

DOI: <https://doi.org/10.37850/cendekia.v17i02.1043>
<https://journal.faibillfath.ac.id/index.php/cendekia>

PSYCHOLOGICAL COMMUNICATION AND ISLAMIC INTEGRATION IN MENTAL HEALTH EDUCATION VIA INSTAGRAM: A CASE STUDY ON @DINAMISBIROPSIKOLOGI

**Suci Ramadhani^{1*}, Idris Aritonang², Liza Nuarida Ulfah Br. Barus³,
Lahmuddin Lubis⁴**

^{1,2,3,4} Universitas Islam Negeri Sumatera Utara, Medan

email : [^{1\)}suci3005243002@uinsu.ac.id](mailto:suci3005243002@uinsu.ac.id)

[^{2\)}idris3005243012@uinsu.ac.id](mailto:idris3005243012@uinsu.ac.id)

[^{3\)}liza3005243011@uinsu.ac.id](mailto:liza3005243011@uinsu.ac.id)

[^{4\)}lahmuddinlubis@uinsu.ac.id](mailto:lahmuddinlubis@uinsu.ac.id)

*Corresponding Author

Received 10 June 2025; Received in revised form 17 July 2025; Accepted 1 September 2025

Abstrak

Penelitian ini bertujuan menganalisis penerapan psikologi komunikasi pada konten dan interaksi pengguna akun Instagram @dinamisbiropsikologi dalam menyampaikan edukasi kesehatan mental yang terintegrasi dengan nilai-nilai Islam. Penelitian ini menggunakan pendekatan kualitatif dengan metode analisis konten. Data diperoleh dari 6 unggahan akun Instagram tahun 2025 yang dipilih secara purposive berdasarkan dua kriteria utama: (1) tema yang relevan dan menarik dalam konteks edukasi kesehatan mental dan integrasi nilai-nilai Islam, serta (2) tingkat interaksi yang tinggi dari pengguna, ditinjau dari jumlah like, komentar, dan respon balik dari admin. Analisis data dilakukan secara sistematis dengan bantuan software NVivo untuk pengkodean dan pengelompokan tema. Hasil penelitian menunjukkan bahwa akun @dinamisbiropsikologi konsisten menerapkan prinsip-prinsip psikologi komunikasi seperti empati, penguatan positif, dan penggunaan bahasa afirmatif dalam menyampaikan pesan edukatif. Nilai-nilai Islam diintegrasikan secara kontekstual melalui rujukan langsung kepada ayat Al-Qur'an dan hadis yang relevan dengan tema kesehatan mental. Respon pengguna yang tinggi terhadap konten bertema refleksi diri, kecemasan, dan prinsip ketenangan stoik menegaskan efektivitas pendekatan ini dalam membangun hubungan emosional sekaligus meningkatkan kesadaran pentingnya kesehatan mental, baik dalam perspektif umum maupun keislaman. Secara teoretis, penelitian ini memperkaya kajian psikologi komunikasi dengan menunjukkan model integrasi antara prinsip psikologi dan nilai agama dalam media digital. Secara praktis, penelitian ini memberi gambaran bagi praktisi psikologi dan pengelola media dakwah untuk mengembangkan strategi komunikasi yang lebih adaptif, empatik, dan berbasis nilai spiritual dalam menyampaikan edukasi kesehatan mental.

Kata Kunci: Psikologi Komunikasi, Instagram, Kesehatan Mental, Nilai Islam.

Abstract

This study aims to analyze the application of communication psychology in the content and user interactions of the Instagram account @dinamisbiropsikologi in delivering mental health education integrated with Islamic values. The research employs a qualitative approach with content analysis methods. Data were obtained from six Instagram posts in 2025, selected purposively based on two main criteria: (1) themes relevant and engaging in the context of mental health education and the integration of Islamic values, and (2) high levels of user interaction, assessed through the number of likes, comments, and responses from the admin. Data analysis was conducted

systematically using NVivo software for coding and thematic categorization. The findings reveal that @dinamisbiropsikologi consistently applies principles of communication psychology, such as empathy, positive reinforcement, and affirmative language, in delivering educational messages. Islamic values are contextually integrated through direct references to Qur'anic verses and hadiths relevant to mental health themes. Strong user responses to content on self-reflection, anxiety, and stoic principles of tranquility underscore the effectiveness of this approach in building emotional connections and raising awareness of the importance of mental health, both from a general and Islamic perspective. Theoretically, this study enriches the field of communication psychology by presenting a model of integration between psychological principles and religious values in digital media. Practically, it provides insights for psychology practitioners and Islamic media managers to develop more adaptive, empathetic, and spiritually grounded communication strategies in delivering mental health education.

Keywords: Communication Psychology, Instagram, Mental Health, Islamic Values.

INTRODUCTION

Social media has become crucial for interaction in various contexts, from education to marketing (Aisyah, 2020). It functions as a means of communication and a platform for broader social interaction, including within academic and business environments (Betz, 2023). In the educational context, the use of social media among university students shows that approximately 87% of respondents utilize it for daily communication and information seeking (Saputra, 2019). The use of social media in education enables active engagement and interaction between students and teachers, facilitating a more dynamic and interactive learning process (Erstiawan et al., 2022).

Media development, particularly social media, is essential in communication psychology and can influence users' psychological well-being (Kurniati et al., 2015). Social media provides a platform for social interaction that facilitates communication and affects how individuals behave and interact (Hayat et al., 2021). In today's digital era, human communication has changed significantly with the advancement of information and communication technology (Khalili, 2024). The increasing variety of communication media allows individuals to connect more easily and quickly, but it also presents challenges related to psychological well-being (Purnomo et al., 2023).

The advantages of Instagram compared to other social media platforms can be seen in several aspects, including opportunities for social interaction, marketing effectiveness, and unique features (Dewi et al., 2021). In the context of social interaction, Instagram offers various content formats that allow users to engage actively and creatively (Umaryadi, 2024). Features such as Instagram Stories, IGTV, and the option to share photos and videos in carousel format expand how users can express themselves and interact with other audiences (Rhamadona, 2024). This makes Instagram a beautiful platform for young generations who often



seek more dynamic ways to communicate and share their experiences (Sikumbang et al., 2024).

Analyzing communication psychology on social media platforms, particularly Instagram, requires a deep understanding of how content and user interactions influence psychological behavior and communication dynamics (Chen, 2020). Recent studies indicate that marketing activities on Instagram can be measured through several dimensions, including visual communication and relational interaction, which contribute to the effectiveness of user engagement on the platform (Xu, 2024). These dimensions affect how users interact with content, highlighting the importance of visually appealing approaches in building effective communication on social media (Purnomo et al., 2023).

The issue of mental health has become increasingly relevant in recent years, particularly alongside the growing use of social media as a means of interaction and information sharing (Shalaby, 2024). Social media, including Instagram, often has a dualistic impact on individuals' mental health, encompassing both positive and negative potentials (Stawarz et al., 2019). Research shows that the intensity of social media use can contribute to symptoms of depression and anxiety, especially among younger generations. (Liesay et al., 2023). The relationship between social media use and mental health was revealed, indicating that access to information from reliable sources is essential to reduce concerns related to mental health during the global health crisis (Zheng et al., 2022).

Mental health education content on Instagram has become an essential medium for raising public awareness of mental health issues, particularly among younger generations (Saputra, 2019). Many Instagram accounts focus on disseminating information, providing support, and sharing knowledge about mental health to reduce the stigma attached to this issue (Tulandi, 2021). One notable example is the Instagram account @dinamisbiropsikologi, which leverages social media to raise public awareness about the importance of mental health. The account consistently applies principles of communication psychology by tailoring messages to be relevant, easy to understand, and emotionally affirming. Its content combines scientific information with a humanistic and empathetic tone, making followers feel understood rather than judged.

In the last three years, research on social media and mental health has focused on the general effects of Instagram use on well-being and the role of influencers in conveying mental health issues (Nurdiansyah & Suhartini, 2022). Studies on integrating Islamic principles with psychological practice have also emerged, but most are theoretical or address therapeutic interoperability without empirically testing digital communication strategies (Lee et al., 2023). In addition, the literature on health communication by influencers highlights messaging patterns and credibility. Still, it rarely incorporates content analysis, Instagram engagement metrics, and the impact of mental health education that blends

psycho-messages with Islamic values (Mulyani et al., 2024). The novelty of this article lies in a case study on the @dinamisbiropsikologi account, which fills this gap by combining (1) the analysis of the psychological communication of content, (2) the identification of Islamic elements-integration in educational messages, and (3) the measurement of engagement and literacy indicators of users on Instagram.

Based on this phenomenon, analyzing how communication psychology is applied in delivering content and user interaction patterns on the Instagram account @dinamisbiropsikologi, particularly in conveying mental health education integrated with Islamic values, is essential. This analysis is expected to provide deeper insights into the effectiveness of digital communication strategies that are empathetic, spiritual, and educational in shaping public awareness and acceptance of mental health issues.

METHODS

This study employs a qualitative approach with content analysis to examine messages and interaction patterns on the Instagram account @dinamisbiropsikologi. The research data consist of six posts published between January and April 2025, selected purposively based on two main criteria: themes relevant to mental health education and the integration of Islamic values, as well as a high level of user engagement reflected in the number of likes, comments, and responses from the account's administrator. The analysis of each post's captions, visual content, and user comments was in-depth. The coding process was supported by NVivo 12 Pro software to map initial categories such as self-compassion, parenting trauma, stoicism, and the embedded Islamic values. To ensure data validity, the study employed peer debriefing by involving discussions with colleagues to test the consistency of the analysis. It also conducted reliability checks by re-examining the accuracy of the coding categories. With this design, the research is expected to provide a comprehensive understanding of the application of communication psychology in digital strategies for mental health education through social media.

RESULT AND DISCUSSION

In today's digital era, social media has become a strategic space for psychological communication practices, particularly in delivering mental health education to the broader community. The Instagram account @dinamisbiropsikologi is an example of an active platform that consistently applies empathetic and educational approaches in its content. To understand the effectiveness of the communication being built, this study examines how audiences respond to the messages conveyed through engagement indicators, such as the number of likes, comments, and how often the content is shared. Content selection was conducted purposively based on two primary considerations: high levels of



engagement and the relevance of themes that integrate Islamic values into mental health education. From this selection, six featured posts published in 2025 were analyzed. The engagement data of these posts are summarized in Table 1 below.

Table 1. Engagement of Social Media Content on @dinamisbiropsikologi in 2025

No	Content Title	Number of Likes	Number of Comments	Number of Shares
1	I am proud of myself because...	3,861	45	814
2	Childhood wounds do not need to be passed on to your children...	4,410	44	896
3	For a calmer life, try applying Stoic principles...	9,531	39	2,747
4	Do not be quick to judge someone	5,336	12	898
5	Hello... my name is Anxiety	4,099	49	315
6	The psychological benefits of fasting	2,096	4	206

Table 1 presents the engagement levels of several Instagram posts from the account @dinamisbiropsikologi, selected based on two main criteria: the high level of user interaction (measured by likes, comments, and shares) and the thematic relevance to Islamic values. One of the posts with the highest engagement is “For a calmer life, try applying Stoic principles...” which received 9,531 likes, 39 comments, and was shared 2,747 times. This indicates that themes related to emotional regulation and inner peace appeal to the audience. Such themes are also relevant to be integrated with Islamic values such as patience (*sabr*), gratitude (*shukr*), and trust in God (*tawakkul*).

Other posts, such as “Childhood wounds do not need to be passed on to your children...” and “I am proud of myself because...” generated high engagement with significant overall interaction. Both highlight issues such as childhood trauma, self-acceptance, and healing, which can be linked to Islamic teachings on self-improvement, compassion within the family, and the cultivation of balanced mental well-being.

Meanwhile, although the post “The psychological benefits of fasting” received relatively lower engagement than others, its theme is highly relevant as it directly connects Islamic worship practices with the psychological benefits they generate. Overall, the selected posts in this table reflect the audience’s strong interest in mental health issues and provide a rich space for analysis from the perspective of communication psychology integrated with Islamic values.

To support the analysis in the study titled “Communication Psychology Analysis and User Interaction of the Instagram Account @dinamisbiropsikologi in Mental Health Education and the Integration of Islamic Values”, a coding process was conducted using NVivo software. NVivo was employed to identify the interrelations among key themes emerging from the content concerning

Analysis of Communication Psychology and the Integration of Islamic Values in Content

First, the “I Am Proud of Myself Because...” post represents a strong and empathetic communication psychology strategy. The message in this content is designed to foster self-awareness and self-acceptance, both of which are essential aspects of mental health. Each statement presented, such as “I am trying to forgive myself,” “I appreciate my achievements,” and “I am in the process of building myself,” uses affirmative and positive language that provides emotional support to the audience.

From the perspective of communication psychology, using the pronoun “I” creates a personalization effect, making the audience feel directly involved in the constructed narrative. In addition, the visual of a smiling female character with a confident gesture reinforces the nonverbal message of self-acceptance and self-worth, as shown in Figure 2.



Figure 2. Instagram Content Entitled “I Am Proud of Myself Because..”

Islamic values such as gratitude (*syukur*, appreciating one’s achievements), trust in God’s plan (*tawakal*, believing that everything happens at the right time), and self-reflection (*muhasabah*, accepting shortcomings and learning from mistakes) are subtly integrated into the narrative of the content. This makes the conveyed message not only supportive of mental health but also reinforcing the spiritual dimension of Muslim audiences. This aligns with the words of Allah in Surah Ibrahim, verse 7:

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ

The meaning: “(Remember) when your Lord proclaimed: ‘If you are grateful, I will surely increase you [in favor]; but if you deny, indeed, My punishment is severe.’” (Qur’an, Surah Ibrahim: 7).

This verse reinforces the importance of gratitude as a positive form of self-awareness toward achievements and life processes. With this approach, the

content successfully addresses the cognitive aspect (through understanding of the message), the affective aspect (through the strengthening of positive emotions), and the spiritual aspect (through Islamic values). Thus, it creates communication that is more meaningful, touching, and aligned with both the psychological and religious needs of the audience.

Secondly, the content, "The Wounds of Your Upbringing Do Not Need to Be Passed on to Your Child.." reflects a communication psychology approach that emphasizes emotional awareness and the transformation of parenting patterns. Psychologically, this message invites individuals to reflect on past experiences and encourages changes in attitude to form healthier parenting for the next generation. Affectively, the content touches emotional aspects through illustrations depicting inner wounds caused by harsh words and angry expressions, while offering empathetic solutions through acceptance and the building of a more positive self-identity, as shown in Figure 3.



Figure 3. Instagram Content Entitled "The Wounds of Your Upbringing Do Not Need to Be Passed on to Your Child.."

Islamic values are subtly integrated through the call not to pass on harmful patterns, which aligns with the concept of moral and spiritual responsibility in raising children. Islam strongly emphasizes the importance of speaking kindly and educating children with noble character. As Allah says in Surah At-Tahrim, verse 6:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا

Meaning: "you who have believed! Protect yourselves and your families by obeying Allah's commands and avoiding His prohibitions, from a Fire..." (QS. At-Tahrim: 6)

This verse conveys that parental responsibility is physical but also spiritual and moral. Therefore, the call to break the cycle of harmful upbringing and replace it with a healthier approach is an implementation of Islamic teachings in protecting the family from moral and psychological damage. Thus, this content successfully

combines aspects of communication, psychology, and Islamic spirituality into a strong educational narrative.

Third, the content entitled “For a Calmer Life, Try Using the Stoic Principles” demonstrates a practical psychological communication approach by addressing the cognitive and affective dimensions of the audience through reflective prompts and calming visuals. The Stoic principles presented in this content emphasize awareness of one’s limitations, acceptance of circumstances beyond one’s control, and focus on matters within individual control. These messages strengthen emotional regulation skills and foster inner peace, essential in mental health education, as shown in Figure 4.



Figure 4. Instagram Content titled “For a Calmer Life, Try Using Stoic Principles”

Islamic values are implicitly integrated within this message. For instance, the awareness that every moment is temporary aligns with the concepts of *tafakkur* (reflection) and *dhikr* (remembrance of Allah), encouraging Muslims to contemplate the meaning of life and time. Likewise, acceptance and *tawakkul* (trust in Allah’s decree) are reflected in the Stoic principle of sincerely accepting reality while focusing on one’s efforts. The words of Allah SWT in Surah Al-Baqarah, verse 286, reinforce this value:

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

Meaning: “Allah does not burden a soul beyond what it can bear...” (QS. Al-Baqarah: 286).

This verse emphasizes the importance of accepting life’s trials with an open heart while remaining motivated to strive within one’s capacity. Thus, this content blends modern Stoic approaches with Islamic spiritual values, creating meaningful, calming communication that aligns with Muslim audiences’ religious identity.

Fourth, the content titled “Do Not Judge Someone Too Easily” represents a form of visual psychological communication that appeals to the audience’s affective and empathetic aspects. Using the analogy of a carrot, where most is hidden beneath the ground, this content conveys that what is visible in a person is only a small part of their life and struggles. This message strengthens awareness of

not judging others quickly based only on appearances, fostering empathy and encouraging social tolerance, as shown in Figure 5.



Figure 5. Instagram Content titled “Do Not Judge Someone Too Easily”

Islamic values are highly relevant to this message, especially in the context of the prohibition against harboring negative assumptions (*su'uzhan*) and the command to practice optimistic assumptions (*husnuzhan*). In Surah Al-Hujurat verse 12, Allah SWT says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ

Meaning: “O you who have believed, avoid much suspicion. Indeed, some suspicion is sin...” (QS. Al-Hujurat: 12).

This verse emphasizes the importance of guarding against negative assumptions and avoiding hasty judgments of others. Thus, the content not only provides mental health education by encouraging empathetic and non-judgmental behavior, but also strengthens spirituality by instilling Islamic values in social interactions. This approach fosters communication that builds moral sensitivity while soothing the audience’s hearts.

Fifth, the content featuring the illustration “Hello.. My Name is: Anxiety” from the Instagram account @dinamisbiropsikologi represents a form of visual communication that introduces the psychological condition of anxiety in a light yet educational way. From the perspective of communication psychology, this approach helps the audience understand anxiety not as a weakness, but as a condition that can be recognized and managed effectively. The communication is empathetic, raises awareness, and builds supportive interpersonal connections through simple language and friendly, expressive illustrations. The message conveyed is non-judgmental, instead inviting readers to accept and understand their own psychological state and that of others, as shown in Figure 6.



Figure 6. Instagram Content titled “Hello.. My Name is: Anxiety”

From the perspective of Islamic values, recognizing and understanding fear or anxiety is in line with the principles of *tadabbur* (self-reflection) and *taqwa* (spiritual awareness of Allah). Islam teaches that fear (*khauf*) is part of the life trials that must be faced with patience (*sabr*) and reliance on Allah (*tawakkul*). This is mentioned in QS. Al-Baqarah verse 155:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ

Meaning: “We will certainly test you with fear, hunger, loss of wealth, lives, and crops. But give good news to those who are patient...” (QS. Al-Baqarah: 155).

This verse shows that anxiety and fear are part of life’s dynamics that must be faced with inner calmness and firm faith. In this context, educational communication about mental health, such as this content, not only provides psychological information but also strengthens Islamic values of patience (*sabr*), self-introspection (*muhasabah*), and striving to maintain balance of the soul (*nafs*). Thus, the content serves as a bridge between modern psychological education and spiritual meaning in Islam.

Patience (*sabr*) in Islamic teachings is emphasized as an essential value that supports individuals in facing various life challenges, including stress and mental health problems. Research reveals that spiritual practices such as *tahajjud* prayer can help reduce anxiety levels and enhance individuals’ ability to carry out daily activities (Rahman & Ma’sum, 2022). Self-introspection, often referred to in the context of *muhasabah*, is a key to understanding one’s emotional state and behavior. From the perspective of phenomenological psychology, *muhasabah* helps individuals critically evaluate their personal experiences (Hamidah & Rosidah, 2021). Several studies have shown that programs involving religion-based therapy, such as Qur’anic recitation therapy, have had a positive impact on improving mental health for individuals experiencing identity crises and psychosocial problems (Dewi et al., 2020).

Sixth, the content titled “The Benefits of Fasting for Psychological Conditions” from the Instagram account @dinamisbiropsikologi delivers an

educational message that effectively applies a psychological communication approach. The visualization of a woman appearing calm with a peaceful expression illustrates the inner tranquility attained through fasting. The communication in this content is both persuasive and informative, conveying that fasting has significant benefits in reducing aggressive behavior, addiction, depression, and anxiety, while simultaneously increasing endorphin levels that generate happiness. This communication strategy raises public awareness of the connection between mental health and spiritual practice, using visual and narrative language that is easily understood and culturally familiar to Muslim audiences, as shown in Figure 7.



Figure 7. Instagram Content Titled “The Benefits of Fasting for Psychological Conditions”

The relationship between mental health and spiritual practice highlights the importance of integrating psychological and spiritual aspects in supporting individual well-being. In this context, research shows that spiritual practices can provide substantial emotional and psychological support for individuals facing mental disorders.(Astuti & Surya, 2024; Constantin et al., 2023; Lesmana et al., 2024; Sequeira et al., 2022; Yamada et al., 2020). This indicates that a holistic approach to mental health care, which incorporates spirituality, can be highly beneficial.(Astuti & Surya, 2024). From an Islamic perspective, fasting is not merely a physical act of worship but also a means of purifying the soul and exercising self-control. This is emphasized in QS. Al-Baqarah, verse 183: **يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ**

Translation: “O you who have believed, fasting is prescribed for you as it was prescribed for those before you, that you may become righteous.” (QS. Al-Baqarah: 183)

This verse indicates that the primary purpose of fasting is to develop a God-conscious individualsomeone capable of controlling desires and refraining from negative behaviors. Fasting in Islam teaches emotional regulation, restraint from anger, and mindful speech, all of which positively impact mental health. Thus, this

content not only conveys psychological information but also reinforces Islamic spiritual values, framing fasting as a path to inner balance and mental tranquility.

User Interaction on Instagram Content

User interaction on the @dinamisbiropsikologi Instagram account reflects a strong communication bond between the account managers and their followers, built through a humanistic and empathetic communication psychology approach. This is evident from the following comments, as shown in Figure 8.



Figure 8. Comments on Instagram Account @dinamisbiropsikologi

The displayed comments show that users feel safe and comfortable sharing personal experiences, emotions, and life perspectives, particularly related to their roles as mothers, struggles in maintaining mental health, and self-reflection on the importance of self-love and self-respect. The account admin actively responds to these comments with positive feedback, including emotional support, validation of feelings, and symbols of affection such as heart emojis, reinforcing a warm communication atmosphere. This demonstrates that communication is not unidirectional but reciprocal, fostering emotional closeness—one of the fundamental principles of communication psychology. (Constantin et al., 2023). This account also serves as an inclusive educational space by presenting visual content such as posters on the mental health benefits of fasting and information about workshops titled Emotional Cleansing: Clearing Emotional Waste from Within Yourself, as shown in Figure 9.



Figure 9. Online Workshop Flyer

The workshop is designed as a practical support for the community in applying self-healing methods, offered at an affordable price and guided by professional psychologists. At the same time, Islamic values are also highlighted, as

seen in comments emphasizing the importance of emulating the character of Prophet Muhammad ﷺ as a role model in managing emotions and mental well-being. Such interactions not only reflect the growing psychological literacy in society but also demonstrate the integration of modern knowledge with spirituality, creating a holistic approach to supporting the mental health of the Indonesian Muslim community (Sequeira et al., 2022).

CONCLUSION AND SUGGESTIONS

Based on the findings from the analysis of the Instagram account @dinamisbiropsikologi, it can be concluded that the empathetic and educational approach consistently applied in each post has proven effective in building meaningful communication and positively impacting the audience. Affirmative language, friendly visuals, and the subtle integration of Islamic values within the content narrative are key strengths in delivering mental health education. Posts such as "Make Your Life Calmer, Try Using Stoic Principles" and "I'm Proud of Myself Because..." received high engagement, indicating that the audience is highly responsive to messages addressing cognitive, affective, and spiritual aspects simultaneously. Analysis using NVivo, visualized through word clouds, highlighted core themes such as anxiety, parenting, and self-reflection, reinforcing the account's role as an educational medium that is not only informative but also therapeutic and religious. Two-way interactions facilitated through comments and empathetic responses from the admin strengthen interpersonal connections, creating a safe space for the audience to share and learn.

As operational recommendations, account administrators should maintain a humanistic and religiously grounded communication approach, and implement training in content design based on communication psychology for Islamic educational account managers to enhance content strategy and effectiveness. The variety of educational content addressing mental health issues in the daily lives of Muslim audiences should also be expanded, along with increased audience engagement through features like Q&A, live sessions, or sharing user experiences. Collaboration with religious figures or Muslim psychologists in content production can enrich perspectives and strengthen the integration of Islamic values. On the other hand, this study has limitations, including the inability to analyze all interactions, such as Direct Messages (DM) and stories, and the potential subjectivity in content analysis that may influence data interpretation. Considering these suggestions, the account can continue to evolve as a robust platform for psychological education and a meaningful space for dawah that touches the heart and cultivates audience awareness.

REFERENCES

Aisyah, V. N. (2020). Analisis Pesan Persuasif Kelompok Cyberprotest Di Twitter.



- Jurnal Studi Komunikasi (Indonesian Journal of Communications Studies)*, 4(1), 182. <https://doi.org/10.25139/jsk.v4i1.1906>
- Astuti, D., & Surya, J. (2024). *Meta-Analysis Praktik Meditasi Untuk Kesehatan Mental*. 2(1), 423–429. <https://doi.org/10.57235/jerumi.v2i1.1991>
- Betz, D. K., Van Haren, M. J., Hermans, M. A., Van Der Velden, M. R., Gawalko, D. M., Verhaert, M. D., ... & Linz, D. (2023). Social media dissemination of a novel digital health approach: a social network analysis of the TeleCheck AF project. *Europace*, 25(1), 122-565. <https://doi.org/10.1093/europace%2Feuad122.565>
- Chen, L. L., Magdy, W., & Wolters, M. K. (2020). The effect of user psychology on the content of social media posts: originality and transitions matter. *Frontiers in Psychology*, 11, (1). 511-526. <https://doi.org/10.3389/fpsyg.2020.00526>
- Choirizah, A., & Rozi, F. (2025). Analysis The Message of Da'wah in The Hati Suhita Film With A Roland Barthes Semiotic Approach: Perspectives of Morality, Sharia, and Faith. *Cendekia*, 17(01), 1-19. <https://doi.org/10.37850/cendekia.v17i01.919>
- Constantin, N., Rawis, D., & Setijadi, N. N. (2023). Komunikasi Kesehatan Mental Pada Mahasiswa Dan Peran Masyarakat Menanggapi Isu Kesehatan Mental. *Jurnal Cahaya Mandalika Issn 2721-4796 (Online)*, 3(2), 1894–1911. <https://doi.org/10.36312/jcm.v3i2.2433>
- Dewi, I. P., Suryadi, R. A., & Fitri, S. U. R. (2020). Pengaruh Terapi Bacaan Al-Qur'an (TBQ) Sebagai Biblioterapi Islami Pada Kesehatan Mental Narapidana Lesbian. *Faletehan Health Journal*, 7(02), 104–112. <https://doi.org/10.33746/fhj.v7i02.135>
- Dewi, N. P. S., Sukatin, Nafiasari, W., & Ramadhana, M. (2021). *Psikologi Komunikasi* (E. Damayanti (ed.)). Widina Media Utama.
- Erstiawan, M. S., Ayuningtyas, A., Suhandiah, S., & Wuriyanto, T. (2022). Pembelajaran Interaktif Melalui Evaluasi Pembelajaran Jarak Jauh Untuk Guru SMA Di Sidoarjo. *Jurnal Abdimas Bsi Jurnal Pengabdian Kepada Masyarakat*, 5(2), 278–290. <https://doi.org/10.31294/jabdimas.v5i2.12964>
- Hamidah, R. N., & Rosidah, N. S. (2021). Konsep Kesehatan Mental Remaja Dalam Perspektif Islam. *Prophetic Guidance and Counseling Journal*, 2(1), 26–33. <https://doi.org/10.32832/pro-gcj.v2i1.5122>
- Hayat, M. A., Jayadiningrat, S., Wibisono, G., & Iyansyah, M. I. (2021). Peran Media Sosial Dalam Komunikasi Politik. *Jurnal Indonesia Sosial Teknologi*, 2(1), 104–114. <https://doi.org/10.36418/jist.v2i1.61>
- Khalili, B. G., Quraishi, T., & Dayan, F. (2024). Evaluating the impact of social networks on human communication in the digital era. *Socio-Economic and Humanistic Aspects for Township and Industry*, 2(1), 152-163.

<https://doi.org/10.59535/sehati.v2i1.252>

Kurniati, I. D., Setiawan, R., Rohmani, A., Lahdji, A., Tajally, A., Ratnaningrum, K., Basuki, R., Reviewer, S., & Wahab, Z. (2015). *Buku Ajar Psikologi Komunikasi*. Fakultas Psikologi Universitas Diponegoro.

Lee, J. E., Ling, G. M., & Yeo, S. F. (2023). Mental Health Awareness of Secondary Schools Students: Mediating Roles of Knowledge on Mental Health, Knowledge on Professional Help, and Attitude Towards Mental Health. *Heliyon*, 9(3), e14512. <https://doi.org/10.1016/j.heliyon.2023.e14512>

Lesmana, C. B. J., Santosa, I., MAHARDIKA, I. K. A. N. A., & TRISNOWATI, R. (2024). Psikiatri Spiritual Dan Religi Dalam Konteks Bebainan: Studi Kasus Di Bali Tentang Kerasukan Dan Penyembuhan. *Healthy Jurnal Inovasi Riset Ilmu Kesehatan*, 3(2), 141–146. <https://doi.org/10.51878/healthy.v3i2.3436>

Liesay, L., Huwae, L., & Yakobus, S. (2023). Correlation Between Instagram Use Intensity With Mental Disorder on Medical Students of Pattimura University. *Jurnal Psikiatri Surabaya*, 12(1), 36–43. <https://doi.org/10.20473/jps.v12i1.38131>

Limbong, M. S. S. M., & Faridah. (2025). The Moral Message of How to Make Millions Before Grandma Dies Movie (Semiotic Analysis of Charles Sanders Pierce). *Cendekia*, 17(01), 20–38. <https://doi.org/10.37850/cendekia.v17i01.932>

Mulyani, S., Purwatiningtyas, P., & Anis, Y. (2024). Analisa Dan Desain Konten Instagram Yang Menarik Dan Berdampak Positif Pada Interaksi Pengguna. *Rabit Jurnal Teknologi Dan Sistem Informasi Univrab*, 9(2), 191–200. <https://doi.org/10.36341/rabit.v9i2.4687>

Nisa', Rofiatun. (2019). Internalisasi Pendidikan Karakter dalam Gerakan Literasi Berbasis Kearifan Lokal . *Cendekia*, 11(1), 11–18. <https://doi.org/10.37850/cendekia.v11i1.89>

Nurdiansyah, F., & Suhartini, T. (2021). Nilai Edukasi Pada Aplikasi TikTok Dikalangan Remaja Di Kota Bandung. *Komunikasiana Journal of Communication Studies*. <https://doi.org/10.24014/kjcs.v0i0.14212>

Purnomo, H., Taufiqurokhman, T., Jafar, N., & Uyun, Z. (2023). Pengaruh Penggunaan Media Sosial Dan Interaksi Fisik Terhadap Kualitas Hidup Dan Kesejahteraan Psikologis Remaja Di Sekolah Menengah Pertama Di Jakarta. *Jurnal Multidisiplin West Science*, 2(12), 1139–1150. <https://doi.org/10.58812/jmws.v2i12.858>

Rahman, A., & Ma'sum, M. A. (2022). Psikoterapi Islam Shalat Tahajjud Dalam Meningkatkan Kesehatan Mental Santri. *Jurnal At-Taujih*, 2(1), 71. <https://doi.org/10.30739/jbkid.v2i1.1477>

Rhamadona, Sandika & Panuju, Redi. (2024). Political Branding via Social Media:



- Analyzing Computer Mediated Communication of 2024 Presidential and Vice Presidential Candidates on Instagram. (2024). *Journal of International Multidisciplinary Research*, 2(9), 169-182. <https://doi.org/10.62504/jimr887>
- Rifky, S., Putra, J. M., Ahmad, A. T., Widayanthi, D. G. C., Abdullah, G., Sunardi, S., & Syathroh, I. L. (2024). *Pendidikan yang Menginspirasi: Mengasah Potensi Individu*. Yayasan Literasi Sains Indonesia
- Saputra, A. (2019). Survei Penggunaan Media Sosial Di Kalangan Mahasiswa Kota Padang Menggunakan Teori Uses and Gratifications. *Baca Jurnal Dokumentasi Dan Informasi*, 40(2), 207. <https://doi.org/10.14203/j.baca.v40i2.476>
- Sequeira, C., Sampaio, F., Pinho, L. G. de, Araújo, O., Lluch-Canut, T., & Sousa, L. (2022). Editorial: Mental Health Literacy: How to Obtain and Maintain Positive Mental Health. *Frontiers in Psychology*, 13. <https://doi.org/10.3389/fpsyg.2022.1036983>
- Shalaby, N. (2024). The Role of Social Media Platforms and Online Initiatives in Addressing and Creating Awareness About Mental Health Problems in the Youth and Adult Population. *International Neuropsychiatric Disease Journal*, 21(1), 14–19. <https://doi.org/10.9734/indj/2024/v21i1417>
- Sikumbang, K., Ramadhina, W., Yani, E. R., Arika, D., Hayati, N., Hasibuan, N. A., & Permana, B. G. (2024). Peranan Media Sosial Instagram Terhadap Interaksi Sosial Dan Etika Pada Generasi Z. *Journal on Education*, 6(2), 11029–11037. <https://doi.org/10.31004/joe.v6i2.4888>
- Stawarz, K., Preist, C., & Coyle, D. (2019). Use of Smartphone Apps, Social Media, and Web-Based Resources to Support Mental Health and Well-Being: Online Survey. *Jmir Mental Health*, 6(7), e12546. <https://doi.org/10.2196/12546>
- Tulandi, E. V. (2021). Strategi Komunikasi Akun Instagram Ubah Stigma Dalam Meningkatkan Kesadaran Mengenai Kesehatan Mental. *Jurnal Petik*, 7(2), 136–143. <https://doi.org/10.31980/jpetik.v7i2.1196>
- Yamada, A., Lukoff, D., Lim, C., & Mancuso, L. (2020). Integrating Spirituality and Mental Health: Perspectives of Adults Receiving Public Mental Health Services in California. *Psychology of Religion and Spirituality*, 12(3), 276–287. <https://doi.org/10.1037/rel0000260>
- Xu, S. (2024). The Impact of Social Media on Consumer Psychology and Behavior. *Advances in Economics, Management and Political Sciences*, 136, (1). 164-170. <https://doi.org/10.54254/2754-1169/2024.18666>
- Zheng, Z., Liu, W., Liu, Y., Sun, N., Lu, Y., & Chen, H. (2022). Group Differences: The Relationship Between Social Media Use and Depression During the Outbreak of COVID-19 in China. *International Journal of Environmental Research and Public Health*, 19(21), 13941. <https://doi.org/10.3390/ijerph192113941>