

Encoding Religious Moderation in the Age of Algorithms: Audience Reception and Decoding Practices on YouTube in Indonesia

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Abstract

This study examines the mediatization of religious moderation on YouTube through the dialectic between communicators' encoding strategies, audiences' decoding patterns, and algorithmic determinism. Employing a qualitative approach that integrates Stuart Hall's reception analysis model and textual netnography, the research finds that digital architecture radically disrupts the sovereignty of sacred texts' meanings through a dual deconstruction. Upstream, narratives of moderation are refracted into a spectrum of diverse communication strategies; downstream, audiences reappropriate them through analytical agency—either to preserve the memory of pluralism or to mount resistance. The study reveals a structural irony: YouTube's infrastructure functions as a second-level encoding apparatus that subordinates theological eloquence and interpretive autonomy to the absolutism of engagement metrics. Consequently, religious moderation is distorted from a sociological bridge into a permanent fuel for digital tribalism. Ultimately, this study unravels the mechanics of power among dogma, audience agency, and platform algorithms in shaping the boundaries of religiosity in Indonesia's cyberspace.

Keywords: *Encoding-Decoding, Religious Moderation, Algorithmic Mediatization, Audience Reception, Digital Da'wah.*

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Introduction

Explorations of religious moderation in contemporary cyberspace are often confined to discursive interpretations that overlook how the technological structures of platforms actively construct sacred meaning. Building on Altheide and Snow's argument regarding the logic of media—which restructures messages according to digital formats¹—

¹ David L. Altheide and Robert P. Snow, *Media Logic* (London: Sage Publication Inc., 1979), 10.



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this study posits that religious moderation on YouTube does not occur in an ideological vacuum. Instead, it unfolds through technological configurations, specifically algorithms and interface architecture, which shape how audiences interpret sacred texts. The focus of this study is not on the abstract content of moderation messages but on the technological mechanisms that isolate and reshape religious narratives into visual entities aligned with audience consumption patterns. Consequently, digital platforms are no longer viewed as neutral tools but as apparatuses that fundamentally engineer the visibility and functionality of religious moderation amid polarized information flows.

In the Indonesian context, these technological interactions are most evident in religious preaching content on YouTube. While the state aims to promote an agenda of religious moderation, the digital space has instead become a volatile arena of contestation, where inclusive messages often clash with algorithmic configurations that encourage discursive segregation.² Podcasts featuring prominent religious leaders—ranging from inclusive, dialogic approaches to strict doctrinal interpretations—have become cyber laboratories where narratives of moderation are refracted. The interaction between communicators' encoding strategies and audiences' diverse knowledge frameworks in YouTube comment sections creates a distinctive dynamic: moderation is no longer understood solely as a theological concept but as a contested commodity circulating within an uncontrollable flow of information.³ This study positions digital da'wah as a focal point for understanding how platform infrastructure and the diversity of audience knowledge capital simultaneously shape, test, and constrain narratives of moderation amid ongoing socio-religious polarization in Indonesia.

Within the discourse of digital da'wah, existing studies on religious moderation can be categorized into three main streams. The first highlights podcasts as a medium of da'wah that redefines how audiences interpret religious differences through a distinctive dialogic format.⁴ The second focuses on audiovisual interpretation, demonstrating how readings of tolerance-oriented verses in digital spaces operate through visual logic and

² Manuel Castells, *Communication Power* (Oxford: Oxford University Press, 2013), 70.

³ Stuart Hall, "Encoding/Decoding," in *Culture, Media, Language: Working Papers in Cultural Studies, 1972–79*, ed. Stuart Hall et al. (London: University of Birmingham, 2005), 117–27.

⁴ Fathul Bari and Isnaini Fauzia Jamila, "Toleransi Beragama Era Digital (Studi Atas Podcast Habib Husein Ja'far Al-Haddar)," *Jurnal Studi Pesantren* 3, no. 1 (February 3, 2023): 55–68, <https://doi.org/10.35897/studipesantren.v3i1.910>; Shaheen Amid Whyte, "Podcasting Islam in the Anglosphere: Muslim Counterpublics in the UK, US and Australia," *Media, Culture & Society* 48, no. 3 (April 24, 2026): 480–98, <https://doi.org/10.1177/01634437251400663>.

audience participation, thereby disrupting traditional chains of interpretation.⁵ The third emphasizes the formation of multicultural discourse shaped by the logic of digital media, particularly within interfaith dialogue formats.⁶ Although these streams have effectively mapped digital media's role in shaping tolerance discourse, most remain focused on texts or messages produced by communicators. The relative neglect of technological mechanisms—such as curation algorithms and threaded comment structures—that systematically modulate audience responses represents a significant gap. This study addresses that gap by examining how the interplay between audiences' knowledge frameworks and platform infrastructure reconstructs the meaning of moderation, often extending beyond communicators' original intent.

This study analyzes the dialectics of the mediatization of religious moderation within the YouTube ecosystem through three primary objectives. First, it describes the variety of narrative encoding strategies employed by religious figures to transform the values of moderation into digital content formats. Second, it examines audience decoding patterns to identify how viewers' knowledge frameworks and theological modalities shape diverse interpretive communities in response to these narratives. Third, it explores the role of YouTube's algorithmic infrastructure as a secondary encoding apparatus that deterministically modulates meaning preferences, triggers discursive segregation, and reconstructs religious moderation into a commodified entity subject to the absolutism of engagement metrics. By integrating these three objectives, the study reveals how the interplay between audience cognitive agency and the platform's operational logic serves to limit, expand, or distort the meaning of moderation in the digital public sphere.

⁵ Wiwi Fauziah and Miski Miski, "Kritik Terhadap Tafsir Audiovisual: Telaah Wacana Toleransi Beragama Dalam Ragam Unggahan Tafsir QS. Al-Kāfirūn Pada Akun Hijab Alila Perspektif Analisis Wacana Kritis," *Mashdar: Jurnal Studi Al-Qur'an Dan Hadis* 3, no. 2 (January 2, 2022): 57–82, <https://doi.org/10.15548/mashdar.v3i2.2911>; Muhammad Nur Rhafik et al., "Qur'anic Exegesis in the Digital Sphere: The Dynamics of Authority, Audience, and Algorithms on Individual and Collective Platforms," *QiST: Journal of Quran and Tafseer Studies* 5, no. 2 (June 10, 2026): 597–626, <https://doi.org/10.23917/qist.v5i2.17742>; Rasidin Rasidin et al., "Quranic Interpretation on Instagram: The Shift from Traditional to Digital Platforms in Indonesia," *TAJDID: Jurnal Ilmu Ushuluddin* 24, no. 1 (June 30, 2025): 376–406, <https://doi.org/10.30631/tjd.v24i1.642>.

⁶ Glorya Miranda, Inayah, and Rasyida Dzika, "Moderasi Lintas Agama Dalam Media Sosial Youtube :Podcast Close the Door-Login," *IKOMIK: Jurnal Ilmu Komunikasi Dan Informasi* 4, no. 2 (December 29, 2024): 59–67, <https://doi.org/10.33830/ikomik.v4i2.9430>; Shoaib Ul Haq and Ray Yiu-keung Kwok, "Encountering 'the Other' in Religious Social Media: A Cross-Cultural Analysis," *Social Media + Society* 10, no. 4 (October 29, 2024), <https://doi.org/10.1177/20563051241303363>.

This study is based in the argument that the discursive construction of moderation on digital platforms is not a neutral conduit that simply transmits the messages of religious texts in their original form. Narratives of moderation in sacred texts undergo significant reduction when transformed into identity commodities within the attention economy.⁷ The central argument is that religious authorities in Indonesia are currently “held hostage” by platform architecture: regardless of how dialogic their encoding strategies may be, these strategies inevitably undergo distortion when they encounter the segregated frameworks of knowledge held by audiences and the algorithms that systematically prioritize polarizing content. By analyzing these mechanisms, the study demonstrates that religious moderation is no longer merely an epistemological challenge but a material one, requiring us to view digital platforms as active agents shaping the boundaries of religiosity.⁸ Through this framework, the study argues that the success of moderation in cyberspace is determined not by the depth of doctrine but by the extent to which such narratives can navigate an algorithmic logic that tends to distort messages of moderation into controversial spectacles.

Method

This qualitative study employs a descriptive-analytical case study design⁹ to explore audience reception of narratives on religious moderation in five YouTube videos by prominent Indonesian religious leaders: Episode 30 of the “Log In” program by Husein bin Ja’far al-Hadar (Habib Ja’far); Abdul Syakur Yasin’s (Buya Syakur) psycho-theological study sessions; Yahya Zainul Ma’arif’s (Buya Yahya) contemporary responses; M. Quraish Shihab’s academic lectures; and Felix Siauw’s discussions on orthodoxy. The five cases were selected through purposive sampling¹⁰ based on the diversity of discourse encoding typologies (ranging from entertainment-popular to academic-rigid) and their significant online reach in triggering discursive polarization. Secondary data were drawn from the full population of threaded comments collected during the active monitoring period. These data were then reduced using theoretical sampling until saturation was reached, yielding

⁷ Byung-Chul Han, *The Transparency Society*, trans. Erik Butler (California: Stanford University Press, 2015), 9–10.

⁸ Tarleton Gillespie, *Custodians of the Internet: Platforms, Content Moderation, and the Hidden Decisions That Shape Social Media* (New Haven: Yale University Press, 2018), 5.

⁹ Robert K. Yin, *Case Study Research and Applications: Design and Methods* (Thousand Oaks: Sage Publications, 2018), 4–9.

¹⁰ Michael Quinn Patton, *Qualitative Research and Evaluation Methods: Integrating Theory and Practice* (Los Angeles: Sage Publication Inc., 2015), 230.

the most representative comment units. Data collection was conducted through non-participant digital observation (netnography) and systematic textual documentation to capture affective expressions, negotiations, and dogmatic resistance among cross-platform audiences.

Data analysis was conducted using Stuart Hall's model of representational analysis,¹¹ integrated with qualitative content analysis techniques,¹² to examine the dialectic between the text and its interpretive communities. The analytical procedure began with data reduction through a cleaning process that removed spam comments, duplicates, and non-substantive interactions. This was followed by open coding to classify textual comment units according to Hall's three typologies of meaning: dominant-hegemonic, negotiated, and oppositional readings. Next, the constant comparative method¹³ was applied across the data corpus to map how YouTube's algorithmic infrastructure (as a second-level encoding mechanism) and the audience's theological characteristics shape collective meaning preferences. Finally, conclusions were drawn by situating the findings of this comparative matrix within broader theoretical debates on new religious authority and the performativity of political identity in the contemporary digital ecosystem.

The Paradox of Multiculturalism and the Institutionalization of Religious Moderation in Indonesia

Indonesia's sociological landscape is marked by a fundamental paradox: on the one hand, it is globally recognized as a beacon of moderate and harmonious Islamic civilization; on the other, it continues to experience persistent friction arising from religious intolerance. A report by the Setara Institute documents a rise in violations of *Kebebasan Beragama dan Berkeyakinan* (Freedom of Religion and Belief—KBB), recording 477 incidents involving 731 acts between 2023 and 2024.¹⁴ These manifestations of intolerance occur systematically through the destruction of places of worship, prohibitions on constructing new ones, and restrictions on minority religious practices. Such acts are asymmetrically driven by both civil society actors and state officials who facilitate

¹¹ Stuart Hall, *Representation: Cultural Representations and Signifying Practices* (London: SAGE Publications, 1997).

¹² Philipp Mayring, *Qualitative Content Analysis: Theoretical Foundation, Basic Procedures and Software Solution* (Austria: Gesis, 2014).

¹³ Barney G. Glaser, "The Constant Comparative Method of Qualitative Analysis," *Social Problems* 12, no. 4 (April 1965): 436–45, <https://doi.org/10.2307/798843>.

¹⁴ Setara Institute, "Kondisi Kebebasan Beragama Berkayakinan (KBB) 2024" (Jakarta, May 25, 2025).

discriminatory regulations. These empirical findings confirm that intolerance in Indonesia is not an incidental byproduct but a structural problem deeply embedded in its multicultural society.

These offline tensions have migrated en masse into the digital realm, transforming it into a new arena for the proliferation of radicalism. According to monitoring by Badan Nasional Penanggulangan Terorisme (the National Counterterrorism Agency—BNPT) from January to October 2024, 2,264 social media accounts disseminated 10,519 pieces of content containing intolerance, hate speech, opposition to the national consensus, and the glorification of extremism.¹⁵ In response to this cyber vulnerability, the government has pursued institutional interventions, most notably Presidential Regulation No. 58 of 2023, which institutionalizes the strengthening of religious moderation as a cross-ministerial national agenda. Strategic collaboration among the Ministry of Religious Affairs, the Religious Moderation Agency, and the BNPT reflects a significant shift: religious moderation is no longer viewed merely as a passive ethical discourse but is now deployed as an ideological defense apparatus to curb the spread of digital *takfirism*—a Muslim who says that another Muslim has apostate—before it escalates into broader social conflict.

At the intersection of escalating cyber-radicalism and national security priorities, the YouTube ecosystem has become the primary battleground for contests over religious discourse. In this digital landscape, the mediation of religious moderation does not occur through a single, uniform pulpit but manifests across five dominant points of articulation representing key sociological factions within contemporary Indonesian Islam. These include the “Log In” program (hosted by Husein Ja’far and Onadio Leonardo) on Deddy Corbuzier’s YouTube channel, serving as the epicenter of popular, dialogic da’wah;¹⁶ the psycho-theological teachings of Buya Syakur¹⁷ and the conceptual analyses of M. Quraish Shihab, which occupy the deconstructive-academic pole;¹⁸ the fiqh-based protective

¹⁵ Willy Medi Christian Nababan, “Sepanjang 2024, Ada 2.264 Akun Medsos Sebarkan Konten Terorisme,” Kompas, October 30, 2024, <https://www.kompas.id/artikel/sepanjang-2024-ada-2264-akun-medsos-dan-10519-konten-berbau-terorisme>.

¹⁶ Deddy Cobuzier, “Loe Liat Nih Login! Ini Indonesia Bung! 6 Pemuka Agama Jadi Satu Di Lebaran,” YouTube Video, April 9, 2024, <https://www.youtube.com/watch?v=5ACmPpEPWks>.

¹⁷ KH Buya Syakur Yasin MA, “Moderasi Beragama Merajut Nasionalisme & Toleransi Beragama, Mabes Polri Jakarta,” YouTube Video, June 1, 2021, <https://www.youtube.com/watch?v=smv6pCL20Ew>.

¹⁸ Quraish Shihab, “Moderasi Beragama,” YouTube Video, November 10, 2022, https://www.youtube.com/watch?v=jri_8ZZjgQk.

discourse of Buya Yahya on the Al-Bahjah TV channel;¹⁹ and Felix Siauw's strict doctrinal demarcations²⁰. Together, these five entities form an asymmetrical discursive ecosystem in which ideas of tolerance range from the flexibility of pop culture to the tensions of scripturalism.

These five discursive sites are unified by a common theological anchor: the recontextualization of the principle of rejecting coercion found in QS. al-Baqarah [2]:256. This empirical framework illustrates how the same sacred verse is interpreted through divergent strategies. At one end of the spectrum, the narratives of "Log In" and Buya Syakur expand the verse to support cosmopolitan inclusivism and explore the psychological roots of radical arrogance. At the opposite end, Buya Yahya and Felix Siauw interpret it through the principle of *lakum dīnukum wa liya dīn* (you have your way, and I have my way) to guard against syncretism and the perceived misuse of moderation discourse by liberal actors. Within this architecture of five narratives, the tension between the absolutism of sacred texts and the flexibility of YouTube's algorithms is most clearly revealed.

The Decentralization of Tolerance Discourse: A Typology of Performative Religious Encoding in the Indonesian YouTube Landscape

The concept of structural diversification arises from the idea that transferring religious discourse into podcast architecture necessitates deconstructing the monolithic nature of dogma. When theological principles that reject coercion enter the new media ecosystem, sacred texts are no longer reproduced through uniform interpretations.²¹ Instead, they undergo methodological refraction that reshapes communication hierarchies. The platform's logic imposes a law of flexibility, compelling even absolute messages to engage in intimate dialogue with the epistemological frameworks and ideological orientations of each communicator. The result is a decentralization of discourse: teachings of moderation are broken down into a layered spectrum of encoding strategies, allowing them to permeate the fragmented cracks of digital public

¹⁹ al-Bahjah TV, "Moderasi Beragama : Sesuikah Dengan Pemahaman Islam Yang Benar?," YouTube Video, November 27, 2021, <https://www.youtube.com/watch?v=aqIChVvKG9Q>.

²⁰ Felix Siauw, "Toleransi Dalam Islam," YouTube Video, December 23, 2016, <https://www.youtube.com/watch?v=MOqqLHTRWy8>.

²¹ Stig Hjarvard, "The Mediatization of Religion: A Theory of the Media as Agents of Religious Change," *Northern Lights: Film & Media Studies Yearbook* 6, no. 1 (June 1, 2008): 9–26, https://doi.org/10.1386/nl.6.1.9_1; Stig Hjarvard, "Mediatization and the Changing Authority of Religion," *Media, Culture & Society* 38, no. 1 (January 20, 2016): 8–17, <https://doi.org/10.1177/0163443715615412>.

consciousness shaped by polarization.²² Through this layering, the tension between sacred absolutism and subjective vulnerability is negotiated via the performative religious practices of YouTube religious figures.

The mediation of religious moderation in Indonesia's digital media landscape is explicitly manifested through the narrative performances of religious figures who operate across a diverse spectrum of encoding styles. The presentation of these moderation messages depends on each communicator's unique discursive articulation but remains consistently grounded in contextual interpretations of sacred texts—primarily the principle that faith must not be compelled (see Table 1).

Table 1. Schematic Representation of Encoding Typologies in Five YouTube Podcast Episodes

Content/ Speaker	Encoding Typology	Narrative Strategy	Key Textual Evidence
Log In Ep. 30 (Habib Ja'far & Onadio)	Dialogic- Inclusive	Active interfaith tolerance; casual and humorous format	"Regardless of our religion and beliefs, we must respect one another"; "Respecting other religions means respecting your own religion."
Buya Syakur Yasin	Theological- Linguistic- Psychological	Historical deconstruction of the Conquest of Mecca; contextualization of 'kafir'; arrogance as the root of radicalism	"Those who believe they are absolutely right will feel they have a divine mandate to force others—this is the root of radicalism."
Buya Yahya	Critical Islamic Moderation	Conditional moderation; defensive boundaries against the dissolution of religious identity	"Wasathiyah: not declaring others as unbelievers, not losing one's identity, adhering to the principle of 'lakum dinukum waliyadin.'"
M. Quraish Shihab	Conceptual- Distinctive	Epistemological stratification: religion, religious scholarship, and religious practice	"There is one religion, but religious scholarship can take many forms. Moderation is not a one-size-fits-all solution—it must be based on the situation and knowledge."

²² Hall, "Encoding/Decoding," 117.

Felix Siau	Firm— Boundaries of Faith	Historical contextualization of the <i>asbāb al-nuzūl</i> of QS. al-Kāfirūn; tolerance = syncretism	“Tolerance means allowing, not following. Every statement has consequences, just like the <i>shahadah</i> .”
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The data in Table 1 illustrate how discursive order is constructed through variations in religious communication strategies, creating a typological spectrum ranging from the most inclusive²³ to the most rigid²⁴—all while preserving the core principle of non-coercion. The intertextual alignment between key textual quotations²⁵ and the characteristics of the selected platforms confirms that narratives of moderation serve as tools for religious authorities to negotiate their influence in cyberspace. This approach contrasts sharply with one-way indoctrination or the imposition of rigid religious views in conventional offline spaces. This digital framing reflects the transformation of contemporary da’wah, which seeks to establish a foundation of normality and broad public acceptance amid the plurality of digital society before social friction emerges.

The formulation of moderation narratives in these speakers’ performances is carefully calibrated to reflect the tendencies of specific theological clusters while reinforcing the legitimacy of religious authority according to each figure’s scholarly typology. Academic and transformative figures, such as Buya Syakur Yasin²⁶ and M. Quraish Shihab²⁷, articulate moderation through linguistic-historical deconstruction or epistemological stratification. These approaches serve as markers of high social authority and religious capital in uncovering the roots of radicalism and challenging absolutist truth claims. In contrast, figures in the popular-vernacular cluster—such as Habib Ja’far²⁸ and Felix Siau²⁹—tend to employ fluid, interfaith humor to foster everyday tolerance or adopt a firm defensive stance to safeguard doctrinal boundaries against syncretism. These differences in format reveal how religious figures strategically reformulate concepts of religious moderation.

²³ Deddy Cobuzier, “Loe Liat Nih Login! Ini Indonesia Bung! 6 Pemuka Agama Jadi Satu Di Lebaran.”

²⁴ Quraish Shihab, “Moderasi Beragama.”

²⁵ Felix Siau, “Toleransi Dalam Islam.”

²⁶ KH Buya Syakur Yasin MA, “Moderasi Beragama Merajut Nasionalisme & Toleransi Beragama, Mabes Polri Jakarta.”

²⁷ Quraish Shihab, “Moderasi Beragama.”

²⁸ Deddy Cobuzier, “Loe Liat Nih Login! Ini Indonesia Bung! 6 Pemuka Agama Jadi Satu Di Lebaran.”

²⁹ Felix Siau, “Toleransi Dalam Islam.”

This methodological differentiation in communicating religious moderation in digital spaces ultimately produces a typological framework that integrates the flexibility of media packaging with the doctrinal rigidity of each source (see Figure 1).

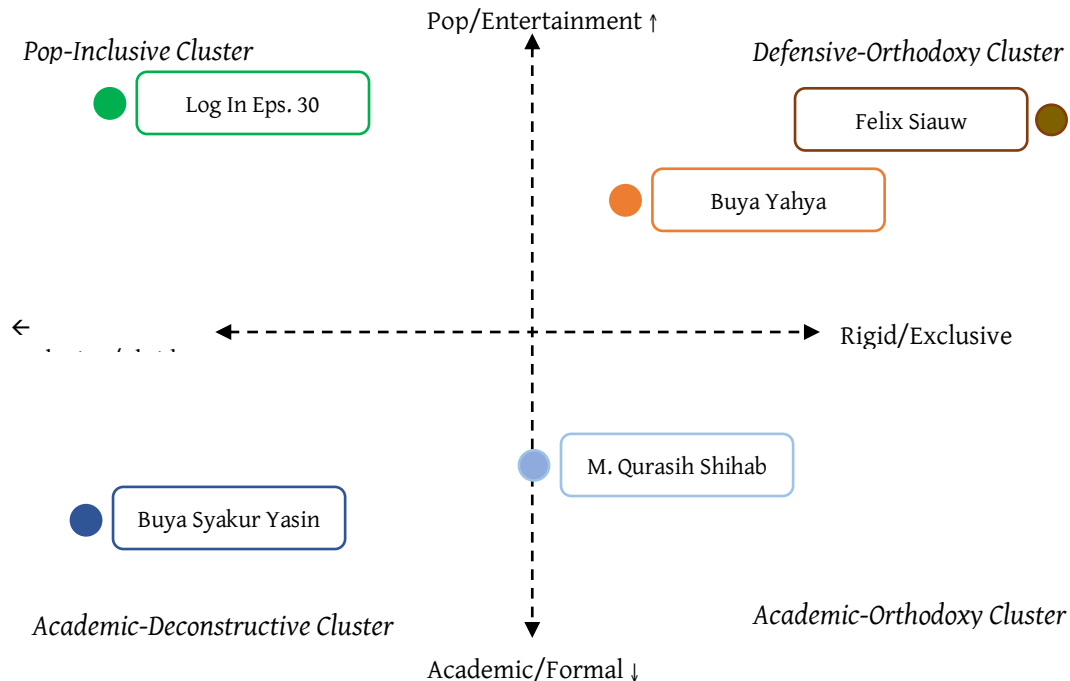


Figure 1. Scatter Diagram Showing the Spatial Positions of Encoding Strategies

As illustrated in Figure 1, the spatial positions and cluster proximities of these contents, when disseminating narratives on religious moderation, reflect intellectual resistance to the pressures of religious polarization in new media. At these coordinate points, platform characteristics and theological orientations directly influence the flexibility of arguments, the rhythm of message delivery, and the ideological resilience of the speakers. The shift from formal academic formats³⁰ to humorous³¹, popular ones generate visual-narrative tension that highlights the negotiable boundaries of tolerance for each religious figure. In this transitional digital space, the encoding strategies of these sources function not merely as instruments for curbing extremism but as arenas for critical dialectics, where the eloquence of moderate arguments is rigorously tested by the openness and dynamics of digital media. This phenomenon creates a new communicative dialectic between the

³⁰ KH Buya Syakur Yasin MA, "Moderasi Beragama Merajut Nasionalisme & Toleransi Beragama, Mabes Polri Jakarta"; Quraish Shihab, "Moderasi Beragama."

³¹ al-Bahjah TV, "Moderasi Beragama : Sesuaikah Dengan Pemahaman Islam Yang Benar?"; Deddy Cobuzier, "Loe Liat Nih Login! Ini Indonesia Bung! 6 Pemuka Agama Jadi Satu Di Lebaran."

absolutism of sacred texts and the vulnerability of Muslim subjects exposed to radical content in cyberspace.

The tension between textual absolutism and subjective vulnerability demonstrates that the diversification of encoding strategies is not the final stage in the institutionalization of moderation but rather the opening chapter of a more complex mediatization of Islam. Within the podcast spectrum, the logic of new media no longer functions as a passive channel; instead, it compels non-coercive theological principles to be refracted into five distinct typologies of narrative strategy.³² The YouTube platform encourages speakers to move away from one-way indoctrination typical of conventional settings toward flexible digital formats—ranging from relaxed, inclusive dialogues to firm assertions of doctrinal boundaries. Consequently, the relationship between Islam and cybersociety is now fully mediated by this diversity of communication methodologies.³³ This structural diversification confirms that the framing of moderation discourse in Indonesia no longer relies on a single standardized approach but rather on the ideological resilience of religious figures as they negotiate boundaries of tolerance acceptable to the pluralistic digital public.

These encoding practices—which range from vernacular humor to epistemological stratification—reveal a fundamental reality: religious texts no longer possess autonomous appeal in cyberspace. When the theological anchor of tolerance is integrated into podcast architecture, communicators reshape its form so that the absoluteness of dogma yields to the rhythms of new media consumption.³⁴ Each figure's decision to stretch or tighten their arguments, as illustrated by the contrast between inclusive flexibility and defensive rigidity, demonstrates that the survival of a discourse depends entirely on the elasticity of its packaging. It is through this visual-narrative tension that the sacredness of the text is renegotiated to address the fragility of the subject amid exposure to radical content.³⁵ At this juncture, the function of encoding shifts: it is no longer merely a technique for producing messages but a critical determinant of whether a religious authority can endure as a reference point or be eroded by the openness of cyberspace.

³² Marshall McLuhan, *Understanding Media: The Extensions of Man* (California: Gingko Press Inc., 2013), 7.

³³ Gary R. Bunt, *IMuslims: Rewiring the House of Islam* (Chapel Hill: The University of North Carolina Press, 2009), 1–2.

³⁴ Jay D. Bolter and Richard A. Grusin, *Remediation: Understanding New Media* (Cambridge: MIT Press, 1999), 44.

³⁵ David Morgan, *The Sacred Gaze: Religious Visual Culture in Theory and Practice* (Berkeley: University of California Press, 2005), 30; W. J. T. Mitchell, *Picture Theory: Essays on Verbal and Visual Representation* (Chicago: University of Chicago Press, 1994), 83.

Previous studies on the mediatization of religion often depict cyberspace as a mechanism of binary polarization that reduces the depth of orthodoxy to shallow, noisy discourse.³⁶ In contrast, the spatial configuration examined here offers a theoretical counterpoint: the openness of new media actually fosters a layered discursive order through variations in encoding strategies. While mainstream literature frequently interprets moderation as a product of one-way indoctrination characteristic of conventional religious spaces,³⁷ this analysis demonstrates that it functions as an organic defense mechanism. Sacred texts are deliberately extended across academic epistemological strata and the flexibility of vernacular humor. The architecture of the podcast does not diminish the ideological resilience of the speakers; rather, it anchors this spectrum within a unified framework of intellectual resistance. The key distinction lies in the transformed role of the digital medium: from a mere catalyst for the vulnerability of Muslim subjects to an arena where the eloquence of moderate arguments is tested, thereby establishing a broad foundation of public normality before social friction arises.

The Spectrum of Reception as a Field of Curation: The Refraction of Dogma within YouTube's Participatory Architecture

If the diversification of encoding demonstrates the non-singularity of authority at the upstream stage of production, the true test of the text's sovereignty occurs at the downstream stage of consumption. Within YouTube's architecture, the comments section no longer functions merely as a passive echo chamber; it serves as a participatory arena where religious messages undergo dogmatic clashes, affective negotiations, and critical scrutiny in real time. Online communities do not absorb non-coercive advice linearly; instead, they transform these popular theological narratives into expressions of layered analytical agency.³⁸ The tension between the desire for reconciliation and anxiety over

³⁶ Heidi A. Campbell and Giulia Evolvi, "Contextualizing Current Digital Religion Research on Emerging Technologies," *Human Behavior and Emerging Technologies* 2, no. 1 (January 9, 2020): 5–17, <https://doi.org/10.1002/hbe2.149>; Liang Zhang, "The Digital Age of Religious Communication: The Shaping and Challenges of Religious Beliefs through Social Media," *Studies on Religion and Philosophy* 1, no. 1 (November 8, 2025): 25–41, <https://doi.org/10.71204/de63mn10>.

³⁷ Fadlil Munawwar Manshur and Husni Husni, "Promoting Religious Moderation through Literary-Based Learning: A Quasi-Experimental Study," *International Journal of Advanced Science and Technology* 29, no. 06 (2020): 5849–55; I Wayan Salendra, "Religious Moderation in Digital Media Discourse: A Study of the Nu.or.Id Portal from the Perspective of Communicative Rationality," *Fikri: Jurnal Kajian Agama, Sosial Dan Budaya* 9, no. 2 (October 12, 2024): 200–220, <https://doi.org/10.25217/jf.v9i2.4954>.

³⁸ Hall, "Encoding/Decoding," 123–24.

rising *takfirism* divides the public: some celebrate the collective memory of pluralism, others articulate everyday fiqh dilemmas, and still others launch radical resistance against contemporary interpretations. This layering of cultural responses confirms that the meaning of moderation never arrives intact but is actively contested through audience interactions in the comment sections of each YouTube channel.

Digital interactions in YouTube comment sections reveal a dynamic segmentation of meaning within society, as viewers actively provide critical, emotional, and sometimes dogmatic evaluations of contemporary religious content. The first tendency is full acceptance (dominant reading), where audiences wholeheartedly embrace messages of tolerance, coexistence, and interfaith harmony promoted by religious leaders (see Table 2).

Table 2. Schematic Representation of the Audience’s “Dominant Reading” Position on Digital Content Moderation

Cultural Characteristics	Essence of Audience Interpretation	Textual Evidence from YouTube Comment Samples	Content Context
Historical-Cultural Affirmation	Linking interfaith unity to the authentic embodiment of Indonesia’s pluralism during the Gus Dur era	“The late Gus Dur would surely be smiling seeing this podcast.... This is the true face of INDONESIA—different but always together...”	The “Log In” (Close The Door) Program
Conceptual-Scientific Acceptance	Understanding moderation as a product of human knowledge and separating the absolute nature of religion from the relativity of thought	“Moderation cannot be achieved without knowledge... Religion: is already perfect... Religious Knowledge: arises from an understanding of religious teachings...”	Religious Discourse by Quraish Shihab
Inclusive Interfaith Acceptance	Finding emotional peace through an inclusive style of preaching that soothes the heart despite differing beliefs	“I’m a Christian, but I often listen to and enjoy Mr. Syakur’s sermons. They bring a sense of calm and peace to my heart.”	Buya Syakur’s Inclusive Religious Study Sessions

As shown in Table 2, this pattern of full audience acceptance aligns with a theoretical framework of moderation grounded in inclusive-popular characteristics,³⁹ scholarly

³⁹ Deddy Cobuzier, “Loe Liat Nih Login! Ini Indonesia Bung! 6 Pemuka Agama Jadi Satu Di Lebaran.”

theorization,⁴⁰ and Sufi deconstruction⁴¹. This alignment is reflected in the audience's affective responses: the celebration of Indonesia's collective memory of pluralism on the Log In program, exemplifying the inclusive-popular model; the rational affirmation of Quraish Shihab's scholarly approach, which differentiates doctrinal absolutism from the relativity of human thought; and the interfaith emotional resonance evoked by Buya Syakur's soothing Sufi style of preaching.

In contrast to full acceptance, the second interpretive tendency reflects a "negotiated reading," in which audiences accept the source's core arguments about tolerance but use them to highlight practical everyday dilemmas, reflect on social anxieties, and formulate specific regulatory demands for policymakers (see Table 3).

Table 3. Schematic Representation of the Audience's "Negotiated Reading" Position on Digital Content Moderation

Social Characteristics	Essence of Audience Interpretation	Textual Evidence from Sample YouTube Comments	Content Context
Practical Social Reconstruction	Reporting real grassroots interfaith youth cooperation in preparing for the holiday	"We, Catholic and Buddhist youth, have been instructed today through tonight to participate in community service to help our Muslim brothers and sisters prepare for tomorrow's Eid prayers at more than 20 mosques..."	Log In Program
Institutional-Televisual Demands	Proposing regular national discussion broadcasts to clarify the distinction between religious moderation and pluralism/secularism	"The government and all religious communities... are obligated to hold regular national discussions... to provide a clear definition of religious moderation so that everyone understands that religious moderation is distinct from pluralism..."	Contemporary Response from Buya Yahya
Affirmation of Content Amid Social Dilemmas	Agreeing with the substance of moderation but expressing concern	"...voices are raised against one another under the pretext of defending religion, then they mutually 'declare each other	Religious Discourse by Quraish Shihab

⁴⁰ Quraish Shihab, "Moderasi Beragama."

⁴¹ KH Buya Syakur Yasin MA, "Moderasi Beragama Merajut Nasionalisme & Toleransi Beragama, Mabes Polri Jakarta."

over rampant mutual infidels'... Even if I don't speak up,
excommunication in my faith is called into question..."
the public sphere

As shown in Table 3, this negotiated position emerges as the audience's critical response to the tensions in cyberspace, where the inclusive nature of new media intersects with the boundaries of religious orthodoxy. The patterns in this cluster reveal viewers' analytical agency: they actively report grassroots practices of mutual tolerance as practical applications of pop-theological content,⁴² negotiate with Buya Yahya's fiqh-based protective stance to demand formal institutional boundaries (to prevent moderation from sliding into secular pluralism),⁴³ and express concerns over the rise of extreme *takfirism* in the public sphere⁴⁴. This typological distribution effectively bridges the conceptual discourse of religious thinkers with the empirical realities faced by audiences in daily life.

At the opposite end of the spectrum, the third interpretive tendency manifests as oppositional reading (rejection), in which audiences completely reject the theological premises, implementation models, or political framing of moderation presented by the sources or state apparatus, instead viewing them as dogmatic threats or flawed ideological projects (see Table 4).

Table 4. Schematic Representation of Audience Oppositional Reading Positions on Digital Moderation Content

Ideological Characteristics	Essence of Audience Interpretation	Textual Evidence from Sample YouTube Comments	Content Context
Essentialist Rejection	Rejects the urgency of the "moderation" label, believing in the absolute perfection of original religious teachings	"Islam is already perfect and complete; its teachings do not need any more 'moderation' teachings with unclear objectives."	Protection of Buya Yahya's Fiqh
Political-Ideological Rejection	Suspects the moderation movement of being a new political tool driven by liberal actors	"Islam Nusantara isn't selling; now they're pushing a new label, even though the ones selling labels like this are usually liberals..."	Felix Siauw's Discussion on Moderation

⁴² Deddy Cobuzier, "Loe Liat Nih Login! Ini Indonesia Bung! 6 Pemuka Agama Jadi Satu Di Lebaran."

⁴³ al-Bahjah TV, "Moderasi Beragama : Sesuikah Dengan Pemahaman Islam Yang Benar?"

⁴⁴ Quraish Shihab, "Moderasi Beragama."

Theological- Methodological Rejection	Analyzes specific video timestamps to accuse the speaker of confusing sacred terms and undermining religious doctrine	“...14:09 Islam is not perfect... 31:15 At-Tahrim: 8, confusing the term ‘kafir’... Cherish the Faith of the Ummah...”	Theological Deconstruction by Buya Syakur
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Table 4 shows that radical resistance arises from a direct clash between conservative-literalist audience groups and efforts to deconstruct sacred text or promote intellectual renewal. The comment dataset reveals sharply divergent patterns of rejection: essentialist critiques invoking fiqh protection to deny the need for “moderation”;⁴⁵ political-ideological suspicions within Felix Siauww’s discussion circles, which view the project as liberal infiltration;⁴⁶ and methodological-theological attacks on Buya Syakur’s contemporary interpretations for blurring creedal boundaries and sacred terminology.⁴⁷

The clash among these three poles of reception highlights the paradox of mediatization: releasing a text into the cyber ecosystem amounts to fully decentralizes the authority of interpretation, placing it in the hands of the audience. When a single discourse can simultaneously trigger celebrations of collective memory, generates demands for the protection of everyday religious practice, and sparks radical deconstruction of specific video segments, YouTube’s flexibility undermines the authority of its creators. Like other open online platforms, YouTube’s architecture does not suppress doctrinal absolutism but democratizes the right to judge it.⁴⁸ The digital public exercises its analytical agency not to reach consensus but to project its ideological anxieties onto the discourse of moderation—whether fears of extreme *takfirism* or the perceived threat of liberal infiltration. This configuration demonstrates that the distribution of messages does not mark the culmination of institutionalized tolerance but instead opens a gateway to permanent discursive instability, in which the communicator’s theological intent is often supplanted by the interpretive sovereignty of the cyber subject.

The segmentation of meaning—into historical affirmation, practical fiqh negotiations, and resistance aligned with contemporary codes—demonstrates that cyber audiences treat the discourse of moderation as a domain of ideological curation. This

⁴⁵ al-Bahjah TV, “Moderasi Beragama : Sesuikah Dengan Pemahaman Islam Yang Benar?”

⁴⁶ Felix Siauww, “Toleransi Dalam Islam.”

⁴⁷ KH Buya Syakur Yasin MA, “Moderasi Beragama Merajut Nasionalisme & Toleransi Beragama, Mabes Polri Jakarta.”

⁴⁸ Gary R. Bunt, *Hashtag Islam: How Cyber-Islamic Environments Are Transforming Religious Authority* (North Carolina: University of North Carolina Press, 2018), 2–3.

phenomenon arises because YouTube's architecture dismantles the privilege of the singular pulpit: texts once produced behind closed doors are now exposed in the marketplace of public anxieties.⁴⁹ When audiences engage with public figures' narratives, they do not passively absorb dogma but actively select analytical justifications to address three sociological imperatives: nurturing a longing for the memory of pluralism, navigating grassroots clashes involving *takfirism*, and shielding doctrinal absolutism from accusations of liberalism. This process positions digital reception as a filtering mechanism through which the public autonomously recycles communicators' discourses into cultural shields that help maintain ideological equilibrium amid polarization.

Previous studies of digital reception typically portray online audiences as passive entities trapped in "echo chambers," responding to religious discourse through binary affective polarization.⁵⁰ In contrast, the tri-typological framework presented here offers a theoretical alternative: interactions in comment sections function as arenas of analytical curation that transcend binary boundaries. While mainstream literature often dismisses online resistance as mere imprecise noise,⁵¹ this dataset reveals that audience resistance is driven by rigorous methodological agency—as evidenced by the detailed deconstruction of timestamps in responses to Buya Syakur and demands for formal legal definitions in relation to Buya Yahya's discourse. Rather than absorbing dogma linearly, the public transforms popular theological input into new sociological capital to preserve collective memory. This distinction underscores a fundamental shift: the cyber public is not merely a passive object of mediatization but an active producer of counter-discourse that decentralizes authority in the digital sphere.

⁴⁹ Hall, "Encoding/Decoding," 118.

⁵⁰ Ika Diyah Candra Arifah et al., "Social Media Platforms in Managing Polarization, Echo Chambers, and Misinformation Risk in Interreligious Dialogue among Young Generation," *Journal of Social Innovation and Knowledge* 1, no. 2 (April 3, 2025): 193–225, <https://doi.org/10.1163/29502683-bja00011>; Nabeel Gillani et al., "Me, My Echo Chamber, and I: Introspection on Social Media Polarization," in *Proceedings of the 2018 World Wide Web Conference on World Wide Web - WWW '18* (New York: ACM Press, 2018), 823–31, <https://doi.org/10.1145/3178876.3186130>.

⁵¹ Václav Štětka and Jaromír Mazák, "Whither Slacktivism? Political Engagement and Social Media Use in the 2013 Czech Parliamentary Elections," *Cyberpsychology: Journal of Psychosocial Research on Cyberspace* 8, no. 3 (October 1, 2014), <https://doi.org/10.5817/CP2014-3-7>; Mostafa Zohouri, Morteza Darvishi, and Majid Sarfi, "Slacktivism: A Critical Evaluation," *Journal of Cyberspace Studies* 4, no. 2 (2020): 173–88, <https://doi.org/10.22059/JCSS.2020.93911>.

Second-Level Encoding Apparatus: The Matrix of Engagement and the Institutionalization of Interpretive Communities

The shift from the analytical agency of downstream audiences to the crystallization of group attitudes directs this analysis toward a third dimension of mediatization: platform intervention as a mechanism for forming interpretive communities. Within the YouTube ecosystem, the intersection of audiences' knowledge frameworks and algorithmic architecture disrupts the cognitive process of decoding.⁵² The platform's technological infrastructure does not operate neutrally; rather, it functions as a second-level encoding apparatus that subjects the entire religious corpus to the optimization based on engagement metrics.⁵³ Through this standardization, personal interpretation is transformed into a semi-public social performance. Consequently, fragmented individuals consolidate into established ideological camps competing for discursive authority. This mechanical transition—which turns sacred texts into “living texts”—provides the foundation for deconstructing the determinants of public reading through a relational matrix.

The tendency toward specific patterns of public reading strongly correlates with the theological frameworks of knowledge that audiences bring to the content. These frameworks serve as the primary determinants shaping the diversity of interpretive positions. In entertainment-oriented discursive spaces—such as the Log In program⁵⁴ and Buya Syakur's theo-psychological approach⁵⁵—inclusive content tends to provoke sharp binary polarization between cosmopolitan acceptance and literalist rejection. Conversely, content with greater academic density, such as Quraish Shihab's conceptual analyses, generates a more nuanced interpretive landscape⁵⁶ (see Table 5).

⁵² Hall, “Encoding/Decoding,” 118.

⁵³ Campbell and Evolvi, “Contextualizing Current Digital Religion Research on Emerging Technologies.”

⁵⁴ Deddy Cobuzier, “Loe Liat Nih Login! Ini Indonesia Bung! 6 Pemuka Agama Jadi Satu Di Lebaran.”

⁵⁵ KH Buya Syakur Yasin MA, “Moderasi Beragama Merajut Nasionalisme & Toleransi Beragama, Mabes Polri Jakarta.”

⁵⁶ Quraish Shihab, “Moderasi Beragama.”

Table 5. Typology of Encoding and Decoding Patterns, and Profiles of Interpretive Communities

Content		Encoding Typology	Da'wah-Entertainment Position		Dominant Decoding Pattern		Primary Interpretive Community
Log In	Ep. 30	Dialogic-Inclusive	High	Entertainment/High Da'wah	Extreme Polarization	Binary	Cosmopolitan-Inclusive vs. Orthodox-Literalist
Buya Syakur		Theological-Linguistic-Psychological	Moderate	Entertainment/High Da'wah	Sympathetic Interfaith Reception		Cyber-Pluralist vs. Defensive-Conspiratorial
Buya Yahya		Critical Wasathiyah	Low	Entertainment/High Da'wah	Negotiation of Orthodoxy Boundaries		Organized Traditionalist-Shafi'i
Quraish Shihab		Conceptual-Distinctive	Low	Entertainment/Academic Da'wah	Tiered Reception Differentiation		Educated Academics vs. Negative Laypeople
Felix Siau		Firm—Doctrinal Boundaries	Low	Entertainment/Strict Da'wah	Exclusive Ideological Affirmation		Contemporary Scripturalist-Conservative

The data in Table 5 confirm that media formats and packaging aesthetics are not merely neutral vehicles for conveying messages but are independent variables that actively shape the boundaries of public interpretation in cyberspace. The variation in reading patterns indicates that educated viewers tend to adopt the “dominant reading” position through methodological arguments, whereas lay viewers are more frequently positioned in a “negotiated reading” due to limited theological expertise in unpacking the text’s epistemological distinctions.

YouTube’s technological infrastructure functions as a second-level encoding system that shapes audience reception through algorithmic standardization. All religious content—regardless of its original production context, whether institutional pulpits, private spaces, or digital studios—is technically adapted to fit the platform’s architecture, which prioritizes engagement metrics. The interplay of algorithmic curation and the threaded comment structure transforms decoding from a private cognitive process into a semi-public social performance. Consequently, oppositional readings no longer represent merely personal theological dissent; instead, they become rituals affirming group political

identity through standardized discursive tools, such as pejorative labels targeting anti-secularism, anti-pluralism, and anti-liberalism, alongside narratives of foreign influence.

The dynamics of cyber resistance are driven not by the content of messages conveyed by public figures but by the theological positions of established interpretive communities. Progressive-oriented communities consistently construct moderate meanings even from discourse framed in conservative terms, employing mechanisms such as textual simplification and the extraction of universal humanitarian values. Conversely, orthodox communities engage in a priori rejection of inclusive discourse by delegitimizing the scholarly authority of its proponents, as evidenced by the convergence of nearly identical oppositional narratives in the comment sections of Buya Syakur⁵⁷ and Quraish Shihab⁵⁸. In this polarized ecosystem, sacred texts undergo recontextualization as “living texts” whose truth claims are continually contested: they are invoked as theological foundations for cyber-inclusivism while simultaneously being reduced by opposition groups to instruments of doctrinal demarcation against the moderation movement.

The use of sacred texts as tools for group demarcation demonstrates that algorithmic intervention has transformed religious discourse from a dispersion of personal interpretations into the institutionalization of structured polarization. When the engagement matrix forces cosmopolitan and scripturalist communities to clash within YouTube’s threaded architecture, the platform effectively locks each framework of knowledge into technological determinism.⁵⁹ At this level, YouTube ceases to function merely as a mediator and instead becomes an architect of segregation, automatically modulating where boundaries of orthodoxy are enforced and where inclusivity is dismantled. Consequently, the doctrine of moderation loses its emancipatory potential; it no longer serves as a sociological bridge but is held hostage as fuel to sustain the algorithm. This reveals the ultimate irony of contemporary mediatization:⁶⁰ rather than ushering in a *wasathiyah* order, religious authorities supply a sacred corpus that cyber machines exploit to reproduce permanent digital tribalism.

⁵⁷ KH Buya Syakur Yasin MA, “Moderasi Beragama Merajut Nasionalisme & Toleransi Beragama, Mabes Polri Jakarta.”

⁵⁸ Quraish Shihab, “Moderasi Beragama.”

⁵⁹ Langdon Winner, “Do Artifacts Have Politics?,” in *Readings in the Philosophy of Technology* (Maryland: The Rowman & Littlefield Publishing Group, 2009), 251–251.

⁶⁰ Nur Sa’adah Syaiful Anwar et al., “Faith in the Digital Sphere: The Application of Al-Wasatiyyah on Social Media Among Muslims in Malaysia,” *International Journal of Research and Innovation in Social Science* 9, no. 9 (September 2025): 7652–59, <https://doi.org/10.47772/IJRISS.2025.909000625>.

This configuration of digital tribalism demonstrates that decoding activities in cyberspace are governed by competence determinism. When faced with identical media inputs, audiences' knowledge frameworks act as epistemological filters:⁶¹ educated viewers can perform methodological abstraction on conceptual texts, whereas the general public is often confined to simplification or a priori resistance due to deficits in theological literacy. This pattern of stratification explains why YouTube's threaded architecture has reshaped sacred texts into "living texts" that actively delineate boundaries between groups. Through this semi-public mechanism, dogma undergoes dual objectification: it is mobilized by progressive-cosmopolitan communities as moral justification for coexistence, while orthodox communities reproduce it as a boundary for ideological exclusion.

Mainstream media studies often assert that digital algorithms act as homogenizing forces that erase discursive distinctions and confine users within uniform filter bubbles.⁶² However, recent research challenges this perspective by demonstrating that filter bubbles are multi-layered and non-linear, shaped by the complex interplay of cognitive processes, social identity, and algorithmic amplification of user behavior.⁶³ Building on this foundation, the typological framework developed in this study offers a more nuanced theoretical counterpoint: algorithmic systems function as modulators of epistemological stratification. The patterns of public discourse analyzed here confirm that algorithms respond asymmetrically to message density. Academically dense discourse tends to preserve tiered cognitive differentiation, whereas hybrid popular-vernacular packaging is more readily exploited as a catalyst for binary polarization. Rather than homogenizing sacred texts, YouTube's threaded architecture leverages disparities in audiences' knowledge frameworks to accelerate the consolidation of distinct interpretive communities.

Conclusion

The mediatization of religion—which has long been assumed to dilute religious orthodoxy into shallow, cacophonous discourse—was not observed in this study. Instead, the digital architecture functions as a field of ideological curation that radically disrupts

⁶¹ José van Dijck, Thomas Poell, and Martijn de Waal, *The Platform Society: Public Values in a Connective World* (Oxford: Oxford University Press, 2018), 2–3.

⁶² Eli Pariser, *The Filter Bubble: What the Internet Is Hiding from You* (London: Penguin Books, 2011).

⁶³ Shengyu He and Yang Fan, "Emotion as a Cross-Layer Mechanism in Filter Bubbles: A Social-Psychological Perspective," *Frontiers in Psychology* 16 (December 16, 2025), <https://doi.org/10.3389/fpsyg.2025.1740709>.

the sovereignty of meaning in Islamic texts on religious moderation. When sacred texts rejecting coercion are transferred into the podcast ecosystem, their absoluteness undergoes a dual deconstruction: upstream, they are refracted through a spectrum of encoding strategies ranging from academic rigor to vernacular humor; downstream, audiences recycle them into analytical agency to preserve collective memories of pluralism and to mount time-code-specific resistance. Ultimately, this study reveals the central irony of contemporary mediatization: YouTube's infrastructure operates as a second-level encoding apparatus that subordinates both communicators' theological eloquence and audiences' interpretive autonomy to the absolutism of engagement metrics. In doing so, it transforms the doctrine of moderation from a potential sociological bridge into a permanent fuel source for the reproduction of digital tribalism.

Methodologically, integrating Stuart Hall's reception analysis model with textual netnography proved highly effective in uncovering the "black box" of religious mediatization. This approach went beyond merely describing comment sentiments to reveal the underlying power dynamics among dogma, audience agency, and platform algorithms. Nevertheless, the study has limitations. Its reliance on written threaded comments captures only the social performativity of active participants and cannot account for the cognitive reception of silent observers (lurkers). Moreover, it does not examine correlations between these digital interpretations and actual changes in offline tolerant behavior. Future research should therefore employ cross-platform digital ethnography to trace the spillover of these discourses into short-form video ecosystems (such as TikTok or Instagram Reels) and conduct offline phenomenological studies of oppositional reader clusters to assess how discursive instability in cyberspace translates into real-world social friction.

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The authors ensure that the datasets necessary to replicate the conclusions of this work are presented in their entirety within the article [and/or] its supplementary information.

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Ethical Approval:

This research does not involve human subjects as participants in experimental settings; instead, it analyzes publicly available digital content and social media discourse. Therefore, formal institutional ethical approval is not required. The research methodology strictly adheres to the ethical guidelines of the Association of Internet Researchers (AoIR) concerning the study of public internet data, ensuring the preservation of privacy, data integrity, and the contextual sensitivity of the analyzed discourse.

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