

Home > User > Author > Submissions > #10370 > Review

# #10370 Review

SUMMARY REVIEW EDITING

## Submission

Authors: Fidelis Aggiornamento Saintio

Title: The Role of Algorithms and the Formation of Hate Speech Polarization on Twitter (Case Study of Video Content of KH Said Aqil Siradj's Visit after the Suicide Bomb Explosion at Makassar Cathedral)

Section: Articles

Editor: Dodot Adi, Rochmad Effendy

## Peer Review

### Round 1

Review Version: 10370-36331-1-RV.DOCX 2023-06-19

Initiated: 2023-10-31

Last modified: 2023-12-25

Uploaded file: Reviewer B 10370-41537-1-RV.DOCX 2023-12-25, Reviewer A 10370-41536-1-RV.DOCX 2023-12-25

## Editor Decision

Decision: Accept Submission 2024-01-04

Notify Editor: Editor/Author Email Record 2023-10-12

Editor Version: 10370-39104-1-ED.DOCX 2023-10-12, 10370-39104-2-ED.DOCX 2023-12-25

Author Version: 10370-39124-1-ED.DOCX 2023-10-13 (DELETE), 10370-39124-2-ED.DOCX 2023-12-29 (DELETE)

Upload Author Version: Choose file No file chosen Upload

## Editorial Office

### ACCREDITATION



### USER

You are logged in as... **saintio**

- » My Journals
- » My Profile
- » Log Out

### Editorial Team

- Author Guidelines
- Reviewer Guidelines
- Focus and Scope
- Publication Ethics
- Screening For Plagiarism
- Abstracting & Indexing
- Peer Reviewers Process
- Open Access Policy
- Publishing System
- Journal History

### JOURNAL CONTENT

Search

Search Scope

All

Search

Browse

- » By Issue



Editor  
2023-10-12 07:28 AM

Subject: [Nomosleca] [DELETE](#)

---

Gio Fidelis Aggiornamento Saintio:

We have reached a decision regarding your submission to Jurnal Nomosleca, "ANALISIS VISUAL PERSONAL BRANDING SISCA KOHL DI INSTAGRAM".

Our decision is to:REVISIONS REQUIRED

Lian Agustina Setyaningsih  
[SCOPUS ID: 57209456744] Department of Communication Science, Faculty of Social and Politics Science, University of Merdeka Malang  
jm\_nomosleca@gmail.com

---

Nomosleca  
<http://jurnal.unmer.ac.id/index.php/nomosleca>

[Close](#)



Table 4. Tweets from the uploader's account and the types of comments that reply.

On the other hand, ridiculing comments can also be divided into several groups, including mentioning that KH Said Aqil Siradj's actions were hypocritical, sycophantic, money-oriented, and that action was a form of tolerance that violates religious commandments because of associating with the so-called infidels. There are also satirical comments saying that KH Said Aqil Siradj's visit was for the sake of conversion (self-baptizing).

From the existing data, the pattern of comments has also been mapped. The comment patterns are heavily influenced by the accounts that uploaded the video content. The accounts @muannas\_alaidid and @seruanhl, for example, when uploading the short video content got comments that tend to be similar, namely positive comments. On the other hand, uploads issued by the accounts @m1n4\_95 and @iskandar\_fauzi received almost entirely negative comments. In other words, even if the uploaded content is identical, it does not guarantee the uniformity of comments.

Seen from the structure of video uploads, all uploads have the same pattern, namely the uploaders have provided a brief description of the video. The researcher observes that this description is usually an opinion or view, and not just conveying facts. In other words, there is a special intention or reason in it. The @DakwahPBNU account, for example, provided a brief description "PBNU chairman KH Said Aqil Siroj visited the Makassar Cathedral Church, Sunday 11 April 2021. Efforts to maintain interfaith relations for a harmonious life." There is an opinion here, namely the action carried out by KH Said Aqil Siradj is an effort to maintain interfaith friendship. Account @m1n4\_95 also did the same thing by providing a description "Public Chairperson of PBNU arrived this afternoon Sunday (11/4/2021) at the Makassar Cathedral Church. What is his intention...?" This brief description closes with a rhetorical question: "what is his intention?".

According to the researcher, the brief description provided by the uploader's account did not significantly affect the content and polarization of comments. Account



A

You can adjust and re write about the table title. The position is upper than the table its self. Also add the source of table

of PBNU, KH Said Aqil Siradj, to Makassar Cathedral Church. The timeframe used is April 11, 2021, to April 13, 2021.

I also limited the data collection by analyzing only uploads with comments and used Indonesian language. Furthermore, the existing comments were sorted and selected using a purposive sampling technique to classify the existing comments.

When I entered the keyword "Makassar Cathedral Church" on the tweetdeck, there are 5 accounts appeared that uploaded videos of the PBNU chairman's visit, namely @m1n4\_95, @Paltiwest, @seruanhl, @by\_tukangrosok, @JostKoko

No	Akun	Comments	Retweets	Quotes	Likes
1	@m1n4_95	251	155	43	355
2	@Paltiwest (blue)	108	285	40	1469
3	@seruanhl (blue)	12	25	1	88
4	@by_tukangrosok	4	19	2	81
5	@JostKoko	2	8	1	92

Table 1. The account that appears when the keyword "Makassar Cathedral Church" is entered into the tweetdeck

When entering the keyword "Said Aqil", 3 accounts appear that uploaded videos of the PBNU chairman's visit, namely @edimulyanto, @sirajapadoha, @ikandar\_fauzi, @muannas\_alaidid, @DakwahPBNU

No	Akun	Comments	Retweets	Quotes	Likes
1	@iskandar_fauzi	37	66		159
2	@muannas_alaidid (blue)	44	170		1171
3	@DakwahPBNU (blue)	7	50		231

Table 2. The account that appears when the keyword "Said Aqil" is entered into the tweetdeck

When entering the keyword Aqil Siradj, 1 account appears that uploaded a video of the PBNU chairman's visit, namely @na\_dirs



A

You can adjust and re write about the table title. The position is upper than the table its self. Also add the source of table



A

You can adjust and re write about the table title. The position is upper than the table its self. Also add the source of table



On the other hand, (Dean, 2010) sees that Twitter users can produce affective networks by being connected to one another. (Papacharissi (2015) also said the same thing, but he uses affective publics terminology to explain how individuals who network on Twitter may perform joint social actions based on shared emotions and concerns. However, currently the wholesome role of social media has shifted into a tool for digital surveillance. It can collect our psychographic data and store it on the cloud computing or in their server. Social media nowadays is known as a tool for spreading hate speech, mass mobilization, as well as the use of trolls and bots for certain interests (Duile, 2021).

This shift has had a considerable effect on the development of hate speech. Hate speech, when delivered via social media, will have special traits. There is a significant difference when online hate speech is compared to offline hate speech. Online hate speech has several characteristics, such as allowing people to express opinions more freely, having an invisibility that ignores emotional involvement when communication occurs, opening up space for interaction with people who share the same hatred, encouraging instant responses, and causing greater harmful effect due to the very large audience (Brown, 2015).

When conversations on Twitter have turned into hate speech, they lean more towards antagonistic democracy. It means that there are no arguments on Twitter, like we used to do in "real democracy". Instead, they make fun of each other and spread hate speech. Dominant or stronger groups try to eliminate other/minority and opposition groups (Evolvi, 2019).

With hate speech present, Twitter is no longer a public space where people can express their opinions freely without experiencing oppression (agonism democracy). Through this process, what happens is a process of marginalization of a particular group. This marginalization is reflected through anger, contempt, and ridicule of that one group.

## 2 | RESEARCH METHOD

To collect commentary data on the 45-second video content mentioned earlier, I used the Twitterdeck application by entering 3 types of keywords, namely



A

Please pursue with state of the art clearly

menjawab mengapa dalam satu konten video yang bernuansa positif dan mengandung toleransi, dapat memicu komentar negatif. Hasil penelitian ini membuktikan bahwa komentar yang terpolarisasi tidak banyak dipengaruhi oleh isi kontennya. Isi konten menjadi pemicu agar orang-orang yang sepemikiran dapat mempertegas keyakinan yang selama ini dipegang. Selain itu dari studi ini peneliti melihat bahwa ada hal di luar manusia (*non-human*) yang membentuk interpretasi pengguna sosial

media. Jaringan yang berisi orang-orang berkeyakinan yang sama itu disatukan oleh fitur-fitur dari *platform* media sosial yang semakin mendekatkan pengguna, yakni komentar, *retweet* dan *like*

**Kata Kunci:** ujaran kebencian, algoritma, media sosial, polarisasi

## 1 | INTRODUCTION

A suicide bombing hit a Catholic Cathedral in Makassar City on Sunday, March 28, 2021, at 10.28 WITA (GMT +8). The bomb exploded shortly after the second Eucharistic celebration. In that incident, the perpetrators, numbering two people, approached the entrance of the church on a motorcycle. They couldn't go any further because the security guards suspected their movements and managed to hold them back. As a result of this incident, the two perpetrators died, while 20 people, including local residents and church security officers, were injured.

According to the South Sulawesi Regional Police Chief, Inspector General Merdisyam, the explosive power of the bomb was categorized as high explosive and was a type of a pot bomb (Abriyanto, 2021; Azanella, 2021). Investigation on the two perpetrators revealed that they were affiliated with the Jamaah Ansharut Daulah (JAD) terrorist network (Chaterine, 2021). This network was also the one behind the suicide bombing in Jolo, Philippines, in 2019 (Saputra, 2021).

A few days after the incident, the general chairman of Nadhlatul Ulama, KH. Said Aqil Siradj, visited Makassar Cathedral (11 April 2021). The arrival of the general chairman of PBNU to the Makassar Cathedral was meant to provide moral support for Catholics in Makassar City, so they did not feel down and would be more encouraged to promote tolerance in their society (Akmal, 2021; Paat, 2021). During his visit, Said Aqil also invited Christians to maintain harmony through discussions between NU and Catholic youths, PMII and Catholic students, as well as increasing cooperation programs among religions.

The visit of this prominent Indonesian Muslim figure went viral on social media,



A

Please star the write from aim of research,  
further the detail method and simply result,  
just summary





## THE ROLE OF ALGORITHMS AND THE FORMATION OF HATE SPEECH POLARIZATION ON TWITTER

### (CASE STUDY OF VIDEO CONTENT OF KH SAID AQIL SIRADJ'S VISIT AFTER THE SUICIDE BOMB EXPLOSION AT MAKASSAR CATHEDRAL)

X

X

Correspondence

X

Email: X

<http://jurnal.unmer.ac.id/index.php/n>

**Abstract:** After the suicide bombing at the Makassar Cathedral church occurred on Sunday, March 28 2021, the general chairman of PBNU, Said Aqil Siradj visited the Makassar Cathedral to provide moral support to Catholics. The video of Said Aqil Siradj's visit went viral on Twitter and provoked reactions both in the digital platform and offline. Even though this visit had a positive nuance, on Twitter there were comments containing insults and utterances of hatred. This study uses qualitative text analysis to analyze the comments that appear and answer why in one video content that has positive nuances and contains tolerance, it can trigger negative comments. The results of this study prove that polarized comments are not much influenced by their content. The contents of the content become a trigger so that like-minded people can reinforce the beliefs that have been held so far. Apart from that, from this study the researchers saw that there are things outside of humans (non-humans) that shape the interpretation of social media users. The network, which contains people of the same opinion and value, is united by features from social media platforms that bring users closer together, namely comments, retweets and likes.



A

Please adjust with no capital font in sub body

of title)

**Abstrak:** Pasca kasus bom bunuh diri di gereja Katedral Makassar terjadi pada Minggu, 28 Maret 2021, ketua umum PBNU, Said Aqil Siradj mengunjungi Katedral Makassar untuk memberikan dukungan moral kepada umat Katolik. Video kunjungan Said Aqil Siradj ini viral di Twitter dan memancing reaksi baik di ranah digital maupun di ranah offline. Sekalipun kunjungan ini bernuansa positif, namun di Twitter terdapat komentar yang mengandung caci-maki dan ujaran kebencian.

When conversations on Twitter have turned into hate speech, they lean more towards antagonistic democracy. It means that there are no arguments on Twitter, like we used to do in "real democracy". Instead, they make fun of each other and spread hate speech. Dominant or stronger groups try to eliminate other/minority and opposition groups (Evolvi, 2019).

With hate speech present, Twitter is no longer a public space where people can express their opinions freely without experiencing oppression (agonism democracy). Through this process, what happens is a process of marginalization of a particular group. This marginalization is reflected through anger, contempt, and ridicule of that one group.

## 2 | RESEARCH METHOD

To collect commentary data on the 45-second video content mentioned earlier, I used the Twitterdeck application by entering 3 types of keywords, namely "Makassar Cathedral Church", "Said Aqil" and "Aqil Siradj". Tweetdeck enables me to view the flow of uploads and comments on video uploads of the visit of the chairman



A

Please pursue with state of the art clearly



media. Jaringan yang berisi orang-orang berkeyakinan yang sama itu disatukan oleh fitur-fitur dari platform media sosial yang semakin mendekatkan pengguna, yakni komentar, *retweet* dan *like*

**Kata Kunci:** ujaran kebencian, algoritma, media sosial, polarisasi

## 1 | INTRODUCTION

A suicide bombing hit a Catholic Cathedral in Makassar City on Sunday, March 28, 2021, at 10.28 WITA (GMT +8). The bomb exploded shortly after the second Eucharistic celebration. In that incident, the perpetrators, numbering two people, approached the entrance of the church on a motorcycle. They couldn't go any further because the security guards suspected their movements and managed to hold them back. As a result of this incident, the two perpetrators died, while 20 people, including local residents and church security officers, were injured.

According to the South Sulawesi Regional Police Chief, Inspector General Merdisyam, the explosive power of the bomb was categorized as high explosive and was a type of a pot bomb (Abriyanto, 2021; Azanella, 2021). Investigation on the two perpetrators revealed that they were affiliated with the Jamaah Ansharut Daulah (JAD) terrorist network (Chaterine, 2021). This network was also the one behind the suicide bombing in Jolo, Philippines, in 2019 (Saputra, 2021).

A few days after the incident, the general chairman of Nadhlatul Ulama, KH. Said Aqil Siradj, visited Makassar Cathedral (11 April 2021). The arrival of the general chairman of PBNU to the Makassar Cathedral was meant to provide moral support for Catholics in Makassar City, so they did not feel down and would be more encouraged to promote tolerance in their society (Akmal, 2021; Paat, 2021). During his visit, Said Aqil also invited Christians to maintain harmony through discussions between NU and Catholic youths, PMII and Catholic students, as well as increasing cooperation programs among religions.

The visit of this prominent Indonesian Muslim figure went viral on social media, including on Twitter. Among the contents appeared there was a short 45-second video that showed the archbishop of the Makassar Archdiocese and KH. Said Aqil Siradi entering the cathedral together while the song *Here We Are* played in the



A

Please star the write from aim of research,  
further the detail method and simply result,  
just summary



## RESEARCH ARTICLE



JURNAL

NOMOSI FCA

THE ROLE OF ALGORITHMS AND THE FORMATION OF HATE  
SPEECH POLARIZATION ON TWITTER(CASE STUDY OF VIDEO CONTENT OF KH SAID AQIL  
SIRADJ'S VISIT AFTER THE SUICIDE BOMB EXPLOSION AT  
MAKASSAR CATHEDRAL)

X

X

Correspondence

X

Email: X

[http://jurnal.unmer.ac.id/  
index.php/n](http://jurnal.unmer.ac.id/index.php/n)

**Abstract:** After the suicide bombing at the Makassar Cathedral church occurred on Sunday, March 28 2021, the general chairman of PBNU, Said Aqil Siradj visited the Makassar Cathedral to provide moral support to Catholics. The video of Said Aqil Siradj's visit went viral on Twitter and provoked reactions both in the digital platform and offline. Even though this visit had a positive nuance, on Twitter there were comments containing insults and utterances of hatred. This study uses qualitative text analysis to analyze the comments that appear and answer why in one video content that has positive nuances and contains tolerance, it can trigger negative comments. The results of this study prove that polarized comments are not much influenced by their content. The contents of the content become a trigger so that like-minded people can reinforce the beliefs that have been held so far. Apart from that, from this study the researchers saw that there are things outside of humans (non-humans) that shape the interpretation of social media users. The network, which contains people of the same opinion and value, is united by features from social media platforms that bring users closer together, namely comments, retweets and likes.



A

Please adjust with no capital font in sub body  
of title)

**Abstrak:** Pasca kasus bom bunuh diri di gereja Katedral Makassar terjadi pada Minggu, 28 Maret 2021, ketua umum PBNU, Said Aqil Siradi mengunjungi Katedral Makassar untuk memberikan



networks by being connected to one another. (Papachianissi (2015) also said the same thing, but he uses affective publics terminology to explain how individuals who network on Twitter may perform joint social actions based on shared emotions and concerns. However, currently the wholesome role of social media has shifted into a tool for digital surveillance. It can collect our psychographic data and store it on the cloud computing or in their server. Social media nowadays is known as a a tool for spreading hate speech, mass mobilization, as well as the use of trolls and bots for certain interests (Duile, 2021).

This shift has had a considerable effect on the development of hate speech. Hate speech, when delivered via social media, will have special traits. There is a significant difference when online hate speech is compared to offline hate speech. Online hate speech has several characteristics, such as allowing people to express opinions more freely, having an invisibility that ignores emotional involvement when communication occurs, opening up space for interaction with people who share the same hatred, encouraging instant responses, and causing greater harmful effect due to the very large audience (Brown, 2015).

When conversations on Twitter have turned into hate speech, they lean more towards antagonistic democracy. I means that there are no arguments on Twitter, like we used to do in "real democracy". Instead, they make fun of each other and spread hate speech. Dominant or stronger groups try to eliminate other/minority and opposition groups (Evolvi, 2019).

With hate speech present, Twitter is no longer a public space where people can express their opinions freely without experiencing oppression (agonism democracy). Through this process, what happens is a process of marginalization of a particular group. This marginalization is reflected through anger, contempt, and ridicule of that one group.

## 2 | RESEARCH METHOD

To collect commentary data on the 45-second video content mentioned earlier, I used the Twitterdeck application by entering 3 types of keywords, namely "Makassar Cathedral Church", "Said Aqil" and "Aqil Siradj". Tweetdeck enables me to view the flow of uploads and comments on video uploads of the visit of the chairman



B

State the clearly research gap



A

2023-12-25 14:01

Please persue with state of the art clearly



of PBNU, KH Said Aqil Siradj, to Makassar Cathedral Church. The timeframe used is April 11, 2021, to April 13, 2021.

I also limited the data collection by analyzing only uploads with comments and used Indonesian language. Furthermore, the existing comments were sorted and selected using a purposive sampling technique to classify the existing comments.

When I entered the keyword "Makassar Cathedral Church" on the tweetdeck, there are 5 accounts appeared that uploaded videos of the PBNU chairman's visit, namely @m1n4\_95, @Paltiwest, @seruanhl, @by\_tukangrosok, @JostKoko

No	Akun	Comments	Retweets	Quotes	Likes
1	@m1n4_95	251	155	43	355
2	@Paltiwest (blue)	108	285	40	1469
3	@seruanhl (blue)	12	25	1	88
4	@by_tukangrosok	4	19	2	81
5	@JostKoko	2	8	1	92

Table 1. The account that appears when the keyword "Makassar Cathedral Church" is entered into the tweetdeck

When entering the keyword "Said Aqil", 3 accounts appear that uploaded videos of the PBNU chairman's visit, namely @edimulyanto, @sirajapadoha, @ikandar\_fauzi, @muannas\_alaidid, @DakwahPBNU

No	Akun	Comments	Retweets	Quotes	Likes
1	@iskandar_fauzi	37	66		159
2	@muannas_alaidid (blue)	44	170		1171
3	@DakwahPBNU (blue)	7	50		231

Table 2. The account that appears when the keyword "Said Aqil" is entered into the tweetdeck

When entering the keyword Aqil Siradj, 1 account appears that uploaded a video of the PBNU chairman's visit, namely @na\_dirs

No	Akun	Comments	Retweets	Quotes	Likes
----	------	----------	----------	--------	-------



B

Please adujt be a paragraph is include  
aproximety to 3 sentences



A

You can adjust and re write about the table  
title. The position is upper than the table its  
self. Also add the source of table



A

You can adjust and re write about the table  
title. The position is upper than the table its  
self. Also add the source of table



This research did not look at the background of the uploader accounts: whether they leaned towards a certain party or not. I also did not analyze hashtags, only keywords, because keywords are formed subconsciously and naturally, while hashtags are specifically designed and usually used for the benefit of campaigns or movements.

### 3 | FINDINGS AND DISCUSSION

From the existing data, it is revealed that the appearing comments have been polarized. This polarization revolves in 2 poles: appreciation and ridicule. Types of comments showing appreciation can be subdivided into several classifications, namely appreciation for tolerance, harmony, and the practice of Islamic teachings by KH Said Aqil Siradj. Apart from that, there is also a form of appreciation followed by prayer, and an invitation to maintain harmony.

Account	Tweet	Types of comments
@m1n4_95	Ketua Umum PBNU siang tadi Minggu (11/4/2021) ke Gereja Katedral Makassar. Mau ngapain yaa...?	<ul style="list-style-type: none"> <li>• Insults</li> <li>• Different understanding about tolerance</li> <li>• Satire</li> </ul>
@Paltiwest	Ketua umum PBNU, pagi ini hadir di gereja Katolik Katedral Makassar. @MUIPusat kapan?!	<ul style="list-style-type: none"> <li>• Urge to maintain tolerance.</li> <li>• Appreciating Said Aqil Siradj's visit</li> <li>• Praying for tolerance</li> </ul>
@seruanhl	Momen ketika Ketua Umum PBNU, KH Said Aqil Siroj mengunjungi Gereja Katolik Katedral Makassar, Minggu (11/14/2021). Terima kasih Pak Kyai	<ul style="list-style-type: none"> <li>• Appreciating Said Aqil Siradj's visit</li> <li>• Faith remains steadfast.</li> </ul>
@by_tukan_grosok	Indahnya toleransi. KH. Said Aqil Sirad selaku ketua PB @nadhatululama mengunjungi	<ul style="list-style-type: none"> <li>• Urge to strenghten harmony</li> </ul>



B

Do elaboration and deep analyze each part of the finding with theory and concept above



what they have already believed.

This finding also confirms a study conducted by Senbel et al. (2022), that chat or opinion networks on Twitter are framed in a knowledge framework (framework of knowledge development). This network evokes an empathic response that tends to be the same for its members. Within this network, the values the members hold are increasingly reinforced by the opinions of other users who are in the opinion-based group. This shared value, network presence and knowledge framework are supported by existing supporting technologies within Twitter features, such as search features based on keywords and hashtags; trending topics, comments, retweets, and likes.

The results of this study also confirm the theory of the spiral of silence and fear of isolation. The existence of a majority vote that is supported by the work of the algorithm makes good narratives about tolerance into small narratives and less resonant on social media. There is no room for discussion because the public arena is already controlled by the dominant group. Minority groups tend to choose to remain silent because their narrative is inferior to the dominant. Even if they choose to speak up, there is the potential for exclusion or isolation of minority group. This might lead to the cancel culture; an online boycott to make shame one person publicly.

This study also reveals that there are things outside humans (non-humans) that shape our interpretations. The network, which contains people of the same faith, is united by features that bring them closer together, namely comments, retweets and likes. Messages, chats, and opinions are indeed made by humans, but what spreads and brings those messages, chats and opinions closer to like-minded people are the features of the platform, such as comments, retweets and likes. In other words, those opinions, networks, and conversation circles are "selected" by the platform's algorithms. Users are unknowingly "cast" into the network because they do not actively choose to join it.

#### 4 | CONCLUSION

This study shows that the polarization that arises over an issue is not very much influenced by its content. The subject matter of a content become a sort of a trigger which allows like-minded people to reinforce they have been holding so far. The contents of that belief are poured into actions in the form of comments, retweets,



B

Show what conclude that elaborate with the grand theory and the fact



With hate speech present, Twitter is no longer a public space where people can express their opinions freely without experiencing oppression (agonism democracy). Through this process, what happens is a process of marginalization of a particular group. This marginalization is reflected through anger, contempt, and ridicule of that one group.

## 2 | RESEARCH METHOD

To collect commentary data on the 45-second video content mentioned earlier, I used the Twitterdeck application by entering 3 types of keywords, namely "Makassar Cathedral Church", "Said Aqil" and "Aqil Siradj". Tweetdeck enables me to view the flow of uploads and comments on video uploads of the visit of the chairman



B

State the clearly research gap

of PBNU, KH Said Aqil Siradj, to Makassar Cathedral Church. The timeframe used is April 11, 2021, to April 13, 2021.

I also limited the data collection by analyzing only uploads with comments and used Indonesian language. Furthermore, the existing comments were sorted and selected using a purposive sampling technique to classify the existing comments.

When I entered the keyword "Makassar Cathedral Church" on the tweetdeck, there are 5 accounts appeared that uploaded videos of the PBNU chairman's visit, namely @m1n4\_95, @Paltiwest, @seruanhl, @by\_tukangrosok, @JostKoko

No	Akun	Comments	Retweets	Quotes	Likes
1	@m1n4_95	251	155	43	355
2	@Paltiwest (blue)	108	285	40	1469
3	@seruanhl (blue)	12	25	1	88
4	@by_tukangrosok	4	19	2	81
5	@JostKoko	2	8	1	92

Table 1. The account that appears when the keyword "Makassar Cathedral Church" is entered into the tweetdeck



B

Please adjust to be a paragraph is include

approximately to 3 sentences



they leaned towards a certain party or not. I also did not analyze hashtags, only keywords, because keywords are formed subconsciously and naturally, while hashtags are specifically designed and usually used for the benefit of campaigns or movements.

### 3 | FINDINGS AND DISCUSSION

From the existing data, it is revealed that the appearing comments have been polarized. This polarization revolves in 2 poles: appreciation and ridicule. Types of comments showing appreciation can be subdivided into several classifications, namely appreciation for tolerance, harmony, and the practice of Islamic teachings by KH Said Aqil Siradj. Apart from that, there is also a form of appreciation followed by prayer, and an invitation to maintain harmony.



B

Do elaboration and deep analyze each part of the finding with theory and concept above

Account	Tweet	Types of comments
@m1n4_95	Ketua Umum PBNU siang tadi	• Insults

## 4 | CONCLUSION

This study shows that the polarization that arises over an issue is not very much influenced by its content. The subject matter of a content become a sort of a trigger which allows like-minded people to reinforce they have been holding so far. The contents of that belief are poured into actions in the form of comments, retweets,



B

Show what conclude that elaborate with the grand theory and the fact





P ISSN : 2443-0927  
E ISSN : 2541-6650

# JURNAL NOMOSLECA

Nomor : B.2/NOM-FISIP/UM/XI/2023

Hal : **Penerimaan Artikel pada Jurnal Nomosleca (LoA)**

Tim Redaksi Jurnal Nomosleca Program Studi Ilmu Komunikasi Universitas Merdeka Malang telah menerima artikel:

Judul : The Role of Algorithms and the Formation of Hate Speech Polarization on Twitter  
(Case Study of Video Content of KH Said Aqil Siradj's Visit after the Suicide Bomb Explosion at Makassar Cathedral)

Penulis : Fidelis Aggiornamento Saintio

Institusi : Prodi Ilmu Komunikasi, Fakultas Hukum dan Komunikasi, Universitas Katolik Soegijapranata

Naskah tersebut telah diterima oleh tim redaksi Jurnal Nomosleca Universitas Merdeka Malang dan akan diterbitkan pada Oktober Volume 9 Nomor 2, 2023 dengan melalui proses review oleh tim reviewer Jurnal Nomosleca Universitas Merdeka Malang.

Demikian surat keterangan ini dibuat untuk dipergunakan sebagaimana mestinya.

Malang, 3 November 2023

Ketua Dewan Editor,

**Rochmad Effendy, B.HSc, M.Si.**