

ABSTRAK

Media sosial telah menjadi ruang interaksi baru dan menciptakan budaya digital. Di tengah penetrasi internet Indonesia (79,5% dengan rata-rata penggunaan 7 jam 56 menit) serta maraknya berita tidak benar dan ujaran kebencian, muncul keprihatinan akan terkikisnya kepedulian terhadap sesama, terutama kaum miskin yang berjumlah 23,85 juta jiwa (BPS, Maret 2025). Menanggapi hal ini, Yayasan *Vinea Dei* melalui akun Instagram @Jalakasih menginisiasi gerakan solidaritas dengan melibatkan partisipasi publik untuk kegiatan *charity*, seperti bantuan pembangunan gereja di wilayah terpencil maupun beasiswa pendidikan.

Penelitian ini mengangkat empat permasalahan: (1) Strategi akun @Jalakasih dalam membentuk pemahaman dan tindakan pengikutnya terhadap isu kemiskinan; (2) Motivasi, dinamika interaksi, dan kepuasan pengikut berdasarkan teori *Uses and Gratification*; (3) Representasi Gereja yang “bergerak keluar” menurut *Evangelii Gaudium*; dan (4) Optimalisasi media sosial sebagai Aeropagus baru bagi misi Gereja Katolik.

Menggunakan pendekatan kualitatif dengan metode *Interpretative Phenomenological Analysis* (IPA), data dikumpulkan melalui wawancara semi-struktur terhadap enam informan (pengikut aktif @Jalakasih, usia 25-60 tahun, donatur/relawan). Analisis data mengikuti prosedur IPA untuk menggali pemaknaan mendalam pengalaman informan berdasarkan prinsip *double hermeneutics*. Penelitian ini menggunakan dua kerangka teori, yakni teori *Uses and Gratification* (Elihu Katz, dkk) dan Teologi Pastoral Paus Fransiskus dalam *Evangelii Gaudium*.

Hasil penelitian menunjukkan motivasi awal informan adalah kebutuhan informasi dan rekreasi. Konten @Jalakasih yang mengutamakan transparansi, tidak “menjual penderitaan” penerima bantuan, serta melibatkan tokoh otoritatif (Uskup dan Imam) dalam kolom komentar berhasil membangun kepercayaan publik dan mendorong keterlibatan langsung sebagai donatur dan relawan. Kepuasan yang diperoleh bersifat kognitif, afektif, relasional, dan spiritual, dengan solidaritas dimaknai sebagai pemberian diri yang terinspirasi dari keteladanan Yesus.

Refleksi teologis menemukan tiga hal fundamental. Pertama, misiologi Gereja di Aeropagus digital bergeser dari *religion online* menuju *online religion* sebagai ‘laboratorium’ perwujudan iman. Kedua, eklesiologi “bergerak keluar” terwujud dalam format digital yang dijiwai evangelisasi baru. Ketiga, solidaritas digital sebagai kenosis kontemporer dan partisipasi umat dalam *Tri Munera Christi*: tugas kenabian melalui kesaksian hidup, tugas imamat melalui donasi sebagai kurban spiritual, dan tugas rajawi melalui tata kelola transparan.

Penelitian menyimpulkan bahwa akun Instagram @Jalakasih berhasil merepresentasikan Gereja yang “bergerak keluar” dengan menjembatani jarak sosial-ekonomi, merangkul hidup manusia, dan menemani kemanusiaan melalui strategi komunikasi yang transparan, etis, dan partisipatif. Media sosial terbukti dapat menjadi Aeropagus baru yang efektif bagi evangelisasi.

ABSTRACT

Social media has become a new space for interaction and created a digital culture. Amidst Indonesia's internet penetration (79.5% with an average usage of 7 hours and 56 minutes) and the prevalence of fake news and hate speech, there are concerns about the erosion of concern for others, especially the poor, who number 23.85 million (BPS, March 2025). In response to this, the Vinea Dei Foundation, through its Instagram account @Jalakasih, initiated a solidarity movement involving public participation in charity activities, such as assisting in the construction of churches in remote areas and providing educational scholarships.

This study raises four issues: (1) the strategy of the @Jalakasih account in shaping its followers' understanding and actions regarding the issue of poverty; (2) the motivation, dynamics of interaction, and satisfaction of followers based on the Uses and Gratification theory; (3) the representation of the Church that "moves out" according to Evangelii Gaudium; and (4) the optimization of social media as a new Aeropagus for the Catholic Church's mission.

Using a qualitative approach with the Interpretative Phenomenological Analysis (IPA) method, data was collected through semi-structured interviews with six informants (active followers of @Jalakasih, aged 25-60 years, donors/volunteers). Data analysis followed the IPA procedure to explore the deeper meaning of the informants' experiences based on the principle of double hermeneutics. This study used two theoretical frameworks, namely the Uses and Gratification theory (Elihu Katz, et al) and Pope Francis' Pastoral Theology in Evangelii Gaudium.

The results of the study show that the initial motivation of the informants was the need for information and recreation. The content of @Jalakasih, which prioritizes transparency, does not "sell the suffering" of aid recipients, and involves authoritative figures (bishops and priests) in the comments section, has succeeded in building public trust and encouraging direct involvement as donors and volunteers. The satisfaction obtained was cognitive, affective, relational, and spiritual, with solidarity interpreted as self-giving inspired by the example of Jesus.

Theological reflection found three fundamental things. First, the Church's missiology in the digital Aeropagus shifted from religion online to online religion as a 'laboratory' for the realization of faith. Second, the ecclesiology of "going forth" is realized in a digital format inspired by a new evangelization. Third, digital solidarity as contemporary kenosis and the participation of the faithful in the Tri Munera Christi: the prophetic task through the witness of life, the priestly task through donations as spiritual sacrifices, and the kingly task through transparent governance.

The study concludes that the Instagram account @Jalakasih successfully represents a Church that is "moving outward" by bridging socio-economic gaps, embracing human life, and accompanying humanity through transparent, ethical, and participatory communication strategies. Social media has proven to be an effective new Aeropagus for evangelization.