ADVISORY CONTENT IN POLITICS: FORM OF MITIGATION OF THE NEGATIVE IMPACT OF IDENTITY POLITICS ON INSTAGRAM ACCOUNT @lensamu and @nuonline_id

Fuandani Istiati
Department Communication, Faculty of Literature, Culture and Communication, Universitas Ahmad Dahlan, Indonesia
fuandani@comm.uad.ac.id
'Aabidah Ummu 'Aziizah
Department Public Health, Faculty of Public Health, Universitas Ahmad Dahlan
aabidah@ikm.uad.ac.id

Abstract

This article aims to analyze efforts to mitigate the negative impacts of identity politics by two large mass organizations in Indonesia, Muhammadiyah and Nahdhatul Ulama (NU), through their Instagram accounts. Mitigation in this context refers to steps to recognize and increase awareness of identity politics risks often occurring in campaigns, especially before the 2024 election. This research is motivated by the political situation leading up to the 2024 election and vulnerability to identity politics, which perpetrators often use as a tool. The method used in this research is quantitative content analysis with content research objects discussing political themes and the 2024 election. Data was collected through virtual observation, literature research, and online documentation via the Instagram accounts @lensamu and @nuonline_id from September 2023 to February 2024. Based on the research results, it can be concluded that the percentage of forms of mitigating the negative impact of identity politics carried out by the @lensamu account is 0.91 or 91% and by @nu_online it is 0.86 or 86%. With these test results, it can be said that the form of mitigation of the negative impact of identity politics carried out by these two accounts is high in facing the 2024 election.

Keywords: Mitigation, Identity Politics, Instagram, 2024 Election

INTRODUCTION

Entering the 2024 political year will be marked by a significant event in the form of general elections for both the legislative and presidential elections. It becomes a dilemma when this event is exploited by individuals who carry a specific identity to gain votes from a community group. Particular identities are often used as political vehicles for a person or party to win election contests. According to Hobbidin (2012), the term "identity politics" refers to the idea of political identity and ethnicity. Identity politics is different from identity politics. Identity politics refers to how political and social identities are used as political tools.

The diverse roles and political parties from various ideologies often hamper the democratic process, especially regarding elections. Identities that are diverse in terms of religion and ethnicity are often used as political tools (Nasrudin, 2018). In other words, the political process causes identity groups to compete, and no one has power. Therefore, there is no certainty that we will win from the start. Different identities tend to have different perspectives and behaviours.
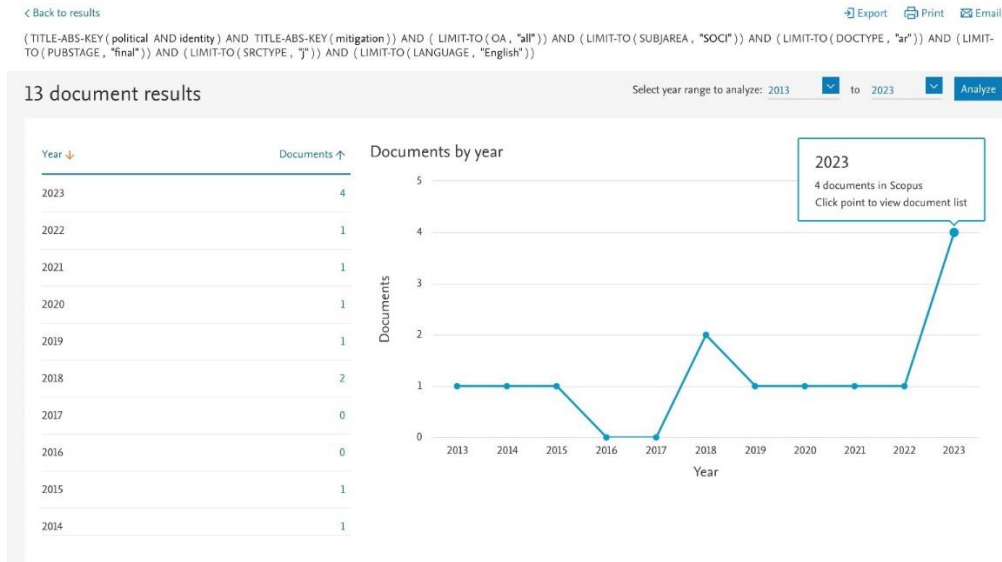
According to research conducted by the National Survey Institute (LSN) (Bakry, 2020), the different religious identities of voters may influence their behaviour when voting; this is reflected in the 2019 Election in Indonesia.

In an opposing view, identity politics is considered as politics that opposes all people with different identities (Lestari, 2018). Politics based on shared identity often causes political conflict, mainly between the majority and minorities or between higher and lower groups (Muhammadiyah, 2018). Ultimately, this conflict resulted in political conflict (Tanthowi, 2019). Recently, Ganjar Pranowo, one of the presidential candidates, appeared on a call to prayer broadcast on a private television station, which gave rise to pros and cons regarding the identity politics he uses.
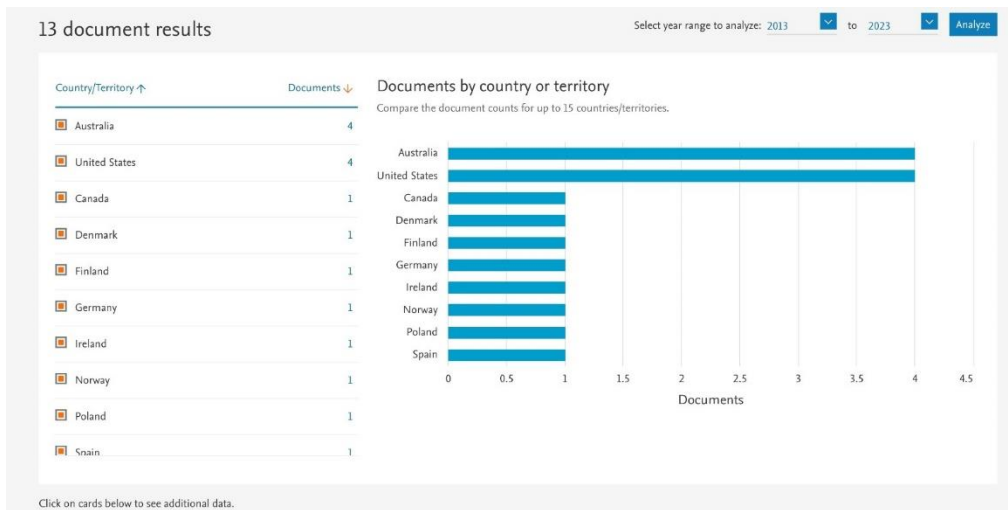

Figure 1. Ganjar Pranowo Appears in Television Azan Video Triggering Polemic – What and Why Are Identity Politics Campaigns Used? Source: https://kumparan.com/bbc-news-indonesia/

In the video, Ganjar Pranowo wears clothes and attributes that Muslims generally use for prayer. I also carried out a series of activities, from ablution to prayer. So, it is clear that Ganjar Pranowo is highlighting his religion or beliefs here. The appearance of specific identities is the focus of research by researchers to open people's minds so they do not get trapped in them. As one of Indonesia's largest and oldest religious institutions, Muhammadiyah and NU are essential. Through their social media, Muhammadiyah and NU often share political literacy so that they do not get caught up in practical politics ahead of the election year through the Instagram accounts @lensamu and @mediamu.id, which have quite a lot of followers, and most of them are from Muhammadiyah circles themselves.

(TITLE-ABS-KEY (political AND identity) AND TITLE-ABS-KEY (mitigation)) AND (LIMIT-TO (OA , "all")) AND (LIMIT-TO (SUBJAREA , "SOCI")) AND (LIMIT-TO (DOCTYPE , "ar")) AND (LIMIT-TO (PUBSTAGE , "final")) AND (LIMIT-TO (SRCTYPE , "j")) AND (LIMIT-TO (LANGUAGE , "English"))

13 document results

Select year range to analyze: 2013 ⌄ to 2023 ⌄   Analyze

Year ↓	Documents ↑
2023	4
2022	1
2021	1
2020	1
2019	1
2018	2
2017	0
2016	0
2015	1
2014	1

Documents by year

2023
4 documents in Scopus
Click point to view document list

Figure 2. Research Data on Mitigating Identity Politics. Source: Scopus

Scopus data states that research on mitigating the impact of identity politics only appeared in 2013, and in 2023, there will be an increase, but it is still tiny. Interestingly, research has yet to be conducted on mitigating identity politics in Indonesia. So, researchers are interested in studying it more deeply.

13 document results

Select year range to analyze: 2013 ⌄ to 2023 ⌄   Analyze

Country/Territory ↑	Documents ↓
◼ Australia	4
◼ United States	4
◼ Canada	1
◼ Denmark	1
◼ Finland	1
◼ Germany	1
◼ Ireland	1
◼ Norway	1
◼ Poland	1
◼ Spain	1

Documents by country or territory
Compare the document counts for up to 15 countries/territories.

Click on cards below to see additional data.

Figure 3. Data on Countries that Have Conducted Research on Mitigating Identity Politics. Source: Scopus

The urgency of this research is to examine the forms of identity politics mitigation carried out by the Instagram accounts @lensamu and @nuonline_id, which are expected to be able to educate their followers, especially members of organizations, so that they do not get caught up in identity politics. Meanwhile, what is new about this research is examining the forms of political mitigation carried out by Indonesia's two largest Islamic organizations through their Instagram accounts.

LITERATURE REVIEW

a. Identity Politics
Theoretically, according to Lukmantoro, identity politics is political in prioritizing the interests of group members because they have the same identity or characteristics, race, ethnicity, gender, or religion. Identity politics is another formulation of the politics of difference. *Identity politics* is a political action that tries to channel aspirations to influence policy and control the distribution of values considered valuable to the most fundamental demand, namely self-determination based on primordiality (Nasrudin, 2018).

Conceptually, this identity is easy to politicize because it can originate from dominant institutions and an actor in the social sector internalizes it and builds meaning around it. However, identity is a stronger source of meaning than roles because of the processes of self-construction and individualization. In simple terms, identity regulates meaning, while roles regulate function (Castells, 2003: 7). According to Agnes Heller, identity politics is a political movement that focuses on differences as a main political category. Identity politics arises from individual awareness to elaborate particular identities, in the form of relationships in primordial ethnic and religious identities (Nasrudin, 2028).

From this concept as time went by, the concept of identity politics began to be hijacked and exploited by the majority group so that its power was established. Unsurprisingly, those involved in politics wear specific attributes, so a particular group interprets their embedded identity similarly, which is the target of their internalization. In this case, religious identity is still an exciting spectre targeted by certain politicians. Identity politics tends to emerge at the campaign stage and is filled with ethnicity, religion, class and similarities in political ideology. It cannot be denied that Indonesia is indeed a multicultural nation, so it can be considered natural that identity becomes a platform for elites to gain public attention. However, if multiculturalism is studied further, it can strengthen the nation's sense of nationalism, making it attractive to study further the emergence of the identity politics strategy itself (Dani, 2019). From this concept, identity politics has its positive side because it cannot be denied that Indonesia's independence was achieved with a common identity, namely nationality, which at that time was promoted to fight the colonialists.

However, the need to pay attention to identity politics remains essential to anticipate and not fail to analyze a social phenomenon thoroughly. Identity politics can be a broader lens in studying systemic and everyday phenomena because it relates to how identity works and its impacts. When we talk about identity, we do not simply classify it but rather engage in a complex set of meanings, intersections, and possibilities of existence and relate these constructions to the social, political, cultural, societal, and economic order. Therefore, it is impossible to separate identity from politics. Instead of separating them, what happens is that they unite them. Because even political parties make identity the main force, as described by Gutmann (2014) in Abadi (2023):

Many political parties are identity groups, calling upon and cultivating shared identities around ideology, class, religion, and ethnicity, among other mutual recognition.

For example, PKS, one of Indonesia's political parties, has a powerful Islamic religious identity. This was created to facilitate Muslims' acceptance of democracy and multi-partyism and to express

Islamic values in managing religion. This made him successful in surviving the Indonesian political contestation from 1999 to 2019 (Furkon, 2004: 42). the PSI party was also born on November 16, 2014. This party firmly has political ideas of solidarity (communalism), equality and social justice, bringing together young people (millennials) as the locomotive for these ideas (Geraldy, 2019). It can be seen here that the parties affiliated in Indonesia do not escape specific identities that surround them to become the locomotive of their movement in winning votes.

b. Mitigating the Negative Impact of Identity Politics

There are eight ways to mitigate the negative impacts of identity politics, including prevention, action, and resolution. Prevention is more about education, enforcement is more about law, and resolution is more about sociological efforts (Abadi et al., 2023). In this context, researchers focus on the prevention aspect, which is prevention carried out by the @lensamu and @nuonline_id accounts in mitigating the negative impacts of identity politics, including:

1. Emphasize idea-based campaigns

Election organizers, governments, and political actors must agree to campaign based on ideas on essential matters rather than burning differences. This may not be easy to do amidst political pragmatism. However, this needs to be tried as a socio-political experiment by giving the public an understanding that the problem of this nation's political leadership tends to be chaotic due to campaigns that are far from essential matters. Of course, money politics and sentiment must be avoided because the first will open up opportunities for abuse, while the second will open up opportunities for clashes.

2. Zero tolerance for intolerance

The normalization of intolerance during the 2019 Election (Toha, 2017, in Abadi, 2023) needs to be overcome with an intolerant attitude towards intolerance. Even though intolerance is seen as a threat to plurality, it can be a word that is important to understand, namely: we must be intolerant towards all forms of intolerance itself. So, intolerance can make sense when it is intended to prevent all forms of dehumanistic actions that destroy diversity in any name.

3. Strengthen political literacy and practice based on ethics, morals and criticism

According to Hasibuan et al. (2018), in Abadi (2023), the strong culture of corruption results in the actions of political elites who prioritize their personal and group interests so that they are separated from awareness of the public interest, let alone matters of ethics and moral responsibility. At the elite level, starting from political actors and parties, it is necessary to emphasize ethics and moral-based politics. This is necessary so that political practice is understood as merely an effort to gain and maintain power. Apart from that, the political paradigm needs to be changed from "disharmony" to harmony. Criticism needs to be developed to diagnose, prevent and resolve problems. In the practical realm, there needs to be continuous

encouragement to carry out participatory supervision, especially in private spaces that election observers do not touch.

4. Religious leaders and religious movements need to be active in preaching culturally and contextually

Harmful politicization of religious identity certainly does not only occur in the Islamic religion but also other recognized religions in Indonesia. Because Islam is the majority religion, it is often used much more frequently. At this point, we quote a description from Azhar Ibrahim in his book "Rethinking Tradition for Renewal" (2019), in Abadi (2023) as a solution, which states:

A broad understanding of Islam must be continuously demonstrated with an intense intellectualism, a humanitarian vision, and a concern for cultural backgrounds and nuances. With society changing rapidly, as well as the demographics of the people being relatively young, educated and urban, preaching must no longer use old patterns. An all-knowing, all-right and correct attitude with harsh delivery will only damage the image of Islam as a religion of peace.

5. Support discourses that oppose identity politics from levels of society, including students, and foster a young generation based on positive nationalism. The student movement needs to be given sufficient space to engage in efforts to hack identity politics that have a negative direction. The discourse spaces they created before and after the election must be supported, and their studies must be considered. The protests and criticisms they carry out should not continue to be assessed negatively because, often, what they do is a conscious effort to realize their responsibility as organic intellectuals.

Support in this context is not only in a financial context but also in facilities and efforts to respond to what they find in the field. The guidance and development of Indonesia's young generation as revitalizing agents need to be built on four solid foundations: 1) The ideological foundation of Pancasila; 2) the constitutional basis of the 1945 Constitution; 3) strategic foundations for the outlines of state policy; 4) the historical basis of the 1928 Youth Pledge & the 1945 Proclamation of Independence.

Empowering the younger generation is very important, especially amid the demographic bonus. They can be at the forefront of breaking down wrong understandings, such as negative identity politics.

c. Social Media and the Spread of Ideology

Social media is a relatively new communication and information technology, and its development is very massive today. This internet-based media has successfully changed a new perspective and understanding of social context. Hassan and Thomas (2006) have shown that critical political and social issues, such as the political consequences of new communication technologies and changing experiences of space and time, can be examined through new media studies because of their complex relationship with contemporary culture (Featherman, 2015: 7).

Whatever is created will be very easily spread by social media. Interactivity on social media has enormous power in moving masses offline. This can be seen, for example, in the protests during the general election in Iran in 2009. The political dynamics during the election also shook the international world, which received exposure to the news online. This is because most reporting occurs among global activists who communicate via social media throughout transnational public space networks. As the previous discussion shows, this online engagement helped fuel a global networking spirit that inspired offline collective action in solidarity with Iranian activists and locally on the streets of Tehran, Shiraz, and other Iranian cities (Featherman, 2015: 15).

According to Tawang and Imran (2017), ideological practices are applied to media texts through the media textation process and each individual's role in the editorial organizational structure. This presentation illustrates that viewpoints and ideologies can be externalized or internalized. Moreover, what is conveyed via social media can spread quickly and filtering it requires a unique approach and understanding. It is possible for the creation of ideology to occur in social media and be understood quickly by the audience. This relates to how text on social media is produced.

Muhammadiyah and Nahdhatul Ulama (from now on referred to as NU) are the two largest community organizations with religious backgrounds in Indonesia. These two organizations have their unique ideologies in viewing Islam as the religion in which these two organizations operate; by having heterogeneous members spread throughout Indonesia and even the world, it is not very sure that these two organizations will not spread their ideology on social media, especially Instagram. They often share the context of whatever happens and its meaning on their Instagram account so that this information can be consumed by their followers, especially followers who are also members of the organization.

In this context, Instagram is a high-speed medium for conveying messages. Apart from that, this media no longer touches on the communication aspect but all aspects. The form of communication presented is very different from one direction, two directions, or even many directions (Lister et al., 2009, p. 10). New media, such as Instagram, offer several types of activities that traditional media do not have, such as digitalization, convergence, interconnectivity and network development, which are related to message creation and how the message is delivered. New media has high interactivity, so information can be accessed quickly and as needed. Moreover, this concept is the central concept of new media (Flew, 2002).

Instagram is a type of communication media with new media characteristics because anyone can access it and create content. What is more interesting is that Instagram is a social network with many users. So many people use social media for various purposes, including promoting and influencing others through this platform because it has high interactivity.

METHODS

This research uses a quantitative approach with quantitative content analysis methods. *Quantitative content analysis* is an analysis used to measure specific aspects of news

carried out quantitatively. The procedure is to measure or calculate aspects of the news and present them quantitatively. The quantitative content analysis only focuses on explicit material (Eriyanto, 2015, p. 412). In this research, the news in question is content uploaded by Instagram accounts, indicating a form of mitigating the negative impact of identity politics in facing the 2024 elections. Researchers will code (mark) what is seen, in this context, the content presented by the two mass organization accounts, namely @lensamu and @nuonline_, which are related to mitigating identity politics ahead of the 2024 election.

Meanwhile, the data researchers collect will be entered into a coding sheet created based on a predetermined time, September 2023-January 2024. Therefore, the results of hypothesis testing in the form of coding will be carried out by coders. So that the final results can be calculated by researchers and the results of the research conclusions can be known.

This research is included in the quantitative content analysis using a coding sheet instrument containing five indicators for mitigating the negative impact of identity politics. The following table displays:

	INDICATOR	SUB INDICATORS
	Emphasize Idea-Based Campaigns	Awareness
		Attitude
	Zero tolerance for intolerance	Fear of intolerance
		Acceptance of differences
		Development of polemic issues
	Strengthening political literacy and practice based on ethics, morals and criticism	Political knowledge
Mitigating the "Negative Impact of Identity Politics"		Understanding of politics
		Political Attitudes/Behavior
	Religious leaders and religious movements need to be active in preaching culturally and contextually	
	Supporting discourses that oppose identity politics from levels of society, including students, and fostering a young generation based on positive nationalism	Branding (not in the name of a group)
		Religious depolarization strategy
		Development of the younger generation

Table 1. Categories of Mitigation Forms of the Negative Impact of Identity Politics
Source: Processed researcher data, 2024

To see how to mitigate the negative impact of identity politics in this research, a coder assisted the researcher. There are several conditions in selecting a coder, namely:
1. Coder is a member of the NU or Muhammadiyah organization
2. Coder has an Instagram account
3. The coder understands how to use an Instagram account
4. Coder is my follower @lensamu and @nuonline_id

From these requirements, the researcher determined four coders: 2 coders to code the @lensamu account and two coders to code the @nuonline_id account for six months, from September 2023 to February 2024. During that time, there were 307 uploads on the @lensamu Instagram account and 735 uploads on the Instagram account @nuonline_id. The coders who will help are Nur Anisyah Rachmaningtyas and Ilham Ibrahim for the @lensamu account and for the @nuonline_id account, they are Umm Samhah Mufarrihah and Halla Sayyidah Muflihah. During the data collection process, the four coders were given measuring tools in the form of coding sheets and coder-filling instructions. The researcher himself assisted in this research as coders 5 and 6. In this way, the six coders were used to see the reliability test results.

As for the validity and reliability test as a tool to measure the suitability of the data and concepts used in this research, the researcher used the Holsti formula as follows:

Holsti Formula:
Reliabilitas Antar Coder: $\dfrac{2M}{N1+N2}$

Information :
M: Coefficient of reliability
N1: Number of coding made by coder 1
N2: Number of coding made by coder 2

RESULTS AND DISCUSSION

Based on the results of the reliability test between 4 coders (2 coders for the @lensamu account and two coders for the @nu_online account), the following results were obtained:

Table 2. Reliability Test of Coder 1 (Nur Anisyah Rachmaningtyas) & Coder 2 (Ilham Ibrahim) account @lensamu

	Unit of Analysis	N1	N2	M
	Emphasize Idea-Based Campaigns	11	13	11
	Zero tolerance for intolerance	0	0	0
Mitigating the "Negative Impact of Identity Politics"	Strengthening political literacy and practice based on ethics, morals and criticism	3	3	2
	Religious leaders and religious movements need to be active in preaching culturally and contextually	4	4	4
	Supporting discourses that oppose identity politics from levels of society, including students, and fostering a young generation based on positive nationalism	5	5	5
	Total	23	25	22

Based on the coding results above, the frequency of occurrence of forms of mitigating the negative impact of identity politics on the @lensamu account using the R. Holsty formula. The following is a reliability test that researchers have carried out:

$$CR = \frac{2M}{N1+N2} = \frac{2 \times 22}{23+25} = \frac{44}{48} = 0{,}91$$

= 0,91 x 100% = 91%

According to the calculation results above, it can be concluded that the results of the reliability test on the @lensamu account data are said to be reliable or acceptable because the test results show a result of 0.91 or 91%, which means that the reliability test results exceed or exceed the minimum limit, namely 0.7 or 70%. So, from this reliability test, it can be said that some of the content uploaded to the @lensamu account contains a form of mitigating the negative impact of identity politics.

Table 5. Frequency Table of Forms of Mitigation of the Negative Impact of Identity Politics on the @lensamu Account

No	Contex Unit	Frequency		Total	Percentage
		Coder 1	Coder 2		
1	Emphasize Idea-Based Campaigns	11	13	24	50%
2	Zero tolerance for intolerance	0	0	0	0%
3	Strengthening political literacy and practice based on ethics, morals and criticism	3	3	6	13 %
4	Religious leaders and religious movements need to be active in preaching culturally and contextually	4	4	8	17 %
5	Supporting discourses that oppose identity politics from levels of society, including students, and fostering a young generation based on positive nationalism	5	5	10	20 %
	Total	23	25	48	100%

(Source: Researcher's Process, 2024)

Table 6. Reliability Test of Coder 1 (Ummu Samhah Mufarrihah) & Coder 2 (Halla Sayyidah Muflihah) account @nu_online

	Unit of Analysis	N1	N2	M
	Emphasize Idea-Based Campaigns	0	0	0
Mitigating the "Negative Impact of Identity Politics"	Zero tolerance for intolerance	21	19	18
	Strengthening political literacy and practice based on ethics, morals and criticism	40	39	35
	Religious leaders and religious movements need to be active in preaching culturally and contextually	2	5	2
	Supporting discourses that oppose identity politics from levels of society, including	2	4	2

	students, and fostering a young generation based on positive nationalism			
	TOTAL	65	67	57

<div align="center">(Source: Researcher's Process, 2024)</div>

Based on the coding results above, the frequency of occurrence of forms of mitigating the negative impact of identity politics on the @nu_online account using the R. Holsty formula. The following is a reliability test that researchers have carried out:

$$CR = \frac{2M}{N1+N2} = \frac{2 \times 57}{65+67} = \frac{114}{132} = 0{,}86$$
$$= 0{,}86 \times 100\% = 86\%$$

According to the calculation results above, it can be concluded that the results of the reliability test on the @nu_online account data are said to be reliable or acceptable because the test results show a result of 0.86 or 86%, which means that the reliability test results exceed or exceed the minimum limit, namely 0.7 or 70%. So, from this reliability test, it can be said that some of the content uploaded to the @nu_online account contains a form of mitigating the negative impact of identity politics.

<div align="center">Table 7. Frequency Table of Forms of Mitigation of the Negative Impact of Identity Politics on @nu_online Accounts</div>

No	Contex Analysis	Frequency		Total	Percentage
		Coder 1	Coder 2		
1	Emphasize Idea-Based Campaigns	0	0	0	0%
2	Zero tolerance for intolerance	21	19	40	28 %
3	Strengthening political literacy and practice based on ethics, morals and criticism	40	39	79	56 %
4	Religious leaders and religious movements need to be active in preaching culturally and contextually	2	5	7	5 %
5	Supporting discourses that oppose identity politics from levels of society, including students, and fostering a young generation based on positive nationalism	2	4	16	11 %
	Total	65	67	142	100%

<div align="center">(Source: Researcher's Process, 2024)</div>

Based on the results of the analysis and observations of researchers regarding indications of forms of mitigation of the impact of identity politics carried out by the @lensamu and @nu_online accounts, several forms of mitigation are carried out through uploads on these two accounts. The following are several posts that indicate a form of mitigating the impact of identity politics:

a. Emphasize Idea-Based Campaigns
The first category emphasizes idea-based campaigns. By definition, it emphasizes idea-based campaigns, one of which is to provide understanding to the public that the problem of this

nation's political leadership tends to be chaotic due to campaigns that are far from essential matters. So, the @lensamu account appealed, inviting followers not to campaign and to make noise on voting day. The indicator emphasizing this idea-based campaign has a frequency of 50% of the five indicators determined as a form of mitigation. This means that most of the mitigation carried out by the l@lensamu account emphasizes idea-based campaigns. The content uploaded on February 13 2024, had 1,889 likes. The @nu_online account does not indicate any content that emphasizes idea-based campaigns.
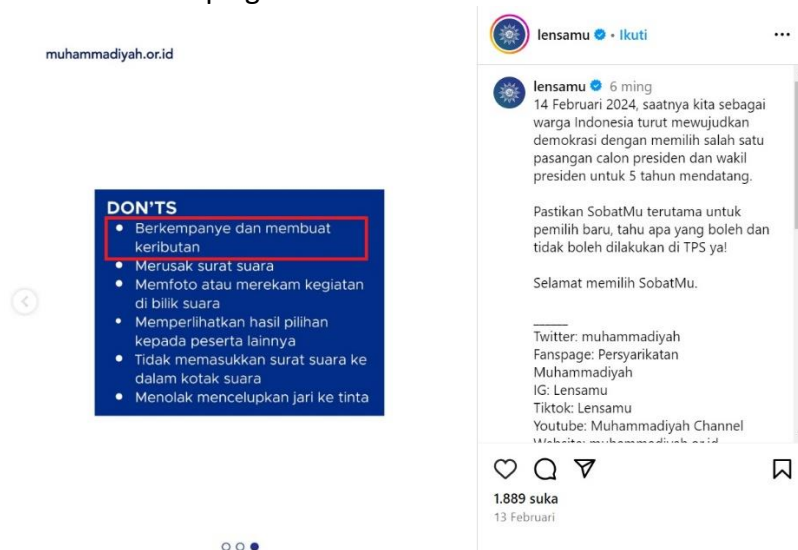
Figure 4. @lensamu content upload: Emphasizes idea-based campaigns

b. Zero Tolerance For Intolerance

In this category, the @lensamu and @nuonline accounts, in their mitigation efforts, present content that prevents all forms of dehumanization actions that damage diversity in any name. Different from the first category, in this category, the @nu_online account carries out many forms of mitigation through its content. In contrast to the @lensamu account, which the coder did not detect, it carried out a form of zero-tolerance mitigation against intolerance. In this category, the frequency of content is 28% on the @nu_online account, so it can be concluded that one form of mitigation that is often carried out by the @nu_online account is zero tolerance towards intolerance carried out by the @nu_online account.

Figure 5. Content upload @nu_online: Zero Tolerance for Intolerance

c. Strengthening Literacy and Political Practices Based on Ethics and Morals and Criticism

Mitigation in this category targets educating the public to be able to sort and choose ethical and morel-based pots. Because it is common knowledge at the elite level, starting from actors and political parties, many political violations have been committed. This is necessary so that political practice is understood as merely an effort to gain and maintain power. So, the @lensamu and @nu_online accounts, as extensions of two large mass organizations, have a role in strengthening public literacy, especially their followers. Below are several content displays containing literacy strengthening and political practices based on ethics and morals. In this category, the content frequency is 13% on the @lensamu account and 56% on the @nu_online account, so it can be concluded that there are quite a lot of forms of mitigation for Strengthening Literacy and Political Practices Based on Ethics and Morals and Criticism carried out by the @nu_online account.
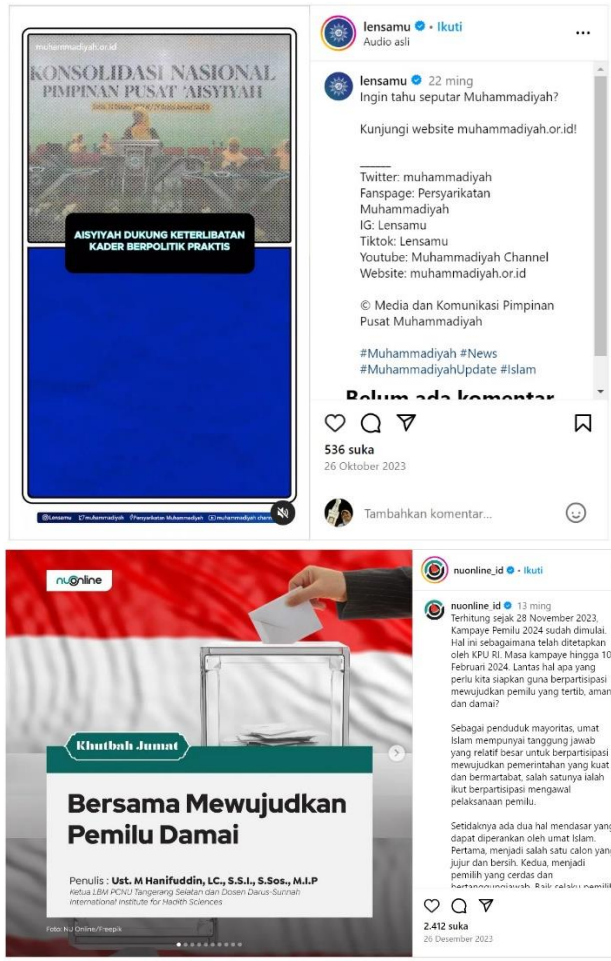
Figure 6. Content uploads @lensamu and @nu_online: Strengthening Literacy and Political Practices Based on Ethics and Morals and Criticism

d. Religious Leaders and Religious Movements Need to Be Active in Preaching Culturally and Contextually

In mitigating the negative impacts of identity politics, religious leaders who are involved in a mass organization are also required to speak out on this matter. In several content uploads, @lensamu and @nu_online often provide a form of appeal that leads to vigilance in facing the election. Especially on @nu_online, the general chairman of PBNU himself often voices this, as does the @lensamu account. The frequency of this category is 17% of mitigation content in the form of active movements of religious leaders on the @lensamu account and 5% on the @nu_online account.
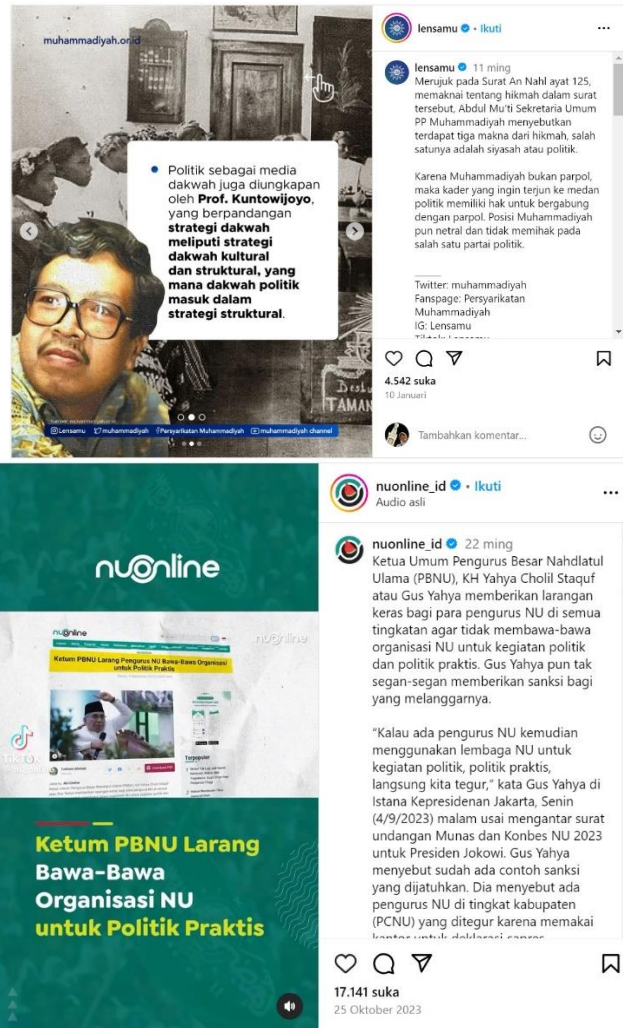
Figure 7. Content uploaded by @lensamu and @nu_online: Religious Leaders and Religious Movements Need to Be Active in Preaching Culturally and Contextually

e. Supporting discourses that fight identity politics from levels of society, including students, and fostering a young generation based on positive nationalism

In this mitigation context, these two mass organization accounts were also detected as carrying out movements against discourses that lead to identity politics. It can be seen in several posts by @lensamu, which emphasize that Muhammadiyah has no political affiliation. Likewise, NU, when uploading its @nu_online account, displays KH's advice. Mustofa Bisri said, "Choosing a leader is not because you follow along". From here, the researcher sees an effort to counter these two accounts' discourse on identity politics. The frequency of this mitigation category is 20% of mitigation content in the form of active movements of religious leaders on the @lensamu account and 11% on the @nu_online account.
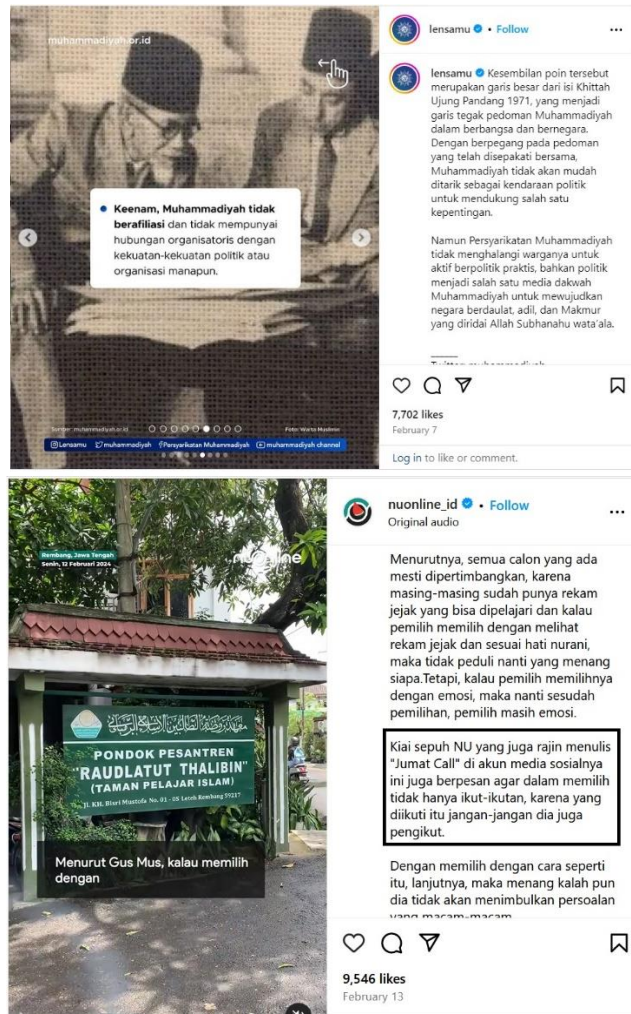
Figure 8. Content uploads @lensamu and @nu_online: Supporting discourses that oppose identity politics

CONCLUSION

Looking at the results that researchers have obtained regarding indications of forms of mitigation of the negative impacts of identity politics carried out by the @lensamu and @nu_online accounts, it can be said that these two accounts are carrying out forms of mitigation. The forms of mitigating the negative impact of identity politics are as follows: emphasizing idea-based campaigns as much as 50% on the @lensamu account and 0% on the @nu_online account. This means that in this appeal, @lensamu carries out more massive mitigation movements than @nu_online. In this category, @lensamu uses the most mitigation methods compared to other forms. The Zero Tolerance Against Intolerance mitigation category has a content frequency of 28% on the @nu_online account, while the @lensamu account does not exist. In the Strengthening Literacy and Political Practices Based on Ethics and Morals and Criticism category, there is a content frequency of 13% on the @lensamu account and 56% on the @nu_online account. This means that the appeal made by the @nu_online account is the most massive in this category. In the category of Religious Leaders and Religious Movements who need to be active in preaching culturally and contextually, there is a 17% frequency of mitigation content in this category on the

@lensamu account and 5% on the @nu_online account. Lastly is the mitigation category, which takes the form of an appeal to support discourses that oppose identity politics at all levels of society. Researchers found 20% mitigation content on the @lensamu account and 11% on the @nu_online account.

Based on the results of reliability tests by researchers, the percentage of forms of mitigation of the negative impact of identity politics carried out by the @lensamu account is 0.91 or 91%, and by @nu_online is 0.86 or 86%. With these test results, the form of mitigation of the negative impact of identity politics carried out by these two accounts is high in facing the 2024 election.

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