

Instagram as a Mosque Literacy Media for Public Information Disclosure: A Community-Based Research at Jamik Silang Rukoh Mosque Banda Aceh

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ABSTRACT

The development of social media, especially Instagram, opens up great opportunities for mosques to convey information widely, quickly, and transparently to the public. However, there are still many mosques that have not utilized social media optimally as a media for information literacy, including old mosques that are in the construction stage in the city of Banda Aceh. This condition requires strengthening the capacity of human resources, especially mosque youth, in the management of mosque digital communication. This research-based service-based research aims to train and empower mosque teenagers in managing Instagram accounts as an information literacy media and a means of public information disclosure to the public. The method used is Community Based Research (CBR) involving various mosque stakeholders, namely mosque youth, mosque imams, development committees, mosque prosperity committees, and community leaders. This approach emphasizes the active participation of the community in all stages of service, from planning, implementation, to evaluation. The results of the service show that mosque teenagers have been able to use Instagram as an information literacy medium, including the publication of routine activity schedules, teachers' advice, daily mosque information, and periodic financial reports. The use of Instagram not only improves the digital communication skills of mosque teenagers, but also strengthens information disclosure and public trust in mosque management.

ABSTRAK

Perkembangan media sosial, khususnya Instagram, membuka peluang besar bagi masjid untuk menyampaikan informasi secara luas, cepat, dan transparan kepada masyarakat. Namun, masih banyak masjid yang belum memanfaatkan media sosial secara optimal sebagai media literasi informasi, termasuk masjid-masjid tua yang berada dalam tahap pembangunan di Kota Banda Aceh. Kondisi ini menuntut adanya penguatan kapasitas sumber daya manusia, terutama remaja masjid, dalam pengelolaan komunikasi digital masjid. Penelitian berbasis pengabdian berbasis riset ini bertujuan untuk melatih dan memberdayakan remaja masjid dalam mengelola akun Instagram sebagai media literasi informasi dan sarana keterbukaan informasi publik kepada masyarakat. Metode yang digunakan adalah Community Based Research (CBR) dengan melibatkan berbagai pemangku kepentingan masjid, yaitu remaja masjid, imam masjid, panitia pembangunan, panitia kemakmuran masjid, serta tokoh masyarakat. Pendekatan ini menekankan partisipasi aktif komunitas dalam seluruh tahapan pengabdian, mulai dari perencanaan, pelaksanaan, hingga evaluasi. Hasil pengabdian menunjukkan bahwa remaja masjid telah mampu memanfaatkan Instagram sebagai media literasi informasi, meliputi publikasi jadwal kegiatan rutin, petuah

guru, informasi harian masjid, hingga laporan keuangan secara berkala. Pemanfaatan Instagram tidak hanya meningkatkan keterampilan komunikasi digital remaja masjid, tetapi juga memperkuat keterbukaan informasi dan kepercayaan masyarakat terhadap pengelolaan masjid.

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1. INTRODUCTION

Social media can be interpreted as a technology of a new media that is widely used in marketing companies (Zarella, 2009). Social media is also defined as a platform to help and provide facilities for various things such as integrating web pages, being able to interact socially online and creating profiles from a community (Asmaya, 2015).

Social media is a set of online applications, which aim to be a place of interaction, cooperation and sharing of material (Richter & Koch, 2007). Another definition of social media is a set of applications that are built around a specific purpose and allow for exchanges between users in terms of content (Kaplan & Haenlein, 2010)

It is undeniable that technological developments today bring some convenience in communication. The development of social media is one of them. Today it is used by the community to convey information to one human being for another. So that this world is no longer far away, we are connected to each other with social media. Social media can be used as a communication activity to worshippers. As carried out by the Nurul Huda Ngoto Mosque in Yogyakarta. Using Facebook social media accounts as a medium of religious communication, as a medium for spreading educational and informative da'wah. Especially during a pandemic to be very effective (Attaymini, 2021).

The role of social media has a huge impact on a company. Even if there is a company that does not use social media, the company must work hard to be able to face competition from other businesses. On the other hand, if a company uses social media, there are a lot of advantages and opportunities for the company when compared to similar companies (Blanchard, 2015). From this explanation, we can also draw a conclusion that social media today is not only used by personal accounts. But it is also used by official accounts to convey information to the public professionally.

Social media today can not only be used as an account to provide information that is not important to the public. However, it can also be used as an official media in conveying information to the public. Social media such as Instagram can be converted into an official account or *official* as a forum for conveying accurate information. The use of da'wah through digital can be carried out using social media, namely by utilizing the Whatapps group or the Zoom Cloud Meeting application (Suhartono & Anik Indramawan, 2021).

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Today, Instagram social media is also used by individuals, agencies, ministries, and political figures who are also involved in using it. The information conveyed is very effective as a reference for social media users. So that information disclosure to the public becomes more effective, information seekers can also search for it very easily.

Hate speech today is increasingly rampant on social media. Some cases in hate speech range from simple cases to cases that must be resolved at the green table. In the internet age we are free to convey any information, but freedom sometimes becomes very uncontrollable (Sutantohadi, 2018). Controlling *hoax* information on the internet is a very difficult thing to do. Because everyone is very easy to share information. The presence of official accounts in providing information may be an effort. As well as the presence of *official* accounts such as the presence of official mosque accounts. Responsible for conveying information to the public officially. These official accounts are very likely to be managed professionally, even to the point of getting a blue tick. A term for accounts that have been verified by Instagram. This means not spreading fake news, *hoaxes*, hate speech, and other crimes on the internet.

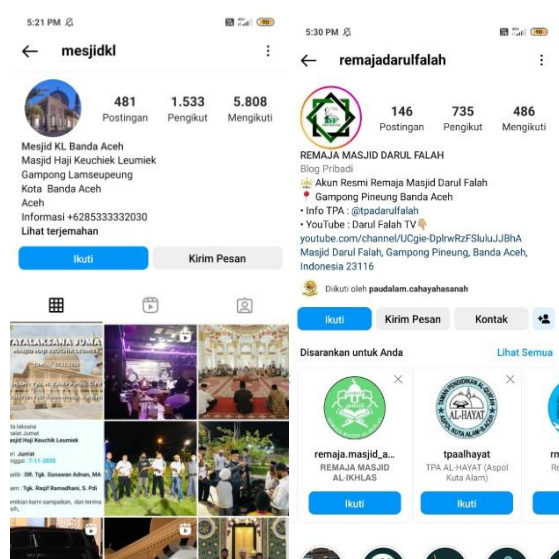


Figure 1. Examples of mosques that use Instagram social media

Several mosques in Banda Aceh have used Instagram as a medium to spread information. This media is used to share mosque activities. With the aim of targeting the current millennials. This is part of the effort to implement Islamic teachings by utilizing social media.

It is also appropriate that official social media accounts such as Instagram are also used by Mosque Managers. As an effort to convey information to the public. Be it daily activities, Islamic da'wah, mosque construction information, to financial reports. So that the information disclosure of mosque managers is modern. With the hope of targeting all groups, especially millennials. Information disseminated on social media today, if not contained with positive information, can be dangerous.

There are still very few who use the official Instagram account as a medium to convey information. It could be that one of the problems is due to a lack of expertise in content creation. In creating content, you must have your own strategy. So here assistance is needed for mosque managers to understand in creating content. There are a lot of conveniences and applications that can be used for free to produce attractive flyers.

As an Islamic Communication and Broadcasting study program, UIN Ar-Raniry must of course be able to provide enlightenment to the community. One of them is how to provide understanding to mosque managers so that they can convey information to the public through Instagram. With its management, it is carried out professionally and increases trust in the public.

One of the lessons taught is about visual communication. Therefore, this ability must be re-honed by carrying out direct practices. One of them is with community service activities that will be held at the Jamik Silang Rokoh Mosque – Blangkrueng Banda Aceh. Visual communication consists of two words, namely communication and visual. Communication is a message sent from sender to another party through standard media by generating certain feedback. Some define communication as an effort made by a person in his or her attempt to provide a message so that it becomes information to the recipient of the message, namely another person (Putra, 2020a). Whereas visual is something that can be seen through the sense of sight (Andhita et al., 2021a).

From the two explanations of the term, visual communication is defined as the process of transferring visual messages from the sender to the recipient using standard media and having certain feedback. (Andhita et al., 2021b). There are several types of visual communication media, namely audio-visual media, print media, outdoor media and *display* media. Visual communication can also be interpreted as communication that uses visual language as the main force in delivering messages to the recipient. The visual language referred to here is everything that can be seen and used so that meaning, meaning and message can be conveyed (Putra, 2020b).

The function in visual communication is to provide messages from the sender, be it a person or group and an agency to the recipient with the aim that the recipient can provide feedback on the message conveyed. This function in visual communication can be carried out if some of the following things are done by the person who designs the media, namely, Understanding how to structure messages to be more effective by considering related fields, namely clarity, completeness and similarity of messages. Can analyze the physical and mental conditions of the recipient to whom the message will be sent. Can formulate types of visual communication media related to a specific purpose. Able to implement messages with various related symbols such as images, colors, symbols and others (Andhita et al., 2021b).

The role of visual communication is intertwined with the media. There are several important roles of visual communication, namely (R. S. Nababan, 2020): Visual communication can make it easier to send messages or information, Visual communication is a more effective communication process, the duration in the communication process can be more efficient, it brings the communicator closer to the communicator who is in a distant

position, makes information or messages more interesting, can clarify the content of a message to be conveyed

With the development of social media today. Anyone can create content, whether it's positive content or negative content. Social media if it is not filled with positive content, it will be filled with negative content. So as an effort to stem negative content, it must start from mosques that actively share information with the public. This assistance by involving Islamic Broadcasting Communication students became one of the pilot projects to build positive content in creating content narratives in mosques.

Today's information disclosure is a must in accordance with the mandate of the Public Information Disclosure Law Number 14 of 2008. In Chapter IV the information that must be provided and announced. The point is to convey information to the public on a regular basis, information submitted related to public bodies, information related to financial statements, and other information related to the public.

Basically, mosques in Banda Aceh have implemented it. Implemented or pasted on the wall or in a special section of the financial statement. It is necessary to implement improvements in information digitization. One of them can be used with social media which is not paid. However, it is necessary to pay attention to the appropriate things.

Some things that need to be considered in making information in the form of an e-flyer are as follows. First, the use of clear colors, displaying the identity of the information disseminator, the content that appears in promotional materials, using attractive images, using attractive *headlines*, making sure there is a *Call To Action* (CTA) section, limiting the use of *fonts*, making sure there are no errors in writing, including some testimonials.

To produce an attractive *e-flyer*, training needs to be carried out. This training will be provided by professionals. Then assistance will be carried out. The mosque youth will do hands-on practice and will be taught how to use. Then it is mandatory to *update* information through Instagram.

Most of the previous research on the use of mosque social media tends to be descriptive, namely examining the function of mosque social media as a means of da'wah, publication of activities, or congregational communication. However, the research generally does not place mosque youth as the main actors who are systematically empowered through research-based training and mentoring. This research fills this gap by making mosque teenagers the subject of digital capacity building.

Research related to mosque digital literacy generally uses the approach of case studies, surveys, or social media content analysis. There is still little research that integrates Community Based Research (CBR) in the context of mosque social media management, especially by involving many stakeholders (imams, development committees, mosque prosperity administrators, and community leaders). This research closes the gap by presenting a community-based collaborative model.

Some previous studies emphasized mosque social media as a media for da'wah or Islamic teachings, while aspects of information literacy and public information disclosure, especially related to mosque financial transparency, are still rarely discussed in depth. This

research expands the perspective by positioning Instagram as a means of education, information literacy, and transparency in mosque management.

Most of the research takes the object of large mosques or urban mosques that have been institutionally and functionally established. This research has a novelty by examining old mosques that are still in the process of construction, so as to provide an empirical picture of how social media can be used to build public trust and community support in conditions of physical and infrastructure limitations.

2. METHOD

The following is the method of implementing community service that will be carried out at the Youth of the Jamik Silang Rukoh Mosque – Blangkrueng. The method will be carried out using *Community Based Research (CBR)* where mosque youth are actively involved. So that they gain knowledge and are transformative in the implementation of mosque management. This CBR functions so that there are benefits or changes in a community, but there is also an academic element which is then called producing knowledge, (Agus Afandi, dkk, 2022).

This research uses a research-based service approach with the Community Based Research (CBR) method which places the mosque community as an active partner in the entire research process. The approach used is qualitative-participatory by involving mosque youth, mosque imams, development committees, mosque prosperity committees, and community leaders in one of the old mosques in Banda Aceh City which is still in the construction stage. In the initial stage, the identification of community problems and needs was carried out through observation and focus group discussions (FGD), which was then followed by joint planning related to the Instagram account management training program as a media for literacy and mosque information disclosure.

The implementation stage is focused on training activities and technical assistance to mosque youth in managing Instagram content, including the publication of routine activities, the delivery of religious messages, daily information, and the presentation of financial statements in a simple and transparent manner. Data collection was carried out through participatory observation, in-depth interviews, documentation of Instagram uploads, and FGD, while data analysis was carried out qualitatively descriptively. Participatory evaluation and reflection show that there is an increase in the capacity of mosque youth in digital communication as well as the building of information disclosure and public trust in mosque management.

3. RESULTS AND DISCUSSION

This service is carried out with a *Community Based Research (CBR)* approach. By involving students and teenagers, the mosque is actively involved in the process. The community service based on the study program carried out involved students, expert resource persons, mosque imams, mosque administrators, and mosque youth. The development carried out is for development. For students, this is a place for field practice in

designing communication messages to the community. For imams and mosque youth, of course, for the development of their mosque. The most important thing is that the presence of the campus, especially the Islamic Communication and Broadcasting Study Program, becomes more pronounced in the community. With the aim of bringing novelty in doing da'wah, especially da'wah through digital.

The use of Instagram social media can be used as a medium for disseminating information on activities so that it can make it easier to convey information to the public, (Inayah & Harianto, 2022). With social media accounts, Instagram is also used as an official media as well as an account @semarangpemkot this account functions as an account as a medium for disseminating official information, (Maharani et al., 2020). The use of Instagram is also used by Bogor Regency with its official account @kabupaten.bogor The results of the study show that the use of Instagram is quite good by adjusting the content of the message and the process of spreading it is also carried out in two directions, (Azizah & Abdurrahman, 2022). The Public Relations of the Depok Metro Police in West Java also publishes all kinds of official activities through the Instagram account. Indirectly, the process of disseminating official information can minimize hoaxes, (Yuningsih, 2023).

From some of the results of the research above, it is clear that Instagram social media can not only be used to share personal information. However today it can be used as official information. In addition to being able to quickly spread messages to the public, it can also reduce false or fake news spread in cyberspace. So we can draw a conclusion that this social media must be used properly and requires expertise in disseminating information. With the hope that the information conveyed can be a source of reference to the community.

Identify Goals and Problems

The first step is to identify the purpose of the service and the problem to be solved. In this process, a research team was formed involving teenagers, imams, mosques, community leaders, and students.

In this process, we listened to what was conveyed by the management, mosque imams, and community leaders. On this occasion we found that there were complaints that they did not understand how to use Instagram as a medium for disseminating information. So that this initial information becomes the basic point that the reason why the Jamik Silang Rukoh Blangkrueng Mosque does not have an *official* Instagram account.

Then the obstacle found is that they don't understand graphic design which is then the place where we create messages. So far, they have only disseminated information to the public orally at certain moments such as every Friday. As well as using information boards inside the mosque as a medium for information disclosure to the public.

Social media that is used only through WA groups is usually used only to share routine activities and is more informal in nature. So that there is a mixture of formal and informal information. If later the information is needed to be revisited, it will take time to look back. It could even be that the message has been deleted due to a certain period of time.

In our research we also found extraordinary potential that today can be used as a strength. The strength in question is the number of mosque teenagers who are still young. This is an opportunity that must be used well so that in the future it will become a successor to mosques that also understand digital.



Figure 2. Information Board of the Jamik Cross Rukoh Blang Krueng Mosque

Basically, the mosque is very hopeful that there will be an official dissemination of information through social media accounts. Both using Instagram and other social media accounts. The mosque has felt the direct benefits by utilizing social media sent through the group's whatapps. Every time there is a development, they disseminate information to the community. What was very surprising happened was that a lot of people came and helped. Until the funds collected became infinite.

This happened without special or orderly management, but by utilizing the spread of social media alone, it received extraordinary enthusiasm from the community. So then there is nothing wrong with utilizing social media and managing it properly, then it can be one of the strengths in information disclosure to the public and improve the construction of mosques.

Steps of Service

Furthermore, the community service team determines the steps in carrying out the service. To mature the concept from which we are trying to begin this devotion.

The first stage is to compile several programs at the stage of creating an *official* mosque Instagram account. Below is a screenshot of the *official Instagram of* the Jamik Silang Rukoh Blangkrueg Mosque.

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Figure 3. Instagram of Jamik Silang Rukoh Blang Krueng Mosque

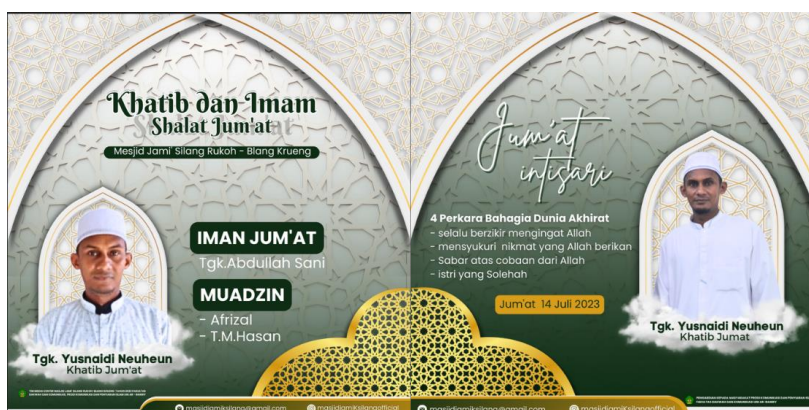
The student team formulated several steps to be taken. Such as making *templates* for photos, routine activities such as friday, designing mosque logos. The following are the design results from the research team related to the mosque logo.



Figure 4. Logo design of Jamik Silang Rukoh Blang Krueng Mosque

There are several types of logos designed by the service team. The choice of the mosque is more number two with several improvements such as adding stars and moon at the top of the logo. The purpose of this logo is to make a standard characteristic which is then used for all the needs of the mosque.

The program of routine activities of the mosque such as Friday activities must be clearly and detailed information, for example, equipped with photos and then after the event takes place there is information on what message is obtained from the delivery of the sermon, for example.



Gambar 5. Informasi sebelum dan sesudah acara

There are several points that you want to convey in the *flyer* above. First, thoroughly convey information on the rules of Friday prayers. Second, there is information about who the khatib is by displaying his photo. Third, there is the continuity of the message, namely by explaining again what the content of the message conveyed by the khatib. In principle, this could be longer and more. It can be readjusted to the catchability of each mosque youth and the creativity of mosque youth.



Gambar 6. Pelatihan aplikasi canva kepada remaja masjid

In an effort to assist mosque youth, a briefing on the use of the Canva application was carried out. This application is used because it is considered easier and more practical. Anyone can easily learn in a short time. Therefore, the assistance is still continuing so that the results obtained will be maximized.

It still takes time to produce a work that meets expectations. Because in addition to understanding the existing tools, they must also have a high artistic spirit so that the resulting images are more attractive. In addition, Islamic Communication and Broadcasting students also have one of the digital da'wah programs with comics. By creating a short story in the form of a picture. However, the message conveyed is a da'wah message.



Figure 7. Da'wah comics as a medium for delivering da'wah to teenagers

As an effort to attract attention, it is to utilize the skills of students who are then directed to make da'wah comics. The message that we want to convey is da'wah messages to teenagers in a more modern way.

Public Information Disclosure

Public information disclosure should have a good information system, documents, photos, news archives, clippings and films should be neat, (Fitriani, 2023). Information disclosure to the public can accommodate archive services in access and archive services, so that services with information needs can be well affordable, (Wahyuningsih & Pranoto, 2020). Public information disclosure is one of the strategies to be able to develop as an institution that is visited by the public every day. (S. Nababan, 2020).

One of the most important things is the disclosure of public information about finance. Usually this is always in the public spotlight. Coupled with the development and interest of the community in donating, especially in terms of mosque construction.

The financial statements of the mosque are usually reported by making an incoming and outgoing budget report. Then stick it on the wall magazine. For residents who see this, of course, they can go to the mosque and access it openly.



Figure 8. Documentation of mosque financial statements

The picture above is a daily and annual financial statement, which is recorded and ordered from year to year. In principle, the mosque today has carried out fairly orderly financial reports. Then this mosque also became an example for others. To keep up with current developments, it is appropriate for mosques to keep up with technological developments by also reporting financial reports through social media, for example. With the aim that anyone who wants to access daily financial reports can immediately open an Instagram account.



Figure 9. Results of Friday's financial breakdown

For example, the picture above, simply put, is the result of charitable savings every Friday. Then this financial is reported through social media, the public can see how much the budget comes in every Friday and the allocation of budget funds every Friday. Although this will also be announced to the public every Friday. The following is one of the programs campaigned by the two Gampong Youth from Gampong Rukoh and Blangkrueng in campaigning for the needs in the construction of mosques. Take advantage of social media and the moment of the month of Ramadan.

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Figure 10. Gampong Rukoh and Blangkrung youth programme mosque construction programme
 Source: WhatsApp Group of Jamik Silang Rukoh Blang Krueng Mosque.

In the program above, by utilizing social media such as WhatsApp by fully informing the reasons why we have to carry out budget collection. So the impact that occurs is that trust in the community arises. Until what happened, the funds collected reached **344 million rupiah and 325 sacks of cement**.



Figure 11. Financial details of the mosque published on social media

The enthusiasm from the community began to grow when the mosque manager was serious about managing finances. The most important thing is the disclosure of report information to the public. The community felt a significant change in the mosque. The community feels more comfortable in carrying out worship.

Mosque public information disclosure refers to the practice of providing transparent and easy access for the general public to information related to mosques. This involves providing clear, accurate, and up-to-date information about various aspects of the mosque to the community, be it worship schedules, religious programs, social activities, fund and asset management, and other matters related to mosque operations and activities.

Some important aspects of mosque public information disclosure include. Worship Schedule: Information about the time of prayer, especially the five-time prayer, as well as schedules for religious studies, lectures, and other religious events. This helps people know when and where they can participate in religious activities.

Programs and Activities, announcements about religious programs, trainings, courses, Qur'an studies, and social activities held in mosques. This allows the community to take part in activities that suit their interests and needs.

Financial Management, disclosure regarding the use of mosque funds and assets, including information regarding donations, expenses, and development projects. This is important so that the public has confidence that the funds they donate are used transparently and efficiently.

Management Structure, information about the mosque management structure, including the names of the members of the mosque management, election procedures, and policies applied in the management of the mosque.

Policies and Rules, notices about the rules and ethics that must be followed by worshippers and visitors to the mosque. This helps to create an orderly and respectful environment within the mosque.

Emergency Notices, emergency information such as delays or changes in worship schedules or activities due to inclement weather conditions, natural disasters, or other unexpected situations.

Social Media Instagram, the use of social media and websites to inform the latest news, events, and developments happening in the mosque. This makes it easier for people to access information quickly and easily.

The disclosure of mosque public information is an important principle in building a good relationship between the mosque and its community. This transparency helps to create a sense of trust, active participation of the community in religious activities, and facilitates a positive and constructive exchange of information.

4. CONCLUSION

This community service continues to get changes in terms of information delivery. Namely conveying information to the public through the Instagram account of the Jamik Silang Rukoh Blang Krueng Mosque. This media must be the official media of the mosque in informing the congregation of all mosque activities. This includes financial statements. Because these financial statements have become very sensitive in the eyes of the public. Therefore, mosques must be an example in information disclosure to the public, especially mosque worshippers.

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