



Digital Activism Practices of Pelita Padang Community in Voicing Diversity Issues Through Instagram @pelita.padang

AB Sarca Putera ^{1*}, Ayu Adriyani ², Amin Akbar ³, Muhammad Al Fikrah
Firlian ⁴

^{1,2,4} Universitas Negeri Padang, Indonesia

³ Universiti Pendidikan Sultan Idris, Malaysia

* email: absarcaputera@fis.unp.ac.id

ABSTRAK

The Setara Institute for Democracy and Peace places Padang City on the list of 10 cities with the lowest tolerance levels from 2017 to 2023. This reflects that the city government's efforts to maintain diversity have not been optimal. Therefore, reflection is needed, one of which is through information technology to encourage the birth of digital activism. This study examines the social situation that triggers activism, especially in the digital space, and the optimization of digital platforms in supporting the movement. The study used a qualitative descriptive method through semi-structured interviews and document analysis. Data were analyzed from content uploaded by the Pelita Padang Community on Instagram @pelita.padang. The study results show that Indonesia's political and social dynamics mainly drive Pelita Padang's activism. This community effectively combines offline and online activities to expand the reach of its movement. Social media is used as a means of education, campaigning, and collaboration, strengthening their activism's impact. In conclusion, the combination of offline and digital activism by the Pelita Padang Community has responded to the challenges of intolerance in Padang City. This approach proves that optimizing social media can be a strategic tool to strengthen solidarity and diversity in society.

Kata kunci : Toleransi, Komunitas Pelita Padang, Aktivisme Digital

INTRODUCTION

Diversity is a necessity for the Indonesian nation. According to *Kamus Besar Bahasa Indonesia* (KBBI), diversity is about being diverse of various types. The experts use the term diversity to refer to the structure of social units and visualize physical, psychological, and cultural differentiation and multiple forms of behavioral differences in a particular organization or environment (Ruslan et al., 2024).

Theoretically, the diversity of Indonesian society can be conditioned to achieve harmony that lives in the social system of society, assuming that a harmonious life will encourage the birth of equality amidst diversity (Ruslan et al., 2024). However, diversity in Indonesia confronts this country with the paradox of diversity. This situation, on the one hand, encourages a democratic society but, on the other hand, becomes a field of conflict (Hakim, 2020; Shalihin et al., 2021).

Various social conflicts such as intolerance, racism, discriminatory treatment, separatism, radicalism, and identity politics threaten the diversity of the Indonesian nation. The principle of *Bhinneka Tunggal Ika* believed in by this country should be understood as feedback from the diversity of society. With such a belief, the differences inherent in every level of society should be treated equally by the state so that Indonesia can adhere to the principle of appreciation and respect for differences (Ruslan et al., 2024). However, in reality, the conflict narrative in Indonesia continues to be heard.

The issue of diversity in Indonesia based on ethnicity, race, religion, customs, political groups, and others causes the interaction of Indonesian society to be vulnerable to conflict in the shadow of social integration (Permana, 2021). Meanwhile, in the context of this research, the important thing to highlight is social conflict based on intolerance. The primary basis is that tolerance is not just accepting diversity but a social mechanism and social inclusion of people who live in diversity (Fitriani, 2020; Selvia & Sunarso, 2020; Simarmata & Henry Thomas, 2017). On the other spectrum, the assumption that religious communities in Indonesia are prone to conflict is supported by an understanding of ethnocentrism, which often sees that one religion can be better than another (Permana, 2021).

In the city scope, the problem of intolerance is prone to occur. The annual report of the SETARA Institute for Democracy and Peace regarding the 2021 *Indeks Kota Toleran* (IKT) stated that of the 10 cities with the lowest tolerance levels, three of them are located in West Sumatra, namely Pariaman, Padang Panjang, and Padang. In particular, Padang has been included in the list of cities with the lowest tolerance levels for four consecutive years (2017, 2018, 2020,

2021) (SETARA Institute, 2021). Padang's position as a city that is entirely consistent as one of the intolerant areas continues into 2022 and 2023 (Yosarie et al., 2023).

IKT studies city performance measurement, including government systems and community elements, in organizing diversity to social inclusion (Yosarie et al., 2023). IKT measurement combines the paradigm of citizens' constitutional rights with methodologically derived variables, such as (a) City Government Regulations, (b) Government Actions, (c) Social Regulations, and (d) Socio-Religious Demographics. The tolerance level in various cities, including Padang City, is portrayed based on the combination of these related variables.

Meanwhile, the data does not show that intolerant cases in Padang City continue. One case that received national attention was the polemic of mandatory hijab for non-Muslim students at SMKN 2 Padang (Kampai, 2021). In another case, in 2023, the congregation of Gereja Bethel Indonesia (GBI) in Lubuk Begalung was intimidated, threatened, and forced to disband when holding a service. Even a few years ago, in 2017, in Padang City, there was a rejection of the cremation of bodies for the Chinese descent group organized by the social death group Himpunan Bersatu Teguh (HBT).

The case in the city of Padang illustrates the relationship between all variables used to measure the index of the tolerant city, from regulations to demographics. The data presentation indirectly shows that the Padang city government's efforts to maintain diversity have been unsuccessful. In the city of Padang, the problem of intolerance targets people who are still alive and people who have died.

Although in 2024, there is a discourse that the Padang City Government is targeting every sub-district in Padang City to have a Pancasila village (Antoro, 2024), the issue of diversity is still a crucial problem today. Therefore, it is still important to reflect on the issue of diversity in light of today's reality in Padang City.

In an information society, information and communication technology (ICT) development must be understood more comprehensively as a driver of social change (Zahira & Hermanadi, 2018). Therefore, in the context of ICT that has given birth to new media, the active role of young people in socio-political issues is increasingly undeniable (Rafika, 2015; Ruddock, 2017; Widhyharto, 2018). This later became the basis for the birth of digital activism.

Activism comes from the word "active." This word has various meanings, ranging from involvement in action and participation to efforts that can encourage

change or have influence (Kemudi, 2017). Conventional forms of activism often seen are demonstrations, campaigns, strikes, writing petitions, and attending public discussions. However, technological developments have finally facilitated new forms of activism, including digital activism.

However, whatever the form and platform, activism is still rooted in the desire and need to realize the desired collective change. This applies both to small things and to things with a more extensive scope and impact.

In the context of this research, digital activism is understood as collective efforts to create social change by using digital media to shape public opinion, plan actions, organize support, mobilize protests, and voice common interests (Fajar, Muhammad., Nastiti, A D., Kenawas, Yoes C., & Adam, 2022; Kemudi, 2017; Nastiti & Riyanto, 2022). In Indonesia, digital activism has experienced a significant increase; in 2019 - 2021, there were 3,306 digital activism campaign activities (Fajar, Muhammad., Nastiti, A D., Kenawas, Yoes C., & Adam, 2022). Thus, the presence of digital activism is a new path for opening up space for public participation in a democratic society.

One form of digital activism is a practice promoted by the Pelita Community (*Pelita untuk Perdamaian dan Keberagaman*) Padang. Through the Instagram account @pelita.padang, this community actively voices diversity issues. Although locally based, the scope of activities and content distributed is national in scale. Due to its consistency, this community has collaborated with various parties, individuals, and institutions. Even in 2021, the Pelita Padang Community won a mini-grant from AjakGerak.id with the theme Building Tolerance.

From the activism perspective, the @pelita.padang account is important in seeing how ICT advances provide new ways to promote digital activism. Therefore, this study seeks to explore the form of digital activism the Pelita Padang Community carried out through the @pelita.padang account in voicing diversity.

Studies of digital activism in Indonesia in recent years are broadly divided into two research focuses. First, studies focus on using hashtags (#) and keywords in digital activism practices. This can be seen in research on the use of hashtags and keywords on various issues, ranging from the issue of the RUU PKS (Ramadhani & Arianto, 2022), the issue of the Three-Term President (Khatami, 2022), the discourse of the Omnibus Law (Ayudha, 2022), the issue of RUU KUHP and the RUU KPK (Hasna, 2022), digital protests (Arianto, 2022), the issue of the Covid-19 pandemic (Chusna, 2021). Second, studies that focus on

communities or civil society organizations that carry out digital activism practices. This is reflected in research on digital activism practices carried out by Pamflet Generasi (Sadasri, 2019), Extra-Campus Student Organization (Yusuf & Wibowo, 2021), SAFEnet (Ratnasari et al., 2021), Jakarta Feminist (Annisa, 2021), Saling.id (Putri, 2022), and BTS ARMY Fandom (Sumardiono, 2022).

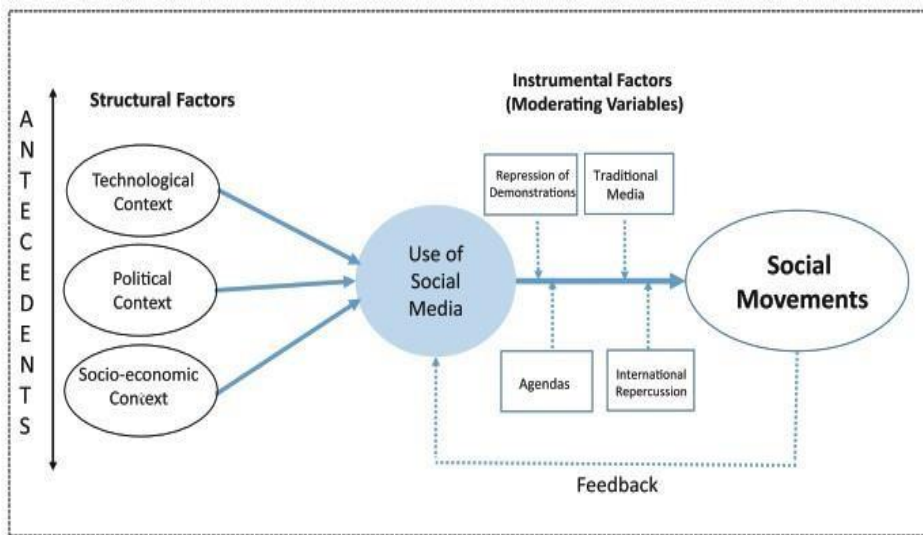
The fundamental difference between the two research groups above can be seen from the context of participation and issues in digital activism. The first group sees participation in digital activism as an autonomous action of separate individuals united by the same issues and interests. The second group sees participation in digital activism as a form of institutionalization of activism so that it is permanent and based on organizations or communities that fight for specific issues and interests. Meanwhile, from the context of issues, studies of digital activism are dominated by political issues such as the RUU PKS, Three-Term President, Omnibus Law, RUU KPK, and RUU KUHP. Other issues that are also studied are women's issues, environmental issues, and pandemic issues. However, digital activism is generally still studied at the level of practice.

So far, few studies have analyzed community-based digital activism comprehensively and holistically, from ideological to practical. In addition, digital activism that voices diversity issues has not been elaborated much compared to political issues. Diversity in the context of this research is understood as differences and tolerance between each other, namely values that place all ethnicities, religions, customs, and cultures on an equal footing without denying others and living side by side in the same social space (Firdaus et al., 2015, 2020; Fitriani, 2020; Muntaha & Wekke, 2017; Susilowati & Masrurroh, 2018).

This study aims to observe and trace the practice of digital activism by the Pelita Padang Community to see how social situations encourage activism, especially in digital spaces, and how digital platforms are optimized to help activism. The purpose of this study is also in line with the formulation of the problem that is attempted to be answered through this study, namely, how does the Pelita Padang Community carry out the good practices of digital activism?

Therefore, from the explanation above, this study attempts to fill the gap in the study of digital activism that has existed previously by exploring how the digital activism practices of the Pelita Padang Community through the Instagram account @pelita.padang in voicing the issue of diversity. The exploration stages will be carried out comprehensively and holistically, starting from the ideological level to the practical level by developing a basic conceptual model that maps the influence of social media use on social movements initiated by Soares and Joia (2015). This

conceptual model is an analytical tool that can help analyze how good digital activism practices are carried out by the Pelita Padang Community.



Source: (Soares & Joia, 2015)

Figure 1. Conceptual model exploring the influence of social media use in social movements.

The conceptual model above is elaborated, developed, and translated based on a reality closer to the Indonesian context. The Structural Factors in the concept are placed as ideological factors in this study, and instrumental factors are positioned as levels of practice that describe how good practices are carried out by the Pelita Padang Community utilizing Social Media that talks explicitly about diversity.

This research is a qualitative descriptive research. The main essence of qualitative research is the disclosure of hidden meanings in social reality as understood and interpreted by each person. So, qualitative research is used to reveal complex phenomena and minimal information (Njie & Asimiran, 2014). In the context of this research, digital activism is seen as a complex phenomenon—from the level of practice to the ideological level—and cannot be separated from the development of social media, which ultimately opens up space for civil society participation in a democratic state. In particular, digital activism is encouraged by the Pelita Padang Community through the Instagram account @pelita.padang to voice the issue of diversity.

Therefore, starting from this condition, the qualitative research method was chosen in this study because it can provide a deep and detailed understanding through investigation (exploration) of a phenomenon (Wimmer & Dominick, 2013). Specifically, in-depth exploration or analysis is needed to learn more about a particular group, identify complex variables, or even listen to marginalized voices to the point of being unheard of (JOHN W. CRESWELL, 2019). This presentation is in line with the research that will be carried out because it studies a particular group (Pelita Padang Community), identifies complex variables (digital activism and social media), and listens to marginalized voices (diversity issues).

In line with that, the approach used in this study is a case study. The common thread between the research methods and approaches is a comprehensive understanding (*verstehen*). This can be seen from the definition offered by several experts where there is a point of emphasis on the similarity of keywords in viewing case studies, namely: poorly understood situation, detailed examination, precise description, explain a phenomenon, investigate a contemporary phenomenon (Gomm, 2008; Wimmer & Dominick, 2013). Based on these keywords, a case study can be explained as an effort to systematically investigate a phenomenon that is still poorly understood, to be examined, tested, explained, and investigated to obtain a detailed, precise, comprehensive, and complete explanation of the phenomenon. In this study, researchers rely on case studies to gain a comprehensive understanding of the digital activism promoted by the Pelita Padang Community through the Instagram account @pelita.padang in voicing the issue of diversity.

The data in this study were collected through in-depth interviews and document analysis. Informants were selected using purposive sampling by tracing people who have been involved since the beginning of the formation of the Pelita Padang Community and are still accompanying community activities to this day. The researcher interviewed Angelic Maria Chacha, the founder and chairperson of Pelita Padang, and Anjali Sabna, the advocacy coordinator. Meanwhile, the interview method used was a semi-structured interview. This interview mechanism was chosen to provide flexibility, allowing new questions to emerge in response to the informant's answers.

Documentation studies are also used to collect data related to audio-visual materials, such as content delivered through the Instagram account @pelita.padang. The search results will be followed up by document analysis through the content uploaded by the Pelita Padang Community on Instagram @pelita.padang. This data collection will be continued with the stages of

qualitative data analysis proposed by Miles and Huberman (Wimmer & Dominick, 2013), namely; data reduction; data display; concluding, and verification.

RESULTS AND DISCUSSION

Digital activism, in general, is understood as the use of technology communication and information (ICT) in activity campaigns public carried out by individuals or communities To push creation change, social and political (Chusna, 2021; George & Leidner, 2019; Zakaria, 2022). However, the definition of This is that digital activism is not more than just a consequence of ICT development. More than that, digital activism should be understood in a more comprehensive context. Athina Karatzogianni offers a broad definition: digital activism is participation in politics, activities, and protests carried out in digital networks and beyond the scope of political representation (Karatzogianni, 2015a). So, it can be understood that participation in politics here refers to the activity of non-state actors (civil society), good individuals, and groups fighting for issues using digital media.

The emphasis of Karatzogianni's (2015b) definition of digital activism is still at the level of practice. While that, Gerbaudo (2017) emphasizes the definition of digital activism at the ideological level. Digital activism is not released from social, economic, political, and cultural factors that will form ideology in context world view and system mark (Gerbaudo, 2017). So, how? Ideology interacting with technology will determine the practice of digital activism. Thesis Gerbaudo confirms that internet technology has many dimensions that form social, economic, political, and cultural practices differently (Kaun & Uldam, 2018; Paskarina, 2020).

In line with that, in his book *Digital Activism Decoded: The New Mechanics of Chang*, Mary Joyce states that digital activism is a series of activities or campaigns that use comprehensive and exclusive technology and digital networks (Joyce et al., 2010). Comprehensive in the matter, this covers all practice campaigns, social and political, using an infrastructure digital network; exclusive means do not include forms of practice or activism that use technology but are not connected to an infrastructure digital network (Rahmawan et al., 2020). More continued, Joyce emphasized that differences in factor economic, social, and political factors change How activists use technology in digital activism (Joyce et al., 2010). So, at this point, it is important to see digital activism in comprehensive and holistic ways, which stop at analysis practice and move on to analysis.

Understand that Digital Activism Day has not been released due to the

massive development of social media. According to We Are Social and Meltwater's report titled Digital 2023, the number of social media users in Indonesia as of January 2023 reached 167 million, equivalent to 60.4% of the population Indonesian people, and they use up time 3 hours 18 minutes every day for access social media (We Are Social and Meltwater, 2023). the data is in line with findings of Asosiasi Penyelenggara Jasa Internet Indonesia (APJII), where 98.2% of the reasons main reason Indonesians use the internet is To access social media, and 89.15% of the most frequently viewed internet content is social media (APJII, 2024). The presentation of the data above confirmed several research that shows that the use of social media in digital activism is capable of pushing various activities public civil in the context of a democratic state (Arianto, 2016; Dewantara & Widhyharto, 2015; Jati, 2016b, 2016a; Maryani & Astari, 2018; Parahita, 2019; Rahmawan et al., 2020; Saud & Margono, 2021; Suwana, 2019; Zakaria, 2022).

Pelita Padang Community: Responding Dynamics Post-Election Politics 2019

The Community of *Pelita untuk Perdamaian dan Keberagaman* (Pelita Padang) was initiated by children in West Sumatra in 2019 after the General Election (Pemilu). Both are in West Sumatra and many other regions. Other areas in Indonesia have issues of political identity, which strengthened that year.

Post-election, conflict and debates between fellow Jokowi supporters and Prabowo supporters still often happen (Indrawan et al., 2022). The debates are present in everyday dialogues, from meeting straight away to virtual space and family WhatsApp groups. Dynamics, situations, politics, and social events are some of the reasons the Pelita Padang Community started moving and doing activism. The Pelita Padang Community responded with the present shared dialogue space, assuming that social situations happen because there is a missing dialogue space.

Even though it has been strengthened since the 2019 election, Indonesia has a long history related to political identity in every phase of the ruling regime. Political identity is still viewed as an easy and cheap way to gather sound. Unfortunately, under the leadership of Joko Widodo and Ma'aruf Amin, the Pelita Padang Community even saw their significant influence related to breakthroughs in creating safe spaces for all people, even in remote areas.

In 2021, Pelita Padang initiated network "*Sumbar Beragam*". Network This is united by the issue of freedom and trust in West Sumatra. Diversity issues have become important in the overall mark of the basic values held by the community.

Fundamental values materialize as formulation of naturally formed thoughts as base pointer direction movement The Pelita Padang Community. Formulation of natural thought is what then presents as ideology. This is in line with Gerbaudo's thesis (2017), which states that ideology in activism is also influenced by the response to dynamic aspects of politics and society in a country. Ideology becomes a binder inside the group used to fight for and defend things that become a belief group (Argenti, 2016).

Even though there is sufficient concentration on issues of freedom and trust, deep in the process, Pelita Padang sees that religious and belief issues often overlap with issues of social others, such as agrarian problems, gender, and others.

"Awareness that oftentimes issue political identity just issues on the surface only, then the Padang Lamp day This focus on issues more humanity wide. However, even though so, basically stick to religious issues" (Interview, August 28, 2024)

Pelita Padang Community is expanding the room movement from aspect issues to institutional relations. This is implemented Pelita Padang with participation as well as join with organization human rights activist/defender Human Rights, such as *Wabana Lingkungan Hidup* (WALHI), *Lembaga Bantuan Hukum* (LBH), *Aliansi Jurnalis Independen* (AJI) Padang, Women Crisis Center (WCC) Nurani Perempuan, *Serikat Jurnalis untuk Keberagaman* (Sejuk), etc. Expanded space for movement utilizes encounters directly and develops into digital spaces.

The Pelita Padang Community often takes steps to support and share information with other organizations/communities through their community Instagram. The information shared is likely to need support or participation from the public. Therefore, the Pelita Padang Community strives to help achieve that goal.

Through digital activism, information continues to be processed and becomes content. The Pelita Padang Community provides support to fellow human rights activists/defenders. This also departs from the understanding that diversity is not an issue, and synergy between institutions is viewed as a need for more vigorous activism. Context: Indonesian politics also affects how direction movement is social. Therefore, collaboration institutions that focus on enforcing human rights also reflect a situation that shows climate democracy in the country.



Source: Instagram @pelita.padang, 2023

Figure 2. Content Support Pelita Padang Community on WCC Nurani Perempuan



Source: Instagram @pelita.padang, 2024

Figure 3. Invitation Participate and Collaborate with the West Sumatra Civil Society Coalition

The activism of the Pelita Padang Community, which carries out cross-sector collaboration, can differentiate this community from many other communities or movements that focus on similar issues. In view of The Pelita Padang Community, if to force focus on the issue of identity solely, then big opportunity direction narrative and movement trapped in a vortex of political identity. Vortex issues by the group or individual are used in a way haphazard, as simple as only for gathering support for politics, not purely because they side with

the rights of the public.

As a community, Pelita Padang steps forward cautiously, especially in its effort to guard independence. One way to ensure independence is maintained is to consistently reject funding from political parties, mining companies, and/or large plantation companies whose operational mechanisms are contrary to human rights values. Until today, Pelita Padang has been fully operational through contributions.

However, the choice of political The Pelita Padang Community is to give voice to marginalized communities because his identity does not always walk smoothly. Existence activism The Pelita Padang Community is facilitated by good progress in infrastructure digital technology, but it also faces the problem with mediated digital technology.

"One of the lecturers at a high college in West Sumatra ever shared catchescreen article news about The Pelita Padang Community to his campus WhatsApp group. He labeled the Pelita Padang community as an organization shallowing belief, giving warning be careful not to until student involved" (Anjali, interview, August 28, 2024)

Apart from receiving a social label, the Pelita Padang Community has also experienced hacking attempts through its online platform. Therefore, the Pelita Padang Community realized the importance of skills and knowledge about digital safety to ensure that the virtual platform is reliable and capable of keeping archive documentation. Currently, the most frequently used social media platforms by the Pelita Padang Community to voice activism digitally are Instagram and WA Group as communication platforms.

The conceptual model explores the influence of social media use on social movements (Figure 1). It shows that the Pelita Padang Community also experiences the practice of implementing digital activism influenced by contextual factors such as technological accessibility, political dynamics, and social factors. The Pelita Padang Community makes decisions through these three factors, upholds ideology, and negotiates with technology.

Social Media and Digital Activism of the Pelita Padang Community

Since being formed in 2019, the Pelita Padang Community has become room meetings, education, and advocacy. Initially, the community activities were organic and more often explored encounters in a direct or actionable way offline.

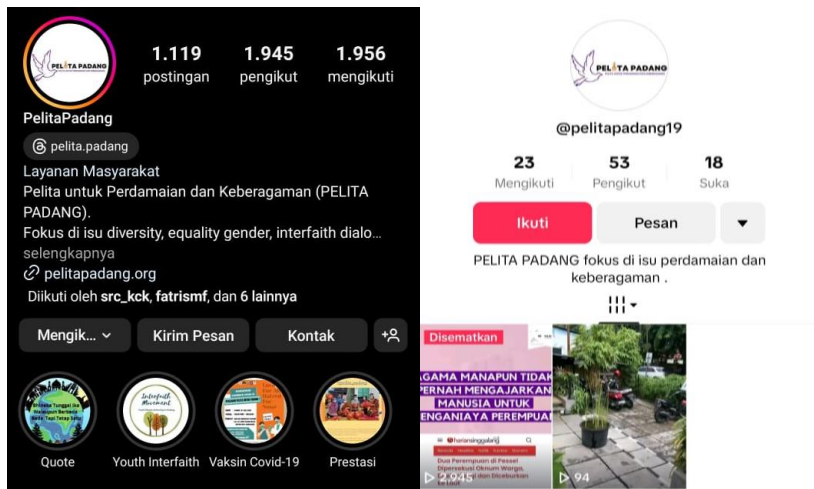
" During a year, our activities have minimal documentation, publication,

and no rely on social media. Because, we think yes motion just” (Like, interview, August 28, 2024)

In 2021, awareness will emerge about the importance of using online platforms, especially social media. Through mentoring and collaboration with Serikat Jurnalis untuk Keberagaman (Sejuk), the Pelita Padang Community understands that social media has become an appearance and also helps stimulate movement to reach more people. In other words, technology can stimulate activism to expand its reach (Kemudi, 2017).

The speed and progress of today's communication technology seem unpredictable. It forms new realities, giving rise to and bringing together people with diverse preferences and interests (Simamora, 2022). As time passes, through social media, the opportunity for the Pelita Padang Community to be heard and spread influence has become more outstanding. Virtual space promises many positive opportunities for activism movements.

This aligns with the views of Zahira and Darasati (2018) that using digital platforms in the context of political engagement can answer problems related to limited funds. Virtual space allows platform optimization to be carried out without large amounts of money being spent. Through the internet, information can circulate in real-time, enabling communication and coordination processes to move quickly, though geographical perpetrator activism is at mutual locations far apart.



Source: Instagram and TikTok Pelita Padang

Figure 4. Instagram and TikTok Pelita Padang

Through Instagram @pelita.padang, the Pelita Padang Community has over 1,100 posts with as many as more followers from 1,900 accounts. In addition, the Pelita Padang Community has some other online platforms, including websites, applications, WhatsApp conversations, social media TikTok, and Facebook. However, the most frequently used social media today is Instagram.

As a virtual medium, Instagram is one of the visual-based social media platforms with an enormous audience potential. It allows for the creation of a dialogue space mediated by interactive visual communication products (Ho & McCausland Phil, 2020). Through Instagram, the Pelita Padang Community explores a variety of content, such as content stories, polls, question boxes, reels, IGTV, and collaboration feeds. Optimizing interesting content on Instagram can enlarge potential organic followers for an ongoing increase (Rochmawati & Alamiyah, 2024).

Through the analysis document, the researcher first watched 100 pieces of content on Pelita Padang's Instagram in October 2024. It can be seen that the Pelita Padang Community uses Instagram to share about 34 pieces of content containing information activities involving the community and the organization. Then, there are about 19 contents containing information about saying ceremonial in commemorative days (for example, Peace Day) International, Eid al-Adha, Waisak Day, etc.). The Pelita Padang Community uses Instagram to give a statement attitude or confirm where to direction partisanship community to One current issue developing. From 100 Instagram posts, the Pelita Padang Community displayed 26 varieties of content *carousel*, 15 video content, and more content that maximizes illustration.

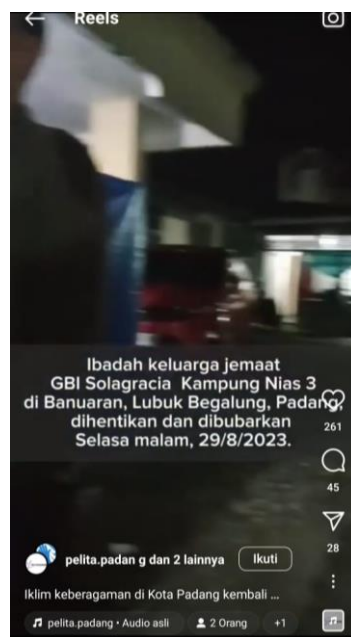
Although the Pelita Padang Community optimally uses digital technology, the organization's management, which is still based on volunteers, means that the community's Instagram is still managed by people who come and go. In this case, professional management through a solid team cannot be done yet. So, this is a challenge in itself in managing community social media.

When utilized well, the opportunity to succeed in digital activism in Indonesia is enormous. Lim (Putri, 2022) explained that this good utilization can be in the form of issues wrapped in a straightforward narrative easily digested by the wider community, then accommodate actions that have minimal risk and carry issues related to the narrative of nationalism and religiosity. Of course, in the context of the issue, the Pelita Padang Community has been in line with this thinking.

Condition management of social media faced by the Pelita Padang

Community is a challenge alone. However, in the middle challenge, the Pelita Padang Community remains to ensure that every information shared through the Instagram account is information that has been verified as accurate. That is, the quality content shared on Instagram is not affected by the problem source power in the community. In fact, in some cases, Instagram content is loaded due to advocacy carried out by the community directly.

For example, in the case of dissolution activity worship in Banuaran, based on chronology compiled from victims and companions law, on September 1, 2023, the Pelita Padang Community distributed an Instagram collaboration post with @kabarsejuk and @sobatkbb. Content collaboration This show-action video cessation of worship process GBI Solagracia Congregation, Nias Village 3 Padang by residents local.



Source: Instagram @pelita.padang, 2023

Figure 5. Capture screen content coercion cessation of the worship process

The form of synergy practice between direct action (offline) and virtual activities is an adaptive effort by the Pelita Padang Community to increase the reach or achievement of the issues being fought for. This is shown and in line with the draft that the practice of digital activism of the Pelita Padang Community is not limited by technical means, namely activism that is only limited to using digital

devices alone, but also expanded its coverage in matter utilization technology for responding to issues what is happening in the middle public (Kemudi, 2017).

"So movement Pelita it is offline and online must draw like that actually" (Anjali, Interview, August 28, 2024)

In activism, digital platforms are used by the Pelita Padang Community to achieve support from the young race. By 2023, the majority of Instagram users will be aged 18-24, then followed by users with a range aged 25-34 years (Yonatan, 2023). Meanwhile, offline interactions reach people of a much more diverse age. Age ranges also often describe vulnerabilities and digital divides; therefore, other interventions besides technology are needed so that the goals of activism can still be realized.

Even though we make optimal efforts to maximize digital platforms, the community also has considerations for deciding whether a case of specific needs digital intervention, for example, in the case of the closing of GKPM Church, Mentawai Church in Padang City. Cases also advocated by the Pelita Padang Community end up not being forwarded to virtual space with consideration of possible impacts accepted by the victims in the future when cases become more known by many people. This finding shows that digital activism carried out by the Pelita Padang Community can also be an autonomous form of conventional activism carried out by.

However, both online and offline, these two acts of activism complement each other, and in fact, social movement organizations today almost always choose both of these actions (Zahira & Hermanadi, 2018). One of the considerations of practicing continued digital activism in offline spaces is part of the effort to confirm that, as a community, there is and can be accessible to the public. This accessibility is important to broaden, organize, and mobilize impact on the issues being fought for.

Whether online or offline, until today, the Pelita Padang Community is increasingly trying to improve the quality of its digital activism. This can be seen from the scheduled social media management training.

"We have a problem with the management of social media. We use Instagram, then the website, and Facebook. Well, during this organic event, it was just like that. The hope is, with the existing knowledge and skills management content, that we can optimize self-reliance that is in the lamp" (Interview, August 28, 2024)

In the context of the conceptual model, exploration of the influence of social media in social movement (Figure 1) shows that instrumental factors, such as repression of democracy and agenda, also influence the practice of the digital activism of the Pelita Padang Community. In the spirit of optimization of social media, the repression faced by the Pelita Padang Community came in various forms, such as reporting content by netizens. The digital activism of the Pelita Padang Community is a manifestation of the aspiration group disappointed society with cases of intolerance that still exist mushrooming. Therefore, sticking to values and idealism and practicing digital activism of the Pelita Padang Community are still implemented.

The results of this study have filled the gap between previous studies. In the track record of previous studies that focused more on the level of practice, the framework in this study shows how the Pelita Padang Community works not only at the level of practice but also at the ideological level. Starting from the issue, the Pelita Padang Community has focused on issues that vulnerable and minority groups often face. This issue has not been often glanced at by other activist movements. This differentiator plays a role in how the Pelita Padang Community is important in assisting vulnerable groups today, especially in West Sumatra.

Several previous studies described in the Introduction section position participation in digital activism as an individual initiative united by interests or goals to fight for the same thing. Meanwhile, other studies describe participation in digital activism as a form of institutionalization, meaning that the spirit of activism lies in its organization, so it is permanent. Both directions of the spectrum of previous research generally still examine digital activism at the level of practice.

Through the results of this study, especially by using the conceptual model of exploring the influence of social media use in social movements proposed by Soares and Joaia (2015), it can be seen that the Pelita Padang Community in fighting for diversity issues, both online and offline, does not only focus on how to move well documented so that it becomes a guide and can mobilize the general public, but also adheres to the principles related to the issues being fought for. This community framework also shows that online and offline actions, although carried out together by paying attention to the context, can stand independently.

In general, this research is important for the development of democracy today. Digitalization allows the opening of democratic spaces for the active participation of the community, especially young people in Indonesia. Digital activism can be a balancing force when the government is slow and cannot address issues in society. This is like a control and supervision mechanism for the work of

the government in a democratic country according to the mandate of the 1945 Constitution.

In addition, this study can be an alternative idea for the Pancasila Student Profile Strengthening Project, especially the theme of Bhineka Tunggal Ika, where students get to know and promote a culture of peace and anti-violence, learn to build respectful dialogue about diversity and the values of the teachings they embrace (Rizky Satria et al., 2022). Thus, this study can also encourage the creation of the *Profil Pelajar Pancasila*, especially the third characteristic of the *Profil Pelajar Pancasila*, namely global diversity, where the key elements are accepting, appreciating, and having insight into diversity as stated in the Regulation of the Minister of Education and Culture of the Republic of Indonesia Number 22 of 2020 concerning the Strategic Plan of the Ministry of Education and Culture for 2020-2024.

CONCLUSION

To answer the objectives of this study, it is seen that the dynamics of the political and social context in Indonesia drive the activism of the Pelita Padang community. This dynamic makes the Pelita Padang Community adhere to ideological values so that the activism carried out by this community can be collective and consistent.

The Pelita Padang Community seeks to realize the desired changes through activism practices. Not only does this community rely on offline actions, but it also optimizes the use of social media to start a digital activism movement. From offline and online activism actions carried out together, the Pelita Padang Community widens its reach. From the perspective of alternative politics, digital activism practices provide more significant space for the voices of civil society that are not heard. In the Pelita Padang Community, voices that are not heard are also echoed through education and advocacy mechanisms.

This research is likely to be developed through situational analysis and document tracing, especially by considering other analytical tools to dissect digital activism practices. Different analytical tools can encourage the discovery of alternative ideas about optimizing digital activism in other sensitive issues. Therefore, subsequent researchers can focus on the right analytical tools and continue to prioritize alternative spaces that feature vulnerable groups.

REFERENCES

- Annisa, R. (2021). Digital feminist activism: Analyzing Jakarta Feminist as a collective identity, resources, network, information dissemination, and mobilization. *Jurnal Sosiologi Dialektika*, 16(2), 175. <https://doi.org/10.20473/jsd.v16i2.2021.175-186>
- Antoro, T. (2024). *Pemkot Padang Targetkan Satu Kampung Pancasila di Setiap Kecamatan*. <https://www.infopublik.id/kategori/nusantara/887043/satu-kampung-pancasila-di-setiap-kecamatan-upaya-pemkot-padang-satukan-keberagaman>
- APJII. (2024). *Survei Penetrasi Internet Indonesia 2024*. <https://survei.apjii.or.id/>
- Argenti, G. (2016). Gerakan Sosial di Indonesia : Studi Kasus Gerakan Mahasiswa Tahun 1974. *Jurnal Politikom Indonesiana*, 1(1), 1–19. <https://journal.unsika.ac.id/index.php/politikomindonesiana/article/view/295/297>
- Arianto, B. (2016). Menakar Peran Relawan Politik Pasca Kontestasi Presidensial 2014. *Jurnal Ilmu Sosial Dan Ilmu Politik*, 20(1), 50–68. <https://doi.org/10.22146/jsp.18000>
- Arianto, B. (2022). Gerakan Protes Digital Para Suporter Sleman. *Kalijaga Journal of Communication*, 3(1), 1–16. <https://doi.org/10.14421/kjc.31-01.2021>
- Ayudha, N. T. (2022). Aktivisme Digital dalam Wacana Omnibus Law Struktur Jaringan dan Peranan Hashtag dalam Mobilisasi Opini Publik. *Jurnal Sosiologi Pendidikan Humanis*, 7(1), 59. <https://doi.org/10.17977/um021v7i1p59-74>
- Chusna, A. (2021). Gerakan #dirumahaja sebagai Aktivisme Digital pada Akun Media Sosial Najwa Shihab. *KAMBOTI: Jurnal Sosial Dan Humaniora*, 1(2), 124–132. <https://doi.org/10.51135/kambotivol1iss2pp124-132>
- Dewantara, R. W., & Widhyharjo, D. S. (2015). Aktivisme dan Kesukarelawanan dalam Media Sosial Komunitas Kaum Muda Yogyakarta. *Jurnal Ilmu Sosial Dan Ilmu Politik*, 19(1), 40–52. <https://doi.org/10.22146/jsp.10855>
- Fajar, Muhammad., Nastiti, A D., Kenawas, Yoes C., & Adam, L. (2022). *AKTIVISME DIGITAL DI INDONESIA*.
- Firdaus, F., Anggreta, D. K., & Yasin, F. (2020). Internalizing Multiculturalism Values Through Education: Anticipatory Strategies for Multicultural Problems and Intolerance in Indonesia. *Jurnal Antropologi: Isu-Isu Sosial Budaya*, 22(1), 131. <https://doi.org/10.25077/jantro.v22.n1.p131-141.2020>
- Firdaus, Yasin, F., & Anggreta, D. K. (2015). Penanaman Nilai-Nilai Multikulturalisme Melalui Pendidikan Untuk Menyiasati Masalah Multikultur Di Indonesia & Malaysia. *ASEAN Comparative Education*

- Research Network Conference*, 1756–1767.
- Fitriani, S. (2020). Keberagaman dan Toleransi Antar Umat Beragama. *Analisis: Jurnal Studi Keislaman*, 20(2), 179–192. <https://doi.org/10.24042/ajsk.v20i2.5489>
- George, J. J., & Leidner, D. E. (2019). From clicktivism to hacktivism: Understanding digital activism. *Information and Organization*, 29(3), 100249. <https://doi.org/10.1016/j.infoandorg.2019.04.001>
- Gerbaudo, P. (2017). From cyber-autonomism to cyber-populism: An ideological history of digital activism. *TripleC*, 15(2), 477–489. <https://doi.org/10.31269/TRIPLEC.V15I2.773>
- Gomm, R. (2008). Social Research Methodology. In *Social Research Methodology*. <https://doi.org/10.1007/978-0-230-22911-2>
- Hakim, L. D. R. (2020). Grebeg Sudiro dan Representasi Keberagaman di Sudiroprajan, Kota Surakarta. *Indonesian Journal of Religion and Society*, 02(1), 01–11.
- Hasna, S. (2022). Tindakan Kolektif Masyarakat Jaringan Di Indonesia: Aktivisme Sosial Media Pada Aksi #Gejayanmemanggil. *Interaksi: Jurnal Ilmu Komunikasi*, 11(1), 25–34. <https://doi.org/10.14710/interaksi.11.1.25-34>
- Ho, S., & McCausland Phil. (2020). *How Instagram became a destination for the protest movement*. NBC News. <https://www.nbcnews.com/tech/tech-news/how-instagram-became-destination-protest-movement-n1232342>
- Indrawan, J., Ilmar, A., & Kusuma, A. J. (2022). Rekonsiliasi Politik Pasca Pilpres 2019: Menumbuhkan Semangat Kebangsaan dalam Konstruksi Sosial Budaya. *Journal of Political Issues*, 4, 50–61. <https://doi.org/https://doi.org/10.33019/jpi.v4i1.78>
- Jati, W. R. (2016a). Aktivisme Kelas Menengah Berbasis Media Sosial: Munculnya Relawan dalam Pemilu 2014. *Jurnal Ilmu Sosial Dan Ilmu Politik*, 20(2), 147. <https://doi.org/10.22146/jsp.24795>
- Jati, W. R. (2016b). Cyberspace, Internet, Dan Ruang Publik Baru: Aktivisme Online Politik Kelas Menengah Indonesia. *Jurnal Pemikiran Sosiologi*, 3(1), 25–35. <https://doi.org/10.22146/jps.v3i1.23524>
- JOHN W. CRESWELL. (2019). Penelitian Kualitatif & Desain Riset. *Mycological Research*, 94(3), 522.
- Joyce, M., Scholz, T., Schultz, D., Jungherr, A., Cullum, B., Brodock, K., Glaisyer, T., Kavada, A., Hwang, T., Murdoch, S., Karpf, D., Columbus, S., Kleis Nielsen, R., Devillart, S., Waniewski, B., & Whyte, T. (2010). *Digital Activism Decoded: The New Mechanics of Change*.

- Kampai, J. (2021). *Kasus Siswi Nonmuslim Pakai Jilbab, Kepala SMK Negeri 2 Padang Minta Maaf*. Detik.Com. <https://news.detik.com/berita/d-5345362/kasus-siswi-nonmuslim-pakai-jilbab-kepala-smk-negeri-2-padang-minta-maaf>
- Karatzogianni, A. (2015a). Firebrand waves of digital activism 1994–2014: the rise and spread of hacktivism and cyberconflict. *Information, Communication & Society*, 19. <https://doi.org/10.1080/1369118x.2016.1170186>
- Karatzogianni, A. (2015b). Introduction: Four Phases of Digital Activism and Cyberconflict. In *Firebrand Waves of Digital Activism 1994–2014* (pp. 1–4). https://doi.org/10.1057/9781137317933_1
- Kaun, A., & Uldam, J. (2018). Digital activism: After the hype. *New Media and Society*, 20(6), 2099–2106. <https://doi.org/10.1177/1461444817731924>
- Kemudi. (2017). *Anak Muda & Aktivisme Digital*.
- Khatami, M. I. (2022). Discourse Network Analysis (DNA): Aktivisme Digital dalam Perdebatan Isu “Presiden Tiga Periode” di Twitter. *Jurnal Audience*, 5(1), 80–94. <https://doi.org/10.33633/ja.v5i1.5484>
- Maryani, E., & Astari, S. (2018). Selebriti dalam Digital Activism Tentang Kekerasan Terhadap Perempuan di YouTube. *Jurnal Manajemen Komunikasi*, 3(1), 1–17. <https://doi.org/10.24198/jmk.v3i1.20656>
- Muntaha, P. Z., & Wekke, I. S. (2017). Paradigma Pendidikan Islam Multikultural: Keberagaman Indonesia dalam Keberagaman. *Intizar*, 23(1), 17. <https://doi.org/10.19109/intizar.v23i1.1279>
- Nastiti, A. D., & Riyanto, G. (2022). Anak muda dan aksi iklim: Peran Media Sosial dan Komunitas dalam Mendorong Aktivisme Lingkungan. *Remotivi*, 1–40. https://www.remotivi.or.id/images/research/1649047098.Remotivi_Laporan_Penelitian_Anak_Muda_dan_Aksi_Iklim.pdf
- Njie, B., & Asimiran, S. (2014). Case Study as a Choice in Qualitative Methodology. *IOSR Journal of Research & Method in Education (IOSRJRME)*, 4(3), 35–40. <https://doi.org/10.9790/7388-04313540>
- Parahita, G. D. (2019). The Rise of Indonesian Feminist Activism on Social Media. *Jurnal Komunikasi Ikatan Sarjana Komunikasi Indonesia*, 4(2), 104–115. <https://doi.org/10.25008/jkiski.v4i2.331>
- Paskarina, C. (2020). Digital Activism and Democracy in Indonesia: Learning from the Foregoing Research Issues (2014–2020). *Indonesian Journal of Political Research*, 1, 43–58. <https://doi.org/10.22500/8202028955>
- Permana, M. H. (2021). Pengaruh Etnosentrisme terhadap Persatuan di Indonesia. *De Cive : Jurnal Penelitian Pendidikan Pancasila Dan Kewarganegaraan*, 1(5), 163–172. <https://doi.org/10.56393/decive.v1i5.1704>

- Putri, I. R. (2022). Aktivisme digital dan pemanfaatan media baru sebagai pendekatan pemberdayaan masyarakat atas isu lingkungan. *Bricolage : Jurnal Magister Ilmu Komunikasi*, 8(2), 231. <https://doi.org/10.30813/bricolage.v8i2.3303>
- Rafika, H. (2015). *Tinjauan Buku: Partisipasi Pemuda Dalam Masyarakat Digital*. <https://www.studocu.com/id/document/politeknik-negeri-banyuwangi/accounting/partisipasi-pemuda-dalam-masyarakat-digital/66419235>
- Rahmawan, D., Mahameruaji, J. N., & Janitra, P. A. (2020). Strategi aktivisme digital di Indonesia: aksesibilitas, visibilitas, popularitas dan ekosistem aktivisme. *Jurnal Manajemen Komunikasi*, 4(2), 123. <https://doi.org/10.24198/jmk.v4i2.26522>
- Ramadhani, A., & Arianto, I. D. (2022). Digital Activism Rancangan Undang-Undang Tindak Pidana Kekerasan Seksual. *Jurnal PIKMA: Publikasi Media Dan Cinema*, 5(1), 68–102.
- Ratnasari, E., Sumartias, S., & Romli, R. (2021). Social Media, Digital Activism, and Online Gender-Based Violence in Indonesia. *Nyimak: Journal of Communication*, 5(1), 97. <https://doi.org/10.31000/nyimak.v5i1.3218>
- Rizky Satria, P. A., Sekar, W. K., & Harjatanaya, T. Y. (2022). Proyek Penguatan. In *Proyek Penguatan Profil Pelajar Pancasila*.
- Rochmawati, A., & Alamiyah, S. S. (2024). Aktivisme Media Sosial di Instagram: Studi Literatur. *JHIP - Jurnal Ilmiah Ilmu Pendidikan*, 7(3), 2572–2580. <https://doi.org/10.54371/jhip.v7i3.4085>
- Ruddock, A. (2017). Youth and Media. *Youth and Media*, 2(2), 220–222. <https://doi.org/10.4135/9781526402189>
- Ruslan, Suryanto, T. A., & Mu'iz, A. (2024). *MASYARAKAT: KERAGAMAN, INTEGRASI, DAN KONFLIK DALAM PERSPEKTIF PENDIDIKAN ISLAM*. 9(1), 71–82.
- Sadasri, L. M. (2019). Kaum Muda dan Aktivisme Politik Daring di Indonesia. *Prosiding Commens*, 93–102.
- Saud, M., & Margono, H. (2021). Indonesia's Rise in Digital Democracy And Youth's Political Participation. *Journal of Information Technology and Politics*, 18(4), 443–454. <https://doi.org/10.1080/19331681.2021.1900019>
- Selvia, L., & Sunarso, S. (2020). Interaksi sosial antara Suku Dayak dan Suku Banjar di Kalimantan. *Jurnal Antropologi: Isu-Isu Sosial Budaya*, 22(2), 208. <https://doi.org/10.25077/jantro.v22.n2.p208-216.2020>
- Shalihin, N., Hasibuan, D. S., Yusuf, M., & Muliono, M. (2021). Persilangan

- Kultural dalam Mengelola Keberagaman Pada Masyarakat Muslim-Kristen Siringo-Ringo Sumatera Utara. *Religious: Jurnal Studi Agama-Agama Dan Lintas Budaya*, 5(2), 187–198. <https://doi.org/10.15575/rjsalb.v5i2.11847>
- Simamora, R. M. (2022). Aktivisme Digital Kaum Muda. *Kompas.Id*. <https://kompas.id/baca/opini/2022/09/28/aktivisme-digital-kaum-muda>
- Simarmata, & Henry Thomas dkk. (2017). Indonesia Zamrud Toleransi. In *PSIK-Indonesia* (Issue 11).
- Soares, C., & Joia, L. A. (2015). The influence of social media on social movements: An exploratory conceptual model. *Lecture Notes in Computer Science (Including Subseries Lecture Notes in Artificial Intelligence and Lecture Notes in Bioinformatics)*, 9249, 27–38. https://doi.org/10.1007/978-3-319-22500-5_3
- Sumardiono, N. (2022). Aktivisme Digital dalam Konteks Penggalangan Donasi Fandom BTS (ARMY) Indonesia Melalui Twitter. *Jurnal Komunikasi*, 16(2), 113–128. <https://doi.org/10.20885/komunikasi.vol16.iss2.art2>
- Susilowati, E., & Masruroh, N. N. (2018). Merawat Kebhinekaan Menjaga Keindonesiaan: Belajar Keberagaman dan Kebersatuan dari Masyarakat Pulau. *Jurnal Sejarah Citra Lekha*, 3(1), 13–19. <https://doi.org/10.14710/jscl.v3i1.17856>
- Suwana, F. (2019). What motivates digital activism? The case of the Save KPK movement in Indonesia. *Information Communication and Society*, 23(9), 1–16. <https://doi.org/10.1080/1369118X.2018.1563205>
- We Are Social and Meltwater. (2023). *Digital 2023: Global Overview Report the Essential Guide to the World's Connected Behaviours*. New York: We Are Social Ltd.
- Widhyharto, D. S. (2018). Kontestasi Identitas dalam Transisi Kaum Muda Indonesia. In *Jurnal Studi Pemuda* (Vol. 5, Issue 2, p. 507). <https://doi.org/10.22146/studipemudaugm.37964>
- Wimmer, R., & Dominick, J. (2013). Mass Media Research: An Introduction. *Cengage Learning*, 47(2), 47–36.
- Yonatan, A. Z. (2023). *Pengguna Instagram Berdasarkan Rentang Usia 2023*. <https://data.goodstats.id/statistic/pengguna-instagram-berdasarkan-rentang-usia-2023-MEdzz>
- Yosarie, I., Insiyah, S., Aiqani, N., & Hasan, H. (2023). *Indeks Kota Toleran 2023*. <https://setara-institute.org/indeks-kota-toleran-2022/>
- Yusuf, N., & Wibowo, A. P. (2021). Civic engagement: Digital activism of university students in Malang amidst covid-19 pandemic. *Jurnal Civics: Media*

- Kajian Kewarganegaraan*, 18(2), 286–295.
<https://doi.org/10.21831/jc.v18i2.41499>
- Zahira, D., & Hermanadi, H. (2018). *Memetakan Aliran Aktivisme Digital: Sebuah Pergerakan Sosial*. <https://cfds.fisipol.ugm.ac.id/wp-content/uploads/sites/1423/2021/01/23-CfDS-Case-Study-Memetakan-Aliran-Aktivisme-Digital-Sebuah-Pergerakan-Sosial.pdf>
- Zakaria, D. (2022). Praktik Kewargaan Digital Sebagai Edukasi Publik: Kajian Aktivisme Digital Di Indonesia. *Jurnal Komunikasi Profesional*, 6(6), 631–644.
<https://doi.org/10.25139/jkp.v6i6.5293>