in collective compassion.	Donations are framed as an expression of inclusive brotherhood and sisterhood transcending communal boundaries.

The analysis of the data in Table 1 demonstrates that the construction of meaning in the digital philanthropy campaign of Dompot Dhuafa South Sulawesi operated through the integration of textual elements, visual components, and religious moderation indicators. The use of official government data (BMKG) and narratives highlighting universal human needs in the initial phase framed the disaster as an objective reality to establish organizational credibility and national commitment. This approach was harmonized with visual depictions of mutual cooperation and the restoration of physical and spiritual facilities to embody tolerance, nonviolence, and cultural accommodation. Analyzed through the representation theory of Stuart Hall, the interrelation of these elements confirms that religious teachings and philanthropic actions were not framed as exclusive sectarian markers, but were holistically constructed as a moral force and an expression of inclusive brotherhood that transformed survivors from passive recipients into empowered actors within the digital public sphere.

3.1.5 Communication Stages of Digital Solidarity and Participation

Synthesizing the textual and visual data from Table 1, this study identifies a four-stage communication model utilized by the organization to mobilize public participation and solidarity organically:

First, Information Dissemination: Providing credible and verifiable initial data to establish public awareness that the emergency situation requires immediate intervention.

Second, Empathy Building: Employing language of inclusive fraternity ("our brothers and sisters") alongside communal prayer appeals to engage the emotional awareness and moral concern of the audience.

Third, Humanitarian Action Presentation: Demonstrating the transparent efforts of volunteers, the construction of sanitation infrastructure, and the on the ground distribution of relief aid as tangible evidence of financial accountability.

Fourth, Participation Mobilization: Inviting voluntary public participation through donations and prayers without coercion or excessive emotional manipulation.

The operational sequence of this four-stage communication model on the Instagram account of Dompot Dhuafa South Sulawesi reveals that digital public solidarity was mobilized systematically. The delivery of factual information based on BMKG data in the initial stage rationalized the crisis to build institutional trust, which was subsequently linked to the formation of a collective identity using inclusive fraternity diction to cultivate moral empathy grounded in religious moderation principles. This emotional construction was further validated in the third stage through visual transparency showing tangible volunteer actions and local communal cooperation, serving as an instrument of public accountability. Consequently, the final appeal for participation was not framed as a transactional transaction driven by guilt tripping, but as an act of inclusive civic engagement emerging naturally from the internalization of universal humanitarian values.

3.2. Discussion

The primary finding of this study reveals that the digital philanthropy campaign on the Instagram account of Dompot Dhuafa South Sulawesi represents religious moderation values inclusively and humanistically through a phased communication trajectory that integrates factual data, emotional empathy, transparency of tangible actions, and voluntary participation appeals. This demonstrates that the examined phenomenon exhibits disaster communication characteristics that are not merely oriented toward achieving material donation targets, but focus on constructing meanings of social solidarity and educating the public on moderate religious values. The significance of this finding lies in its empirical verification that religious symbols and teachings can function as a universal moral force to strengthen social cohesion within the digital public sphere. This finding is critical because it offers a conceptual contribution toward understanding how Islamic philanthropic institutions construct disaster narratives that elevate equal human dignity above sectarian identity boundaries in a multicultural society.

The emergence of these findings is likely influenced by several primary factors stemming from subject characteristics, environmental context, and the mechanisms of digital communication execution. The first primary factor is institutional commitment to implementing accountability and transparency principles through the routine publication of official BMKG factual data and field situation reports. The second factor is the strategic utilization of Instagram affordances, which facilitate the pairing of empathetic textual narratives with visual documentation of tangible volunteer actions in the field. The interrelationship among these factors explains the underlying mechanism: institutional trust cultivated through initial data transparency serves as the foundational pillar that enhances audience receptivity to empathetic messages and religious moderation values, thereby motivating individuals to participate voluntarily without feeling emotionally manipulated.

The findings of this study align with the representation theory of Stuart Hall, which posits that meaning is not inherent in an event, but is actively constructed through language, imagery, and signifying systems. Hall conceptual framework emphasizes that every choice of diction and visual documentation in the media represents a deliberate selection that shapes how audiences perceive reality. This aligns with scholarly perspectives indicating that social media functions as a digital public sphere that facilitates the construction of social meaning and public opinion formation (Castells, 2010; McQuail, 2010). This paradigm explains that the use of diction such as "our brothers and sisters" and visual portrayals of community mutual cooperation in public kitchens operate as symbolic constructions, transforming disaster suffering into momentum for strengthening social capital and inclusive fraternity.

Comparing the findings of this study with prior scholarship reveals fundamental similarities and distinctions. The similarity lies in the finding that social media content quality, informational clarity, and reporting transparency positively influence public trust and donation intention, as demonstrated by Fauza (2016) and Thoriq et al. (2021). However, the divergence lies in the analytical focus: prior research has predominantly centered on consumer behavior and quantitative measurements of donation intentions, whereas this study advances further by deconstructing the representation of religious values and moderate communication patterns underpinning campaign narratives. The scientific rationale for this divergence is the application of a qualitative representation theory lens, which captures ideological dimensions and Islamic communication ethics that are often overlooked in positivistic quantitative approaches.

Unlike previous studies that have approached these dimensions separately, the findings of this study offer the advantage of a more integrated mapping across message structures, visual representations of concrete actions, and

religious moderation values. This corresponds with literature on philanthropic communication indicating that the efficacy of digital fundraising relies heavily on an institution capability to construct meaningful narratives harmonizing spiritual motivation with universal humanitarian values (Latief, 2013; Fauzia, 2013). The novelty of this analysis provides a strong academic contribution by bridging social media communication studies, Islamic philanthropy, and religious moderation research into a single cohesive qualitative analytical framework.

This study presents a crucial finding: the identification of a nexus between the four-stage communication trajectory (information, empathy, action, participation) and the construction of religious moderation values, an insight unaddressed in prior research. This corresponds with perspectives on digital da'wah indicating that the dissemination of religious values on social media is more effective and widely accepted when communicated through an ethic of care and tangible social services rather than unidirectional doctrinal lectures (Hidayat et al., 2025; Anwar, 2024). This novelty explicitly addresses the literature gap regarding how the normative concept of religious moderation is operationalized into practical disaster communication strategies in digital spaces.

Furthermore, this study introduces the possibility of a new conceptual model explaining the relationship among persuasive narrative phases, levels of visual accountability, and the formation of digital social cohesion. Through a critical examination of the data, the author identifies the mechanism whereby inclusive religious representation serves as a key variable strengthening the institutional legitimacy of philanthropic organizations among diverse publics. When religious symbols cease to function as sectarian boundaries and instead serve as foundations for humanitarian action, social media transforms its fundamental utility from a simple fundraising tool into a civic education arena that reinforces tolerance and nonviolence.

Based on these findings, the observed phenomenon can also be examined through alternative perspectives, such as algorithmic reach constraints on social media, donor digital literacy levels, or the influence of opinion leaders and influencers in digital spheres, which were not examined in this study but could affect narrative dissemination. The objective stance of the author acknowledges that digital public response dynamics are complex and influenced by broader media ecosystem factors (Jenkins, 2006; Rogers, 2003). This is corroborated by Chiara (2023) and Sidiq et al. (2021), who highlight that digital philanthropic behavior is also shaped by technological convenience and perceived information security risks, indicating the need for future studies to examine these external variables comprehensively.

The urgency of this study establishes a refined understanding that contemporary digital philanthropy campaigns must be managed as social communication practices integrating data accountability, emotional empathy, and inclusive religious values. This perspective bridges the gap between the normative ideals of religious moderation, which often remain conceptual discourses, and empirical realities requiring tangible disaster interventions. Ultimately, these findings confirm that communication strategies oriented toward universal humanitarian values enable digital philanthropy to serve as a strategic instrument for safeguarding social solidarity and national harmony in the digital public sphere.

4. IMPLICATIONS AND CONTRIBUTIONS

4.1 Research Implications

This study presents both theoretical and practical implications. Theoretically, the findings enrich scholarship in digital communication, Islamic philanthropy, and religious moderation by demonstrating that moderation values can be effectively represented through institutional social media practices. Practically, this study provides actionable recommendations for philanthropic organizations to design digital campaigns that look beyond mere capital collection, emphasizing transparency, accountability, public education, and inclusive humanitarian narratives to cultivate public trust.

4.2 Research Contributions

This study contributes to the advancement of digital communication, Islamic philanthropy, and religious moderation studies. First, it demonstrates that the representation of religious moderation values is not restricted to formal da'wah or religious education content, but is also embedded within digital philanthropy campaign narratives. Second, it offers a four-stage digital philanthropy communication model, comprising information, empathy, action, and participation, as a representational framework that establishes public trust and fosters community engagement in humanitarian action. Third, it provides practical insights for philanthropic institutions to prioritize operational transparency, accountability, and inclusive messaging, thereby transforming digital campaigns into platforms that reinforce religious moderation across digital public arenas.

5. LIMITATIONS AND FUTURE RESEARCH DIRECTIONS

5.1 Research Limitation

This study has several limitations. First, the research object was confined to the digital campaigns of Dompét Dhuafa South Sulawesi regarding the Central Sulawesi earthquake disaster response; thus, the findings cannot be generalized to all philanthropic institutions in Indonesia. Second, the analysis was restricted to textual narratives and visual documentation published on Instagram without incorporating interviews with social media administrators, volunteers, or donors. Third, the study did not analyze audience reception metrics, such as user comments, engagement volumes, or donation behaviors, which precluded a comprehensive measurement of campaign efficacy on public behavioral change.

5.2 Recommendation for Future Research

Future research is encouraged to broaden the empirical scope by conducting comparative analyses across multiple Islamic philanthropic institutions, such as Dompét Dhuafa, Lazismu, Rumah Zakat, BAZNAS, and NU Care LAZISNU. Additionally, subsequent studies could adopt a mixed methods design combining content analysis, in depth interviews, and social media audience interaction analytics to obtain a comprehensive understanding of the relationships among digital campaign representations, public institutional trust, and individual donation decisions.

6. CONCLUSION

This study analyzed the representation of religious moderation values within the digital philanthropy campaign of Dompét Dhuafa South Sulawesi during the Central Sulawesi earthquake disaster response on Instagram. Grounded in the representation theory of Stuart Hall, the analysis demonstrates that digital philanthropy campaigns operate not merely as fundraising channels, but as vital communication media constructing meanings of social concern, humanitarian solidarity, and the application of religious values in digital environments.

The results indicate that the representation of humanitarian values formed the most dominant narrative across all campaign posts. This value was articulated through factual updates on disaster conditions, survivor needs assessments, documentation of aid distribution, clean water piping installations, public kitchen operations, and the on the ground activities of Dompét Dhuafa Disaster Management Center (DMC) volunteers. These narratives established the meaning that digital philanthropy is not merely a fundraising venture, but an expression of social responsibility realized through tangible field action.

This study also determined that religious values were represented inclusively rather than exclusively. The utilization of religious symbols, including prayers, mosques, ablution facilities, and religious expressions, served to reinforce humanitarian dedication rather than delineating the identities of beneficiaries. Consequently, religion was portrayed as a moral foundation motivating compassion, care, and service to society without discrimination based on social or religious background. This representational framework reflects the operationalization of religious moderation values, emphasizing humanitarian principles, tolerance, and commitment to the collective public good.

A key contribution of this research is the identification of a four-stage digital philanthropy communication model encompassing information dissemination, empathy building, humanitarian action presentation, and public participation mobilization. These four stages establish a structured communication trajectory that progressively cultivates public trust, heightens audience emotional engagement, demonstrates financial and operational transparency, and encourages community involvement through prayers and donations. This model demonstrates that successful digital philanthropic campaigns depend not on aggressive donation appeals, but on the ability of an organization to construct credible, accountable, and human centered representations.

Theoretically, this study expands Stuart Hall representation scholarship by demonstrating that religious moderation values can be constructed through digital philanthropy narratives beyond traditional da'wah or religious education frameworks. Practically, this study provides guidance for philanthropic organizations to design digital communication strategies prioritizing transparency, factual documentation of field operations, and inclusive humanitarian narratives, ensuring that social media serves as an instrument for fostering religious moderation and social solidarity in a digital society.

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Author Contribution Statement

The author declares that the entire research and writing process for this article was conducted independently. The author assumes full responsibility for all data associated with this research. No other individual contributed as a co-author or made any significant contribution to the content of this work.

Declaration of Generative AI (GenAI) Usage in Scientific Writing

The author acknowledges using Generative AI ([chat gpt-4o](#)) exclusively for grammar editing and structural refinement. All conceptual ideas, analyses, interpretations, and conclusions are original works of the author, who critically verified all content and retains full accountability for the integrity and accuracy of the manuscript. All instances of Generative AI usage in this article were conducted by the authors in accordance with the [JISMB GenAI Tool Usage Policy](#), with the authors assuming full responsibility for the originality, accuracy, and integrity of the work."

Conflict of Interest Statement

The author declare that they have no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper.

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