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ALTERNATIVE DA'WAH AND THE VISUALIZATION OF MODERATE ISLAM ON INFOGRAPHICS

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Abstract

Instagram is one of the currently popular social media among many people, especially young generations. Instagram was launched in October 2011 and immediately became viral for photo sharing. Infographics are one way to visualize much complex information into one image uploaded on Instagram application. Infographics are popularly used by many Instagram accounts of Islamic community to inform moderate Islam. This study aims to analyze infographics used by three Instagram accounts, namely @islamidotco, @mubaadalah, and @santrijagad. The circuit of culture theory by Gay (2007) was employed to analyze the infographics of the three accounts. This research is descriptive qualitative research, it is going to investigate how an infographic possibly became an alternative da'wah to visualize moderate Islamic narratives on Instagram platform and how moderate Islamic narratives through infographics were constructed. The second is how non-language patterns used in infographics reflect the uniqueness of moderate Islamic ideology accounts. Besides investigating the infographic contents, readers' responses on the comment columns are also investigated. The results reveal that the analysed accounts discuss three major issues: @islamidotco focuses on infographics visualizing tolerance, @mubaadalah more focuses on Islam's efforts to provide justice in relationship, especially, between men and women, and @santrijagad focuses on uploading Islamic scholars' quotes that deliver friendly and moderate Islamic ideas.

Keywords*: *Alternative Da'wah, Moderate Islam , Infographics, Instagram

A. Introduction

Indonesian religious life has recently changed due to political issues that exploded after the general election held on April 17, 2019. This condition has disrupted the harmony of Indonesia's life and the raised intolerance among Indonesians. Azra asserted that the Indonesian general election had raised religion-based identity politics-of Indonesian Muslims (as cited in Burhanuddin & Dijk, 2013). Although two largest moderate Islamic organisations, NU and Muhammadiyah, stated that they were neutral in political affairs, their members were still separated due to different votes in presidential candidates. However, the

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election result showed that the Pancasila-based party won over the Islamic-based party. It indicated that Indonesians still adhered to the principles of moderate Pancasila and Islam.

The major population of Indonesia is Muslims, with approximately 87% of its population (Beta, 2019). Geertz (1983) classifies three classes of Muslims in Indonesia: they are devout Muslims who practice Islam (*Santri*), apathetic Muslims who do not practice Islam (Syncretics), and the nobles (*priyayi)*. The devout Muslims are divided into moderates and traditionalists. The classification of Muslims in Indonesia is, undoubtedly, dynamic. One of the factors influencing this classification is the trajectory of political Islam in Indonesia. The first period of Islamic political history was post-independence day when Indonesia embraced liberal democratic ideology. During this period, Masyumi Party and NU Party won significant voters. The second period was during the New Order era under Soeharto's leadership. The second president of Indonesia restricted political Islam; one of the indications was combining several Islamic parties into one party, namely Partai Persatuan Pembangunan (United Development Party) (Baswedan, 2004). Although Soeharto's new order regime tended to marginalize the potential sources of Islamic political power, Islam has begun to gain a spectacular presence in public life in the mid-1970s. It indicated by the increase of religious activities such as learning and discussing Islamic texts participated by young Muslims at campus throughout Indonesia (Hasan, 2009).

The implementation of restriction policy for the campus to follow political at Institut Teknologi Bandung (Hasan, 2009). This phenomenon continued with a flourishing slogan of 'Islam is the solution' which initiated to purify Islam by following the teachings of the Prophet Muhammad and the *Salaf* scholars. In this context, Islam is considered as a complete system to govern all religions, society, politics, individuals, and personals.

In 1980, President Soeharto changed his political strategy by embracing Islam and accommodating Muslims' interests. One of his policy changes was to allow wearing hijab in public schools. In contrast, over two decades of Suharto's rule, wearing hijab in public places was considered as threatening the nation. Furthermore, his policy change resulted in the increase of religious activities with religious symbols and the development of Islamic organizations established by Soeharto government. Soeharto's political policy changes then became a turning point of Muslims' religious life in Indonesia. It impacted on the Indonesia's political map with the emergence of several exclusive Islamic ideology-based parties the expression of Islamic piety in public places.

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The trajectory of political Islam in Indonesia recently has a strong influence on the religious life of Muslims in Indonesia. It can be seen from the increase of expressing Muslim's piety in public sphere such as the proliferation of *Halaqah*, Islamic discussion forums, the establishment of Islamic schools with more integrated curriculum, the presence of Islamic TV programs, and the use of Sharia labels by Banks and fashion industries to attain more consumers. The Muslim's piety in public sphere is widely showed by middle-class people in urban areas. They learn Islam from popular media. In this phenomenon, a famous preacher is different from students who learn Islam from *pesantren*. A famous preacher prefers learning Islam instantly and practically and topics related to daily life. Meanwhile, *santri* learns Islam from Arabic classical books of Islamic studies (*Kitab kuning)*(Hasan, 2009).

There are recently two dichotomies Muslims in Indonesia. The first group tends to have a paradigm of thought to purify Islam and to rigidly interpret religion. In contrast, the second group has a moderate thought. The term moderate Islam is referred to the passage from the Qur'an 2: 143, "thus We appointed you to be *Umma Wasat* (the community of the middle way) so that you might be witnessed to all mankind." The term *Umma Wasat* is translated as a midmost nation or a moderate community (Burhani, 2012). In Indonesian context, moderate Islam is interpreted as the mid-point between extreme-liberalism and extreme-Islamism (Azra, 2005). Furthermore, the two largest Islamic organizations in Indonesia, NU and Muhammadiyah, admit that their organizations are moderate or in the middle of liberalism and Islamism.

The change of Indonesia's political direction also changed the religious life in Indonesia, and it was presented in the criminalization case of Basuki Purnama or Ahok, the former governor of Jakarta. He was recorded imploring voters not to be fooled by religious teachers who used the Qur'an chapter Al Maidah verse 51 which was interpreted as a prohibition for Muslims to vote a non-Muslim leader. The recorded video became controversial. It was shared through several social media platforms and received very massive responses especially from different social groups which then formed the 411 and 212 Movements. These religious movements popularized a hashtag on Instagram #muslimpilihmuslim (Muslim votes for Muslim) during the 2017 Jakarta Gubernatorial Election that was finally won by Anies Baswedan (Beta, 2019).

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The commodification of religion in the Indonesian political sphere is marked by mounting demands for implementing the sharia (Islamic law) (Hasan, 2009). Furthermore, the rising tide of Islamic militancy in Indonesian public spheres has been recorded on online public sphere. The increasing number of social media users in Indonesia has become a fertile ground for the spread of radical Islamic ideas and the increase of openness for piety in online spheres. Some Muslim youth communities have emerged on social media, and they invite young people to engage with religious activities such as One Day One Juz (ODOJ), *Fajr* Fighters, and social media-based Charity which utilized (Nisa, 2018; Husein & Slama, 2018). Moreover, the phenomenon of social media influencers emerges by utilizing social media as media for *da'wah*. The rise of religious movement on social media results in fragmenting and contesting political and religious authority between old players and new players (Akmaliah, 2020). New communication forms by using social media platforms and the number of social media users in Indonesia have drastically changed religious life in Indonesia, especially in *da'wah*. This condition triggers the establishment of several Islamic content-based websites and accounts on social media platforms such asYouTube and Instagram.

Social media is currently one of the practical, transparent, and efficient communication media (Nisa, 2018). Moreover, it has a vital role in disseminating information. Social media is a media used by individuals to communicate each other by sharing contents, news, and photos with other people (Taufik, n.d.). On ther hand, social media plays a significant role in escalating the spread of hoax information and Islamic extremism discourse on social media. The propaganda of Islamic extremism is issued by many influencers' accounts on Instagram and has attained a lot of people's attention in understanding Islam.

The Ministry of Communications and Informatics of the Republic of Indonesia (2017) reveal that internet users in Indonesia currently reach 63 million people, and 95 percent of the users access social networks. Instagram is one of popular social media widely used. The results of WeAreSocial and Hootsuite surveys indicate that Instagram is the seventh-largest social media platform in the world and the fourth largest in Indonesia ("Data Dan Fakta Instagram Dalam Statistik," n.d.).

Many studies investigating preaching on Instagram were conducted. , A study by Nisa (2018) focused on investigating Instagram accounts of two female Muslim influencers who preached and educated fellow Muslim youth through their posts. Another study by

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Betta(2019) examined the role of Instagram accounts of young female Muslim groups in the socio-political contexts, especially related to the 212 Movement. Both studies focused on Instagram accounts of female influencers who had radical Islamic ideologies. Religious authorities on Instagram are more influenced by their followers who are still learning Islam through social media. The contents are packaged attractively, use straightforward language, and are in accordance with the target market. Those elements successfully attract many followers to learn Islam. As the result, the religious authority accounts on social media receive more attention of young Instagram users. Some of religious authorities' Instagram accounts are @ustadzabdulsomadofficial with 3.5 million followers, @hanan_attaki with 8.2 million followers, and @felixsiauw account with 4.7 million followers (Akmaliah, 2020). These accounts beat NU's official account with only 726,000 followers or Muhammadiyah's official account with 148,000 followers. It can be concluded that in social media platforms, particularly Instagram, the accounts of moderate Islamic organizations such as NU and Muhammadiyah have fewer followers and are less popular than other accounts that campaign new religious movement among youth on Instagram.

This research will focus on analysing infographic contents on Instagram. Infographic is a picture that blends data with designs to help individuals or organizations convey messages to their audiences (Smiciklas, n.d.). Some moderate Islamic communities utilize infographics on Instagram to educate the public about friendly and moderate Islam. They target at millennials by providing moderate Islamic thought through narratives presented in new and colourful infographics. Furthermore, their use of infographics are to create a narrative countering the narratives of Islamic extremism and to provide an alternative propaganda media which is currently developed in Indonesia through social media.

Infographics to voice religious contents is widely used by several community accounts on Instagram. Smiciklas (n.d.) posits that in delivering information, infographics enable readers to quickly and easily understand data since they are visualized on pictures. Since infographics visualize data in an eye catching design, they enable readers to more quickly read and comprehend the message, then share to other social media platforms compared to articles that require longer time to read.

This paper will discuss three infographics taken from three different accounts on Instagram, namely @islamidotco, @mubaadalah, and @santrijagad. The basis for selecting the three accounts is the accounts' Islamic moderate ideology and themes presented in their

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Instagram feeds. In its website, Islamidotco mentions that this site was created to disseminate information and ideas about tolerance and peace. Furthermore, articles on its website and infographics on its Instagram account present counter-hegemony on the increase of provocative discourses upon Islamic extremism on social media. In contrast, Mubadalah site is an Islamic media that focuses on justice and equality relationship between men and women. It shares infographics that bring the spirit of equality between men and women from Islamic and Indonesian perspectives.

The account of @santrijagad has a motto *mengakar dan merindang* which means that every Muslim must enrich their Islamic knowledge to be a good Muslim, and their Islamic knowledge triggers them to perform Islamic values in society.

Moderate Islamic Discourse in Instagram

Moderate Islam has been applied since the era of the prophet Muhammad SAW and the Rashidun Caliphs (Syaefudin, 2017). Many stories tell Muhammad's tolerance toward weak beings such as children, women, and elderly, and even toward Christians and Jews. The ideology of moderate Islam is then developed along with the development of Islamic history. In an Indonesian context, Niam (Ni'am, 2015) explained that Islam entered Indonesia in a friendly way, not with power of weapons. Islam arrived in Indonesia in the 7th century AD through trade routes of the people of *Hadramaut* (Huda, 2010). In their *Da'wah*, Islamic preachers made themselves as role models in spreading the virtue and moral teaching of Islam.

The spread of Islam in Indonesia, particularly in Java, was delivered by *Walisongo* who were the pioneers of moderate Islamic ideology in Indonesia. They spread Islam by adapting local wisdom and traditions without leaving the teachings of Islamic values. Consequently, Islam developed rapidly in Java, but people still maintained their Javanese identity and continued to practice Islam. *Walisongo* refers to a group of Javanese legendary figures who lived in the 15th century. *Walisongo* means nine people who continuously worship and draw closer to Allah (Ampel, 2013). The role of Walisongo cannot be separated from the spread of Islam in Indonesia, especially in Java. The spirit of Walisongo was then followed by Islamic organizations rooted in Indonesia, such as NU and Muhammadiyah.

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The moderate Islam in the Indonesian context at least has five characteristics (1) a non-violent ideology in propagating Islam, (2) modern way of life adoption applied in Islamic ways such as technology, science, and human rights, (3) a rational way of thinking, (4) contextual approach consideration in understanding Islam, and (5) a change of using the term *Ijtihad* as an effort to attain legal opinions toward some issues since the absence of explicit justification of Qur'an and hadith (Ampel, 2013). These characteristics express that moderate Islam cannot be separated from Indonesian local traditions as well as contextual development of Islam.

The spirit of moderate Islam is adjusted to the concepts of NU and Muhammadiyah since those organization brings the idea of *Tawasuth* in which it stands in the middle of traditional and modern Islam. Furthermore, NU and Muhammadiyah stand as non-violent organizations and agree with the idea of the Republic Indonesia of the United States of Indonesia (NKRI). In the context of the modern way of life, the two organizations argue that the values of modernity are possibly applied in Islamic and Indonesian contexts (Ampel, 2013).

B. Methodology

This research employed descriptive qualitative method. The primary data of this research were four infographics that were randomly selected from the Instagram account of @islamidotco, @santrijagad, and @mubaadalah. The selection considered the number of likes and comments. Infographics are defined as techniques for presenting data and delivering information in visual or graphic form to make it easier for people to understand (Syaefudin, 2017). The Infographics were then analyzed by using intrinsic perspectives to investigate language and non-language elements of the infographics and extrinsic perspectives. Non-language elements of the infographics investigated aesthetic methods such as decoration, themes, patterns, colour combination, and icons. The extrinsic is going to see the role of infographics as the cultural artefact, which has the role of da'wah in spreading Islamic moderate in Instagram. Meanwhile, language elements invetigated content analysis and focused on the infographics' titles, contents, and sources. Furthermore, this study employed a cultural study of Gay (2017) to scrutinize the infographics as a cultural artefact and explore how the infographics represent a counter-narrative hegemony and an Islamic moderate narrative alternative on Instagram. The primary concern of Gay's theory on Sony Walkman phenomenon focused on five elements: representation, identity, production, consumption, and

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regulation. These elements were named as the circuit of culture. He considered Sony Walkman as a cultural artefact that changed society culturally. It brought music into a private space which resulted in people's individualistic culture. It is assumed that the phenomenon of Sony Walkman is similar to that of infographics uploaded on Instagram, particularly when it was an alternative *da'wah* media to voice moderate Islam. It has changed Islamic teaching methods in public spheres, especially on social media platforms.

C. Result and Discussion

1. @Islamidotco – the Tolerance Issues inside a Picture

@Islamidotco is an official Instagram account of the islamidotco site which was established in 2013 by M. Syafi' Ali or known as Savic Ali. Islamidotco site is dedicated to disseminate information and ideas that support the growth of tolerance and peace on a society, *baldatun thoyyibatun* (a country that presents togetherness in diversity), and humans' dreams. Young peoples' anxiety over the rise of several Islamic sites which campaign provocation and hate speech that possibly trigger conflicts initiated the establishment of Islamidotco site as a counter-hegemony over the emergence of the radical discourses of Islam.

Islamidotco website promotes moderate values of Islam on its Instagram account by using infographic concepts. The first infographic was posted on August 6, 2017.he @islamidotco account currently has 25,600 followers, 55 following, and 526 posts. Its contents are dominantly posted in infographics and videos. The contents of @islamidotco are divided into four main categories; stories, Islamic insights, prayer collections, and worship guides. This research only focuses on investigating the content of Islamic insights presented in infographics and contain ideas of moderate Islam.

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Figure 1 : Infographic taken from the Instagram account of Islamidotco

The title of this infographic is 'A Protestant Pastor as an Architect of Istiqlal Mosque'. The language of this infographic brings contradictory meanings because, a Protestant Priest contradicts Istiqlal Mosque. Istiqlal refers to a famous mosque located in Jakarta, and it is pride of Indonesian Muslims. It is contradicted that Istiqlal Mosque was built by a non-Muslim architect named Frederich Silaban (Istiqlal.id, YEAR). Meanwhile, a narrative content of this infographic refers to the architect, and there are five pieces of information written on the infographic.

1. Frederich Silaban was selected as the Istiqlal architect after defeating his 30 competitors of Indonesian best architects.
2. There was polemic since Silaban was a Protestant pastor. However, Sukarno succeeded in mediating the polemic, and Silaban continued to design Istiqlal Mosque.
3. Silaban actively consulted with Buya Hamka.
4. Silaban chose the best material for building the mosque.
5. Despite his illness, he still oversaw the dome installation.

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The five narrations are written in layer texts; one layer is for each narration and uses communicative language. Therefore, readers can easily understand. This narration can be interpreted that the competition on selecting the architect for designing Istiqlal mosque in 1955 was led by President Soekarno. Religion was not a requirement to select the best architect though the selected architect would build an iconic national mosque of Indonesian Muslims in the future. Soekarno objectively considered Silaban's architecture professionalism and set aside the fact that he is non-Muslim.

The previous narrations pinpoint that Silaban completed his job well, and he used to discuss with Buya Hamka as an Indonesian charismatic Muslim leader. This shows that Islamidotco as an Infographics content creator attempts to explain two contradicted ideas of religious tolerance in the context of Istiqlal Mosque construction. They ideas are: (1) a Muslim's attitude presented by Soekarno enabled him to mediate Muslims who rejected Silaban as the architect for designing istiqlal; and (2) he was able to prove that the a non-Muslim architect could do the job well to build the Istiqlal Mosque, a worship place for different religion from his. A son of Silaban explained that Silaban experienced inner turmoil when designing the Istiqlal Mosque because of his Christianity, and he prayed to the God when participating in the selection process (Historia website, YEAR).

> "O my Lord, if in your eyes I have wrongly designed the mosque, then drop me, make me sick so that I fail. But if in your eyes I am right, then win me," (Silaban as cited in Historia.id, 2020)

Silaban, a Protestant Pastor architect showed his tolerance and professionalism in building the Istiqlal mosque that indicated his responsibility to his job. The narration texts as well as the picture of Frederich Silaban and the Istiqlal mosque depict tolerance. The two pictures reveal two different symbols of religions that live in harmony and peace.

The issue of tolerance presented through infographic shows Islamidotco's great motto 'disseminating information and ideas of friendly, tolerant, and peaceful Islam to Muslims and other people'. In Indonesian context, the Istiqlal Mosque is a symbol of Islam in Indonesia and was designed by a non-Muslim; it shows that Islam in Indonesia has a long history of tolerance among religious communities. Islamidotco posted the infographic content of Frederich Silaban twice, on July 17, 2019 by receiving 1,292 likes and 31 comments, and on June 8, 2020 by receiving 851 likes and 40 comments. This infographic receive multiple responses from the followers and are classified into three categories of comment responses.

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The first category is supporting the content as shown by the following comments.

It was very useful information (@marufmj15)

From the beginning, this country was plural but why politicians in this country are still racist (@combet27)

These comments show that the infographic content of Frederich Silaban provides insight and awareness of tolerance in Indonesia.

The second category is supporting the content by demeaning other groups. , Several comments show that the followers understand the infographic context because they could connect the illustrations of istiqlal architect to political movements that recently occurred in Jakarta such as the 212 Movement as the result of the 2017 Jakarta Gubernatorial Election.

"Those who still disrespect non-Muslimsmust not pray at the Istiqlal Mosque (@ihseneng)

"So that's why that group prefers praying at Monas or on the streets (@rano.n0n0)

The third category is similarizing the illustration of Islamidotco with Tirto.id which frequently uses infographics on its stories. Tirto.id of which the slogan is ’excellent infographic’ is considered as a pioneer of infographic production to visualize news content on its website (Pratiwi & Darmawan, 2019). One of the comments on the @islamidotco account posts the similarity between the infographic design of @islamidotco and that of @ tirto.id.

I think it was tirto (@danupraditama)

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Figure 2 : Infographic taken from the Instagram account of Islamidotco

The title of this infographic is 'The Contribution of Two Non-Muslims to the Life of the Prophet Muhammad'. This infographic was posted twice on July 20, 2019 and on June 11, 2020. The first post receives 766 likes and the second post receives 471 likes. The infographic displays two contents in the form of illustration and narrative content. This infographic is extracted from an article written by Fera Rahmatun Nazilah entitled 'Two Unknown Non-Muslims Serve in the Life of the Messenger of Allah'. The article was published on January 9, 2019 on the Islamidotco website (https://islami.co/dua- non-Muslim-this-merit-in-life-messenger-and-not-many-known /). The title is placed in the middle of the narrative contents discussing two non-Muslims who have merit in the life of the Prophet Muhammad.

Abu Syahm

When the Prophet got a trouble, she mortgaged his iron armor with 30 sho 'of wheat to Abu Syahm, a male Jew. Furthermore, Muhammad bought food to him. Until his death, Rosulullah SAW had not yet had the chance to exchange the mortgage. Then Ali ibn Abi Talib was the one who then redeemed his mortgage.

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Abu Syahm was a Medina Jew from Dzofar clan. It was said that he helped the Prophet Muhammad during his lifetime. The history book of Sahih Bukhari narrates that when the Prophet Muhammad did not have anything to eat, he bought wheat by mortgaging his armor. This story is visualized into an infographic illustrating a man wearing iron armor. Furthermore, this infographic illustrates the armor of the Prophet Muhammad pawned as narrated in a hadith.

> "Mukhairiq
>
> Mukhairiq joined the war with the Jews to help the Muslims in the Battle of Uhud even though his people were celebrating the Sabbath (Jewish holiday). Mukhairiq had the will that if he died, he wanted to give his date garden to the Prophet. When Mukhairiq died, the Prophet received his inheritance. He said, "Mukhairiq is the best Jew"

The second name of non-Muslim mentioned on the infographic is Mukhairiq, a Medina Jew who had a very important role in the struggle of the Prophet Muhammad. Mukhairiq is narrated to help the Prophet Muhammad during the Battle of Uhud, and had the will to give his seven date gardens to the Prophet Muhammad. This story is visualized in the form of infographics with the illustrations of two date palms representing a date palm garden of Mukhairiq for the Prophet Muhammad.

Another picture illustrates two fingers with hugging arms resembling Christian and Jewish symbols. This illustration indicates that religious differences do not influence mutual cooperation and mutual respect. The value of tolerance is strongly illustrated in this infographic by narrating the lifetime story of the Prophet Muhammad who coexisted well with non-Muslims. At the bottom of the infographic, there is a narration written in a contrasting colour with other narration layers. As the result, the message is clearly conveyed by the content creator.

> "The stories of Abu Syahm and Muhairiq prove that the Prophet interacted well with non-Muslims. So, we don't need to worry about having good relations with non-Muslim friends around us, as long as it is not related to Aqidah."

The two infographics posted on @islamidotco account deploy tolerance. This shows that the role of the infographic is very significant for presenting da'wah on social media platforms. The message of tolerance among religious people is visualized on colourful and bright infogrpahics appropriately pinpointing targets. The followings are two examples of

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readers' responses on the comment column.

"We always need such information. Thanks. Keep the spirit. (@Fauzisyahidin)

"Respect" (@Henky)

The two comments show that this infographic provides some insights on the issue of tolerance among religious communities for followers. Indonesia is a plural country, with the diversity of ethnicities, languages, and religions. This diversity, united in the basic principle of Unity in Diversity, means being different but still one. However, this slogan of unity has been damaged several times by religious conflicts occurring in several places in Indonesia (Muqoyyidin, 2013). This infographic is a reminder of the value of tolerance among religious communities that must be reformed by Indonesians. This is crucial because the influence of political development has injured religious harmony in Indonesia. The increase of Indonesian Muslims' piety in public life also increases Muslims' exclusivity towards non-Muslims. Therefore, the message of tolerance delivered by @islamidotco account is really relevant to the current condition of Indonesians who experience race and religion-based conflicts in some places.

2. @mubaadalah - The Perspective of Gender Equality in Islam

The term of Mubadalah was firstly popularized by Faqihuddin Abdul Qadir, a gender activist as well as a lecturer (Mubadalahnews.com). Qadir's concern and expertise are on gender equality, and he wrote a book entitled 'Qiraah Mubadalah' discussing verses of the Koran by interpreting and scrutinizing meaning of texts and traditions with the perspectives of distractions between men and women or preachers for the verses of the Koran, hadith texts, and the inheritance of classical scientific traditions. Afterwards, this concept inspires the emergence of the Mubadalahnews.com site as an Islamic media particularly discussing the relationship between men and women under the principle of *Rahmatan Lil Alamin*. The Mubadalah site initiated the development of creative content on several social media platforms, and one of them is posting infographics on Instagram. The @mubadalah Instagram account currently has 623 posts, 17,900 followers, and 156 follows. The major theme of its infographic content is gender equality in Islamic context by adjusting the idea of Mubadalah.

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Figure 3: Infographic taken from the Instagram account of Mubaadalah

This infographic visualizes an article published in Mubaadalahnews.com entitled 'Rejecting the P-KS Bill as an Approval of Sexual Violence' (Fachrul, 2019). The article explains K.H. Husein Muhammad's opinions about sexual abuses from Islamic perspective. The article points out the debate about the legal draft of sexual abuse elimination in Indonesia. Muhammad highlighted that the legal draft of sexual abuse elimination was in line to the Islamic principles that respect humans, both women and men. His opinion is then visualized in an infographic.

The title of the infographic is 'Doing Sexual Violence = Fighting Allah'. According to the language perspective, the diction in @Mubaadalah represents meaning that committing social abuse, especially against women, is against Allah. The title is written in bold and red fonts to emphasize and clearly state that sexual abuse is forbidden in Islam. Moreover, there is also an illustration of a woman sitting alone in the center of the infographic, and there is a narrative content taken from Al Qur'an as illustrated by the picture of the Holy Qur'an. This narration becomes a fundamental source and reference of this infographic since it is taken from the verse of Al Qur'an, 'Not only humans are asked to respect humans as humans, but God also respects humans (wa laqod karromna bani Adam)'.

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The narrations on the infographic state that in Islam, Allah respects both women and men, and it is already cited in Al- Qur'an. Furthermore, Allah says that the differentiation between women and men is based on their Taqwa (devotion). Therefore, Islam obligates women and men to respect each other for religion and humanity. This infographic infers that Islam fully respects women.

No harassment!

There is no condescension!

There is no violence in any forms because basically humans are God's creations.

The discussion about the legal draft of the elimination of sexual abuse against women in Indonesia results in pros and cons. The legal draft is followed by the increasing number of sexual abuses against women occurring in some areas in Indonesia. This infographic explains and supports draft bill on the elimination of sexual abuse by emphasizing reading interpretations of Quran verses that supports women. Reading gender interpretation indicates Mubaadalah's willingness to develop. It is expected that reading interpretations of women-friendly religious texts can be a reference for Indonesian policymakers.

Gender equality issues in certain areas are still considered liberal and westernized. The idea is propagated by some Islamic extremist groups by creating discourses on offline and online media to discriminate women. The perspective of Mubaadalah attempts to offer a more friendly Islamic narrative for women through re-reading and re-interpreting religious texts to create friendlier glimpses for women (Khanafi, 2014). Mubaadalah perspectives deploy moderate Islam in Indonesia and argue that Islam respects women and uphold essential justice for men and women.

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3. @santrijagad – Islam and Nationalism

Figure 4: Infographic taken from the Instagram account of Santrijagad

Figure 4 shows an infographics of @santrijagad which contains a picture of Habib Luthfi bin Yahya and his words 'If we want disasters to continuously occur, please continue to slander each other until this nation is destroyed. Loving each other is the only key to prevent and solve the destruction'. This infographic was uploaded on October 14, 2018 and received 733 likes and one comment. Habib Lutfi is an Arabic- Indonesian Islamic Preacher who was born in Pekalongan. He is the leader of Ba'alawiyya Tariqa in Indonesia and was the former chairman of Indonesia's National Ulama Council of Central Java. He is regarded as one of *Nahdlatul Ulama* leaders (NU). The picture of Habib Yahya is used as the background of the infographic. Santrijagad exposes that from the perspective of Islamic discourse, it refers to the ideology of NU.

The words of disaster in the infographic can be interpreted as threats of the nation's ideology changes. Racial, religious, and ethnic intolerance has escalated since the case of the 2017 Jakarta Gubernatorial Election. It appealed to the increase of fanaticism from certain groups and threatened the ideology of Indonesians. Habib Lutfi's da'wah intensely campaigns the concept of love of the motherland and always emphasizes a more moderate and inclusive religion understanding towards diversity. He argued that love of the motherland was a

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manifestation of the love of God and the nation (Khanafi, 2014). In the context of nation, Indonesia was founded by Muslim leaders who fought for national independence and formulized the concept of Indonesia. Therefore, Indonesians must maintain national unity as a manifestation of respecting the struggle of ulama (Muslim scholars) in the past and manifest their faith to create *baldatun thoyyibatun wa robbun ghofur* (a good land and forgiven Lord).

The words of Habib Lutfi in the infographic say, "Loving each other is the only key to prevent and solve the destruction." Indonesia is a rich country consisting of many ethnicities, races, and languages. Such conditions bring the idea of unity in diversity. Indonesians must respect and tolerate each other. Santrijagad presents Habib Lutfi's opinion of nationalism and Islam to relate the conditions of Indonesia today. It fascinates moderate Islamic discourses related to nationalism through Habib Lutfi's words in an Infographic.

The use of infographics on Instagram by @islamidotco, @mubadalah, and @santrijagad, show their perspectives on moderate Islam. Along with the increase of social media users, especially young people, infographics can be an attractive choice to visualize moderate Islam. @islamidotco of which the motto is 'enlightening Islamic media' provides enlightening contents related to tolerance through infographics on its Instagram account. The two samples of infographics of @islamidotco reveal that its infographics represent the idea of moderate Islam and tolerance to non-Muslims. The idea of tolerance to non-Muslims is visualized in infographics by narrating examples of two different contexts: Indonesians illustrated by the construction of the Istiqlal mosque and the Prophet Muhammad illustrated by about the figures of Abu Syahm and Mukhairiq.

Unlike Islamidotco that produces infographics visualizes tolerance, @mubadalah crates infographics to visualize gender equality between men and women in private and public spheres. @mubadalah utilizes various illustrations of women as a form of support for women who are frequently marginalized.

Meanwhile, the @santrijagad account uses many photos of ulama and their thought on its infographics. Some of the ulamas' photos posted are K.H. Maimoen Zubair, KH. Abdurrahman Wahid, and KH. Hamim Jazuli. The pictures posted by @santrijagad indicate that this account represents the idea of moderate Islam as asserted by the ulamas' advices, most of which originate from the *Ahlus Sunah wal Jamaah* sect. Burhani said in his writings that NU and Muhammadiyah were Islamic organizations in Indonesia that could represent moderate Islam (Burhani, 2012). NU declared its position in between liberals and extremists.

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The infographic images of @santrijagad are pronely monumental by using dominant colors and original photos instead of cartoons as used by @islamidotco and @mubadalah.

To create infographics, the accounts initially mapped their target audience by visualizing contents thematically according to the accounts' visions. Their infographics aims to provide insights for target audience, in this context young people dominating Instagram use. It is expected that the accounts' idealism on delivering Moderate Islamic insights will be supported by many followers. The role of da'wah about moderate Islam on Instagram can increase along with the increase of followers. Therefore, several accounts such as @islamidotco, @mubadalah, and @santrijagad can be references for peaceful Islam to counter the narrative hegemony of Islamic extremism that is currently preferred by many social media users.

D. Conclusion

This article reveals the role of Instagram as one of the most popular social media platforms especially among Indonesian young people. Expanding religious movement in Indonesia encourages the increase of motivation in learning Islam through social media including Instagram. Instagram accounts focusing on *Da'wa* through posts and captions have recently increased. This article demonstrated three accounts focusing on infographics to exhibit moderate Islam. Infographics is considered as visual communication in revealing data in a simple way since it only needs one page of illustration rather than pages of articles. The aesthetics of infographic fits Instagram that focuses on photo and video sharing.

Pictures tell more accurate information than words, and thus, infographic can be an alternative technique for *da'wah*, especially in presenting moderate Islamic discourses among the propaganda of Islamic extremism discourses on Instagram. There are three categories of Islamic moderate themes presented on infographics; they are tolerance, gender equality, and nationalism. The themes represent the ideology of Islamic moderate posted by Islamidotco, Mubaadalah and Santrijagad and mostly influence their infographics on Instagram.

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