



Drone Emprit Academic on Religious Studies: Uncovering Netizen's Appraisal

<https://doi.org/10.53649/contemplate.v6i1.1051>

Ai Yeni Yulianti^{1*)} Retno Yulianti²⁾

¹Universitas Islam Negeri Sunan Gunung Djati Bandung, Institut Teknologi Sumatera

Email: ¹yeni.yuliyanti@uinsgd.ac.id, ²retno.yulianti@ki.itera.ac.id

Abstract

The emergence of social media causes religious authorities to shift the possibility for everyone to talk about religion. On August 21, 2021, a YouTuber named Muhammad Kece was reported for blasphemy related to content he made on his Youtube channel. This study aims to determine netizens' behavior on social media, precisely the public response to the alleged Islamic blasphemy by a YouTuber named M. Kece. This research uses quantitative content analysis by the proposed project to the Drone Emprit Academic (DEA) to capture all mentions maps from Twitter conversations from September 26, 2021, until October 2, 2021. The results show that the public response toward the alleged Islamic blasphemy of Youtuber M. Kece is mostly negative rather than positive. Based on most retweet data, people are more interested in the accompaniment of M. Kece by Irjen Napoleon Bonaparte than in his blasphemy case. On the other hand, the tweet is about the person who tries to drag Ust. Abdul Somad, in that case, is the most favorite tweet. Then, followed by the case of blasphemy committed by M. Kece precisely about who M. Kece is. It shows that the case of the alleged Islamic blasphemy of Youtuber M. Kece is complicated and complex because it was religion followed by another case. Irjen Napoleon's accompaniment to him. Thus, be wise in social media as a consumer or a content creator, especially about religion.

Keywords: Indonesia; Mosque; Religion; Tourism Destination; Transformation.

Abstrak

Munculnya media sosial menyebabkan pergeseran otoritas agama yang memungkinkan setiap orang bisa berbicara tentang agama. Pada 21 Agustus 2021, seorang YouTuber bernama Muhammad Kece telah dilaporkan atas kasus penistaan agama terkait konten yang dibuatnya pada channel Youtube-nya. Tujuan dari penelitian ini adalah untuk mengetahui perilaku netizen di media sosial, tepatnya respon masyarakat terhadap isu dugaan penistaan agama oleh seorang YouTuber bernama M. Kece. Penelitian ini menggunakan analisis konten kuantitatif dengan proyek yang diusulkan ke Drone Emprit Academic (DEA) untuk menangkap semua peta penyebutan dari percakapan Twitter selama periode 26 September 2021 hingga 2 Oktober 2021. DEA dapat menganalisis dan menunjukkan hasil tentang informasi detail data termasuk sentimen media yang terkait dengan kasus ini, siapa yang men-tweet, me-retweet, atau membalas; siapa yang banyak membicarakan tentang kasus ini; Apa hashtag teratas; siapa akun retweet terbanyak, apa tweet yang paling difavoritkan, dan lain-lain. Hasil penelitian ini menunjukkan bahwa respon masyarakat terhadap dugaan penistaan agama Youtuber M. Kece sebagian besar negatif daripada positif. Berdasarkan data retweet terbanyak, masyarakat lebih tertarik dengan kasus penganiyaan M. Kece oleh Irjen Napoleon Bonaparte ketimbang kasus penistaan agamanya. Di sisi lain, cuitan tentang orang yang mencoba menyeret Ust. Abdul Somad dalam kasus itu adalah tweet yang paling difavoritkan. Kemudian, disusul dengan kasus penistaan agamanya menguak tentang siapa sebenarnya M. Kece. Hal ini menunjukkan bahwa kasus dugaan penistaan agama Youtuber M. Kece merupakan kasus yang rumit dan kompleks karena tentang agama dan juga diwarnai dengan kasus lain yaitu penganiyaan Irjen Napoleon kepada M. Kece. oleh karena itu, bijaklah bermedia sosial baik sebagai konsumen atau content creator terutama tentang agama.

Kata kunci: Destinasi Wisata, Indonesia, Masjid, Religi, Transformasi.



A. INTRODUCTION

Social media has become the primary tool for expression freedom (Laagu & Setyo Arifin, 2020). It can be a news source; it enables users to express their political opinions (Pellert et al., 2020; Lane et al., 2022), join causes, and find mobilization information (Valenzuela, 2013). However, the emergence of social media presents its problems. One is the shift of religious authority in impersonal media such as websites, blogs, Youtube, etc. (Jinan, 2013; Muhtador, 2018). Moreover, the sophistication of technology with the online system has changed the learning system by utilizing online media (Adiasti, 2021; Qudsy, 2018).

Because social media allows a person to broadcast, reach and influence others widely (Wells in Arianto, 2020), religious authority shifting in social media is a certainty (Muslim, 2019; Qudsy, 2019). On August 21, 2021, a YouTuber named Muhammad Kece was reported for blasphemy related to content he made on his Youtube channel. The contents broadly discuss Islam (Fawaidi et al., 2021). Questions then arise: who is Muhammad Kece so he can create Islamic content? What is his educational background? This case is one of the cases of religious authority shifting. Anyone can talk about religion regardless of identity, privilege, and educational background.

As consumers of various social media, people have full access to discuss and respond to multiple issues and problems. They give rise to much conversation along with their sentiment expression: positive, negative, or neutral (Basarslan & Kayaalp, 2020; Laagu & Setyo Arifin, 2020). Their assessment will vary greatly depending on their perceptions and thoughts. According to Lipschultz in Suharso (2019), communication media can be stored in cloud computing nowadays. The data is provided by not only message givers and message recipients in social media but also servers centralized by the internet that can be used to manage the data and applications.

Previously, there were many studies on alleged Islamic blasphemy cases in various scientific views. Wijayanto and Purworini (2018) analyzed the Indonesian government's response to peaceful action 411 and 212 in Harian Kompas newspaper published in November-December 2016. This quantitative descriptive research found that the government tends to reduce the negative impact of the phenomenon of peaceful action. In a history study, Umam (2019) analyzed the response of Islamic boarding school students in Ciamis to Ahok's speech. Because of a specific statement in his speech in Kepulauan Seribu, Ahok was alleged blasphemy, in this case, Islam. His research found that their convoy was a response to law enforcement to process the blasphemy case of Ahok immediately.



Tandayu (2017) studied public opinion on the preaching of blasphemy Islam by Ahok on TV media. This field research found that the news in a press does not merely make the channel of issues and events just a source of public information, but from these opinions and theories is our ability to build public opinion continuously. Daud and Aprilani (2019) examined the influence of online media reporting on the perception of blasphemy in society. This quantitative research showed that most respondents were in a very high perception category.

Many academics also look at the blasphemy case against M. Kece. Hilmi et al., (2022) look at how TV One's case was constructed in the media. According to their research, there is bias against Muslims when M. Kece is accused of blasphemy and prosecuted under criminal law. However, using the same framing technique, Setiabudi et al., (2022) discovered that Kompas.com made an effort to properly depict M. Kace's reporting through skillful narrations to maintain M. Kece's status as an ordinary YouTuber. Alkhotob & Wardana, (2021) compared two media, Tribunnews.com and Detik.com, and discovered that Tribunnews.com provided both pro and contra speakers, whereas Detik.com only featured the latter. However, both media suggest that YouTuber Muhammad Kece be detained and accused of blasphemy.

Based on the previous research above, no one has studied society's response to the case of the alleged Islamic blasphemy of Muhammad Kece using an application or system. Thus, the researcher is interested in researching how the public responds to the case using Drone Emprit. Drone Emprit is a system initiated by Ismail Fahmi through Media Kernels Netherlands B.V (Laagu & Setyo Arifin, 2020). Drone Emprit is one of the alternative applications that not only read the trends being talked about by netizens but also reads and analyze public opinion nowadays (Arianto, 2020; Suharso, 2019). The results of this system enable a Social Network Analysis map of how a hoax originated, spread, who was the first influencer, and who the group (Anggraeni, 2019). In addition, one feature of Drone Emprit is the sentiment of social media, whether neutral, positive, or negative.

There are also many types of research utilizing Drone Emprit in various cases, such as digital literacy (Adji et al., 2019; Suharso, 2019), public opinion (Pora et al., 2021; Silalahi & Toni, 2021; Suharsa et al., 2022); and hoax mapping (Insani, 2020). There is no research related to religious blasphemy, specifically the alleged Islamic blasphemy of Muhammad Kece. The author just found the utilizing Drone Emprit to analyze religious identity and political polarization (Hayat & Nurhakki, 2022).



This research is critical to look at the public assessment of this case that will boil down to what steps the community must take as social media consumers. The results of this study will be the basis for the public to have filters related to the content they access. On the other hand, content creators must be careful in creating their content. They should always consider the effect or response (positive or negative) of the content they make. Do not let the content conflict with the law, either religious rules or state law. Moreover, the content related to religion will be compassionate if the wrong words are misrepresented. In addition, the Drone Emprit in this study becomes the alternative not only to get data from social media but also get the analysis of the data such as distribution, sentiment, exposure and engagement of users, Social Network Analysis and word cloud, top influencers, etc.

B. RESEARCH METHODOLOGY

This study used a quantitative research approach through online media like Twitter. Quantitative approaches have characteristics, among others, to explain the intervariable relationships of research and generalize the social phenomena studied (Bernard, 2013; Creswell, 2014). The data was obtained after observing for 30 days Twitter trending topics for and analyzing the study's object, specifically blasphemy M. Kece. M. Kece's Blasphemy Project in Drone Emprit falls into the Peace, Justice, and Resilient Institutions category. This project is one of 105 running projects. The data provided in this study is limited to one week, from September 26, 2021, to October 2, 2021. Data presented in this study as many as 963 social media Twitter users. Data is processed by the system owned by Drone Emprit Academic (<https://academic.droneemprit.id/#/search/index>

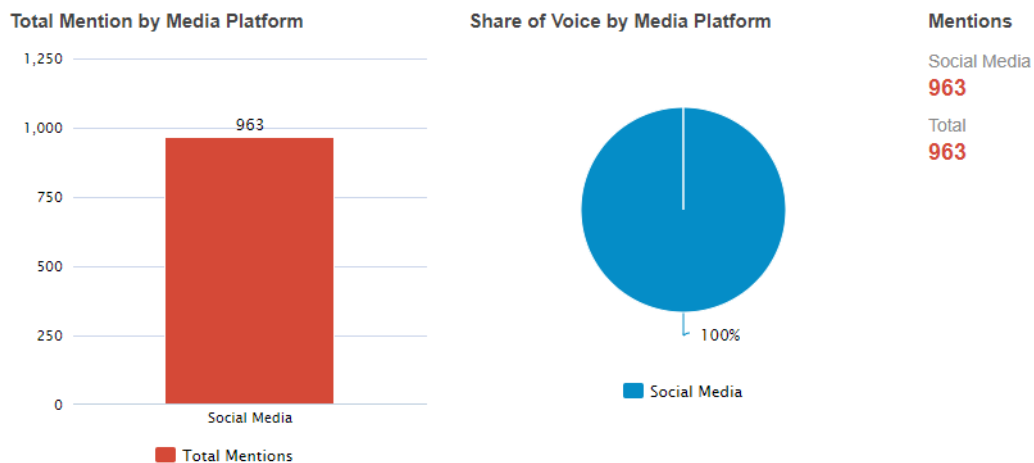


Figure 1. The Distribution of Mentions by Media

C. RESULT AND ANALYSIS

As stated above, the total mention of the alleged Islamic blasphemy M. Kece is 963. It is all derived from Twitter. The distribution of the week is displayed in the chart below.

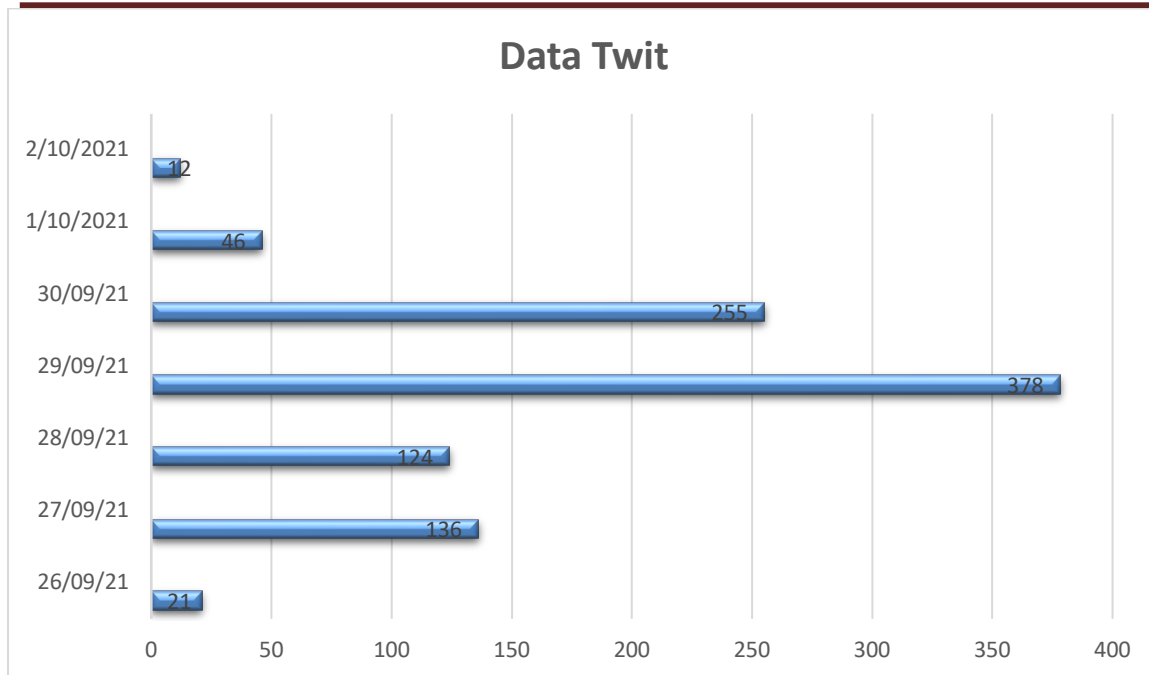


Figure 2. The Distribution of Total Mention

Based on the chart above, the alleged Islamic blasphemy of M. Kece appeared on September 26, 2021, with 21 mentions. On September 27, 2021, there were 136 mentions. Then, on September 28, 2021, there were 124 mentions. The climax happened on September 29, 2021, with 378 mentions. Then, it turned to anticlimax. On September 30, 2021, there were 255 mentions. It was only 46 mentions on October 1, 2021. It turned to the slightest mention, with 12 mentions on October 2, 2021. Figure 3 shows the total data conversation or discussions, as many as 963 analyzed in sentiment analysis on the issue of the alleged Islamic blasphemy of Youtuber M. Kece. Data obtained as much as 34% or 324 total mentions are positive sentiments. Negative sentiment occurred at 64% or 619 total mentions, while the neutral one was only 2% or 20 total mentions.

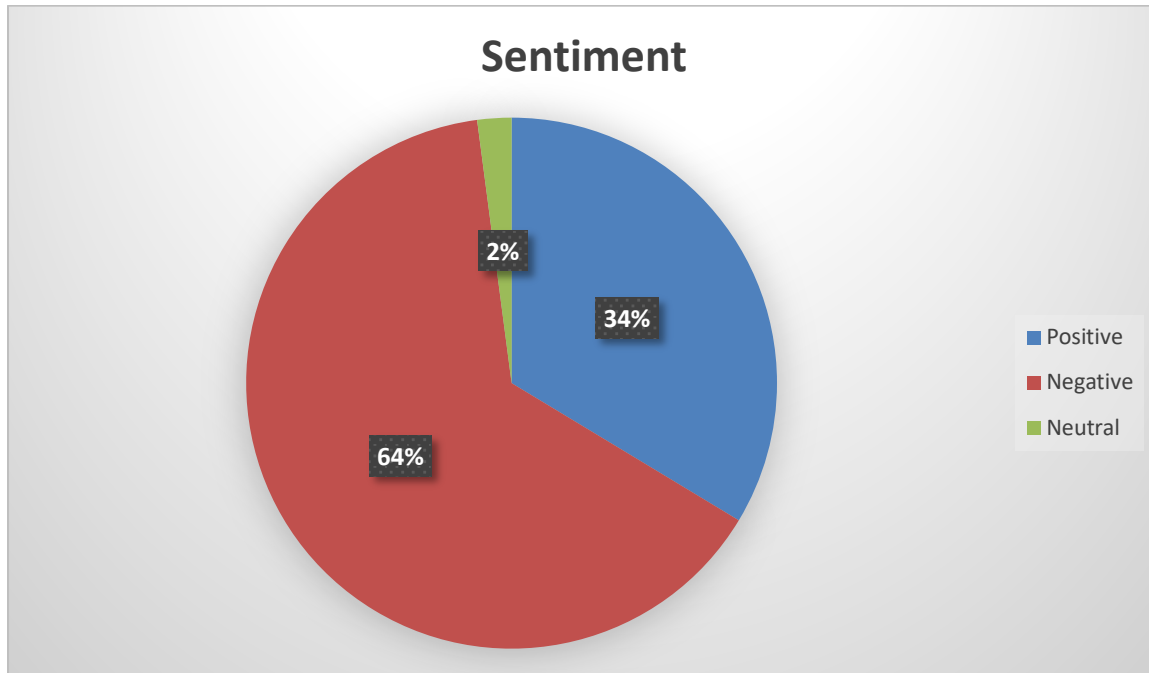


Figure 3. Sentiment Analysis in the Alleged Islamic blasphemy of Youtuber M. Kece

The sentiment analysis of the Alleged Islamic blasphemy of Youtuber M. Kece shows that most Indonesian people regard it as negative at 64%.

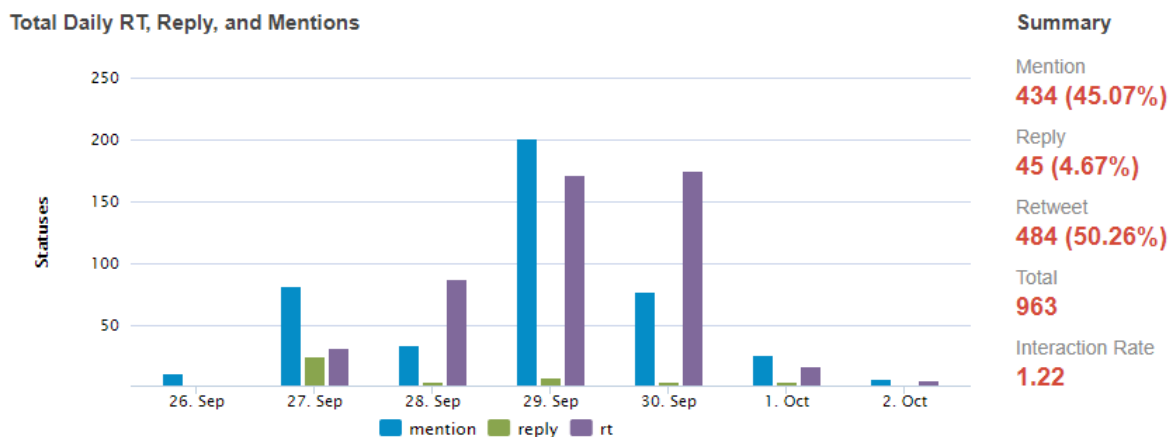


Figure 4. Total Daily Retweets, Reply, and Mention

Based on the figure above, out of 963 total mentions on Twitter about the alleged Islamic blasphemy of Youtuber M. Kece, 45,07% or 434 are mentions; 4,67% or 45 are replies, and 50,26% or 484 are Retweet with the total interaction rate 1,22. The distribution of each day in a week, the most mention, occurred on September 29, 2021. The most replies occurred on September 27, 2021, while the most Retweet occurred on September 30, 2021



#Followers	#Tweets	%
0-3	15	1.56%
4-25	34	3.53%
26-50	25	2.60%
51-100	43	4.47%
101-500	206	21.39%
501-1000	120	12.46%
1001-10K	311	32.29%
10K-100K	59	6.13%
100K-500K	53	5.50%
500K-1M	17	1.77%
1M-up	80	8.31%
Total	963	100%

Table 1. The Exposure of the Accounts

Followers	Tweets	%3
1,17%	1,17%	1,17%
8,31%	8,31%	8,31%
1,17%	1,17%	1,17%
8,31%	8,31%	8,31%
1,17%	1,17%	1,17%
8,31%	8,31%	8,31%
1,17%	1,17%	1,17%
8,31%	8,31%	8,31%
1,17%	1,17%	1,17%
8,31%	8,31%	8,31%
1,17%	1,17%	1,17%
8,31%	8,31%	8,31%
1,17%	1,17%	1,17%
Total	963	100%

Table 1 above shows that the conversation about the issue is dominated mainly by accounts with many followers, meaning that the bot account indication is lacking. Most tweets are dominated by accounts with 1001-10K followers, with 311 tweets (32.29%). Then 21.39% or as many as 206 tweets,



were mostly sent by accounts that have followers of 100- 500 followers. It is higher than the accounts with 501-1000, as many as 12.46% or 120 tweets. Then, it is followed by the accounts with followers from 1M-up dominated tweets as many as 80 tweets (8,31%), then accounts with 10K-100K followers defeated the number of tweets by 59 tweets (6,13%). This fact shows that the issue of the alleged Islamic blasphemy of Youtuber M. Kece is sequentially more interesting for the accounts with 1001-100K followers, 101-500 followers, 501-1000 followers, 1M-up followers, and 10K-100K.

Figure 5 shows the data of the top 5 most engaged users in the case of the alleged Islamic blasphemy of Youtuber M. Kece. These accounts have many followers so that they can change the perception of an issue that develops in society.

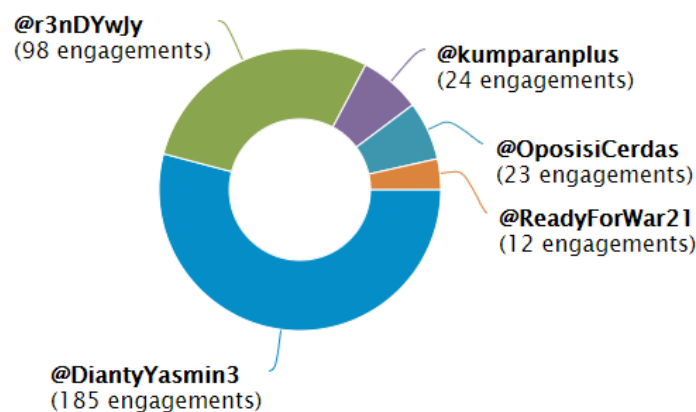


Figure 5. Engagement

The accounts in Figure 5 above show the top influencers on the alleged Islamic blasphemy of Youtuber M. Kece from September 26 to October 2, 2021. The account of @DiantyYasmin3 has the highest engagement with 21.181 followers. Almost half the engagement of @DiantyYasmin3, @r3nDYwJy has 98 engagements with 1.603 followers. Then, at the third rank, @kumparanplus has 24 engagements with 2.101 followers. @OposisiCerdas follow it with 23 engagements with 110,492 followers. The last, @ReadyForWar21, has 12 engagements with 10.806 followers.

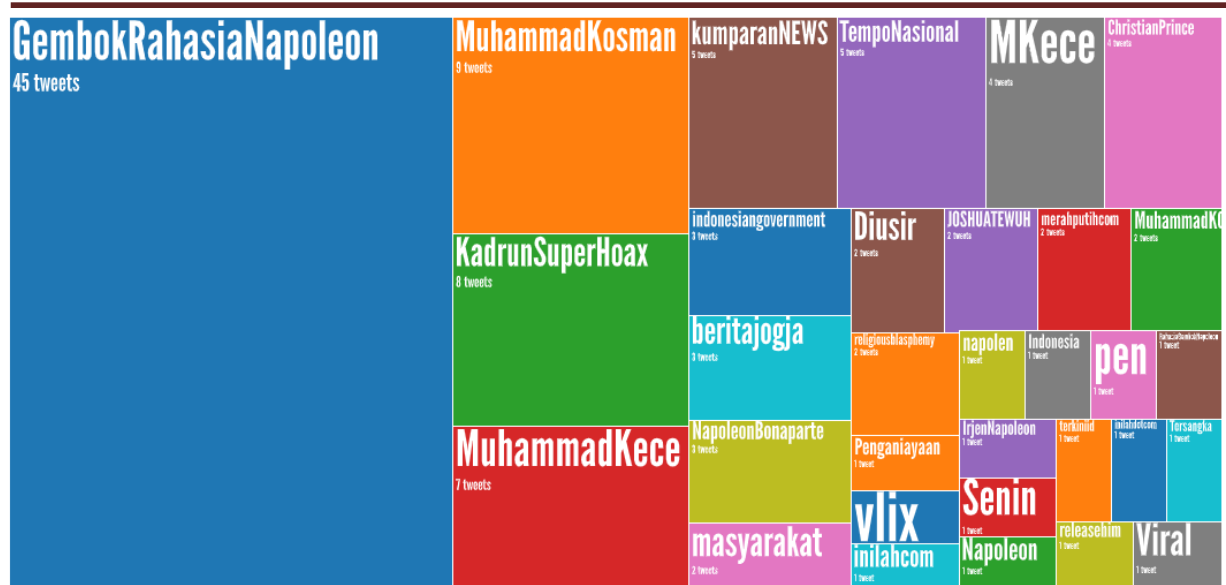


Figure 6. Top Hashtags

Based on the figure above, the most popular hashtag is GembokRahasiaNapoleon. This fact shows that the discussion or conversation about the alleged Islamic blasphemy of Youtuber M. Kece is dominated by Napoleon's attack on M.Kece. Out of 32 top hashtags, there can be three classifications of reference: M. Kece, Napoleon, and others. The hashtags that refer to M. Kece are #MuhammadKosman (9), #KadrunSuperHoax (8), MuhammadKece (7), #ChristianPrince (4), #MKece (4), #religioussblasphemy (2), #MuhammadKC (2), #releasehim (1) and #Tersangka (1). The total is 38. The hashtags that refer to Napoleon are #GembokRahasiaNapoleon (45), #NapoleonBonaparte (3), #Napoleon (1), #IrlenNapoleon (1), #RahasiaGembokNapoleon (1), and #napoleon (1). The total is 52. The hashtags that refer to others are #TempoNasional (5), #KumparanNEWS (5), #beritajogja (3), #indonesiangovernment (3), #merahputihcom (2), #JOSHUATEWUH (2), #Diusir (2), #masyarakat (2), #viral (1), #inilahdotcom (1), #terkiniid (1), #senin (1), #pen (1), #Indonesia (1), #inilahcom (1), #vlix (1), #Penganiayaan (1). The total is 33. This fact means that in the case of the alleged Islamic blasphemy of Youtuber M. Kece, Indonesian people are more interested in Napoleon's attack on M. Kece rather than the blasphemy case itself.



nambah hukuman nya NB 🙌🙌 Bravo Polri 🙌🙌 <https://t.co/X2oTFyUffz>. Her tweet got 93 times retweet. She also wrote tweet on 28 September 2021, *Propam Kantongi Izin MA untuk Periksa Irjen Napoleon atas Dugaan Penganiayaan Muhammad Kece Pecat NB Dan proses huk...* <https://t.co/u73FhQTdAs>. Her tweet got 88 times retweet. On 27 September 2021, @kumparanplus wrote *Rutan Bareskrim heboh! Seorang petinggi Polri menganiaya YouTuber yang tersangkut kasus penistaan agama. Siapa lagi kalau bukan sosok kontroversial, Napoleon Bonaparte vs Muhammad Kece. #GembokRahasiaNapoleon* <https://t.co/24V4t8Byr9> <https://t.co/4TO1PRcPKb>. The tweet got 14 times retweet. While @OposisiCerdas wrote *Inilah 5 Tersangka Penganiayaan M Kece, Tidak Ada Eks Panglima Laskar FPI* <https://t.co/87Vmxt3y6x>. The tweet got 12 times retweet. Considering the content of their tweet, they are more interested in the accompaniment of M. Kece by Irjen Napoleon Bonaparte than the case of alleged Islamic blasphemy committed by M. Kece.






Avatar	User	Status	#Followers	#Retweeted	All Time	Sentiment
	Tifatul Sembiring @tifsembiring	Ada yg coba me nyeret2 nama Ustadz Abdu Somad, terkait dugaan penghinaan agama oleh M Kace ini. UAS tidak pernah me... https://t.co/LEwivJmmog 🕒 28/Aug/2021 07:24 WIB 📊 Graph	1,701,830	1	👤 1,061 ❤️ 4,168	Positive 100 % Edit
	GELORA NEWS @geloraco	Muhammad Kece Ternyata Pendeta, Masuk Kristen Sejak 2001, Anggota Gereja Bethel Indonesia https://t.co/pbj08qBQGa 🕒 28/Aug/2021 12:24 WIB 📊 Graph	280,095	1	👤 1,216 ❤️ 2,437	Negative 100 % Edit
	#KataNalar @ZAEffendy	Nama aslinya: KASMAN BIN SUNED. Jangan lagi sebut si penista Islam ini dengan nama "Muhammad Kece" yang berkonotasi... https://t.co/Te88mOVdps 🕒 28/Aug/2021 16:07 WIB 📊 Graph	81,479	1	👤 684 ❤️ 1,624	Positive 100 % Edit
	GELORA NEWS @geloraco	Eks Panglima FPI Pegang Kerah M Kece gegara Ceramahi Tahanan 'Jangan Percaya Muhammad' https://t.co/75dSWLQvbn 🕒 23/Sep/2021 20:37 WIB 📊 Graph	280,095	1	👤 149 ❤️ 744	Negative 100 % Edit
	Dianty_Yasmin3 @DiantyYasmin3	Siksa dan Lumuri Tinja ke Muka M Kece, Irjen Napoleon Terancam Hukuman 5,5 Tahun Penjara Syukurin mantap Lmyan 5,5 th jd nambah hukuman nya NB 🙌🙌 Bravo Polri 🙌🙌 https://t.co/X2oTFyUffz 🕒 29/Sep/2021 10:45 WIB 📊 Graph	21,243	93	👤 115 ❤️ 467	Negative 100 % Edit

Table 2. Most Favorited Tweet

Table 2 shows the five most favorite tweets related to the issue of the alleged Islamic blasphemy of Youtuber M. Kece. The most retweeted all accounts are DiantyYasmin3, tifsembiring, geloraco, and ZAEffendy. Out of 4 accounts, it is only geloraco a non-private account, while the rest are private. Tifatul Sembiring's tweet on August 28, 2021, got 4.168 love. Gelora News tweet on August 28, 2021, got 2.437 love. ZAEffendy's tweet on August 28, 2021, got 1.624 love. Gelora News tweet on September 23, 2021, got 7.44 love. And DiantyYasmin3 tweet on August 29, 2021, got 4.67 love. Based on the topmost favorite tweet, there is a new name mentioned, Ustadz Abdul Somad. At the second and the Ai Yeni Yulianti and Retno Yuliati: Drone Emprit Academic on Religious Studies: Uncovering Netizen's Appraisal



third rank of the most favorite tweet, their tweet is about M. Kece himself. The fourth and the fifth are about the accompaniment of M. Kece by Irjen Napoleon. This fact shows a different pattern about the most favored tweet by the people. It is about a new case where a person tries to drag Ust. Abdul Somad, in that case. Then, followed by the case of blasphemy committed by M. Kece precisely about who M. Kece is.

This study complements the previous study that focuses more on using framing analysis on M. Kece's blasphemy case in media (Alkhotob & Wardana, 2021; Setiabudi et al., 2022) and media construction (Hilmi et al., 2022). Proposing project on Drone Emprit Academy, based on 963 data, this study found that media sentiment analysis related to the alleged Islamic blasphemy of Youtuber M. Kece is primarily negative (64% negative, 34% positive, and 2% neutral). 50,3% is in the form of Retweet; 45,1% is in the form of mention; and 4,7% in the form of Reply with interaction rate 1,22. People who dominated the discussion about in the case of the alleged Islamic blasphemy of Youtuber M. Kece are the accounts with 100-10K followers. The less and the more followers the account with, the less they are interested in that case. The private/personal accounts have high engagement rather than non-private accounts. The top hashtag is GembokRahasiaNapoleon. The most retweeted accounts are r3nDYwJy and DiantyYasmin3. The most favorite tweet is the tweet of Tifatul Sembiring, Gelora News, and ZAEffendy.

Based on the discussion above, the public response toward the alleged Islamic blasphemy of Youtuber M. Kece is mostly negative rather than positive. Based on most retweet data, people are more interested in the accompaniment of M. Kece by Irjen Napoleon Bonaparte than the alleged Islamic blasphemy committed by M. Kece. on the other hand, the new case that there is the person that tried to drag Ust. Abdul Somad, in that case, is the most favorite tweet. Then, followed by the case of blasphemy committed by M. Kece precisely about who M. Kece is. It shows that the case of the alleged Islamic blasphemy of Youtuber M. Kece is complex because the case of the accompaniment of M. Kece by Irjen Napoleon Bonaparte then followed it. The topic of blasphemy is also complicated by dragging the new name of the case. Thus, be wise in social media either as a consumer or a content creator.

However, this study was limited to only Twitter; even the Drone Emprit Academy gives more flexible time according to the project's objectives. The author limits it to only a week, at the pick of hot issues. For further research, it is hoped to analyze society's response to many social media comparatively to know the pattern of each media social user in a longer time.



D. CONCLUSION

The media sentiment analysis related to the alleged Islamic blasphemy of Youtuber M. Kece is primarily negative 64%, positive 34%, and neutral 2%. Half of the data are from Retweets with an interaction rate of 1,22. People who dominated the discussion about the case are the accounts with 100-10K followers. The fewer follower, the less interested they talk in the case. Compared to non-private accounts, private/personal accounts have higher interaction levels. GembokRahasiaNapoleon is the most popular hashtag. The accounts r3nDYwJy and DiantyYasmin3 have received the most retweets. The tweets from Tifatul Sembiring, Gelora News, and ZAEffendy are the most popular ones.

The finding shows the public's reaction to Youtuber M. Kece's claimed Islamic blasphemy is primarily negative rather than positive. According to most RT statistics, people were more intrigued by Irjen Napoleon Bonaparte's issues of M. Kece than by the alleged Islamic blasphemy that M. Kece committed. The most popular tweet, however, relates to a recent incident in which someone attempted to drag Ust. Abdul Somad. Then came the case of blasphemy that M. Kece had committed regarding his identity. Because the case of Youtuber M. Kece's claimed Islamic blasphemy was immediately followed by the case of M. Kece's accompanied by Irjen Napoleon Bonaparte, it demonstrates the complexity of the former situation. The new name of the case further complicates the discourse on blasphemy. So, whether using social media as a consumer or a content creator, use it carefully.

LITERATURE

- Adiasti, N. (2021). Penggunaan Media Sosial Sebagai Alternatif Media Pembelajaran Online. *Jurnal Pendidikan Dasar Borneo*, 2(2), 101–110.
- Adji, W. S., Bashith, A., Nashith, A., & Amin, S. (2019). Identification of social symptoms using the drone emprit academic as a support for statistical literacy. *Abjadia*, 4(2), 60–67.
- Alkhotob, I. T. A., & Wardana, M. I. (2021). Analisis Framing Media Online Tribunnews.com dan Detik.com terhadap Kasus Penistaan Agama YouTuber Muhammad Kece. *Jurnal Da'wah: Risalah Merintis, Da'wah Melanjutkan*, 4(2), 1–28.
- Anggraeni, V. A. (2019). Drone Emprit Buatan Anak Bangsa. *GoodNewsFromIndonesia*. <https://www.goodnewsfromindonesia.id/2019/05/22/drone-emprit-buatan-anak-bangsa>
- Arianto, B. (2020). Pemanfaatan Aplikasi Drone Emprit Academic dalam Menganalisis Opini Publik di Media Sosial. *JSPG: Journal of Social Politics and Governance*, 2(2).
- Basarslan, M. S., & Kayaalp, F. (2020). *Sentiment analysis with machine learning methods on social media*.



- Bernard, H. R. (2013). *Social Research Methods: Qualitative and Quantitative Approaches*. SAGE Publications.
- Creswell, J. W. (2014). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. Sage Publication.
- Fahmi, D. Y., Hartoyo, & Zulbainarni, N. (2021). Mining Social Media (Twitter) Data for Corporate Image Analysis: A Case Study in the Indonesian Mining Industry. *Journal of Physics: Conference Series*, 0–10. <https://doi.org/10.1088/1742-6596/1811/1/012107>
- Fahmi, I. (2018). Drone Emprit Academic: Software for social media monitoring and analytics. *Drone Emprit Academic*.
- Fawaidi, A., Faizal, A., & Maharani, T. (2021). Ditangkap di Bali, Siapakah Youtuber Muhammad Kece? *Kompas.Com*. <https://regional.kompas.com/read/2021/08/25/161000578/ditangkap-di-bali-siapakah-youtuber-muhammad-kece?page=all>
- Hayat, N., & Nurhakki, N. (2022). Religion Identity And Political Polarization: How Does Labeling Make It Worst? *Palita: Journal of Social Religion Research*, 7(1), 51–66.
- Hilmi, M., Rohmiatun, I., & Fabriar, S. R. (2022). Konstruksi Media terhadap Kasus Pemberitaan Penistaan Agama oleh Muhamad Kece di TV One. *Al-Mada: Jurnal Agama, Sosial, Dan Budaya*, 5(2), 234–253.
- Insani, I. L. (2020). *PEMANFAATAN DRONE EMPRIT UNTUK PENGUATAN KETAHANAN SIBER DALAM PEMETAAN HOAKS (Studi Hoaks di Twitter pada Kampanye Pemilihan Presiden 2019)*. Universitas Gadjah Mada.
- Jinan, M. (2013). Intervensi New Media dan Impersonalisasi Otoritas Keagamaan di Indonesia. *Jurnal Komunikasi Islam*, Vol. 3(2), 321–348.
- Laagu, M. A., & Setyo Arifin, A. (2020). Analysis the Issue of Increasing National Health Insurance (BPJS Kesehatan) Rates through Community Perspectives on Social Media: A Case Study of Drone Emprit. *Proceeding - ICoSTA 2020: 2020 International Conference on Smart Technology and Applications: Empowering Industrial IoT by Implementing Green Technology for Sustainable Development*. <https://doi.org/10.1109/ICoSTA48221.2020.1570615599>
- Lane, D. S., Do, K., & Molina-Rogers, N. (2022). What is political expression on social media anyway?: A systematic review. *Journal of Information Technology & Politics*, 19(3), 331–345.
- Medhat, W., Hassan, A., & Korashy, H. (2014). Sentiment Analysis Algorithms and Applications: A Survey. *Ain Shams Engineering Journal*, 5(4), 1093–1113.
- Muhtador, M. (2018). Studi Kritis atas Transmisi dan Otoritas Keagamaan di Media Sosial. In *Fikrah* (Vol. 6, Issue 2, pp. 323–340).
- Muslim, A. (2019). Pergeseran Otoritas Ulama Magetan Akibat Fragments Media Dakwah Baru Yang Ekonomis. *Jurnal Ilmiah Spiritualis: Jurnal Pemikiran Islam Dan Tasawuf*, 5(1), 30–48.
- Nasrullah, R. (2017). *Media Sosial*. Remaja Rosdakarya.
- Nugraheni, Y., Widyaningrum, A. Y., Katolik, U., & Mandala, W. (2017). *MOTIF MAHASISWA*



UNIVERSITAS KATOLIK WIDYA MANDALA. 6(2).

- Pellert, M., Schweighofer, S., & Garcia, D. (2020). The individual dynamics of affective expression on social media. *EPJ Data Science*, 9(1), 1.
- Pora, S., Nurmiyati, N., Syarifuddin, T. I., & Saputra, H. A. (2021). Transformasi Aktivitas K-Popers Di Media Sosial: Analisis Drone Emprit Dalam Framing Isu UU Cipta Kerja: Transformation Of K-Popers Activities In Social Media: Analysis Of Drone Emprit In Framing Issues Of Work Copyration. *JOURNAL OF GOVERNMENT SCIENCE*, 2(1), 28–39.
- Putri, F. A. (2016). Opini Siswa Terhadap Tindakan Cyberbully Di Media Sosial (Studi Deskriptif Opini Siswa SMA Negeri 1 Medan Terhadap Tindakan Cyberbully di Media Sosial). *FLOW*, 2(18).
- Qudsy, S. Z. (2018). Pesantren Online: Pergeseran Otoritas Keagamaan di Dunia Maya. *Living Islam Journal of Islamic Discourses*, II(2).
- Qudsy, S. Z. (2019). Pesantren Online: Pergeseran Otoritas Keagamaan di Dunia Maya. *Living Islam: Journal of Islamic Discourses*, 2(2), 169–187.
- Setiabudi, M., Mau, M., & Bahfiarti, T. (2022). Framing Berita Penistaan Agama M. Kece dalam Portal Berita Kompas.com Edisi Agustus 2021. *Jurnal Jurnalisa*, 8(1).
- Silalahi, T. B. S., & Toni, A. (2021). Pengaruh Pro & Kontra Pilkada 2020 Pada Media Sosial Twitter (Drone Emprit: Pilkada 2020-Pro & Kontra). *Communication*, 12(2), 143–153.
- Suharsa, H., Soleh, D. J., & Miftahuddin, A. (2022). Persepsi Publik tentang Pembelajaran Daring dari Jejak Digital Twitter: Analisis Sentiment Positif, Netral, dan Negatif dari Drone Emprit. *JURNAL APARATUR*, 6(1), 33–43.
- Suharso, P. (2019). Pemanfaatan Drone Emprit dalam Melihat Trend Perkembangan Bacaan Digital melalui Akun Twitter. *Anuva*, 3(4), 333–346.
<http://ejournal.undip.ac.id/index.php/anuva%0APemanfaatan>
- Tandayu, I. (2017). *OPINI MASYARAKAT TERHADAP PEMBERITAAN PENISTAAN AGAMA ISLAM OLEH AHOK DIMEDIA TELEVISI*. UNIVERSITAS ISLAM NEGERI RADEN FATAH.
- Umam, T. K. (2019). *Konvoi Santri Ciamis Sebagai Bentuk Aksi 212 (Respon Atas Penistaan Agama) Tahun 2016*. UIN Sunan Gunung Djati Bandung.
- Valenzuela, S. (2013). Unpacking the use of social media for protest behavior: The roles of information, opinion expression, and activism. *American Behavioral Scientist*, 57(7), 920–942.
- Whiting, A., & Williams, D. (2013). Why people use social media: a uses and gratifications approach. *Qualitative Market Research: An International Journal*.
- Wijayanto, T. D., & Purworini, D. (2018). Respon Pemerintah pada Aksi Damai 411 dan 212 : Analisis Isi Harian Kompas Edisi November 2016 – Desember 2016. *Komuniti : Jurnal Komunikasi Dan Teknologi Informasi*, 10(1), 11–25.