



Analyzing public sentiments in Indonesia: A social media analysis of conversation on terrorism

Muhammad Irawan Saputra*

Department Communication Science, Faculty of Social and Political Science, Universitas Brawijaya, Malang, East Java 65145, Indonesia

Article Info

Article history:

Received 20 February 2024

Revised 26 April 2024

Accepted 31 May 2024

Available online 25 June 2025

Keywords:

Islam,
public sentiment,
social media,
terrorism,
X

Abstract

At the present time western media have consistently portrayed Islam negatively, often using terms like ‘terrorist radical’. These portrayals have reached Indonesia impacting its community. Social media, particularly X, has become an essential platform for social dialogue, including discussions on religious matters. Consequently, examining how X can voice perceptions of Islam and Muslims in Indonesia has become crucial. This study aims to find out public sentiments on Islam in Indonesia through an analysis on X. The data is X data throughout 2022 by entering the keywords in Indonesian language ‘terrorist radical’. Data classification is conducted using a Support Vector Machine (SVM) approach. SVM utilizes keywords, namely, the word ‘terrorist radical’ to predict sentiment towards Islam in Indonesia. The results show that there is an insignificant downward trend in sentiment, which indicates that the topic of ‘terrorist radical’ is still relevant to be discussed by X users, with a ratio of 30 percent positive and 70 percent negative. This comparison indicates that most of the conversations on X related to the topic of ‘terrorist radical’ tend to be negative. Furthermore, from the results of Top 50 Words, word cloud analysis, and also word network analysis, the same results are obtained, namely, that the words that appear are still in the same scope: ‘terrorist’, ‘radical’, ‘Islam’, ‘Indonesia’, ‘intolerant’, and ‘kelompok’. In conclusion, the findings of this study suggest that the topic of ‘terrorist radical’ remains pertinent in X discussions, with most conversations related to ‘terrorist radical’ tending to carry a negative connotation.

© 2025 Kasetsart University.

* Corresponding author.

E-mail address: m.irawans@ub.ac.id.

<https://doi.org/10.34044/j.kjss.2025.46.2.10>

2452–3151/© 2025 Kasetsart University.

Introduction

Muslim negative stereotypes are strengthened by eurocentrism which contains racism and Islamophobia (Mohiuddin, 2019). This ideology has had a tendency to use European standards to evaluate and compare various aspects of society, culture, and history. This tendency is prevalent in western media (Pelizzon, S., Somel, 2021), which conveys these views to the global public, including Indonesian society. This view directs understanding of Islam by discrediting various aspects of Islam (Saleem et al., 2021), as Islam is a concept outside Europe and the history of the crusades strengthens this position (Theron et al., 2018). In short, western media has shaped public sentiment throughout the world, including Indonesia, so the researchers focus on what public sentiment about Islam is in Indonesian society.

These stereotypes have given rise to Islamophobia, which originated after the collapse of the Islamic Empire in Spain in the 15th century (Grosfoguel, 2012). Islamophobia is a negative attitude towards Islam or Muslims Erich Bleich (2011), often rooted in Eurocentric biases (Grosfoguel, 2012), and influenced by Orientalism (Liu, 2020). It has been a significant issue since the colonization of Western countries, which introduced a hierarchical worldview. This perspective, which still persists in global media, views Islam as non-modern and in need of suppression. The negative portrayal of Islam and Muslims has persisted from the Medieval period to the modern era (Varol, 2022).

The media continues to shape negative portrayals of Islam through unfavorable portrayals, systemic prejudice, and a limited understanding of Islam, thereby perpetuating anti-Muslim sentiments and stereotypes (Nickerson, 2019). This significant media influence plays a crucial role in promoting Islamophobia and fostering hostility towards Muslims (Güz et al., 2020). Indonesia faces significant challenges in combating stereotypes about Islam, particularly those associated with terrorism and women's oppression. With the world's largest Muslim population, the public sentiment of Islam is crucial, as it affects various aspects of people's lives (Hidayat & Darmadi, 2019). The Indonesian media must present accurate information and combat unfair stereotypes to foster a more equitable understanding of Islam in Indonesian society (Hasan, 2009).

Technological advancements have greatly influenced public sentiment in the Muslim community. With the rise of communication platforms and social media in the digital era, public sentiment has gained significant

importance and impact. Various channels have allowed individuals from diverse backgrounds to actively participate in shaping the narrative surrounding Muslim-related matters. This has resulted in a more democratic process of speech, enabling a wider range of voices to contribute to public discourse and bringing a greater diversity of perspectives to the forefront. The rapid dissemination of news and information has also raised awareness of issues affecting the Muslim community, both locally and globally (Mohammed & Inusa, 2020).

Digital representations on social media significantly impact public sentiment towards Islam in Indonesia due to their immediate dissemination, interactive nature, creation of echo chambers, and bridging of global and local discourses. The rapid spread of information amplifies negative portrayals, while the interactive platform allows for the reinforcement of existing beliefs. Echo chambers further intensify misconceptions, as users may not encounter diverse perspectives (Törnberg, 2018). Additionally, the global-local dynamic enables international events to quickly influence local sentiments. Overall, social media plays a pivotal role in shaping public perception (Terziyska et al, 2017) of Islam in Indonesia, both positively and negatively, due to these unique characteristics.

Various studies have examined public attitudes towards Islam in Indonesia. One such study by the Pew Research Center (2023) found a high level of tolerance within Indonesian society towards various religious beliefs, underscoring the country's commitment to religious pluralism. Other research has focused on how Muslims express their opinions and reinforce their religious identity. However, it should be noted that many studies tend to highlight negative views of Islam found on social media, while often overlooking positive views (Jubba et al., 2020). Additional research has assessed how Islam is portrayed in both traditional and digital media (Hashmi et al., 2021; Jamil, 2020). Our research builds on these findings by more deeply analyzing public sentiment about Islam in Indonesia through X analysis. This research focuses on how terms like 'radical terrorism' are used in discussions about Islam on X social media platforms. By analyzing X data, this research aims to explore the frequency and sentiment of conversations related to 'radical terrorism' and Islam. The findings offer insights into how Western media representations of Islam influence public sentiment in Indonesia. Moreover, this study provides valuable information on digital portrayals of Islam, particularly on social media, which can be useful for policymakers, media practitioners, and researchers.

The researchers conducted sentiment analysis on the X media platform, which is popular among Indonesian internet users and is the fifth largest globally (World Population Review, 2023). X allows individuals from diverse backgrounds to engage in conversations about Islam, sharing personal stories and views. This real-time and global reach makes it an invaluable resource for understanding the role of religion in Indonesia's society. The study focused on X data collected through the X Streaming API using specific keywords related to 'terrorist radical', enabling a targeted analysis of public sentiments and discussions related to Islam and radical terrorism.

The phrase 'radical terrorism' is often used in media and public discourse to describe acts of violence that are justified by extremist interpretations of Islam. These acts are typically aimed at achieving political, religious, or ideological objectives through fear, coercion, or intimidation. The use of this phrase, especially in Western media, has contributed to the stigmatization of Islam and Muslims by associating the religion broadly with violence and extremism.

The objective of this research is to analyze public sentiments on Islam in Indonesia, specifically focusing on the phrase 'terrorist radical' as discussed on the social media platform X in 2022. Additionally, the research seeks to offer insights for policymakers, media professionals, and researchers on addressing negative portrayals and promoting positive intercultural dialogue, based on the analysis of public sentiments in social media.

Literature Review

The theoretical framework of this research is based on postcolonialism, a scholarly field that explores the cultural consequences of colonialism and imperialism, focusing on issues like marginalization, identity, multiculturalism, and racial prejudice (Rana, 2021). It emphasizes the concept of decolonization, which aims to facing lack of Eurocentric epistemic source and hermeneutical injustice (Posholi, 2020), which views all aspects of life from a European perspective. Decolonization may involve reclaiming collective identities and restructuring sociotechnical systems, such as online platforms (Das, 2023) to counter Eurocentricity. In the global context, contemporary Islamic society often faces negative stereotypes, including associations with terrorism, restrictions on women's rights, and perceptions of lacking emphasis on education. The term "Islamophobia" was officially introduced by the British think tank,

The Runnymede Trust in 1997 (Hafez, 2018). Consequently, Islamic society's status in the global political landscape has regrettably diminished, with the decline of the Spanish Islamic Empire coinciding with a diminishing influence of Islam, leading to Europe's ascension as the global center. This shift in the global social hierarchy has since prioritized all things European while relegating Muslim society to a lower position (Samman, 2012).

The 9/11 attacks on the World Trade Center and Pentagon by Al-Qaeda, an extremist group, fueled Islamophobia and reinforced negative stereotypes in Western media. The aftermath led to increased scrutiny and suspicion of Muslims and Islamic communities worldwide, often unfairly stigmatizing them due to the actions of a few extremists. This intensified the challenges faced by Islamic societies and contributed to the persistence of Islamophobia (Hidayat & Darmadi, 2019). Post-9/11, negative portrayals of Islam, emphasizing terrorism, suppression of women's rights, and a perceived lack of education, flooded the media landscape (Ahmed & Matthes, 2017; Saleem et al., 2017). The media, as a powerful force in shaping public opinion, played a pivotal role in reinforcing these negative stereotypes and shaping the global perception of Islam (Anastasio et al., 1999). Therefore, the media bears a responsibility in promoting better understanding of Islam and combating unfair stereotypes that have arisen in the aftermath of these events.

Indonesia is the world's most populous Muslim-majority country, with 77.4 percent of its population being Muslims (Badan Pusat Statistik, 2023; World Population Review, 2023). Islam, a religion and way of life, influences cultural, social, and political norms. Public perceptions of Islam are crucial for interfaith relations and social cohesion in Indonesia. Positive views promote harmonious relations among diverse religious communities, creating space for empathy and mutual respect. Conversely, negative views can undermine interfaith relations and result in tension and distrust among religious communities (Hasan, 2009).

The Muslim community is experiencing significant development in public sentiment, particularly in the era of rapid technological innovation. This has led to a significant increase in the importance of public opinion and its influence. The advent of communication channels and social media platforms has democratized the process of voicing opinions, allowing individuals from all walks of life to actively engage in shaping narratives on matters related to the Muslim community (Mohammed & Inusa, 2020). This newfound accessibility to a global audience

has amplified the volume of voices contributing to public discourse and diversified the range of perspectives shaping public opinion (Savigny, 2002). The rapid dissemination of news and information has increased awareness of issues affecting the Muslim community, empowering individuals to participate in discussions and advocate for their viewpoints (Brouwer, 2004).

Indonesia's diverse society often views Islam through local traditions, culture, and social norms. Islam guides the art, music, and traditions of the country, and its values influence daily interactions (Hermansyah, 2014). In politics, Islam influences elections, government policies, and business practices (Hasan, 2009). Social media platforms like X have expanded this influence, allowing individuals from diverse backgrounds to express their views and engage in conversations about Islam (Zaid et al, 2022). This platform encourages a deeper understanding of the religion's role in Indonesia's society and has emerged as a powerful platform for public discourse during the pandemic. It allows for real-time debates, discussions, and expressions of religious identity, shaping public opinion and promoting understanding of Islam in Indonesia's diverse society (Downing & Dron, 2020).

Numerous studies have explored public perceptions of Islam in Indonesia, revealing a high level of tolerance for diverse religious beliefs. The Pew Research Center's 2023 survey revealed Indonesia's commitment to religious pluralism. Other studies focus on how Muslims express their opinions and assert their existence (Jubba et al., 2020), emphasizing community development and relationship strengthening activities (Nisa, 2018). However, most empirical studies tend to portray Islam negatively on social media, with fewer studies highlighting positive perspectives. The study highlights the need for more research on Indonesian religious tolerance and understanding (Hashmi et al., 2021) (Jamil, 2020).

In addition, studies also have been conducted to identify the portrayal of Islam in the media, analyzing how Islam is represented in both traditional and digital media platforms. These studies often assess the impact of media depictions on public perceptions, interfaith relations, and the broader cultural landscape. Other studies have assessed the representation of Islam in popular culture, including films, television shows, and advertising, in order to understand how these depictions contribute to shaping societal views of the religion. In a digital age dominated by social media, researchers have also investigated the role of platforms like X and Facebook in disseminating information and opinions about Islam, which can either challenge or reinforce existing stereotypes and perceptions (Jamil, 2020).

The problem statement of this study revolves around the concerning issue of how Islam is negatively portrayed in Western media and its consequent impact on public sentiment in Indonesia, a nation where Islam is the predominant religion. This issue is substantiated by the recurrent use of terms such as 'terrorist radical' in Western media when referring to Islam. The portrayal of Islam in such a manner has the potential to shape public opinion in Indonesia and influence how Islam is perceived by the population. Hence, it is crucial to understand Indonesian people's views and opinions about Islam on the social media platform X, by including phrases that are often associated with Islam, such as 'terrorist radical'.

This study is significant because it enhances our understanding of public sentiments toward Islam in Indonesia by examining X data. It offers insights into the frequency of discussions related to 'terrorist radical' and the sentiment expressed regarding Islam. The study is important as it reveals how Western media's portrayal of Islam affects public opinion in Indonesia, a predominantly Muslim country. These findings contribute to the current body of knowledge regarding the portrayal of Islam in the digital sphere, especially within the domain of social media (Jamil, 2020), emphasizing the pivotal role of platforms like X in influencing public opinion and offering valuable insights to policymakers, media professionals, and researchers addressing the negative representation of Islam.

Methodology

Data Collection

X data were collected from January 2022 to December 2022 using X Streaming Application Programming Interface (API). We restricted our analyses to Indonesian language. The API is used to retrieve X data from the X server then the data is collected in a file with CSV format. In the process of collecting X data, keywords and hashtags are used, namely, the phrase 'terrorist radical'.

Data Preprocessing

Data preprocessing is a crucial process for cleaning and preparing data for analysis. It involves stages such as cleansing, case folding, tokenization, stopword removal, and stemming. In the cleansing stage, irrelevant elements are removed, case folding converts letters to lowercase, tokenization separates sentences, stopword removal reduces data density, and stemming converts words into their base form.

This preprocessing is essential for effective text analysis in various applications (Ananda & Yoga, 2021).

Data Extraction

The Term Frequency-Inverse Document Frequency (TF-IDF) method is a crucial tool for data analysis and processing. It involves calculating the TF value, which measures the frequency of a word in a specific document, and the Document Frequency, which measures the frequency of words in the entire document collection. The Inverse Document Frequency (IDF) is used to evaluate words that occur infrequently, with words appearing rarely having a higher IDF value. The weight for each word is then computed by multiplying the TF and IDF values, resulting in a TF-IDF score for each word in every document (Ananda & Yoga, 2021).

Creation of Classification Model

The classification process involves grouping data into classes based on existing patterns. To do this, data are provided as a reference for creating classification rules. The data objects are assigned weight values using the Term Frequency-Inverse Document Frequency (TF-IDF) method. These weight values are then used to form vectors that represent the data in the classification process using the Support Vector Machine (SVM) algorithm. The SVM algorithm creates a classification model that determines the decision boundary between positive and negative data categories. It helps determine whether a data point should be classified as positive or negative based on its characteristics and patterns (Rahutomo et al., 2018).

Model Training

The model that has been created using the SVM algorithm is then trained using a training dataset. This training process allows the model to understand the patterns in the training data and determine the optimal decision boundary so that it can accurately distinguish between positive and negative data. In other words, the training dataset is the reference used by the model during the training process to learn and adapt so that it can perform classification of data that it has not seen before.

Testing the Sentiment Labeling Model

Sentiment analysis involves testing a system using a ratio of 80 percent training data and 20 percent testing data. The trained data are tested five times to determine

accuracy. The model is then used to interpret and classify new text. Techniques like trend analysis, word clouds, top 50 words, and word network analysis are employed to observe sentiment trends over time, provide visual representations of commonly used words, and reveal relationships between words in the text.

Results and Discussion

Indonesia has a significant internet user base, with 171 million users, making up 64.8 percent of the population (Pratomo, 2019). This makes Indonesia the third-largest contributor to global internet growth, behind India and China. Indonesians have a high average daily internet usage, averaging 7 hours and 59 minutes, surpassing the global average (Kemp, 2020). This extensive internet usage includes social media, with over 4.26 billion people accessing it globally in 2021. One of the most popular social media today is X. X is particularly popular among Indonesian internet users (Liani, 2020). Indonesia ranked as the fourth largest user of X worldwide (World Population Review, 2023). X is a platform for users to express emotions and opinions, categorizing them into positive and negative emotions like happiness, love, sadness, fear, and anger, allowing them to share their thoughts and feelings with others. The internet's speed and openness allow for swift dissemination of unexpected social events and trending topics. Network public sentiment, a form of societal opinion, emerges from collaborative efforts between social organizations, media outlets, and internet users (Sun, 2020). This communication allows a wide range of internet users to engage in discussions about societal events, allowing them to express their perspectives and viewpoints.

Sentiment analysis is a crucial technique in the digital age, identifying feelings, opinions, and attitudes in online text. It classifies text into positive, neutral, and negative categories. Text mining is a technique used for sentiment analysis, which assigns a text document to a specific class. Several algorithms, including Support Vector Machine (SVM), Naïve Bayes Classifier, k-Nearest Neighbor (KNN), Artificial Neural Network (ANN), and Decision Tree, are used. SVM is chosen for sentiment classification due to its higher robustness, generalization capabilities, and stable classification accuracy (Ananda & Yoga, 2021).

In this study, the total tweet data taken was 8998 data tweets. The data need to be processed so that they become data that are easily used in the sentiment analysis process. Tweets will undergo word selection so that they become more concise. Some components of the tweet will be removed to select tweets. This process can be

called preprocessing. After going through preprocessing, the data in the form of text will be converted into numbers through the calculation of TF IDF. This TF IDF value will be the input for the Support Vector Machine algorithm. The created SVM model is trained with the training dataset to learn the patterns and set the optimal decision boundary for accurate data classification.

Testing involved a ratio of 80 percent training data and 20 percent testing data, with each training data undergoing 5 tests. The accuracy is calculated based on the average of each training dataset that has undergone 5 tests. Figure 1 shows the accuracy of K-Fold Cross Validation, which was used to measure the accuracy and generalization of the model in this study. The general practice of K-Fold Cross Validation is to divide the dataset into subsets, then calculate the accuracy of each subset, and take the average of the

results as the overall accuracy of the model. The number 0.86 reflects the accuracy of the model, which is the measure in evaluating the effectiveness of K-Fold Cross Validation.

Once the SVM models were trained for negative and positive sentiment classification, we applied the SVM negative and positive sentiment models to label tweets collected from January 2022 to December 2022. The downward trend in sentiment that can be noted throughout 2022 seems to indicate a change in people's views on the topic of 'terrorist radical' (Figure 2). Although this decline is not significant, it can be interpreted as an indication that the issue of 'terrorist radical' remained relevant and engaging during the year 2022. The modest decline may indicate that public awareness on this topic remains, despite some fluctuations in sentiment that may be influenced by various factors, including geopolitical events, government policies, and global security threats.

The percentage of negative and positive sentiment tweets along with the total number 8998 tweets referencing the keyword 'terrorist radical' throughout the year 2022 are presented in Figure 3. The results of the analysis that has been carried out provide a fairly clear picture of the sentiment associated with the use of the keyword 'terrorist radical' in tweets on the X platform. With a ratio of approximately 30 percent positive sentiment and 70 percent negative sentiment, the data illustrate that X conversations related to this topic tend to be dominated by negative feelings. These numbers indicate that the majority of participants in these conversations are expressing skepticism, criticism or even concern towards 'terrorists radical'. This predominantly negative sentiment could reflect a high level of concern and a desire to address the issue decisively.

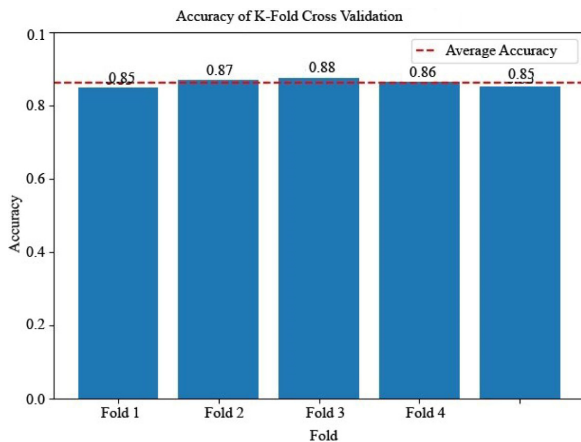


Figure 1 Accuracy of K-Fold cross validation

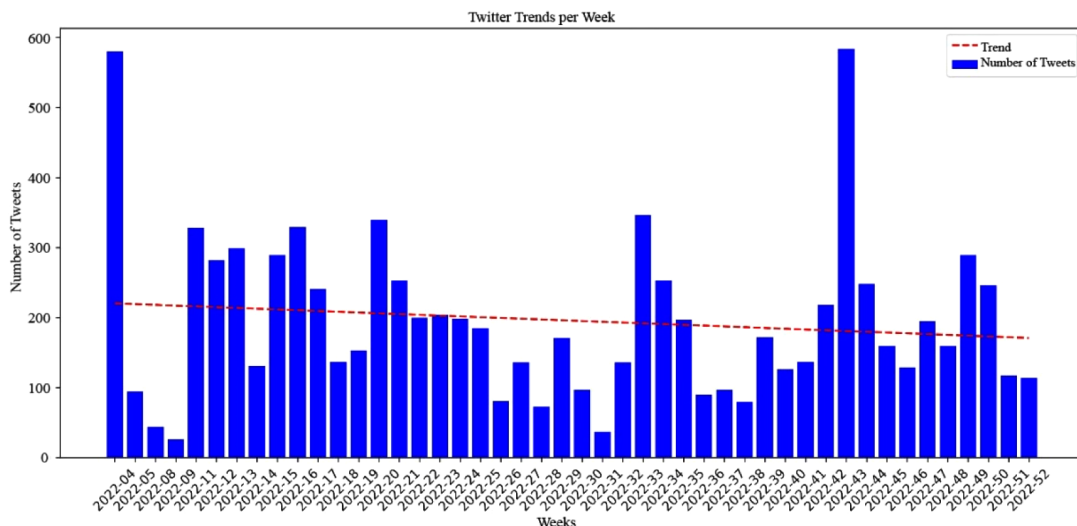


Figure 2 X trend per week throughout year 2022 with keyword 'terrorist radical'

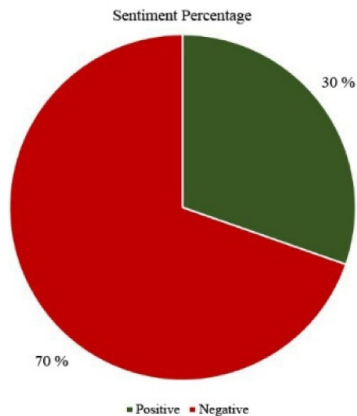


Figure 3 Distribution of sentiments throughout year 2022 with keyword 'terrorist radical'

Furthermore, the results of the positive and negative sentiment comparison are consistent with the results of top 50 words (Figure 4), word cloud analysis (Figure 5), and word network analysis (Figure 6). Through this analysis,

the top seven words most frequently used in tweets related to the topic 'terrorist radical' were identified. These words are 'terrorist', 'radical', 'Islam', 'Indonesia', 'intolerant', and 'kelompok'. The presence of these words illustrates the main focus of the conversations taking place on the X platform related to this topic. The words 'terrorist' and 'radical' clearly took center stage, reflecting how the issue of radical terrorism became one of the most prominent issues in online discussions. The word 'Islam' reflects that this issue is strongly related to the religion of Islam, and the word 'Indonesia' shows its relevance to the context of Indonesia as a country that may be affected by the issue of radical terrorism. Furthermore, the word 'intolerant' indicates that this conversation may also include aspects of intolerance in discussions related to religion and security. Meanwhile, the word 'kelompok' could refer to groups related to this issue. These three analysis techniques provide important insights into how Indonesian X users identify, describe and discuss the issue of 'radical terrorism'.

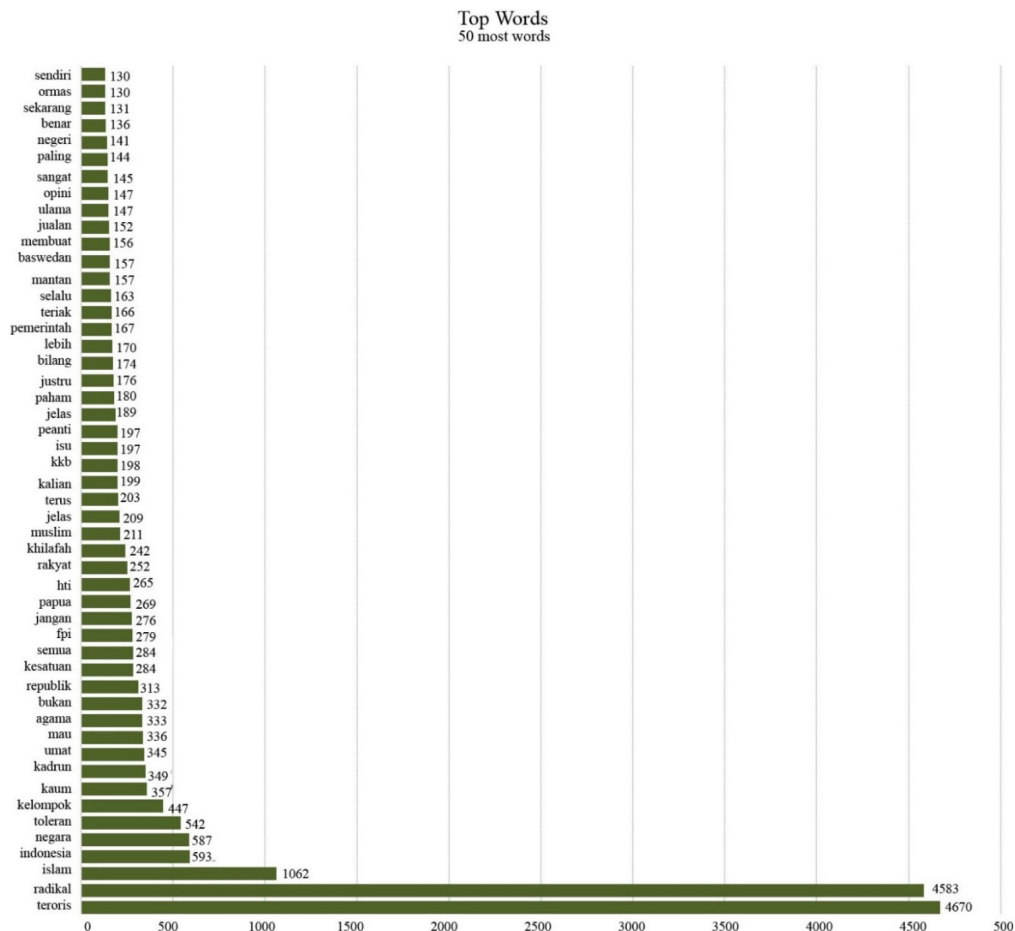


Figure 4 Top 50 Words throughout year 2022 with keyword 'terrorist radical'

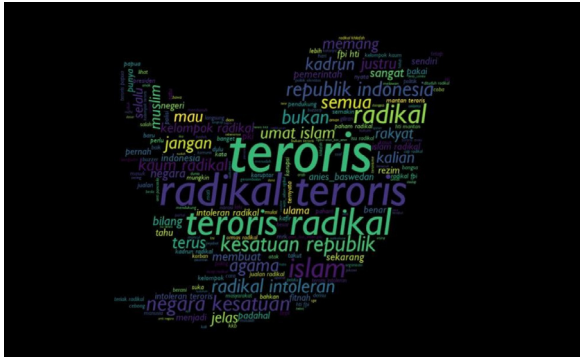


Figure 5 Word cloud analysis throughout year 2022 with keyword ‘terrorist radical’

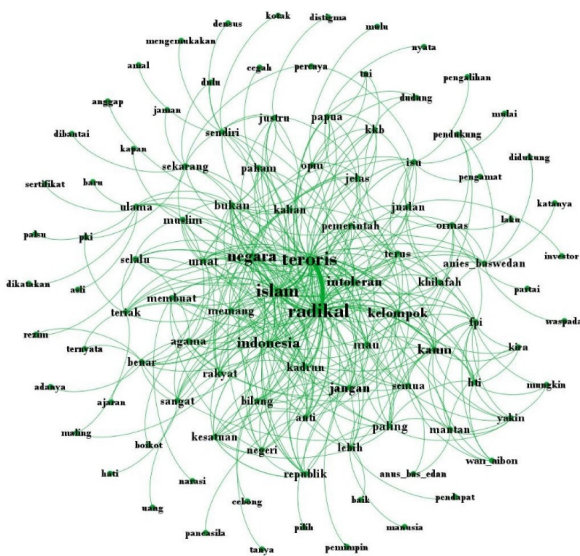


Figure 6 Word network analysis throughout year 2022 with keyword ‘terrorist radical’

From the analysis of the top 50 words that frequently appear in tweets, it can be seen that the top seven words that dominate the conversation are 'terrorist', 'radical', 'Islam', 'Indonesia', 'intolerant', and 'kelompok'. The presence of these words reflects clearly that the main focus of the conversation taking place on the X platform is on issues related to radical terrorism. The words 'terrorist' and 'radical' are the main concerns in this conversation, reflecting how the issue of radical terrorism is one of the most dominating topics in online discussions. The use of the word 'Islam' shows that this issue is strongly related to the religion of Islam, which may lead to various debates and interpretations. In addition, the word 'Indonesia' shows its relevance to the context of this country as the place where this conversation took

place. In addition, the words ‘intolerant’ and ‘kelompok’ add another dimension to the conversation, which could refer to aspects of intolerance in relation to religion and security, and possibly to groups involved in these issues.

Moreover, through word cloud analysis, words that stood out in conversations by X users related to the topic 'terrorist radical' were identified. Some of the most prominent words in the word cloud involved 'agama', 'Muslims', 'kesatuan republik', 'terrorist', and 'radical', as well as 'intolerant'. These findings reinforce previous conclusions based on dominant keywords. When we look at the words that appear in the word cloud, we can see that many of these words are still in the same context and closely related to each other. This indicates that conversations on social media remain focused on the same topic, which is issues related to radical terrorism.

Lastly, the results of the word network analysis illustrate how words are connected and interact in conversations related to the topic under study. In this word network, some of the most frequently occurring and closely interconnected words are ‘terrorist’, ‘radical’, ‘Islam’, ‘negara’, ‘Indonesia’, ‘khilafah’, and ‘intolerant’. It can be seen to what extent these words are networked in relation to each other in the context of conversations on X. The presence of the words ‘terrorist’ and ‘radical’ clearly indicates a primary focus on the issue of radical terrorism, and this relationship may reflect how these two concepts are intertwined in the discussion. The presence of the words ‘Islam’ and ‘khilafah’ reflects the importance of the religious aspect of the issue, and their association with the word ‘negara’ may indicate the debate around the relationship between religion and the state. The word ‘Indonesia’ highlights the relevance of the state. In addition, the presence of the word ‘intolerant’ is also of interest as it shows that discussions on X also include aspects of intolerance in relation to religion and ideology.

The findings from this study offer compelling evidence that the phrase of ‘terrorist radicals’ continues to be a prominent topic of discussion, emphasizing its enduring relevance in public discourse. The significance of this issue is not merely in its prevalence but also in the consistently negative tone that characterizes these conversations. The ubiquity of this negative tone serves to underscore the gravity and seriousness of the matter at hand. The sustained focus on ‘terrorist radical’ reveals a shared concern and collective awareness about the threats and challenges posed by extremist ideologies and acts of terrorism. The negativity in these discussions reflects the deep-seated concerns and apprehensions that many

individuals and communities hold regarding this issue. It signifies a collective recognition of the threats posed by radicalization and its impact on society, both in terms of security and social cohesion.

Our study, while informative, does come with its share of limitations that warrant consideration. Primarily, our study relies on X data, which inherently encapsulates what individuals are willing to express within the confines of the online public sphere. It is crucial to acknowledge that the sentiments conveyed on X may not perfectly mirror the sentiments expressed during in-person interactions and discussions. There is a distinct possibility that public sentiments and perceptions may have evolved or undergone shifts in offline settings, eluding detection by our X-based data analysis. Furthermore, it is essential to recognize that the events we examined might have evoked X activity from segments of the population who are not typically active on the platform. This could potentially create a skewed perspective, not necessarily indicative of a broader societal shift but rather reflecting a unique “X universe” during that specific period linked to those particular events. To address these limitations and foster a more comprehensive understanding of public sentiment dynamics, future studies should explore the integration of in-person interactions, public opinion repositories, or polls alongside X data over extended periods. By doing so, it will gain a more well-rounded perspective on how societal sentiments evolve and adapt across various mediums and settings, shedding light on the nuances of public opinion in the modern age.

Conclusion and Recommendation

This study uses X data analysis to understand public perceptions and sentiments about Islam in Indonesia. It reveals that the topic of ‘terrorist radical’ is a significant topic in public discourse, with a predominantly negative tone. Social media platforms like X play a crucial role in shaping public opinion. The research provides recommendations for policymakers, media professionals, and researchers to address the negative portrayal of Islam, promote ethical reporting, and foster positive intercultural dialogue. These insights are essential for fostering a more nuanced and positive discourse on Islam.

Conflict of Interest

The author declares that there is no conflict of interest.

Fundings

This work was supported by the Faculty of Social and Political Science, Universitas Brawijaya Internal Funding Research Grants No. 072/UN10.F11/PN/2023.

Acknowledgments

The authors would like to thank Nashih Abdul Hasib for their invaluable assistance for data collection in platform X.

References

- Ahmed, S., & Matthes, J. (2017). Media representation of Muslims and Islam from 2000 to 2015: A meta-analysis. *International Communication Gazette*, 79(3), 219–244. <https://doi.org/10.1177/1748048516656305>
- Ananda, F.D. & Yoga P. (2021). Sentiment analysis of twitter users on internet service providers using support vector machine algorithm. *Matrik: Jurnal Manajemen, Teknik Informatika, dan Rekayasa Komputer*, 20(2), 407–416. <https://doi.org/10.30812/matrik.v20i2.1130>
- Anastasio, P. A., Rose, K. C., & Chapman, J. (1999). Can the media create public opinion?. *Current Directions in Psychological Science*, 8(5), 152–155. <https://doi.org/10.1111/1467-8721.00036>
- Badan Pusat Statistik. (2023, October 30). Jumlah penduduk pertengahan tahun (ribu jiwa), 2021–2023 [Mid-Year Population (in thousands), 2021–2023]. Badan Pusat Statistik. <https://www.bps.go.id/indicator/12/1975/1/jumlah-penduduk-pertengahan-tahun.html> [in Indonesian]
- Bleich, E. (2011). What is Islamophobia and how much is there? theorizing and measuring an emerging comparative concept. *American Behavioral Scientist*, 55, 1581–1600. <https://doi.org/10.1177/0002764211409387>
- Brouwer, L. (2004). Dutch-Muslims on the internet: A new discussion platform. *Journal of Muslim Minority Affairs*, 24, 47–55. <https://doi.org/10.1080/1360200042000212250>
- Das, D. (2023). decolonization through technology and decolonization of technology. In C. Fiesler (Ed.), *Companion Proceedings of the 2023 ACM International Conference on Supporting Group Work* (pp. 51–53). <https://doi.org/10.1145/3565967.3571754>
- Downing, J., & Dron, R. (2020). Tweeting Grenfell: Discourse and networks in critical constructions of British Muslim social boundaries on social media. *New Media & Society*, 22, 449–469. <https://doi.org/10.1177/1461444819864572>
- Güz, N., Bingöl, M., & Yanik, H. (2020). Islamophobia and media: Semiological analysis of film poster of “The Stone Merchant”. *International Journal of Social Sciences and Education Research*, 6(1), 11–30. <https://doi.org/10.24289/ijsser.674355>
- Grosfoguel, R. (2012). The multiple faces of Islamophobia. *Islamophobia Studies Journal*, 1(1), 9–33. <https://doi.org/10.13169/islastudj.1.1.0009>
- Hafez. (2018). Schools of thought in Islamophobia studies: Prejudice, racism, and decoloniality. *Islamophobia Studies Journal*, 4(2), 210. <https://doi.org/10.13169/islastudj.4.2.0210>

- Hasan, N. (2009). The making of public Islam: Piety, agency, and commodification on the landscape of the Indonesian public sphere. *Contemporary Islam*, 3, 229–250. <https://doi.org/10.1007/S11562-009-0096-9>
- Hashmi, U. M., Rashid, R. A., & Ahmad, M. K. (2021). The representation of Islam within social media: A systematic review. *Information, Communication & Society*, 24(13), 1962–1981. <https://doi.org/10.1080/1369118X.2020.1847165>
- Hermansyah, H. (2014). Islam and local culture in Indonesia. *Al-Albab*, 3(1), 55–66. <https://doi.org/10.24260/ALALBAB.V3I1.94>
- Hidayat, K., & Darmadi, D. (2019). Indonesia and two great narratives on Islamic studies. *Studia Islamika*. <https://doi.org/10.15408/SDI.V26I1.11122>
- Jamil, S. (2020). Media representation of Muslims and Islam from 2011–2019: A meta analysis. *Journal of Cultural and Religious Studies*, 8(1), 28–38. <https://doi.org/10.17265/2328-2177/2020.01.003>
- Jubba, H., Baharuddin, T., Pabbajah, M., & Qodir, Z. (2020). Dominasi internet di ruang publik: Studi terhadap penyebaran wacana gerakan bela Islam 212 di Indonesia [The Dominance of the Internet in Public Spaces: A Study on the Discourse Dissemination of the 212 Islamic Defenders Movement in Indonesia]. *Al-Izzah: Jurnal Hasil Penelitian*, 15(1), 1–13. <https://doi.org/10.31332/ai.v0i0.1631> [in Indonesian]
- Kemp, S. (2020). Digital 2020: 3.8 billion people use social media. *Podium: Opinion, Advice, and Analysis by the TNW Community*. <https://thenextweb.com/podium/2020/01/30/digital-trends2020-every-single-stat-you-need-to-know-about-the-internet/>
- Liani, D. (2020). Motif penggunaan media sosial Twitter (studi deskriptif kuantitatif pada pengikut akun Twitter @EXOind). [Motives for Using Twitter Social Media (A Quantitative Descriptive Study on Followers of the Twitter Account @EXOind)], 20, 59–67. <https://doi.org/10.31294/JC.V20I1.7747> [in Indonesian]
- Liu, Y. (2020). American Islamophobia: Understanding the roots and rise of fear. *Critical Sociology*, 47, 819–821. <https://doi.org/10.1177/0896920520968273> *Communication*, 28(6), 598–619. <https://doi.org/10.1080/01292986.2018.1457063>
- Mohammed, A.A and Inusa A. (2020). Impacts of social media in influencing public opinion in the Muslim communities. *International Journal of Heritage, Art and Multimedia (IJHAM)*, 3 (8), 28–39. <https://doi.org/10.35631/ijham.38004>
- Mohiuddin, A. (2019). Islamophobia and the Discursive Reconstitution of Religious Imagination in Europe. *Journal of Muslim Minority Affairs*, 39(2), 135–156. <https://doi.org/10.1080/13602004.2019.1625254>
- Nickerson, C. (2019). Media portrayal of terrorism and Muslims: A content analysis of Turkey and France. *Crime, Law and Social Change*, 1–21. <https://doi.org/10.1007/S10611-019-09837-6>
- Nisa, E. F. (2018). Social media and the birth of an Islamic social movement: ODOJ (One Day One Juz) in contemporary Indonesia. *Indonesia and the Malay World*, 46(134), 24–43. <https://doi.org/10.1080/13639811.2017.1416758>
- Pelizzon, S., Somel, C. (2021). Eurocentricity. In I. Ness, & Z. Cope (Eds.), *The Palgrave Encyclopedia of Imperialism and Anti-Imperialism*. https://doi.org/10.1007/978-3-030-29901-9_341
- Posholi, L. (2020). Epistemic Decolonization as Overcoming the Hermeneutical Injustice of Eurocentrism. *Philosophical Papers*, 49(2), 279–304. <https://doi.org/10.1080/05568641.2020.1779604>
- Pratomo, Y. (2023, September 29). APJII: Jumlah pengguna internet di Indonesia tembus 171 juta jiwa [The Number of Internet Users in Indonesia Reaches 171 Million]. *Kompas.Com*. <https://tekno.kompas.com/read/2019/05/16/03260037/apjii-jumlah-pengguna-internet-di-indonesia-tembus-171-juta-jiwa> [in Indonesian]
- Rana, D. (2021). Exploring the elements of postcolonialism and its exponents. *The Creative Launcher*, 6(5), 44–52. <https://doi.org/10.53032/tcl.2021.6.5.06>
- Saleem, N., Chaudhary, M., & Ashfaq, F. (2021). Portrayal of Islam and Muslims in Western Media: A study of fox news. *Global Mass Communication Review*, 17(1), 108–116. [https://doi.org/10.31703/GMCR.2021\(VI-I\).09](https://doi.org/10.31703/GMCR.2021(VI-I).09)
- Saleem, M., Prot, S., Anderson, C. A., & Lemieux, A. F. (2017). Exposure to Muslims in media and support for public policies harming Muslims. *Communication Research*, 44(6), 841–869. <https://doi.org/10.1177/0093650215619214>
- Samman, K. (2012). Islamophobia and the time and space of the Muslim other. *Islamophobia Studies Journal*, 1(1), 107–130. <https://doi.org/10.13169/islstudj.1.1.0107>
- Savigny, H. (2002). Public Opinion, Political Communication and the Internet. *Politics*, 22, 1–8. <https://doi.org/10.1111/1467-9256.00152>
- Sun, Q. (2020). Resent situation and cultivation strategy of network media literacy of “Micro-blog and WeChat-Era” youth generation. *Journal of physics: Conference series*, 1533(4), 042054.
- Terziyska, I., Shah, S., & Luo, X. (2017). *Are recent terrorism trends reflected in social media?*. 2017 IEEE 14th International Conference on Mobile Ad Hoc and Sensor Systems (MASS) (pp. 535–539). <https://doi.org/10.1109/MASS.2017.90>
- Theron, J., & Oliver, E. (2018). Changing perspectives on the Crusades. *Hts Teologiese Studies-theological Studies*, 74(1), a4691. <https://doi.org/10.4102/hts.v74i1.4691>
- Törnberg, P. (2018). Echo chambers and viral misinformation: Modeling fake news as complex contagion. *PLoS ONE*, 13. <https://doi.org/10.1371/journal.pone.0203958>
- Pew Research Center. (2023, September 12). *Religious practices*. <https://www.pewresearch.org/religion/2023/09/12/religious-practices-southeast-asia/>
- Rahutomo, F., Pramana Y.S., Miftahul, A.F. (2018). Implementasi Twitter sentiment analysis untuk review film menggunakan algoritma support vector machine [Implementation of Twitter Sentiment Analysis for Film Reviews Using the Support Vector Machine Algorithm]. *Jurnal Informatika Polinema*, 4(2). <https://doi.org/10.33795/jip.v4i2.152> [in Indonesian]
- VAROL, F. (2022). *Traces of Western philosophy in the media's Islamophobia discourse*. *Medya ve Din Araştırmaları Dergisi*. <https://doi.org/10.47951/mediad.1197902>
- World Population Review. (2023, September 12). *Religion by country 2023*. <https://worldpopulationreview.com/country-rankings/religion-by-country>
- Zaid, B., Fedtke, J., Shin, D., Kadoussi, A., & Ibahrine, M. (2022). Digital Islam and Muslim millennials: How social media influencers reimagine religious authority and Islamic practices. *Religions*, 13(4), 335. <https://doi.org/10.3390/rel13040335>