Public opinion analysis for moderate religious: Social media data mining approach

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Abstract

Purpose - This paper aims to elaborate discourses of religious moderation on social media in terms of perceptions of netizen's responding to the values of religious moderation.

Method - This study uses text mining to interpret and categorize comments from Twitter about the values of moderation. In addition, sentiment analysis used to capture the number of positive and negative words in each tweet. Data analysis was used to extract and explore the dominant Twitter users' emotions around the values of moderation.

Result - Sentiment analysis results indicate the variance of Twitter users' public participation in providing perceptions of religious or religious moderation values. The variance of public views of Twitter users on the issue of religious moderation content shows that positive sentiment is higher than negative sentiment.

Implication – This research contributes to the study of religious moderation more broadly by understanding how social media users perceive and showing how machine learning (text mining) can help better understand concepts related to the values of moderation.

Originality - This study presents a new methodology and analytical approach to investigating moderate religious in social media conversations, which brings together a multidisciplinary knowledge of technology, data science and religious studies. This research is the first study that used data mining approach to public opinion analysis for moderate religious in Indonesia.

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Abstrak

Tujuan - Tulisan ini bertujuan untuk mengelaborasi wacana moderasi beragama di media sosial ditinjau dari persepsi warganet dalam menyikapi nilai-nilai moderasi beragama.

Metode - Penelitian ini menggunakan text mining untuk menginterpretasikan dan mengkategorikan komentar dari Twitter tentang nilai moderasi. Selain itu, analisis sentimen digunakan untuk menangkap jumlah kata positif dan negatif di setiap tweet. Analisis data digunakan untuk mengekstraksi dan mengeksplorasi emosi pengguna Twitter yang dominan seputar nilai moderasi.

Hasil - Hasil analisis sentimen menunjukkan adanya variansi partisipasi masyarakat pengguna Twitter dalam memberikan persepsi terhadap agama atau nilai moderasi beragama. Variasi pandangan masyarakat pengguna Twitter terhadap isu konten moderasi beragama menunjukkan bahwa sentimen positif lebih tinggi daripada sentimen negatif.

Implikasi – Penelitian ini berkontribusi pada kajian moderasi beragama secara lebih luas dengan memahami bagaimana persepsi pengguna media sosial dan menunjukkan bagaimana machine learning (text mining) dapat membantu lebih memahami konsep yang berkaitan dengan nilai-nilai moderasi.

Orisinalitas - Studi ini menyajikan metodologi baru dan pendekatan analitis untuk menyelidiki agama moderat dalam percakapan media sosial, yang menyatukan pengetahuan multidisiplin teknologi, ilmu data, dan studi agama. Penelitian ini merupakan penelitian pertama yang menggunakan pendekatan data mining untuk analisis opini publik terhadap agama moderat di Indonesia.

Introduction

Indonesia is actively campaigning for Islam as a friendly, humanist, and tolerant religion (Abuza, 2006; Faiqah & Pransiska, 2018; Jubba et al., 2021; Thohiri, 2019). This campaign is considered necessary because Indonesia has the characteristics of a pluralistic society, both in terms of ethnicity, language, and religion. Although Islam is the majority religion, other religions also live and thrive in Indonesia. They have the right to freedom to practice religion according to their beliefs.

Amid this plurality, Indonesia faces the challenge of the plurality of internal religious understanding of Islam itself (Khoirurrijal, 2017; Wahid, 2006). The plurality of understanding is marked by the emergence of religious schools, such as Sunni, Shia, Wahabi, Salafi, Ahmadiyya, and so on (Burhani, 2020; Chaplin, 2018; Rubaidi, 2011). This diversity of understanding then gave birth to two types of religious understanding that are both extreme. On the one hand, there is a fundamentalist religious understanding, while on the other hand, there is a liberal religious understanding (Madjid, 1998; Rofhani, 2015; Supena, 2021; Ungureanu, 2008). Fundamentalist schools understand the Qur'an and sunnah textually and rigidly both in the field of creed and social interaction. As a result, they treat non-Muslims or groups outside themselves intolerantly. Different from fundamentalist, liberal Islam understands the Qur'an rationally, contextually, and productively so that it gives birth to a product of understanding that is different from the understanding of the Measntream of Muslims. Their understanding of the Qur'an and Sunnah has gone beyond the text, but is based on the moral message of the text. As a result, their understanding can obscure the meaning and nature of religion for ordinary people.

In this position, Indonesia is interested in conducting counter-discourses against intolerant religious discourses on the one hand and liberal ones on the other, namely a more moderate understanding model (Azisi, 2020; Hefni, 2020; Kanafi et al., 2021). This moderate religious understanding of Islam developed in Indonesia under the names "Islam Nusantara" (NU) and "progressive Islam" (Muhammadiyah). (Gaus AF & Sahrasad, 2019; Mustofa, 2015; Syam & Nawawi, 2019; Wasim, 2020). This counter-discourse strategy is a challenge because the Islamic movement with an intolerant paradigm uses social media to campaign for its teachings. Therefore, one of the steps in carrying out a counter-discourse strategy is to convey ideas and opinions about moderate Islamic status on social media (Abdullah & Alfatra, 2019).

Discourse strategy is essential because online media is a determining variable among religious habituation, education, welfare, nationalist identity, and social inequality. Direct online media exposure has succeeded in changing the religious conservatism of the Muslim audience to be more moderate, while others are simultaneous and indirect. In other words, a person's religiosity is influenced by the experience of religious habituation in the socio-political environment of his community, not only influenced by the values of his religious teachings or doctrines. One of them is the influence of habituation in utilizing social media, which is proven to directly change preferences for religious understanding, both about family, social and political life, including obedience in worship. The longer the online duration and the more media content that is accessed, it is possible for a person to experience a change in understanding from conservative to moderate, especially for the millennial generation in Indonesia.

Based on research by Fligstein & McAdam, religion in Indonesia's social media space is vulnerable to social conflict (McAdam & Fligstein, 2011). The potential for conflict in the social

media space is exacerbated by the spread of fake news, hoaxes, malicious gossip, and personalized hate speech (Pariser, 2011). Meanwhile, the research put forward by Sunarto also confirms that social media has an impact on the development of religious radicalism (Sunarto, 2017; Thomas, 2020). Thus, social media can be used for both constructive and destructive purposes. It is said to be constructive if the religious content on social media is educative, soothing, and creates harmony among human beings. Social media will be destructive when the religious context contained in the media spreads hoaxes, hate speech, and intolerance. Therefore, the counter-discourse strategy is essential because religious content on social media is dominated by intolerant ideology (Dodego & Witro, 2020). Meanwhile, moderate and tolerant Islamic religious discourses are sinking under the domination of intolerant religious discourses. At the same time, internet users in Indonesia are increasing day by day. As a result, most internet users quickly access this intolerant religious content.

Based on a report released by We Are social (a British company in collaboration with Hootsuite), active social media users in Indonesia as of January 2021 increased by 6.3%, or the equivalent of 10 million users compared to January 2020. When viewed from the total population of Indonesia, around 274,9 million people, then 61.8% of them are active on social media. Meanwhile, it is known that the latest Indonesian internet users have reached 202.6 million. Interestingly, of Indonesia's 170 million active social media users, 168.5 million access it via mobile devices, such as smartphones. Another fact is that We Are Social and Hootsuite said that the average Indonesian social media user could spend up to 3 hours and 14 minutes per day. In terms of the age of social media users, this report shows that residents in the 25-34 year age range dominate. After that, the age group is 18-24 years. In this report, We Are Social and Hootsuite also analyzed the social media platforms used the most in the past month by internet users from 16 to 64 years old. Among the existing social media platforms, YouTube occupies the top position. They were followed by WhatsApp, Instagram, Facebook, and Twitter (Haryanto, 2021; Kemp, 2021).

Many internet users have resulted in intensive interaction and communication through social media in Indonesia. Hefni (2020) highlights that social media often presents religious narratives that are free of access and are often used by certain groups to foster conflict and revive identity politics marked by diminishing affiliation to religious institutions, shifting religious authority, strengthening individualism, and changes from pluralism into tribalism (Hefni, 2020). On the other hand, Rahmatullah (2021) said that the trend of searching for information on religious moderation on the internet has not yet reached a high level of interest and has not occurred evenly throughout Indonesia. This condition implies that efforts to promote the idea of religious moderation on the internet still need to be campaigned again (Rahmatullah, 2021).

Based on these considerations, this study will examine how the discourse of Islamic moderation is present in social media in Indonesia. The social media chosen in this study is Twitter. In order to strengthen the empirical results of user perceptions, an analysis of user sentiment was carried out on comments from mainstream social media accounts in Indonesia using one of the data mining methods, namely text mining. This method is used to extract information from social media by identifying and exploring exciting patterns, using text mining to find out the grouping of users' opinions regarding religious moderation in Indonesia.

Islam and local cultural adaptation

Moderate Islam is a model of religious understanding that is dynamic and centered on the dialectical idea of Islam and local culture. Islamic teachings require reformulation, replication, and contextualization (Nurhisam & Huda, 2016). This attitude can be seen from the portrait of the presence of Islam in its accommodation to Indonesian culture. He is not here to eliminate local traditions and culture but to dialectic with the context of this cultural diversity to give rise to a new, distinctive Islamic expression. Islamic teachings for Moderate Islam are flexible and inclusive so that they are compatible with heterogeneous social and cultural pluralities. In other words, moderate Islam is Islam that wears Indonesian clothes. Moderate Islam manifests an attitude towards globalization by emphasizing cultural uniqueness. According to Azyumardi Azra, moderate Islam results from interaction, contextualization, and indigenization of universal Islam in Indonesia's social and cultural reality. Moderate Islam adheres to the views of the Asyariah, Syaifi'i, and al-Ghazali schools, so Islam in Indonesia (nusantara) has the character of wasatiyah, moderate, and tolerant (Chalik, 2016).

Through this dialectic, religious traditions in Islam then gave birth to several forms. First, the tradition in the form of unchanging teachings (ghairu qâbilin li al-taghyîr) such as pure ritual worship. This religious ritual tradition is passed down continuously from one generation to the next, whose forms and procedures for its implementation are fixed as practiced by the early generations, such as performing prayers. This first tradition is also known as the normative dimension (Voll, 1983) or the ta'abbudi dimension (Al-Syatibi, 2003), and this tradition is permanent and does not change (ghairu qabilin li al-taghyir). Second, the tradition in the form of products of ijtihad or the thoughts of scholars in the past generation related to contextual social, cultural, economic, or political issues. As a product of ijtihad, this kind of tradition is very likely to experience changes in the next historical period due to changes in the social context of Muslims, such as the issue of mua'amalah (social interaction). This kind of tradition is known as the dimension of Islamic historicity, or the dimension of ta'aqquli (rationality dimension), and this tradition will potentially change (qâbilun li al-taghyr). Thus, tradition has a fairly broad scope. It includes traditions that are meaningful (al-turâts al-maknawî) such as thoughts, traditions that are material (al-turâts al-mâdy) such as norms and culture, national traditions of nationality (al-turâts al-qaumy) that come from predecessors, as well as human traditions in general (al-turâts al-insâny) received from other people's past treasures (Basid, 2017).

Based on this view, moderate Islam is based on the structure of the scientific building of the school's founders (madhhab) and pays attention to the chain of traditions, ranging from the traditions of the Prophet, Companions (Sahabat), the follower of Companions (tabi'in), to the scholars (kyai). The importance of this chain of traditions is a factor that distinguishes traditionalists from modernists who return directly to the Koran and hadith. In addition, moderate Islam also maintains the legacy of classical books (al-kutub al-mu'tabarah), both in theology, fiqh, and Sufism which have been preserved until now (Shofiyullah, 2008). However, the concept of madhhab in the view of "moderate Islam" is not a rigid concept of school (madhhab) but dynamic and progressive because the Sunni teachings adopted by "moderate Islam" in practice are also adapted to the conditions of Indonesian society. "Moderate Islam" makes religion acculturated with the lives of Indonesian people so that it gives birth to a distinctive religious tradition.

The choice of "moderate Islam" to follow the madhhab is one of the efforts to pay attention to the chain of Islamic traditions that have been preserved since the time of the Prophet, companions, tabiin, to ulama (kyai). In the field of theology, "moderate Islam" tends to adhere to the notion of Sunni theology (founded by Imam Abu Hasan al-Asy'ari and Imam Abu Mansur al-Maturidi). In Sufism, they adhere to the basic teachings of Imam Abu Qasim al-Junaid al-Baghdadi, and in the field of fiqh, they adhere to one of the four schools of thought; Maliki, Hanafi, Shafii, and Hambali. Meanwhile, in practice, they mostly follow the Shafi'i madhhab. Imam Shafi'i in ushul fiqh is known as the "middle way" of the rationalist thought of Imam Hanafi and traditionalist Imam Maliki. This concept of schools carries the consequence of high respect for the followers of "moderate Islam" towards the ulama (kyai) because the ulama is seen as people who have experience with their knowledge. A scholar is committed to broadcasting knowledge and providing information and guidance to the public. Culturally, the title of ulama (kyai) is an acknowledgment from the society of one's personality as a whole. In the social structure of rural communities, ulama occupy traditional elite positions (Hassan & Jackson, 1982). This position was born because of the knowledge he has, his descendants, and the ability to master the sources of values and knowledge that form the basis of the cultural building of the community. Based on this authority, the ulema became a place for the community to depend on to find solutions to various problems.

Moderate Islam: Knitting Harmony in Diversity

As the development of Islamic intellectualism in Southeast Asia, the development of Islam in Indonesia has its uniqueness compared to the model of Islamic intellectualism in the Middle East and other parts of the world. This uniqueness is motivated by two factors. First, geographical factors. Geographically, the territory of Indonesia (also known as Nusantara) is a group of islands with a total of almost 17,000 islands and nearly 1000 ethnic groups, each of which has its own unique culture, language, and religion. The archipelago called Mpu Prapanca in Kakawin Nagarakretagama as the territory of the Majapahit Kingdom includes Java, Sumatra, the Malay Peninsula, Borneo, Sulawesi, the Nusa Tenggara islands, Maluku, Papua, and parts of the Philippines. So, Nusantara is not Java; instead, Nusantara is from its original name: "Nusa" (island) "between" (other/across), namely the islands across from Java. The mention of Nusantara is also related to the Majapahit Kingdom to remind us of the greatness of this nation's past. A great and prosperous nation. The second is the political factor. Politically, Indonesia (Nusantara) is a region that has long had political and economic relations with other regions such as the "Southeast Asia" region, the Indian region, the "Indian Subcontinent," and the China region, and the Arab region, such as Persia and Turkey. Contact with these various areas has given birth to the unique style and variety of the archipelago's culture. Moderate Islam is present in the diverse space based on these geographical and political factors.

Recognizing this diversity, the strategy used by Wali Songo (refers to the nine ulama who first spread Islam in Indonesia) seeks to present and introduce Islam that is more adaptive and accommodating to local culture so the Islamic teachings do not look foreign to the local population (Romli, 2016). Examples of local religious practices that Walisongo accommodates include the "slametan" tradition. Slametan (often called feast or thanksgiving) comes from the word slamet (Arabic: salamah), which means safe, happy, and always happy. Slamet is meant here and is free from unwanted incidents. Slametan is believed to be a spiritual means to overcome all forms of crisis

(talak bala) and bring blessings to them. In addition, the slametan is believed to be a means of glorifying, honoring, and commemorating the spirits of the ancestors, namely the ancestors. The meaning of slametan with offerings (offerings) is carried out to rebuild relationships with spirits, especially with village guardian spirits (dhanyang). In other words, slametan aims to establish peaceful relations with the local spirit world. In a broader sense, slametan is interpreted as creating order, order, and wilujeng (safety). Slametan is usually carried out on a small scale or a large scale. On a small scale, slametans are carried out by individuals or families, among others, when they start building a house, mapati (slametan praying for a prospective baby who is still four months old in the womb), mithoni (slametan for a prospective baby who is still seven months in the womb), Puputan (off the navel), and many others. According to Geertz, the slametan is Javanese culture's "core ritual." At first, it was an animistic ritual to strengthen solidarity and strength. Mark Woodward then explained that the slametan elements derived from pre-Islamic traditions were translated into Islamic terms. Even this slametan ritual is explained based on universal texts of Islamic teachings, including the Quran and hadith (Geertz, 1988), so Ritual Slametan seems to be an Islamic tradition.

With this strategy, Walisongo is successful in " Islamizing " the local population peacefully and harmoniously. Walisongo uses this adaptive and accommodative strategy based on a Sufistic approach (nature, spirit, substance) and avoids a rigid normative theological and fiqh approach (Wijaya, 2015). In contrast to theological normative and exoteric fiqh approaches, the Sufistic approach sees social phenomena from a more elastic and flexible perspective. Through this Sufism approach, Islamic teachings and local beliefs are united in a " mystical synthesis " (Romli, 2016) so that Islamic teachings are quickly absorbed into the assimilation and syncretism of the archipelago. According to Azra, the phenomenon of Islamization of the people of the archipelago in this period was more accurately known as adhesion than conversion. Adhesion is a change of belief in Islam without leaving old religious beliefs and practices, while "conversion" implies a complete change and complete submission to Islam.

The Sufistic approach in the process of Islamization of the archipelago played a significant role because Sufistic thought was able to formulate the moral values of the Koran and universal Islamic values so that it was free from the shackles of local Arab traditions. These universal Islamic values later succeeded in conducting a dialogue with the local cultural traditions of the archipelago (Majid, 1994). This Sufistic approach then smoothes the ongoing process of Islamic dialectics and local culture. In this dialectical process, there is a process of taking and giving (take and give) to a fusion between Islam and local traditions. The combination of the two gave birth to a synthesis of new cultural products, both physical and non-physical. For example, Javanese Islam (Woodward, 1989) combines Islamic teachings and Javanese traditions. Therefore, the Islam understood and practiced by the Javanese is practically different from the Islam understood and lived by the Sundanese, Batak, Minang, etc. In a broader context, the Islam lived by the Indonesian people is different from the Middle East because of accommodation to local culture.

Departing from the idea of Islamic dialectics and local culture, then indicators of religious moderation emerge, which include: 1) national commitment; 2) tolerance; 3) anti-radicalism and violence; and 4) accommodating to local culture. These four indicators can identify how strong a person's religious moderation is in Indonesia and how much vulnerability they have. Firstly, is a

national commitment. National commitment is a significant indicator to see the extent to which a person's perspective, attitude, and religious practice have an impact on loyalty to the fundamental national consensus, especially related to the acceptance of Pancasila as the state ideology, and he acceptance of the principles of the nation as contained in the 1945 Constitution. This national commitment is essential to serve as an indicator of religious moderation because in the perspective of religious moderation, practicing religious teachings is the same as carrying out obligations as citizens, as fulfilling obligations as citizens is a form of practicing religious teachings.

Secondly is tolerance. Tolerance is an attitude to give space and not interfere with the rights of others to have beliefs, express beliefs, and express their opinions. Thus, tolerance refers to an open, airy, voluntary, and gentle attitude in accepting differences. As an attitude in dealing with differences, tolerance is the most crucial foundation in democracy because democracy can only work when a person can hold his opinion and then accept the opinions of others. The aspect of tolerance is not only related to religious beliefs but can be related to differences in race, gender, differences in sexual orientation, ethnicity, culture, and so on.

The third is anti-radicalism or violence. Radicalism or violence, in the context of religious moderation, is understood as an ideology and an understanding that wants to make changes to the social and political system by using violent/extreme means, both verbal, physical and mental violence. The essence of acts of radicalism is the attitudes and actions of a particular person or group that uses violent means to bring about the desired change. Radical groups generally want these changes in a short time and drastically and are contrary to the prevailing social system. Radicalism is often associated with terrorism because radical groups can use any means to achieve their wishes, including terrorizing those who disagree with them. Although much associate radicalism with certain religions, radicalism is not only related to specific religions but can be attached to all religions. Radicalism can arise due to perceptions of injustice and threats experienced by a person or group of people. Perceptions of injustice and feelings of being threatened do not necessarily give birth to radicalism. If it is managed ideologically, it will be created by hatred towards groups that are considered markers of injustice and those who threaten their identity. Injustice has a broad dimension, such as social injustice, economic injustice, political injustice, and so on. Injustice and feeling threatened can coexist, but they can also be separate. This perception of injustice and feeling threatened can lead to support for radicalism, even terrorism, although that person is not necessarily willing to carry out radical and terror actions.

The fourth is accommodating to local culture. As for religious practices and behaviors accommodating to local culture, it can be used to see the extent of willingness to accept religious practices that accommodate local culture and traditions. People who are moderate tend to be more friendly in accepting local traditions and culture in their religious behavior, as long as they do not conflict with the central teachings of religion. Religious traditions that are not rigid, among others, are marked by a willingness to accept religious practices and behaviors that do not merely emphasize normative truths but also accept religious practices based on virtue, of course, as long as these practices do not conflict with the principles of the teaching of religion. On the other hand, some groups tend not to accommodate local traditions and culture because they view that practicing traditions and culture in religion will be considered an act that pollutes the purity of religion. However, this religious practice cannot necessarily describe the moderation of the perpetrators. The

view that a more accommodating person to local traditions will be more moderate in religion has yet to be proven. It could be that there is no positive correlation between moderate attitudes toward religion and accommodation of local traditions in religion (Romli, 2016).

Research Methods

Technically, this research relies on the internet and computer technology as research tools. Therefore, the data source in this study is the internet (Twitter). The population used in this study is tweets or netizens ' perceptions on Twitter regarding keywords related to religious moderation. The sample used in this study is 1,000 tweet data for each keyword. Figure 1 is the sampling frame:
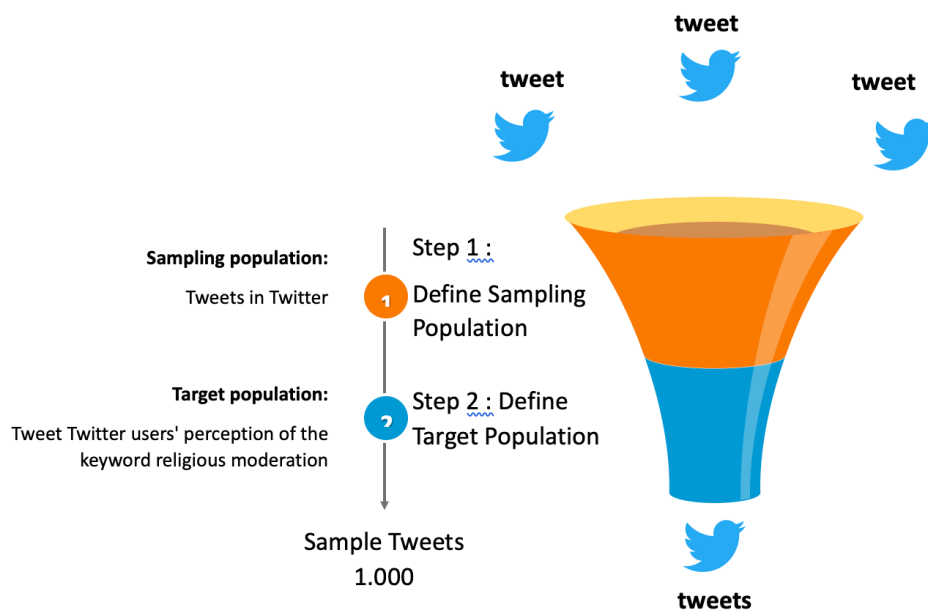
Figur 1 Sampling frame

The data used in this study is a collection of tweets about mainstream media regarding religious moderation. The method used in this study consists of several steps where these steps are needed to collect and process data. These steps are tweet collection, cleaning, converting tweets into words, and the word analysis process.

Furthermore, the analytical steps used in text mining are as follows:

a. Retrieve tweets using the Twitter API.
   1) Enter keywords related to @ indicator of religious moderate
   2) Save the results of crawling data from both Twitter accounts.
   3) Classify tweets into positive or negative sentiment.
b. Make text preprocessing which includes:
   1) Perform cleansing, namely removing usernames, hashtags, RT, blank lines, punctuation, excess spaces, and URLs,
   2) Perform case folding, which converts all characters to lowercase,
   3) Doing stemming, which is changing words into essential words,
   4) Doing stopwords.
c. Converting tweet data into word occurrence frequency using TF-IDF.

d. Doing topic modeling using the Latent Dirichlet Allocation method:
   1) Determine the number of topics and the number of iterations.
   2) Conducting topic modeling based on the number of topics with coherence values.
   3) Draw conclusions and recommendations.

e. Keyword used is Kebhinekaan (Diversity)
   1) Negara Kesatuan Republik Indonesia (NKRI) or The Unitary State of the Republic of Indonesia
   2) Toleransi (tolerance)
   3) Radikal (radical)
   4) Religiosity (keberagamaan)
   5) Plural
   6) Kearifan local (local wisdom)
   7) Dakwah (da'wah)
   8) Moderat (moderate)
   9) Moderasi beragama (religious moderation)
   10) Ekstrim (extreme)
   11) Rukun (harmonious)

Results and Discussion

This section will present the findings of the research that the researcher has carried out. This research begins with retrieving data in the form of tweets from Twitter according to religious moderation indicators. The first thing needed is to create an Application Programming Interface (API) code on Twitter. The API code is obtained by accessing the Twitter API, an application that aims to make it easier for developers to access Twitter web information. Then, researchers are required to register first.

Visualization of data in the form of processing tweets using a word cloud is used to find out the words that appear most often. In this study, the word cloud is used to visualize tweets based on their sentiment category so that the words that often appear in each sentiment can be identified. Visualization of the word cloud is done using RStudio software. The font size in the word cloud indicates the frequency with which the word appears. The larger the font size means, the greater the word's frequency of occurrence. Visualization of the word cloud will be done by comparing tweet data with positive sentiment and tweet data with negative sentiment. The comparison is carried out to know the cause of the majority of the public judging each keyword based on the sentiment category. In addition to attracting the word cloud, it also makes it easier for readers to find related information.

Figure 2 Word cloud Diversity (*kebhinekaan*)

Figure 2 is a Word cloud of Diversity data showing the words that often appear in each sentiment category. The words that most often appear in positive sentiments, namely "bangsa," (nation), "puan maharani," and others, are the most tweeted by Twitter users, as shown by their larger size than other word clouds. These results indicate that many Twitter users are discussing invitations for national values such as diversity (kebinekaan) and unity (persatuan) and also giving invitations that can be seen from smaller words such as the words "persatuan (unity)," "Kekuatan (strength)," and "Puan Maharani". Puan Maharani become viral bcouse of her's invitation to maintain the value of diversity.
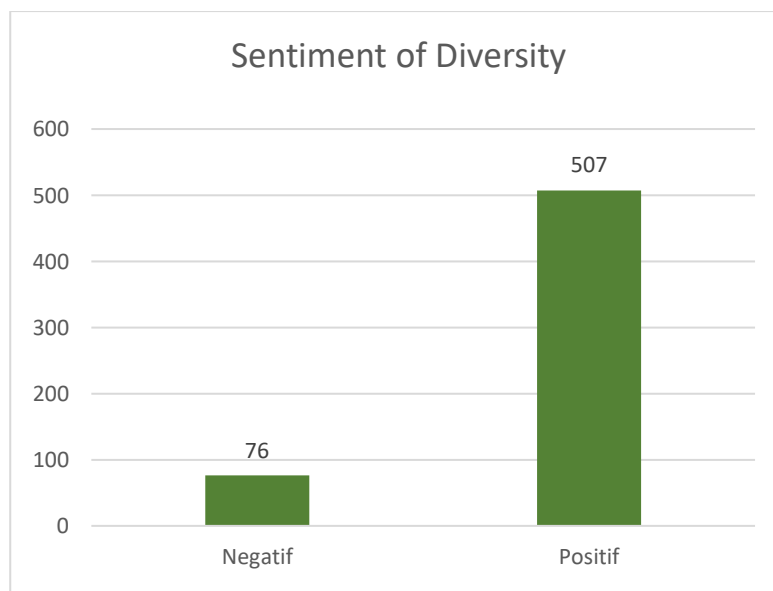
Figure 3. The results of the classification of sentiment analysis of diversity

In addition, public Twitter users rate positively, as seen in Figure 3 Sentiment Analysis classification results obtained as many as 76 tweets fall into negative sentiment, and 507 falls into positive sentiment. Therefore, these words become suggestions to improve the quality of broadcasting the values of moderation.

Figure 4 Word cloud NKRI

Figure 4 is the NKRI Word cloud data showing words that often appear in each sentiment category. The words that most often appear in positive sentiments, namely "NKRI" and "Papua" are the most tweeted by Twitter users, as shown by their larger size than other word clouds. These results indicate that many Twitter users are discussing the love of the Unitary State of the Republic of Indonesia, where the public considers Papua to be and will remain a part of the Unitary State of the Republic of Indonesia which can be seen from smaller words.
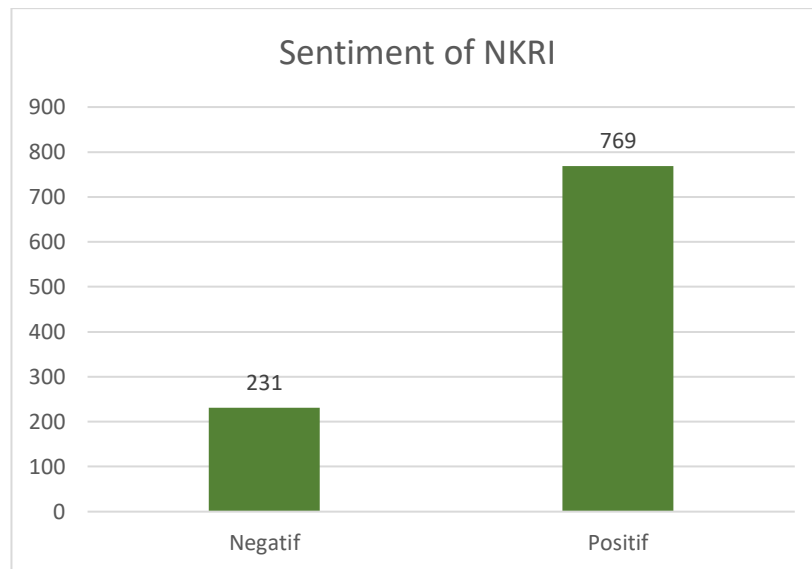

Figure 5 The results of the sentiment classification analysis of NKRI

In addition, the public Twitter users rate positively, as seen in Figure 5. The results of the Sentiment Analysis classification show that 231 tweets are in the negative sentiment category and 769 are in the positive sentiment category. On the negative sentiment, one of the word clouds that appear is "corrupt," which indicates that many Twitter users are discussing Papuan news. Other words on negative sentiment have a much smaller frequency indicated by different font sizes.

Figure 6 Word cloud Tolerance

Figure 6 is a Word cloud data Tolerance showing the words that often appear in each sentiment category. The words that most often appear in positive sentiments, namely "Nabi (Prophet)," "Muhammad," and others, are the most tweeted words by Twitter users, as indicated by their larger size than other word clouds. These results were obtained because at the time of data collection coincided with the commemoration of the Prophet Muhammad's Birthday (*mualid nabi*), many Twitter users were discussing the values of tolerance taught by the Prophet Muhammad, such as morality, inviting truth, and also giving invitations to instill and imitate the Prophet SAW who can be seen from the words that are smaller in size.
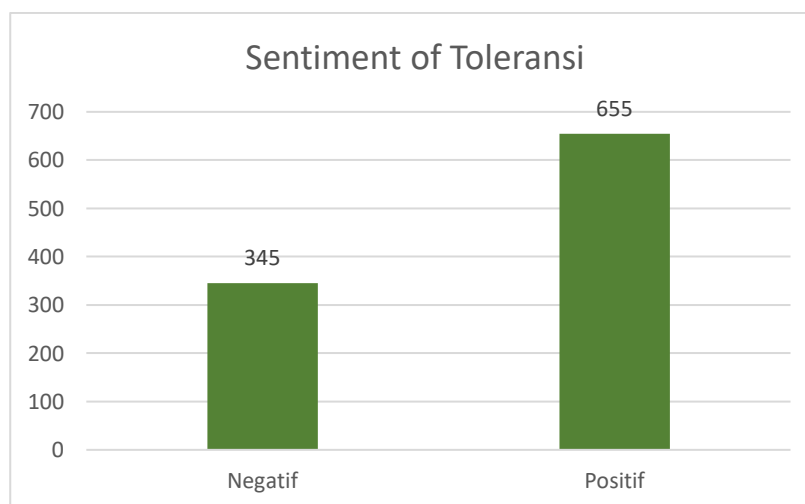

Figure 7 The results of the classification of sentiment analysis Tolerance

In addition, the public Twitter users dominate positive values; as seen from Figure 7, the results of the Sentiment Analysis classification show that 345 tweets are in the negative sentiment category and 655 are in the positive sentiment category. Therefore, these words become suggestions to improve the quality of tolerance values.

Figure 8 Word cloud Radical (Radikal)

Figure 8 is a word cloud of Radicals showing words that often appear in each sentiment category. The word that appears most often is "radikal (radical),"and others are the most tweeted words by Twitter users, as indicated by the word size, which is larger than other word clouds. These results indicate that many Twitter users are discussing the trial of the shooting of FPI members where Twitter users can see their expressions, such as in the shooting trial, South Jakarta (South Jakarta), which can be seen from the smaller words because of the viral shooting case.
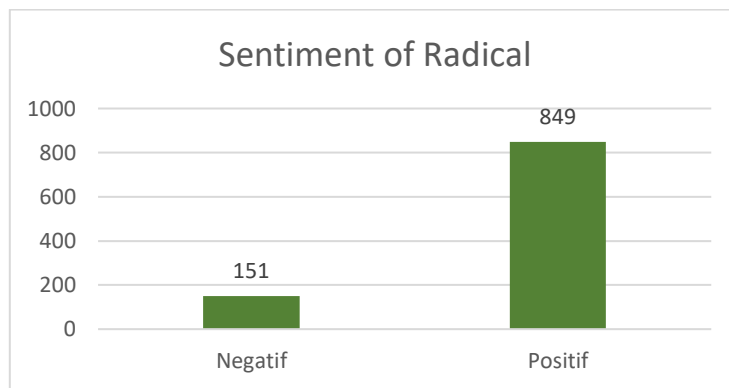

Figure 9 Results of the classification of Radical analysis sentiment

In addition, the public Twitter users rate positive statements, as seen in Figure 9. The classification of sentiment analysis results obtained as many as 151 tweets in the negative sentiment category and 849 in the positive sentiment category.

Figure 10 Religiosity (keberagamaan) word cloud

Figure 10 is a word cloud of religiosity showing words that often appear in each sentiment category. The words that appear most often, namely the words "pengajian (recitation)," "jubah (robe)," "pakaian (clothing)," "purdah" and others are the words that Twitter users most tweet, as indicated by the word size, which has a larger size than other word clouds. This word cloud shows that many Twitter users discuss religious expressions through appearances where Twitter users can see their expressions. Furthermore, youtube, sanad, fiqh, traditions, scholars, morals, and other words that can be seen in smaller words display the expression of people's religious beliefs in a virtual space.
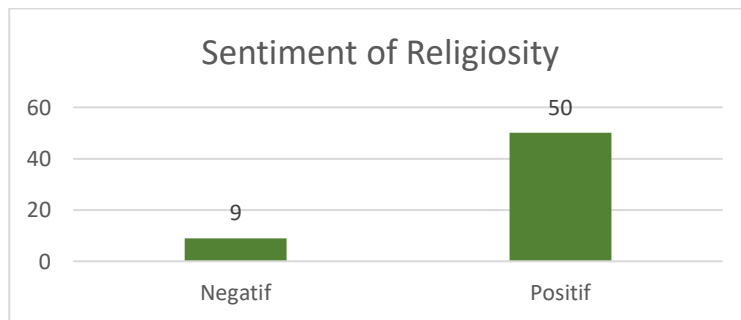

Figure 11 The results of the classification of religiosity sentiment analysis

In addition, the public Twitter users rate positively, as seen in Figure 11. The results of the Sentiment Analysis classification show that nine tweets fall into the category of negative sentiment, and 50 fall into the category of positive sentiment.
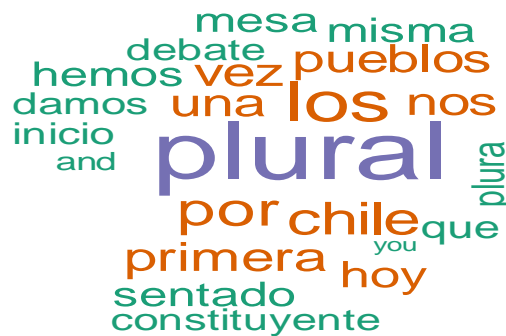

Figure 12 Word cloud Plural

Figure 12 is a Plural word cloud showing the words that often appear in each sentiment category. The word that appears most often is "plural," and others are the words most tweeted by Twitter users, as indicated by the word size, which is larger than other word clouds. These results indicate that not many public Twitter users in Indonesia discuss plural keywords. These keywords are mostly used by Twitter users who come from Spanish-speaking countries.

Figure 13 Word cloud Local Wisdom

Figure 13 is a Word cloud of Local Wisdom data showing words that often appear in each sentiment category. The word that most often appears in positive sentiment, namely "kearifan local (Local Wisdom)," is the word that Twitter users most tweet, as indicated by the word size, which has a larger size than other word clouds. The results on the keyword local wisdom show the expressions of Twitter users who come from Indonesia, one of the keywords that appear is "misi terbesar (the greatest mission)," "pemerintah (government)," and other words indicate that local wisdom is one of the values of religious moderation which should be one of the greatest missions. For the government, that can be seen in smaller words.
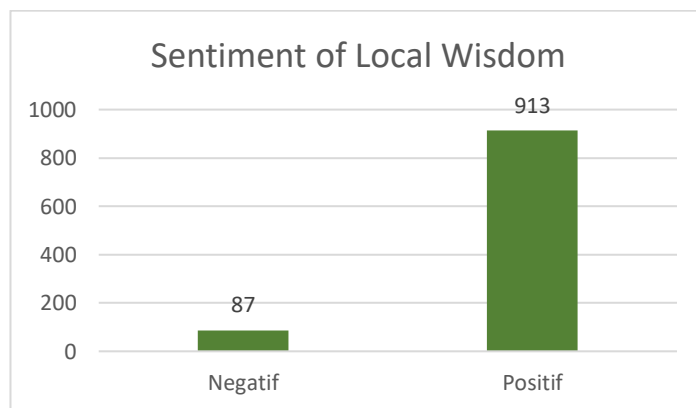
Figure 14. The results of the classification of sentiment analysis of Local Wisdom

In addition, the public Twitter users rate positively, as seen in Figure 14. The results of the Sentiment Analysis classification show that 87 tweets fall into the category of negative sentiment, and 913 fall into the category of positive sentiment. On the negative sentiment, the word cloud that appears is one of them is "separahnya (as bad as it is)," which indicates that the public Twitter users expect local wisdom to be one of the issues that can suppress the issue of modernization.

Figure 15 Word cloud Da'wah

Figure 15 displays the Da'wah word cloud showing the words that often appear in each sentiment category. The words that appear most often are the words "Preacher," "Ummah," "Rasulullah," and others become the most tweeted words by Twitter users, as indicated by the word size, which has a larger size than other word clouds. This word cloud shows that many public Twitter users provide perceptions regarding how to preach to follow the Prophet in Islam, which spreads his religion is not cursing, frightening, sincere and honest.
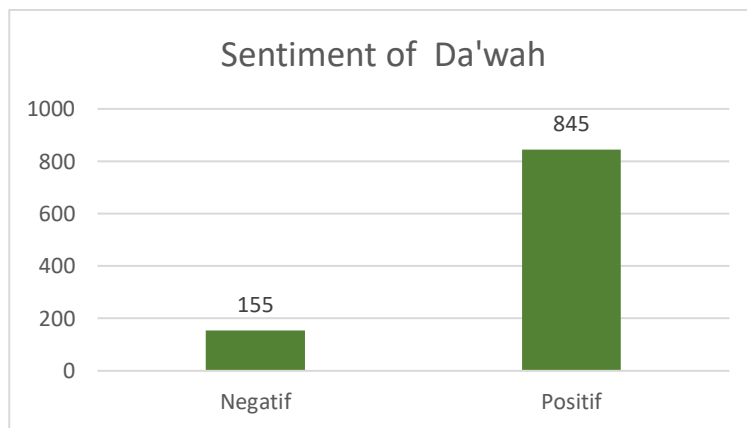

Figure 16 The results of sentiment classification analysis of Da'wah

Figure 16 displays Public Twitter users have positive opinions, as seen in Figure 17. The results of the Sentiment Analysis classification show that 155 tweets are in the negative sentiment category and 845 are in the positive sentiment category.

Figure 18 Word cloud Moderate

Figure 18 shows a Moderate word cloud consisting of frequently occurring words in each sentiment category. The words that appear most often, namely the words "Islam," "Kemenag," "mengekslusi (exclude)," "makna (meaning)," "memberdayakan (empowering)," and others are the most tweeted words by Twitter users, as indicated by the word size which has a larger size than other word clouds. This word cloud shows that many Twitter users talk about Islam, which is a moderate and tolerant religion. On the other hand, " Kemenag " (Ministry of Religion) intensively socializes the values of a moderate attitude. In addition, the public believes that moderate issues should be carried out exclusively by the Ministry of Religion consistently.
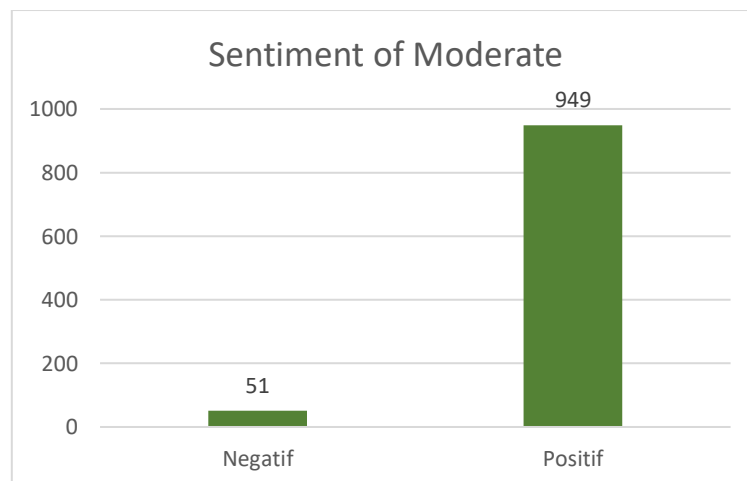

Figure 19 The results of the classification of sentiment analysis Moderate

In addition, the public Twitter users rate positively, as seen in Figure 19. The results of the Sentiment Analysis classification show that 51 tweets are in the negative sentiment category and

949 are in the positive sentiment category. On negative sentiments, one of the word clouds that emerged was the "taliban," which indicated that the public Twitter users expected moderate, tolerant socialization by the Ministry of Religion to be carried out inclusively.

Figure 20 Word cloud Religious Moderation

Figure 20 shows the word cloud of religious moderation consisting of words that often appear in each sentiment category. The words that appear most often, namely the words "Kemenag," "Banten," "Religion," and others are the words that Twitter users most tweet, as indicated by the word size, which has a larger size than other word clouds. This word cloud shows that many Twitter users talk about the Ministry of Religion and the Banten Office of the Ministry of Religion intensively promoting the strengthening of religious moderation values. In addition, the public views the role of religious instructors from the Minister of Religion in strengthening religious moderation as positive.

Figure 21 The results of sentiment classification analysis of Religious Moderation

Figure 21 displays public Twitter users rate it positively, as seen in Figure 21. The results of the sentiment analysis classification show that 166 tweets are in the negative sentiment category and 834 are in the positive sentiment category.

Figure 22 Word cloud Extreme

Figure 22 shows an Extreme word cloud consisting of frequently occurring words in each sentiment category. The word that appears most often is "Extreme," and others are the most tweeted words by Twitter users, as indicated by the word size, which is larger than other word clouds. Figure 23 shows the results of the classification of sentiment analysis, it was found that 589 tweets were in the negative sentiment category, and 411 were in the positive sentiment category.
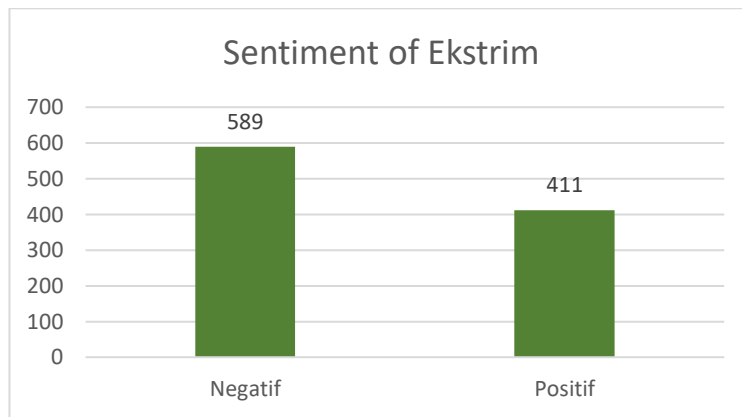

Figure 23 Results of sentiment classification analysis of Ekstrem

Figure 24 Word cloud Rukun (harmonious)

Figure 24 shows the Rukun (harmonius) word cloud consisting of words that frequently appear in each sentiment category. The words that appear most often, namely the words "Rukun," "Islam," "Peace," and others are the words that Twitter users most tweet, as indicated by the word size, which has a larger size than other words clouds. This result was obtained because at the time of data collection, it coincided with the commemoration of the Birthday of the Prophet Muhammad, where many Twitter users were discussing the values of the pillars taught by the Prophet Muhammad, such as peace, also giving invitations to instill and imitate the Prophet, which can be seen from the words of the Prophet Muhammad smaller words.
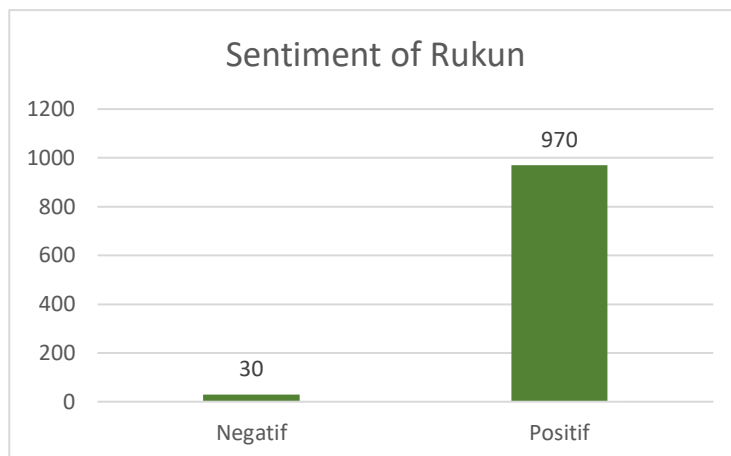
Figure 25 Results of sentiment classification analysis of Rukun (harmonious)

Figure 25 shows the results of the classification of sentiment analysis. It was found that 30 tweets were in the negative sentiment category, and 970 were in the positive sentiment category.

Discussion

The emergence of social media (social media) has a major impact on the development of general communication and interaction patterns in the public sphere. Interpersonal interaction is no longer related to space and time but also becomes virtual (artificial) through the development of social media technology. Its presence is almost inseparable from human life. As one type of application in the form of an online communication tool, social media results from advances in Information and Communication Technology. The face-to-face community (offline) is a collection of people who personally interact directly through face-to-face social interactions. While the virtual community is a personal collection that can be done without face-to-face interaction (online); but can be seen as a reality mediated by social media technology.

Based on our findings in the previous section, social media is influential in shaping issues and being a medium of public communication regarding current issues, one of which is the issue of religious moderation or religiosity. The results above indicate that social media has succeeded in shaping the power of perception that shapes human thought and behavior in this real dynamic life. Social media can be a phenomenon that can involve modern society regardless of age, social relations, or social status. Social media can indirectly influence various perceptions, attitudes, opinions, and behaviors in society regarding the issue of religious or religious moderation.

The basic idea of religious moderation is fair and balanced (Hasan, 2021). In this case, it means maintaining a balance between two things, for example, balancing physical and spiritual, balancing individual interests and the common good, and balancing idealistic ideas with existing realities.

Social media can be a tool for spreading radicalism (Sunarto, 2017) by an anti-moderate person or group through narratives of hatred and intolerance that unconsciously poison one's mind, as exacerbated by the limited resistance to negative content a lot posted. Counter-narrative is one of the most important things to do so that the public using social media understands the issue clearly and completely and is not misled by hoaxes (Saidah, 2020).

In the context of the state, balancing the characteristics of different religions, ethnicities, nations, languages, and cultures should not tend to one or the other. The government must have its approach and narrative to not tend to certain social spaces. The concept of religious moderation and the values inherent in Islam help map the content of strengthening religious moderation on social media in the future in order to build unity and maintain harmony among others.

The government, in this case, needs to continue to strive for the socialization of social media literacy as one of the efforts that must be made to help people choose and classify to receive and communicate information amid information that tends to be one-way, which may lead to an anti-religious moderation attitude. On the other hand, the social media community who use social media through social media literacy must be able to think critically about the incoming information to ensure its accuracy. If social media users are critical of receiving and communicating information, they will avoid radical ideas about religious and other issues.

The Ministry of Religion has sought to be present in the social media space through its official accounts, both the central Ministry of Religion and the regional Ministry of Religion offices to maintain ukhuwah wathaniyah through posting the values of religious moderation against the backdrop of their responsibility in constructing public perceptions of social media users regarding the values of religious moderation as well as religiosity. The formation of public opinion is carried out by the Ministry of Religion through the Twitter account @Kemenag_RI, manifesting the Ministry's programs, one of which is the values of religious moderation.

Based on the findings of the sentiment analysis in the previous section, the Ministry of Religion has large resources, one of which has religious instructors. Religious instructors should be optimized to socialize the values of religious moderation in virtual spaces or social media to spread tolerance among citizens by looking at harmony. The fulfillment of individual rights will result in harmony in society, mutual respect, and concern for fellow human beings, especially in meeting the needs of life as an issue of the value of religious moderation. Therefore, to maintain the condition of harmonization between religious communities in a heterogeneous virtual society, socialization materials can be more directed in the form of social values such as mutual respect, mutual respect, showing affection, love, cooperation movements, and mutual respect, and helping each other, increasing tolerance between religious communities, mutual tolerance, conveying virtue, respecting and appreciating differences of opinion, and other positive human values.

Based on the multicultural aspect, in this case, diversity, the public can respect each other between individuals and groups, regardless of religious, racial, and ethnic background. This condition emphasizes how to create a harmonious atmosphere in life in diversity, rather than highlighting the right and wrong of religion, while humanitarian issues such as poverty, health, and welfare are ignored. The truth of religion is the truth of belief (M. Nur, 2011), is not empirical truth so that it can waste time and energy, and all can accept decisions patiently without having to be involved in anarchic actions.

The findings of the sentiment analysis in the previous section also show that da'wah activities should be carried out politely by following the preaching of the Prophet in which he spreads his religion with morality, civility, respect for tolerance, moderation, and not intimidation. The inclusive da'wah approach plays a very strategic role if developed in a virtual community as a strategy to bring awareness to diversity and maintain unity, togetherness, and peace amidst the

heterogeneity of society. (Karim et al., 2021) . Islam is a wasathan religion where the values of moderation, balance, and harmony of life become the basis of Islamic teachings that must be implemented in society (Yusuf, 2018). Terminologically, wasathan is an attitude that always prioritizes middle values and is not excessive (A. Nur & Mukhlis, 2015), as interpreted as moderate tolerance and compromise in addressing differences. This condition is expected in a straight and consistent attitude in finding a middle way to compromise the differences in various aspects.

Islam is a religion characterized by peace and has a truly balanced concept. These characteristics emerged as an answer to the emergence of radical phenomena in understanding and implementing religious teachings or messages. In this context, the da'wah role of community organizations such as Nahdlatul Ulama (NU) and Muhammadiyah can be optimized, which have official social media accounts both at the central and regional levels with a very large follower base. NU and Muhammadiyah social media can frame the issue of moderation in understanding religious texts by highlighting religious figures such as fiqh experts. Religious figures are considered experts in law and religious texts.

Conclusion

Based on the analysis results in the previous section, it is known that the public Twitter users have actualized the perception of religious moderation values to prevent radicalism and violence on social media through counter-narratives. The use of the concept of moderation is one way of deradicalization, namely prevention efforts through moderating views to be more open, tolerant, and peaceful. Specifically, the basic idea of religious moderation can be from people accepting ideological principles in spreading religion without violence and coercion, where religion teaches compassion, peace, and harmony. The content that needs to campaign on social media invites the importance of maintaining tolerance, harmony, and cooperation between religious communities. The attributes of religious moderation values can be reflected in every writing that never offends ethnicity, religion, and race. In this context, diversity is a necessity and absolute so that harmony can be created in the life of the nation and state.

Sentiment analysis results indicate the variance of Twitter users' public participation in providing perceptions of religious or religious moderation values. The variance of public views of Twitter users on the issue of religious moderation content shows that positive sentiment is higher than negative sentiment. In addition, public awareness of the importance of religious moderation is directly proportional to the quantity of socialization on strengthening religious moderation carried out by the government.

We found several obstacles in conducting this research that future researchers can do to get much more optimum results. Indonesian keyword directory is used to classify sentiment data. These limitations include identifying the number of new words and sentences not in the Big Indonesian Dictionary or KBBI, the use of foreign languages with local languages, and the addition of emoji symbols in the form of new words. The researcher recommends future research to compare the content ratio of religious moderation values in online media.

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