

Cyber Preaching Management and Public Opinion Formation Strategies on the Twitter Platform

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ABSTRACT

The development of social media has significantly changed the landscape of da'wah, particularly through the presence of the Twitter platform, which has become a fast, interactive, and algorithmic public discourse space. This study aims to analyze how cyber da'wah management is implemented by da'wah accounts on the Twitter platform and how their communication strategies contribute to the formation of public opinion. Using a qualitative approach with a multiple case study design, this study examined three da'wah accounts selected purposively based on their level of activity, influence, and audience engagement. Data were collected through passive netnography over three months, analysis of digital documents, visual artifacts, and supporting literature studies. Analysis was conducted using Miles and Huberman's interactive model through data reduction, data presentation, and cross-case verification. The results show that effective cyber da'wah combines moment-based content planning, digital identity organization, utilization of platform features such as hashtags, threads, and trending topics, and evaluation based on interaction metrics. The communication strategies used include framing messages according to the social context, building credibility as micro-influencers, and strengthening communality through two-way interactions. Public opinion formation occurs through a combination of persuasive framing, the presence of credible influencers, and audience participation in digital dialogue. The study also identified supporting factors such as an intuitive understanding of platform algorithms and audience spiritual needs, as well as a number of challenges such as discourse polarization, competition for attention (attention economy), and the risk of misinformation. This study offers an integrative model of cyber da'wah management that combines classical management principles, digital communication strategies, and platform logic. These findings provide theoretical contributions to the study of digital da'wah and practical recommendations for da'wah managers to design effective, data-driven, and adaptive content strategies to the dynamics of the digital space.

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1. INTRODUCTION

The development of digital technology has brought about a major transformation in contemporary da'wah practices. Da'wah activities that previously took place face-to-face have now migrated to virtual spaces, following the shift in people's behavior toward increasingly active digital environments [1]. Social media has become a new medium that functions not only as a communication channel but also as an arena for discourse formation, discussion, and contestation of meaning. Among the various platforms available, Twitter occupies a strategic position as a dynamic and interactive digital public space, where opinions can form and change very quickly [2]. Its short, real-time, and easily produced text-based characteristics make this platform highly suitable for disseminating religious messages that are responsive, contextual, and concise. This has given rise to a new form of da'wah known as cyber da'wah, namely the practice of conveying religious messages that utilizes digital media logic, platform algorithms, and network interaction patterns (Rahmat, 2021). Cyber da'wah is an adaptation to a modern audience that increasingly relies on social media as a space for searching for meaning, identity, and spiritual guidance.

However, despite the growing popularity of digital da'wah, research on da'wah management practices combined with communication strategies and public opinion formation at the individual account level remains very limited. Most previous studies have focused on religious organizations or general analyses of social media usage, rather than on the micro-practices of da'wah accounts, which are the most active actors in digital discourse (Ummah, 2023; Muyassaroh et al., 2024). This gap becomes even more significant when considering the nature of the digital space, which is rife with information overload and opinion polarization. Platform algorithms also create additional challenges for da'wah account managers, as message visibility is highly dependent on the rhythm of interactions and content distribution

patterns that are not always transparent. These phenomena demonstrate that digital da'wah is not simply about transferring sermon content to an online format; it requires systematic content management, an understanding of algorithmic logic, and adaptive communication strategies for a diverse and changing audience.

Based on this context, this study formulates three main questions. First, how are cyber da'wah management implemented by da'wah accounts on the Twitter platform? This question is important because the success of digital da'wah is determined not only by the content of the message, but also by the ability to plan, organize, implement, and evaluate the content. Second, how does the da'wah account's communication strategy play a role in shaping public opinion? Based on framing theory and literature on digital influencers, public opinion is not formed spontaneously, but rather through the construction of meaning designed through the way the message is presented, the style of interaction, and the credibility of the communicator. Third, what are the supporting and inhibiting factors for the effectiveness of digital da'wah? This question is relevant considering that the digital space is influenced by the dynamics of algorithms, user interaction culture, and the ever-changing flow of information.

The purpose of this study is to describe and analyze the cyber da'wah management practices carried out by da'wah accounts on the Twitter platform, identify the communication strategies used in shaping public opinion, and uncover various supporting factors and challenges that influence the effectiveness of digital da'wah. By combining content analysis, interaction dynamics, and da'wah account management patterns, this study seeks to provide a comprehensive picture of how cyber da'wah is operationalized in the complex and rapidly changing context of social media.

The resulting contributions are both theoretical and practical. Theoretically, this study enriches the literature on digital da'wah

management by offering an integrative model that connects da'wah management functions, digital communication strategies (including framing and the influence of micro-influencers), and the logic of social media platforms. This model provides a new framework for understanding that the success of cyber da'wah depends not only on the quality of the religious message, but also on how it is designed, delivered, distributed, and negotiated with the audience [3], [4]. Practically, this study provides recommendations for digital da'wah account managers to design more adaptive, measurable, and effective strategies, especially in facing algorithmic challenges and discourse polarization in the digital space. Thus, this study not only fills a gap in the literature but also makes a tangible contribution to da'wah practices oriented towards social relevance and communication effectiveness in the digital era.

2. RESEARCH METHODS

This research approach uses a qualitative paradigm because it aims to understand the phenomenon of digital da'wah in depth through the perspective of processes, contexts, and meanings that cannot be reduced to numbers or quantitative measurements [5]. A qualitative approach allows researchers to explore the dynamics of digital communication that is fluid, interactive, and network-based. To achieve a comprehensive understanding, this study uses a multiple case study design that provides space to compare patterns, variations, and characteristics between da'wah accounts in the same context, namely the Twitter platform. This design was chosen because analyzing a single account is not sufficient to describe the complexity of cyber da'wah strategies, so it is necessary to observe more than one case unit simultaneously, as recommended by Miles, Huberman, and Saldaña (2014) in a multi-source qualitative case study.

The units of analysis in this study were three Islamic preaching accounts on the

Twitter platform, selected using a purposive sampling technique. The selection of these units was carried out by considering several key criteria to ensure the suitability and relevance of the data, namely the level of account activity, influence as measured by a minimum of 50,000 followers, a high level of interaction (engagement), and the diversity of Islamic preaching themes carried by the accounts. These criteria follow the practice of previous digital media research that emphasizes the importance of selecting accounts that are not only popular but also have significant interaction patterns so that the analysis can capture the dynamics of communication and the formation of public opinion more representatively [4].

To obtain rich and valid data, this study employed passive digital observation, or passive netnography, a technique for observing digital activity without direct intervention. For three months, researchers observed tweets, threads, reply interactions, hashtag usage, and content distribution patterns across the three accounts. This technique aligns with contemporary netnographic approaches, which position researchers as non-participant observers in the digital environment [6]. Furthermore, digital document analysis was conducted by collecting content metadata such as the number of retweets, likes, and quoted tweets, as well as recording visual artifacts in the form of screenshots of content deemed representative of specific strategies. A light discourse analysis was applied to examine how messages are constructed and perceived in a digital context, in line with discourse research practices on social media [3]. Literature and news reports related to the Islamic preaching accounts were used as supporting data to enrich the interpretation context.

Data analysis was conducted using Miles and Huberman's (2014) interactive model, which consists of three iterative and interconnected processes: data reduction, data presentation, and conclusion drawing. In the data reduction stage, researchers conducted

thematic coding of tweets, interactions, and digital content elements based on categories developed from theory and field data, such as content planning, message framing, engagement strategies, and digital community characteristics. The next stage was data presentation in the form of matrices, tables, and descriptive narratives to facilitate pattern identification, comparisons between cases, and relationships between categories. The final stage was conclusion drawing and verification, conducted by linking findings to theory, conducting cross-case analysis, and checking the consistency of findings with the original data.

To ensure the validity of the research, a triangulation strategy of sources and methods was employed by comparing data from multiple accounts and various types of digital documents. This triangulation approach is crucial for enhancing the credibility of the findings in the context of rapidly changing digital media [6]. Furthermore, ethical principles for internet research were strictly applied. Although the data analyzed constituted public content, the identities of the Islamic preaching accounts were anonymized to maintain privacy and avoid the risk of social consequences for account holders, particularly given the potential polarization or sensitivity of religious content. This research focused on the content and communication patterns, rather than the individuals managing the accounts, in accordance with contemporary digital research ethics guidelines.

3. RESEARCH RESULT

3.1 Cyber Preaching Management on Preaching Accounts

The results of the study indicate that the three Islamic preaching accounts analyzed systematically implemented cyber preaching management through thorough content planning, consistent digital identity organization, adaptive content implementation strategies aligned with platform logic, and ongoing evaluation based on audience interaction. In terms of content

planning, these Islamic preaching accounts did not produce content spontaneously, but instead adapted it to current religious momentum and social issues. For example, during Ramadan, one account prepared a daily thematic commentary thread, while another account produced a series of dawn sermons published at the same time each day. The daily content patterns, such as morning sermons, study threads, or Friday night Q&A sessions, indicate a structured editorial calendar, in line with the findings of previous studies on the importance of content planning in digital preaching management [7], [4].

During the organizational stage, each account developed a unique digital identity or brand persona tailored to its target audience. One account promoted a scientific identity with formal language, biblical references, and minimalist visual design to emphasize scholarly credibility, as described by [5] in the practice of academic authority-based da'wah. Another account presented a millennial persona, using slang, Islamic memes, and short videos to attract young users. A third account emphasized emotional and motivational messages through narratives of life experiences. Consistency in tone of voice, visual style, and digital persona character were key to building brand engagement, aligning with influencer marketing literature that emphasizes the importance of a stable digital identity.

In terms of content strategy implementation, all three accounts optimally utilized Twitter's platform features to expand reach and increase audience engagement. The use of thematic hashtags such as #KajianRamadhan or #NgajiSore served as a means of grouping discourse, while trending topics were utilized to link Islamic preaching messages to current issues to garner greater attention. The thread format was often used to present lengthy explanations that remained easy to follow, while the polling feature was used to solicit input or stimulate initial interaction as part of an engagement-boosting strategy. These practices reflect an intuitive understanding of the algorithmic logic of the

Twitter platform, where initial interaction can increase the visibility of content on other users' timelines [8], [9].

The final stage, evaluation, is carried out continuously by monitoring interaction indicators such as the number of likes, retweets, quoted tweets, and comments. These accounts not only monitor engagement figures but also qualitatively interpret audience responses. For example, if a thread raises many critical questions, the relevant account follows up with clarifying content or a follow-up series the following day. This feedback-based evaluation approach aligns with the da'wah management model, which emphasizes the controlling function and the importance of adapting to audience dynamics. Thus, the digital content management cycle is iterative, with planning, organizing, implementing, and evaluating interconnected in a continuous pattern that continuously refines the cyber da'wah strategy.

3.2 Communication Strategy in Forming Public Opinion

In addition to structured content management, this study found that the three Islamic preaching accounts implemented communication strategies consciously aimed at shaping public opinion through framing mechanisms, strengthening credibility as micro-influencers, and building community with their audiences. In terms of message framing, these Islamic preaching accounts not only convey religious texts normatively but also connect them to the evolving social context. Public issues such as mental health, media ethics, disaster solidarity, and political dynamics are often combined with religious values through specific framings that direct how audiences interpret the events. For example, the issue of collective grief following a national tragedy is framed as an opportunity to strengthen empathy, patience, and social awareness from a sharia perspective. This approach aligns with framing theory, which states that choosing a particular perspective can influence public perception of an issue

[10]. In the context of digital Islamic preaching, religious framing is used to recontextualize public issues so that they are relevant to the spiritual needs of modern audiences.

The credibility of account managers or digital preachers is also built through communication strategies that position them as authentic and trustworthy micro-influencers. This authenticity is established through transparency of religious teachings, for example by citing sources, hadith, or the names of scholars when presenting religious explanations. Furthermore, an empathetic communication style—reflected in the use of gentle language, responding politely to criticism, and acknowledging one's limitations—is a crucial aspect in creating an emotional connection with the audience. Consistent interactions also reinforce the perception that account managers are not simply one-way messengers, but rather present, responsive, and accessible figures. This finding aligns with the literature on influencer marketing, which emphasizes that credibility in the digital space is built through consistent presence and emotional connection, not just knowledge capacity. Thus, these preaching accounts act as religious micro-influencers with the ability to influence perceptions through a combination of moral authority and social proximity.

Another prominent communication strategy is building participation and communality among followers. All three accounts demonstrated a tendency to actively respond to comments, whether in the form of questions, appreciation, or criticism. These quick and personal responses created the impression that the audience was valued and engaged in the conversation. Furthermore, many follower questions were turned into new content, such as threads, Q&A sessions, or subsequent discussion topics. This practice not only increased engagement but also strengthened a sense of belonging within the digital da'wah community. The use of collective language such as "we," "my brothers," or "faithful friends" further

strengthened this sense of community, positioning da'wah not as a one-way lecture, but as a shared conversation in a digital space. This finding aligns with the character of social media as a space for dialogue and negotiation of meaning, where communication is many-to-many and every community member has the opportunity to participate in shaping discourse [4].

Overall, the framing strategy, building credibility as a micro-influencer, and digital communality form a mutually reinforcing mechanism that allows da'wah accounts to play an active role in shaping public opinion on the Twitter platform. These three strategies demonstrate that digital da'wah serves not only to convey religious messages but also to build an inclusive, dialogical social space oriented toward shaping collective perceptions.

3.3 Supporting Factors and Challenges

Research findings also indicate that the effectiveness of cyber da'wah on the Twitter platform is not solely determined by content and communication strategies, but is also heavily influenced by various supporting factors inherent to the nature of the digital space, as well as a number of challenges inherent in the social media ecosystem. One key supporting factor is account managers' intuitive understanding of the platform's algorithm. Knowledge of the most effective upload times, audience-preferred content formats, and forms of interaction that can increase content visibility (such as quick responses or the use of threads) are crucial for expanding the reach of da'wah. This aligns with the findings of [11], who explained that the success of messages on the Twitter platform is heavily influenced by algorithmic rhythms, where initial interactions determine the spread of content across a wider network. By understanding these algorithmic patterns, da'wah accounts can maximize the likelihood of their messages appearing in the timelines of other users, including those who do not follow them. Beyond these technical aspects, the spiritual needs of audiences in the digital

space are also a significant supporting factor. In an era marked by social pressure, anxiety, and a stream of negative information, many users seek spaces that provide serenity, reflection, and meaning. This phenomenon is explained found that consumption of digital Islamic preaching content increased due to users' psychological need for calming religious messages that provide moral guidance. Thus, the audience's need for spiritual support provides a strong foundation for the successful spread of digital Islamic preaching.

On the other hand, this study also identified several challenges that could potentially hinder the effectiveness of digital da'wah. One of the biggest challenges is the polarization of discourse on social media, which often creates an unfavorable communication environment. When da'wah accounts discuss social issues or sensitive topics, audience responses can be extremely divided, potentially triggering a backfire effect, unproductive debate, or even cancel culture. Interaction patterns in digital spaces are highly susceptible to polarization, especially when public issues intersect with religion, politics, or group identity. For da'wah accounts, this situation requires caution in framing messages to avoid triggering digital chaos that is counterproductive to the goals of da'wah.

Another challenge is the increasingly fierce competition for attention (the attention economy). Amidst the flood of information, audiences are confronted with thousands of pieces of content daily, making attention a scarce resource. In this context, Islamic preaching content must compete with viral entertainment, sensational news, and even the opinions of digital celebrities for space on timelines. This phenomenon aligns with perspective on the dynamics of digital networks, which shows how content lacking reinforcing mechanisms (e.g., strong visuals or rapid interaction) tends to be lost in the flow of information. Thus, Islamic preaching accounts face a significant challenge in

maintaining the appeal of their content without sacrificing its religious substance.

Furthermore, the risk of misinformation is also a challenge that cannot be ignored. In a fast-paced environment, short-form Islamic messages have the potential to be misunderstood or taken out of context by the audience. Quote tweet patterns and branching threads can create derivative interpretations that do not always align with the original intent of the message sender, potentially triggering misunderstandings or lengthy debates that are not beneficial to Islamic messages. This aligns with the findings of [3] regarding the dynamics of discourse on the Twitter platform, which often develop uncontrollably due to spontaneous responses from many parties. Islamic messages must face the reality that their messages can easily be modified or used as material for intergroup debate, which actually detracts from the message's educational and spiritual purpose.

Considering these supporting factors and challenges, it can be concluded that cyber da'wah on Twitter takes place within a complex communication landscape. The success of digital da'wah depends heavily on the ability to optimize the opportunities offered by the platform while managing the risks arising from the dynamic, rapidly changing, and often socially tense nature of the digital space.

3.4 Discussion

3.4.1 Integration of Da'wah Management and New Media Logic

Research findings indicate that digital da'wah practices on the Twitter platform illustrate a strong integration between classic da'wah management functions—planning, organizing, implementing, and evaluating—with new media logic heavily influenced by algorithms. This adaptation occurs because the digital space has different characteristics from traditional da'wah spaces; message delivery on social media is largely determined by automated distribution mechanisms, interaction rhythms, and user preferences as

read by the platform's algorithm [11]. Therefore, content planning considers not only the value of religious substance but also the most strategic upload times, audience-preferred content formats, and its potential accessibility within the algorithmic system.

The organization of da'wah has also undergone a transformation: what is managed is no longer a physical organizational structure, but a digital identity, tone of voice, and consistent visual character as part of the brand persona. Data analysis has also become a crucial part of da'wah implementation, where metrics such as engagement rate, comment patterns, and audience response are used as a basis for evaluating and improving content. This aligns with view that management in the digital era must utilize microdata as a decision-making tool. Thus, the effectiveness of da'wah no longer relies solely on material strength, but also on the ability to integrate content management with the algorithmic mechanisms that regulate message circulation on the Twitter platform.

3.4.2 Da'wah as a Framing Process and the Influence of Micro-Influencers

In the context of social media, da'wah is not only an activity of conveying values, but also a framing process aimed at shaping public perspectives. The three da'wah accounts studied demonstrate a highly strategic use of framing, where public issues—ranging from mental health and identity politics to social solidarity—are packaged within religious narratives relevant to the emotional and intellectual needs of the audience. According to [10], framing can direct how audiences interpret a phenomenon by highlighting certain aspects, and this mechanism is clearly visible in the practice of cyber da'wah.

On the other hand, da'wah accounts act as religious micro-influencers with the ability to shape public opinion through a combination of moral authority, a consistent digital presence, and emotional closeness with followers. Micro-influencers typically

have smaller communities than major digital celebrities, but their audience engagement is stronger and more intense. This is what allows da'wah accounts to organically influence religious discourse on the Twitter platform—through personal interactions, an empathetic communication style, and narrative consistency that fosters audience trust. Thus, digital da'wah is not only a practice of conveying religious norms, but also a practice of community-based influence.

3.4.3 Twitter Platform as a Space for Negotiating Meaning

The research also shows that the Twitter platform is not merely a medium for disseminating Islamic preaching messages, but rather a space for negotiating meaning where religious messages are produced, reconstructed, and debated by the user community. Digital preaching on this platform no longer takes place as a monologue like a traditional sermon, but rather becomes an open dialogue involving many voices. Replies, quoted tweets, and layered discussions serve as a forum for collective interpretation where followers not only receive messages but also respond, refute, or expand upon them according to their individual perspectives.

This interactive nature aligns with the findings of Muyassaroh et al. (2024), who describe social media as an arena for negotiating meaning, not simply a one-way communication channel. When audiences respond to da'wah content, the communication experience becomes many-to-many, forming a shared discourse that can impact the formation of public opinion. Twitter's platform features enable every user to be both a producer and a consumer of messages, enabling da'wah to emerge as a dialogical process involving contributions from many parties, not just the primary messenger.

3.4.4 Theoretical and Practical Implications

Based on these findings, the study offers an integrative model of cyber da'wah

management that combines classical management principles, digital communication strategies (framing, micro-influencer influence), and the algorithmic logic of social media. This model provides a more comprehensive understanding of digital da'wah as a complex practice, involving data-driven planning, digital identity organization, structured implementation, and interaction metrics-based evaluation. Theoretically, this integrative model enriches the previously fragmented and fragmented literature on digital da'wah.

Practically, the research recommends several strategic steps for digital da'wah managers. First, algorithm literacy is needed, namely a fundamental understanding of how content is distributed and assessed for relevance by the platform system, so that da'wah messages can be designed more effectively. Second, content strategies need to be data-driven, utilizing interaction analysis to determine the type of content, posting times, and topics that most resonate with audiences. Third, da'wah accounts need to have crisis communication protocols to address potential polarization, backlash, or misinformation that often occur in digital religious discourse. These recommendations are crucial to ensuring that digital da'wah not only attracts attention but also maintains the quality, ethics, and accuracy of information in the online public sphere.

4. CONCLUSION

Based on the research findings, it can be concluded that effective cyber da'wah is the result of a combination of planned content management and a communication strategy that adapts to the dynamics of the digital space. Successful da'wah accounts not only produce substantial religious messages but also manage the process of planning, organizing, implementing, and evaluating content professionally, in line with the logic of new media that is heavily influenced by algorithms, interaction rhythms, and audience preferences. This shows that the success of digital da'wah cannot be separated

from the ability to understand the social media ecosystem as a competitive, rapidly changing space, and is largely determined by the platform's automated distribution mechanisms.

The formation of public opinion in the context of digital da'wah occurs through strategic communication mechanisms, primarily through message framing, building credibility as an influencer, and communal interaction with followers. Appropriate framing allows religious messages to remain relevant to current social issues, while influencer credibility is built through consistent interactions, transparency of evidence, and emotional closeness with the audience. Furthermore, communal interaction creates a space for dialogue that makes da'wah a shared process, not simply a one-way message delivery. The combination of these three elements strengthens the position of da'wah accounts as micro-influencers capable of organically influencing public perceptions and attitudes.

The success of digital da'wah is also heavily influenced by the platform's logic,

particularly how algorithms determine content visibility. Utilizing trending topics, timing posts appropriately, and managing engagement are crucial factors in determining whether a message reaches a wider audience or is drowned out by the flood of information. Therefore, da'wah on Twitter is not only a religious activity but also a strategic one that requires technological literacy and the ability to read algorithmic dynamics.

However, this research also confirms that digital da'wah faces significant challenges, particularly the increasingly polarized discourse in social media and the competition for attention within the attention economy. Polarization creates the potential for religious messages to clash with extremely divergent opinions, while the competition for attention forces da'wah content to compete with various forms of entertainment and viral issues for space in audiences' timelines. These two challenges require digital da'wah managers to possess communication sensitivity, crisis mitigation skills, and creativity in devising strategies that maintain da'wah values.

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