

Networked Religious Moderation in a Digital Majlis: Social Network and Narrative Analyses of YouTube Comments on 'Class of Religion'

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ABSTRAKSI

Abstrak: Proliferasi platform digital sering dikaitkan dengan ruang gema algoritmik dan polarisasi agama. Studi ini menantang pandangan tersebut dengan menguji diskursus lintas iman pada video YouTube "Class of Religion" (Oktober 2024–Agustus 2026). Menggunakan pendekatan mixed-methods, analisis diintegrasikan dalam tiga tahap: pemetaan struktural (Social Network Analysis/SNA), pengklasteran semantik (HDBSCAN), dan interpretasi kualitatif menggunakan Paradigma Naratif Fisher. Dari 2.879 data awal, penyaringan struktural menghasilkan jaringan interaktif sebesar 389 nodes dan 354 edges. Klaim ketiadaan fragmentasi permusuhan secara empiris didukung oleh metrik HDBSCAN (Skor Siluet: 0,603), yang mengisolasi 863 data noise penentang dan menyatukan mayoritas audiens dalam 56 klaster tematik kohesif seperti 'Konten Humoris' dan 'Persatuan Indonesia'. Secara struktural, algoritma interaksi ini dijangkarkan oleh makelar diskursif (Betweenness Centrality: 60.0) dan episentrum elit yang menjembatani modul-modul percakapan sehingga mencegah polarisasi. Secara kualitatif, gesekan teologis berhasil dinetralkan melalui fidelitas naratif terhadap ideologi Bhinneka Tunggal Ika dan episteme Islam Lita'arafu. Pada akhirnya, studi kasus tunggal ini mengindikasikan bahwa dakwah digital yang beresonansi secara kultural berpotensi memfasilitasi komunitas deliberatif yang toleran, alih-alih berujung pada polarisasi absolut.

Abstract: The proliferation of digital platforms is frequently associated with algorithmic echo chambers and religious polarization. This study challenges that paradigm by examining interfaith discourse on the "Class of Religion" YouTube video (October 2024–August 2026). Employing a mixed-methods approach, the analysis integrated three stages: structural mapping via Social Network Analysis (SNA), semantic clustering via HDBSCAN, and qualitative decoding using Fisher's Narrative Paradigm. From an initial dataset of 2,879 comments, structural filtration yielded an interactive network of 389 nodes and 354 edges. The absence of hostile fragmentation is empirically supported by HDBSCAN metrics (Silhouette Score: 0.603), which successfully isolated 863 adversarial/noise outliers while grouping the majority into 56 cohesive thematic clusters driven by 'Humorous Content' and 'Indonesian Unity'. Structurally, the algorithmically favored discursive brokers (Betweenness Centrality: 60.0) and elite epicenters bridged these modules, preventing polarization. Qualitatively, theological friction was organically neutralized through narrative fidelity to the ideology of Bhinneka Tunggal Ika and the Islamic episteme of Lita'arafu. Ultimately, this single-case study suggests that culturally resonant digital da'wah can leverage platform algorithms to facilitate robust, tolerant communities rather than inevitably driving polarization.

Keywords:

Social Network Analysis

Narrative Paradigm

Digital Religion

Religious Moderation

Interfaith Dialogue

I. Introduction

This study examines the emergence of religious moderation as a socio-theological issue in Indonesia, particularly in the context of escalating identity polarisation and exclusive religious narratives in digital public spaces. The rapid evolution of information technology has had a dual effect on religious expression (Amirudin et al., 2025; Bukhari et al., 2026). On the one hand, it has democratised religious expression by making it more accessible to the general public; on the other hand, it has created an open arena for intolerance and unilateral truth claims (Jayaprakasha, 2026).

Consequently, the paradigm of religious moderation must transcend its traditional role as a mere normative state policy (Syatar, 2020). Instead, it must be conceptualized as a dynamic social response that is perpetually renegotiated through intricate digital interactions. Social media platforms, particularly the comment sections of YouTube videos, have undergone a fundamental transformation (Alsubari et al., 2024). They have evolved from passive reception areas into active arenas for the formation and contestation of religious narratives.

A particularly pertinent digital discursive space that illuminates this phenomenon is the comment section of the "Class of Religion Episode 1" broadcast on the @jedanulis YouTube channel (Ahmad Rizal et al., 2025). The episode, which employs a dialogical approach to interfaith religious moderation, has elicited a substantial and variegated array of public responses, encompassing profound support and reflective inquiries, as well as critical opposition (Prasetyo et al., 2024).

In this context, public comments transcend spontaneous emotional reactions; they function as a "digital majlis" (digital council) where collective opinions are formed, and the values of moderation are contested and reconstructed by the audience (Masip et al., 2019). Consequently, a thorough examination of this particular digital artifact is imperative to comprehend the manner in which moderation narratives are disseminated within tangible digital social structures (Baedowi et al., 2025).

Notwithstanding the proliferation of literature on digital religious moderation, a substantial research gap remains. Concurrent studies, including those examining the digital da'wah strategies employed by prominent figures such as Habib Husein Ja'far, have primarily concentrated on the content creators, normative messages, and the communicative strategies employed in message production (Crawshaw, 2018; Lim, 2017; Naim; et al., 2025). These studies, however, have largely overlooked the horizontal dynamics of the audience, specifically how digital users autonomously construct, negotiate, and network religious narratives in the comment sections (Chen et al., 2026). A paucity of exhaustive analyses exists concerning the network patterns and social structures that enable the propagation of these narratives within the public sphere.

To address this methodological and conceptual gap, this study proposes an integrated approach by combining Narrative Analysis and Social Network Analysis (SNA). This research draws upon Walter Fisher's narrative theory to identify the forms, meanings, and coherence of religious moderation narratives constructed by the public. Concurrently, the Social Network Analysis (SNA) is employed to map the interaction patterns, relational intensity, and central actors responsible for the formation and dispersion of these narratives (Fisher, 1984). This study proposes a novel integration of two approaches to elucidate the dynamic processes underlying networked moderation in the contemporary digital media ecosystem. The objective is to achieve a comprehensive and robust understanding of how networked moderation is negotiated and sustained in this dynamic environment.

To achieve this objective systematically, the current study is guided by three specific research questions: The following inquiry is posited: What is the configuration of the structural topography of the digital interfaith discourse within the comment section of the "Class of Religion" broadcast? Secondly, it is imperative to ascertain the overarching characteristics of the religious moderation narratives that are constructed by the digital public. Thirdly, it is crucial to determine how the structural position of an actor within the network correlates with the narrative coherence and narrative fidelity of the discourse they articulate.

II. Research Methods

A. Research Design and Approach

The present study employs a sequential explanatory mixed-methods design, integrating computational social science with qualitative narrative inquiry (Creswell, 2014; Oshima et al., 2018). The design of the study was meticulously conceived to facilitate a comprehensive understanding of the research object. This was achieved by first mapping the structural dynamics of digital communication through Social Network Analysis (SNA) and subsequently interpreting the substantive meaning of the narratives through Narrative Analysis. This approach ensures that the interpretation of discourse is empirically grounded in the social structure of the digital network. (Fadli, 2021; Popescu, 2024).

B. Data Sources

The primary data corpus comprises the complete dataset of public comments extracted from the YouTube video titled "Class of Religion Episode 1 | 6 Tokoh Agama Adu Cerdas Cermat" broadcasted by the @jedanulis channel (Video ID: YaQ_RY34drs). The video was published on October 16, 2024. The data extraction process was executed on August 7, 2026, employing a bespoke Python script via Google Colab (integrated with the YouTube Data API) to capture the discourse from the publication date up to the extraction date. The initial process yielded a total dataset of 2,879 comments. The dataset under consideration is composed of 2,444 top-level comments and 435 direct replies. Subsequently, the CommunalYTic platform was employed exclusively for the purpose of generating an initial data overview, the objective of which was to visually verify the dataset's consistency with live YouTube metrics. To guarantee the utmost degree of data fidelity prior to network mapping, a meticulous manual data cleaning protocol was executed using Microsoft Excel.

The manual verification process yielded a notable finding: the discourse exhibited a remarkable degree of organicity. The dataset was found to be devoid of any spam generated by bots, irrelevant advertising links, or artificial duplicate entries. Consequently, the dataset maintained its integrity, with a total of 2,879 valid comments. This fully verified, organic dataset was subsequently imported into Gephi to execute the structural network analysis.

C. Collection Technique and Analysis Data

The CommunalYTic platform is utilized to ensure the systematic execution of data acquisition, thereby facilitating comprehensive and reliable data extraction. This computational tool is utilized to extract all comments, replies, metadata, and timestamps from a designated YouTube video, while also providing preliminary sentiment and toxicity classification (Kumari & Arockiaraj, 2023). After the extraction of data, the analytical procedure is executed in two stages.

After the extraction of pertinent data, the structural mapping phase was executed using Gephi software (version 0.10.1). The digital interaction was operationally defined as a directed network. In this architecture, a "node" is defined as a unique YouTube user account, while an "edge" represents a direct reply from one user to another, thereby creating a directed relational tie. The "edge weight" was determined through the frequency of interactions between specific pairs of nodes. To identify discourse that was exclusively relational in nature, a filtration process was implemented.

This filtration process involved the removal of users who had posted solely top-level comments and had not engaged with or received replies from others (hereafter referred to as "isolates"). Additionally, users who had replied to their own comments (self-loops) were also filtered out. This structural filtering reduced the original dataset, which consisted of 2,879 raw comments, to a highly interactive network consisting of 389 nodes and 354 edges. Subsequently, the topological metrics were calculated using normalized centrality parameters. To detect conversational communities, the Louvain Modularity algorithm was applied with the standard resolution parameter set to 1.0, enabling the identification of 56 distinct thematic clusters. (Rahmat et al., 2026; Wahyuddin et al., 2024).

In the subsequent qualitative phase, a purposive sampling strategy was employed to conduct the narrative analysis. Acknowledging the methodological redundancy inherent in an exhaustive analysis of all 56 clusters, the textual analysis was meticulously tailored to prioritize the top five largest modular clusters, which collectively encompassed over 400 interactive posts, along with the discourse initiated by the top ten central actors. The qualitative coding process employed a deductive thematic approach guided by Fisher's concepts of narrative coherence and narrative fidelity. A selection of Indonesian comments, which frequently contained local slang and cultural idioms (e.g., *tongkrongan*, *baperan*), were meticulously translated into academic English while preserving their contextual epistemology. To ensure the credibility and validity of the qualitative interpretation, investigator triangulation was applied, wherein the coding results and translations were cross-verified among the research authors. (Bukhari et al., 2026; Fisher, 1985).

To circumvent methodological conflation, this study meticulously differentiates between structural clustering and semantic clustering. The Louvain Modularity algorithm in Gephi was employed to map the structural communities based on user interactions (edges). Conversely, the Hierarchical Density-Based Spatial Clustering of Applications with Noise (HDBSCAN) algorithm via the Communalytic platform was exclusively utilized for semantic topic modeling. The HDBSCAN pipeline processed the textual data by first converting the comments into dense vector representations using a pre-trained Sentence-Transformer embedding model. The semantic distance between these vectors was measured using the cosine similarity distance metric. The HDBSCAN algorithm was configured with parameters that prioritized dense semantic groupings, effectively isolating outlier comments (spam or gibberish) as "noise" clusters (-1), which were excluded from the thematic analysis. The algorithm identified 56 distinct semantic clusters. To assign interpretive meaning to these clusters, a generative AI model integrated within Communalytic was employed to synthesize the most representative keywords within each cluster, producing automated topic labels (e.g., "Humorous and Educational Content").

D. Theoretical Framework Integration

Integrating the theoretical framework establishes an epistemological link between the structural metrics of network analysis and the interpretative depth of communication theory (Rocha et al., 2025). In this study, the synthesis of Social Network Analysis (SNA) and Walter Fisher's Narrative Paradigm suggests that digital discourse's structural topology and narrative resonance are distinct yet potentially interconnected domains (Engebretsen & Baker, 2022).. Fisher introduces the concept of 'homo narrans', proposing that public acceptance of discourse hinges on narrative coherence (logical consistency) and narrative fidelity (alignment with cultural values) (Pressgrove et al., 2019).

To avoid the deterministic assumption that high centrality automatically equates to high narrative fidelity, this study introduces a combined analytical matrix. This matrix is a methodological tool that provides empirical evidence of the correlation between an actor's structural position and their narrative acceptance, rather than making assumptions (Achfandhy et al., 2024). Specifically, it cross-tabulates key structural metrics (e.g. in-degree, betweenness and eigenvector centrality) extracted from Gephi with the qualitative attributes of the actor's textual comments. The textual output of each central node is systematically evaluated for narrative coherence and fidelity. By deploying this matrix, the research does not treat network metrics as automatic reflections of narrative acceptance, but rather as structural coordinates to rigorously test how networked moderation is negotiated and validated culturally in the digital sphere.

This research operationalizes network metrics as quantifiable reflections of narrative acceptance by theoretically interlocking SNA with the Narrative Paradigm (Dogan et al., 2024). This integration provides a comprehensive lens to evaluate how moderation is structurally negotiated and culturally validated in the digital sphere.

III. Result and Discussion

A. Result

The next section will present the results of the research on the online public discussion about "Class of Religion" Episode 1. To provide a clear and complete explanation, the results are divided into two parts. First, we map the structure of the digital interaction network. Using computer metrics from Communalistic and visualizing them with Gephi, this analysis identifies the most important people and groups, as well as the main patterns of public engagement. Second, the analysis uses a specific set of rules to understand the meaning of the text. This section looks at how the stories told in the main groups and important centers are connected to the real-world issues of religious moderation.

Prior to the examination of computational network metrics, it is imperative to comprehend the primary digital artifact that serves as the focal point of this discourse. The video's thumbnail, which features the title "6 Tokoh Agama Adu Cerdas Cermat" (6 Religious Figures in a Quiz Competition), presents the first narrative premise to the digital public. The creator, identified as @jedanulis, has demonstrated a discernible level of intellectual rigor in juxtaposing a substantive discourse on diverse religious doctrines with a convivial, participatory quiz show format. This combination fosters an inclusive and accessible environment, thereby ensuring that all individuals feel welcome and able to engage.

This visual framing has garnered significant attention, with more than two million viewers tuning in to witness its impact. Its significance lies in its role in shaping audience expectations, thereby influencing the content they anticipate seeing. It establishes a fundamental benchmark for engaging in constructive discourse on religious topics while maintaining a demeanor of respect. These dynamic influences the manner in which individuals interact with each other within the online environment and the discourse surrounding content moderation in online comments sections.



Fig. 1. Video Thumbnail "6 Tokoh Agama Adu Cerdas Cermat?!" from Jeda Nulis Youtube Channel

The manner in which individuals interact with online content over time has exhibited an exponential decline, a phenomenon that is prevalent in digital discourse influenced by algorithms. As demonstrated by the data examining the number of individuals utilizing the platform from late 2024 to mid-2026, there was a significant increase in interactions immediately following the release of the content. Thereafter, the rate of descent decreased rapidly and precipitously. In principle, this acute temporal concentration is indicative of a robust "initial exposure effect." as shown in Fig 2 below.

1) Overview Data Set Video Youtube Channel



Fig. 2. Data Processing Results from Communalytic.org

The graph indicates a concurrent discussion of religious moderation and the network's structure. The subsequent period of minimal activity indicates that the digital meeting space was predominantly utilized for problem-solving purposes and was driven by the initial visibility of the algorithm, rather than continuous debate.

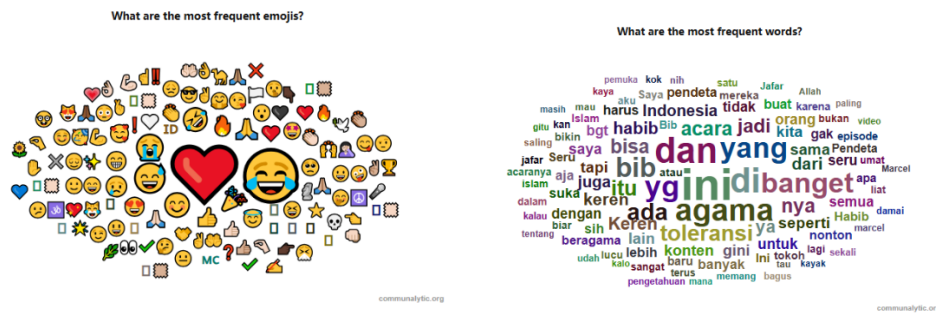


Fig. 3. Reaction Cloud Word and Emoji on Video Source from Communalytic.org.

The digital majlis's employment of language and emotions provides substantial evidence that the audience comprehends the narrative with ease. A frequency analysis of the text reveals the presence of numerous substantive terms, including "agama" (religion), "toleransi" (tolerance), "damai" (peaceful), and "keren" (cool). These terms are employed in conjunction with references to interfaith figures, such as "habib" and "pendeta." These findings suggest that the public places a greater emphasis on a variety of opinions as opposed to strongly held beliefs. The emotional connection is reinforced by the sentiments conveyed using emojis. The red heart (❤️) symbolizes affection, the face with tears (😭) of joy conveys emotion, and the folded hands (🙏) represent respect. The gamified interfaith narrative has been demonstrated to successfully align with the cultural values of the audience, provided that a combination of positive words and positive feelings is employed. The shift in discourse surrounding religion is a salient finding.

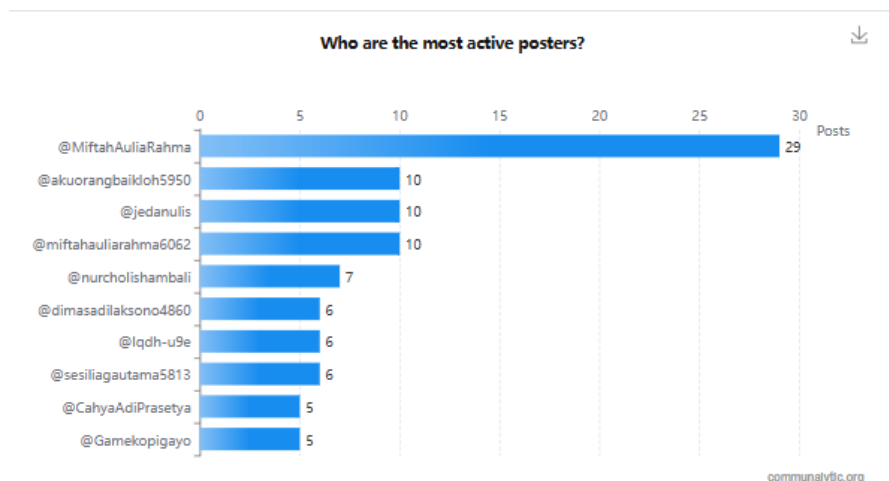


Fig. 4. Bar chart of the account with the largest comments in the video from Communalytic.org

The way users engage with the platform offers significant insights into the importance of each user within the digital network. As the activity metrics demonstrate, the discussion is not distributed uniformly but rather is propelled by the emergence of highly active users, most notably the user @MiftahAuliaRahma (and its associated variant), who is responsible for a substantial percentage of the interactions. In general, these active organic actors have been shown to accelerate and intensify discourse in the digital domain. Additionally, the content creator, @jedanulis, is among the most active participants, which is a significant development. This finding suggests the presence of a more active role for the creator in the process of content creation. Indeed, the creator functions as an active "structural anchor" within the network. The creator's active involvement in the comment section serves to preserve the boundaries of the narrative and ensures that the discourse remains aligned with the established religious moderation. This network structure is akin to an amalgamation of disparate network types. The system is powered by natural catalysts, yet its stability is maintained by the individuals who developed it. This approach is designed to prevent the discourse from becoming excessively fragmented into disparate factions.

2) Social Network Analysis (SNA)

To really understand how religious moderation works online, it's not enough to just look at the comments. We also need to understand the social structures that allow these comments to spread. Therefore, the application of Social Network Analysis (SNA) is critical in this study. SNA is more than just counting how often words are used and how positive or negative they are. It shows the hidden structure of the "digital majlis." It shows how actors are connected to each other, identifies the most important connections that have the power to drive the discussion, and reveals groups where specific religious stories are created or challenged. By measuring these relationships, this structural analysis provides the necessary proof that digital religious moderation is not a random collection of opinions, but rather a well-organized, networked discussion of cultural meaning.

To accurately characterize the structural topography of digital discourse, network metrics derived from Gephi demonstrate the inherently fragmented architecture typical of YouTube's tree-based comment system. Of the 2,545 unique users who participated, 2,156 (84.7%) functioned as isolates, posting comments but neither engaging with nor receiving replies from other users. The resulting interactive network comprises 389 nodes and 354 edges. Mathematically, this node-to-edge ratio confirms that the network cannot form a single connected component. Instead, it is divided into 56 distinct connected components. Further topological metrics corroborate this fragmentation: the network exhibits a sparse graph density of 0.02, an average degree of 0.91 reflecting low reciprocity typical of asymmetric broadcast platforms, a clustering coefficient of 0.08, and a modularity score of 0.08. While the network is physically disjointed into numerous conversational islands, subsequent semantic analysis reveals that these fragmented structural components remain cohesive in their narrative fidelity to religious moderation.

Table 1. Topological Metrics of the Digital Majlis Network from Gephi (0.10.1)

Overview Social Network Analytic Data	
Nodes	389
Edges	354
Average Degree	0.91
Avg. Weighted Degree	1.03
Network Diameter	2.00
Graph Density	0.02
Clustering Coefficient	0.08
Modularity Score	0.08
Connected Component Modularity	56

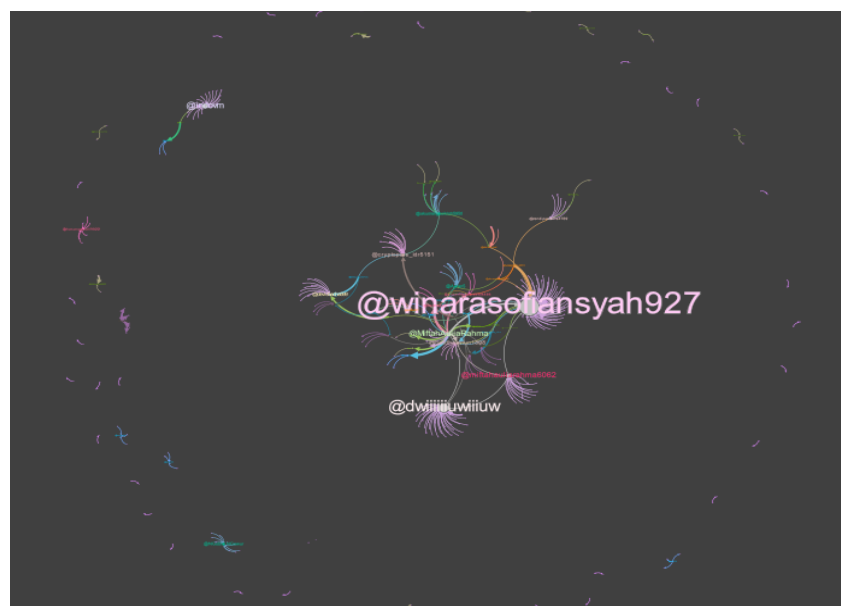


Fig. 5. Visualization of Degree Centrality Demonstrating Magnetic Nodes within the Digital Majlis from Gephi (0.10.1)

This sociogram illustrates the structural core of the discourse. The size of the nodes and labels is proportional to their Degree Centrality. The visualization highlights @winarasofiansyah927 as the primary gravitational center (magnetic node) that attracted the highest volume of relational interactions (in-degree), indicating that structural influence in this network is driven by narrative resonance rather than mere posting frequency.

A significant shift in the organizational paradigm emerges when the focus shifts from the quantification of activity to the examination of network structure. Prior metrics indicated that certain users (e.g., @MiftahAuliaRahma) exhibited high levels of activity on the platform. However, network visualization using Gephi revealed a different structure. The visualization indicates that @winarasofiansyah927 and @dwiiiiiuwiiiiuw are the most significant and central users in the network. In the context of social network analysis, this discrepancy arises due to the inherent nature of simple post counts, which gauge out-degree, defined as the number of posts a person makes.

Conversely, structural degree centrality, particularly in-degree, quantifies the extent to which an individual is perceived as an attractive person by others. The actor @winarasofiansyah927 demonstrated a high level of activity, indicating their role as a "magnetic node." This strategy effectively encouraged a substantial number of users to respond to their posts. In principle, this

suggests that the digital majlis's structural power is not contingent upon the magnitude of an actor's broadcast. The effectiveness of the text's integration into the narrative is a crucial factor in determining its success. This phenomenon fosters a sense of unity within the broader community, leading to collective negotiations and responses. Consequently, the actor emerges as the pivotal figure in the discourse.

Table 2. Top 10 Actors by Degree Centrality Metrics from Gephi (0.10.1)

No	User Label	In-Degree	Out-Degree	Degree
1	@winarasofiansyah927	72	0	72
2	@dwiiiiiuwiiuw	37	0	37
3	@indovm	20	0	20
4	@MiftahAuliaRahma	0	18	18
5	@miftahauliarahma6062	12	5	17
6	@cryptopers_idr5151	12	0	12
7	@hafidhaainun1898	12	0	12
8	@devichacha599	11	0	11
9	@akuorangbaikloh5950	0	9	9
10	@NGobrol.NGawur	9	0	9

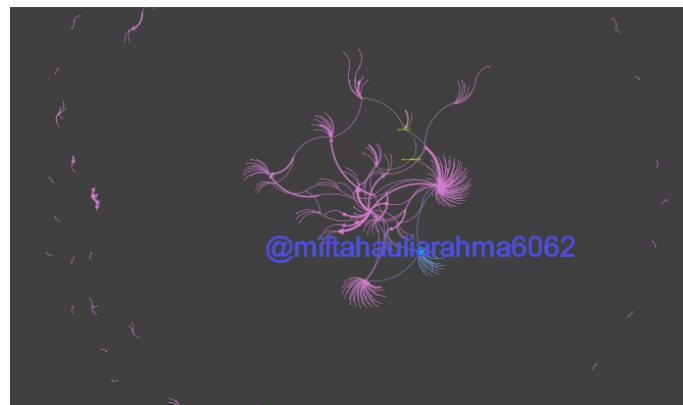


Fig. 6. Visualization of Betweenness Centrality from Gephi (0.10.1)

As illustrated in Table 2, the betweenness centrality distribution is indicative of critical insights regarding the network's structural cohesion and its capacity for information brokerage. A notable observation is the emergence of the actor @miftahauliarahma6062 as the preeminent broker, with a Betweenness score of 60.0, a figure that significantly surpasses those of other participants. As previously mentioned, the initial out-degree metrics indicated that this actor functioned as a hyperactive emitter. The betweenness metric now structurally contextualizes this behavior, indicating that the actor is not merely broadcasting in isolation but rather actively bridging distinct, otherwise disconnected conversational threads. In the context of the digital majlis, such an actor functions as a "discursive broker" or "cross-pollinator." By traversing multiple distinct comment clusters, this user carries narratives from one isolated conversational branch to another. Furthermore, the precipitous decline in the subsequent actors' scores (Herman Jonk and Dimas Adilaksono, both with a score of 3.0) to the next level, with most participants receiving zero scores, mathematically validates the fragmented, tree-like topology of YouTube discourse. This phenomenon underscores the critical role of a minute proportion of highly mobile users in preserving the integrity of the network, thereby averting the fragmentation of the digital deliberation into isolated echo chambers.

Table 3. Top Actors by Betweenness Centrality Metrics from Gephi (0.10.1)

No	User Label	Betweenness Centrality
1	@miftahauliarahma6062	60.0
2	@HermanJonk	3.0
3	@dimasadilaksono4860	3.0
4	@rudisatria2957	1.0

While betweenness centrality effectively identifies the people who prevent network fragmentation, it does not consider the importance or prestige of the actors they connect. To really understand the digital majlis, we need to look at the main centers of power instead of just the connections between them. This means we need to look at something called Eigenvector Centrality. This is a way to measure an actor's influence. It looks at how important the people they're connected to are, not just how many connections they have.

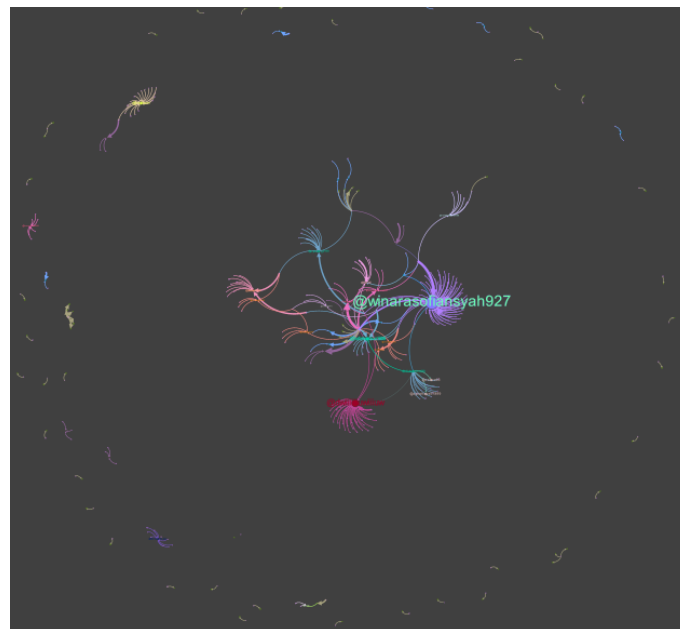


Fig. 7. Visualization of Eigenvector Centrality from Gephi (0.10.1)

Table 3 delineates the Eigenvector Centrality, a metric that transcends raw interaction volume by calculating the structural "prestige" or "quality" of an actor's connections. As expected, the primary magnetic node, @winarasofiansyah927, attains a perfect Eigenvector score of 1.0. This finding serves to substantiate the notion that this actor is not merely popular but rather constitutes the definitive elite epicenter of the discourse. They are structurally embedded among other highly active participants. However, the most significant sociological finding emerges from peripheral actors such as @ayirohayati7895 and @catico33. Despite the minimal degree of 1, the eigenvector scores (0.167) exceed those of hyperactive brokers, such as @miftahauliarahma6062 (0.129). This structural paradox illustrates that in the digital majlis, algorithmic prestige can be "borrowed." A solitary, concentrated interaction with a core node of the elite class confers a substantially greater degree of structural weight on a peripheral user in comparison to a user who disseminates a multitude of peripheral broadcast messages. The hierarchical influence model demonstrates that the dissemination of the moderation discourse is not egalitarian in nature; rather, it is firmly anchored by a select few highly resonant narrative epicenters.

Table 4. Top Actors by Eigenvector Centrality Metrics from Gephi (0.10.1)

No	User Label	Eigenvector Centrality
1	@winarasofiansyah927	1.0
2	@dwiiiiiuwiiuw	0.5
3	@hafidhaainun1898	0.2
4	@indovm	0.2
5	@ayirohayati7895	0.1
6	@catico33	0.1
7	@miftahauliarahma6062	0.1
8	@cryptopers_idr5151	0.1
9	@Ar.fan5	0.1
10	@devichacha599	0.1

The earlier analyses of Degree, Betweenness, and Eigenvector centralities have effectively mapped the micro-structural hierarchy of the digital majlis, identifying the most active sources of information, the brokers of discourse, and the elite epicenters. These individual-level metrics show who has structural power, but they don't necessarily reveal the macro-level factions or how the broader audience supports these key actors. To really understand how the public organizes itself into different groups that meet to discuss issues, we need to look at the bigger picture. We need to see how these groups are connected to each other. So, the next part uses a special computer program called the Modularity community-detection algorithm.

3) Semantic Topic Clustering (HDBSCAN)

Shifting from structural metrics to semantic analysis, the HDBSCAN algorithm on the Communalytic platform identified 56 distinct thematic clusters. For clarification, the reported Silhouette Score of 0.603 is strictly a metric of HDBSCAN's semantic clustering quality and not of Gephi's structural modularity. A score of 0.603 indicates that the textual comments within each of the 56 topics are highly internally consistent.

While the existence of 56 distinct clusters confirms discourse fragmentation mathematically, a critical qualitative distinction must be made: this fragmentation is of topics, not ideologies. As illustrated by the top semantic modules ("Humorous and Educational Content" with 122 posts and "Indonesian Unity and Diversity" with 82 posts), the audience fragmented into various sub-discussions (e.g., praising the format, discussing local unity, or sharing jokes) rather than forming hostile, opposing camps. Therefore, the cohesion claimed in this study is narrative rather than structural. Despite discussing 56 different subtopics, most of these clusters are semantically united by a shared commitment to religious moderation and mutual respect., as shown in Fig 8 below.

Distribusi Kluster Topik

Bagan ini menampilkan hingga 10 kluster/topik terbesar berdasarkan jumlah postingan terkait, dari 56 kluster yang ditemukan.

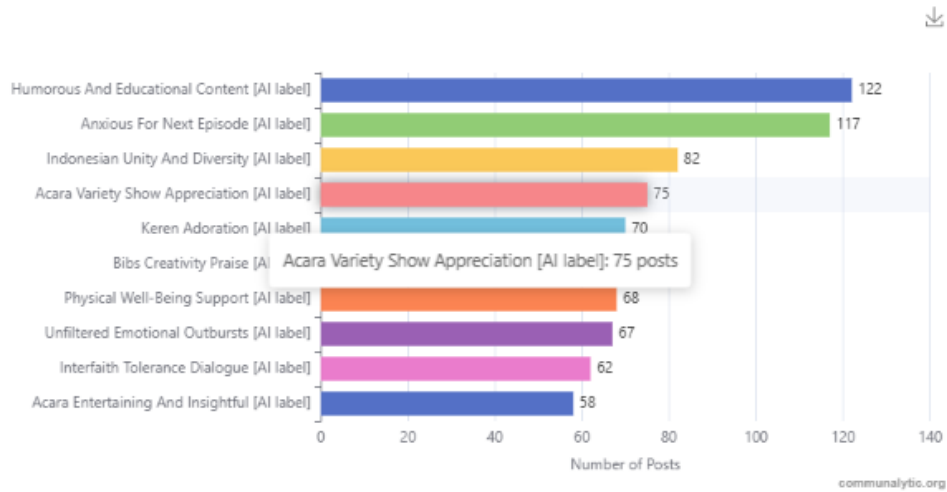


Fig. 8. Distribution of Topic Algorithm from CommunalYTIC.org

To empirically validate the robustness of the semantic community detection, it is imperative to detail the algorithmic parameters utilized. The clustering process was executed using the HDBSCAN algorithm via the CommunalYTIC platform, functioning independently of Gephi's structural Modularity. As detailed in the clustering history configuration, the algorithm was calibrated with precise hyperparameters: a Minimum Cluster Size of 10, Minimum Samples of 10, and an Epsilon threshold of 0.1. This stringent parameterization effectively identified and isolated 863 irregular or irrelevant comments as 'noise' (outliers), ensuring high data fidelity.



Fig. 9. HDBSCAN Algorithmic Parameters from CommunalYTIC.org



Fig. 10. Silhouette Score Based Algorithm from CommunalYTIC.org

To empirically validate the robustness of the community detection, it is imperative to evaluate the algorithmic clustering quality. As depicted in Figure [9], the Modularity analysis yielded a

Silhouette Score of 0.603. In computational network science, a Silhouette Score exceeding the 0.5 threshold signifies a "Good Quality" structural configuration. This indicates that the identified conversational clusters possess high internal cohesion meaning users within the same module interacted intensely with one another and clear external separation from other factions. Sociologically, this mathematical validation confirms that the thematic factions previously identified, such as the 'Humorous' and 'Indonesian Unity' modules, are not arbitrary statistical artifacts. Rather, they represent distinct, highly bounded deliberative communities within the digital majlis.

With the network's structure, timing, and modules having been proven through real-world testing, the analysis should now move from counting and measuring to explaining and interpreting. The next section will use Walter Fisher's Narrative Paradigm to explain why these strong groups formed. It will look at how the audience worked together to create a unified agreement on religious moderation.

B. Discussion

The structural network analysis showed the digital majlis's layout, revealing an active but connected ecosystem around the interfaith discussion. However, while computer algorithms can identify where communities form and who drives the interaction, they cannot explain why specific groups such as those centered on pluralism and appreciation managed to unite a highly diverse audience. To go from structural observation to sociological meaning, this study uses Walter Fisher's Narrative Paradigm. Fisher suggests that humans are naturally storytelling creatures. We base our opinions on two main things: whether the story makes sense on its own and whether it matches what the audience has experienced and what they believe in. To understand why the "Class of Religion" discussion was so impactful, we need to examine the comments made in the main groups.

To empirically substantiate the claim of a tolerant discursive environment without resorting to confirmation bias, it is essential to rigorously examine adversarial narratives, theological pushbacks, and negative outliers within the dataset. Although the dataset captured explicit theological friction, such as critical challenges to religious exclusivity raised by adversarial accounts like @HermanJonk, the macroscopic distribution shows that these hostile expressions were isolated rather than escalating into systemic polarization. Rather than escalating into destructive flame wars, these adversarial remarks were de-escalated through localized narrative negotiation. For example, when key figures confronted sectarian friction directly, responses grounded in shared sociocultural realities, such as @winarasofiansyah927's moderate re-centering ("Maaf, saya juga Muslim... Orang-orang tua di daerah saya tidak semuanya Muslim"), effectively absorbed and neutralized the tension. This empirical evidence confirms that the prevalence of peaceful discourse was not an artifact of selective sampling or data filtering but rather the result of organic, community-driven containment. In this case, the overarching ethos of religious moderation successfully superseded ideological friction.

As Fisher (1985), contends, narrative coherence is contingent upon characterological coherence, that is, the audience's conviction in the reliability and authenticity of the narrators. The textual data from the "Humorous and Educational Content" cluster corroborates this hypothesis. Comments @pandawastudioprinting such as "tongkrongan bukannya orang baperan" (a social gathering place for individuals who are not easily offended) and @Shin_Elite "Orang alim yg pngetauannya luass banget" (Pious figures with extensive knowledge) demonstrate that the audience perceives religious figures not as rigid dogmatists, but as credible, open-minded companions. The structural choice to present interfaith dialogue through a gamified, relaxed format creates a coherent narrative environment. The audience's acceptance of the narrative is predicated on the characters' consistent adherence to the "tongkrongan" premise, which is characterized by peaceful and intellectual discourse. This adherence effectively neutralizes the inherent tension frequently observed in religious debates (Setia & Rahman, 2022).

Narrative fidelity occurs when a story provides "good reasons" that align with the audience's lived experiences and cultural values. The discourse within the "Indonesian Unity and Diversity"

cluster is characterized by a prevalence of expressions of nationalistic fidelity. Comments @RamdhaniNUZULULAKBAR-o4t6d such as "Alhamdulillah saya lahir di Indonesia, terimakasih wahai para pahlawan..." and expressions of emotional relief from @LeticiaToWorld, such as "Indonesia ❤️ ❤️ ❤️," serve to demonstrate the profound impact of the interfaith narrative on the latent Indonesian ideology of *Bhinneka Tunggal Ika* (Unity in Diversity) (Hutabarat, 2023).

A qualitative analysis of the network's magnetic epicenter discloses the active defense mechanisms employed to maintain this fidelity. The central node, @winara sofiansyah927, fulfills the role of a narrative guardian. When confronted with rigid theological pushback (e.g., from @HermanJonk), Winara grounds the debate back into the lived reality of Indonesian pluralism ("orang-orang tua di daerah saya Tidak semuanya muslim"). Winara's concluding assertion, "semua agama ajarkan kebaikan ya," functions as the prevailing "good reason" that most of the network endorses. This particular discussion thread serves to substantiate the notion that achieving a high degree of centrality within the digital majlis is not contingent upon the propagation of hostility; rather, it is the articulation of the most culturally resonant truth that is instrumental in attaining this objective (Kiswanto et al., 2023).

Fisher (1984), assumes that human communication is fundamentally storytelling (*homo narrans*), driven by "good reasons" rooted in history, culture, and biography. The empirical data strongly validates this assumption. When the central node, @winara sofiansyah927, faced theological friction, they did not respond with rigid doctrinal logic. Instead, they offered a "good reason" based on personal biography and cultural reality: "orang-orang tua di daerah saya tidak semuanya muslim... semua agama mengajarkan kebaikan. This textual artifact suggests that rationality within this specific digital majlis is guided less by formal theological argumentation and more by narrative fidelity to the shared Indonesian lived experience. Furthermore, Fisher's assumption that audiences actively choose among competing stories is evident in how the community sidelined toxic debates and overwhelmingly gravitated toward the 'Humorous and Educational' cluster ("tongkrongan bukan orang baperan"). Ultimately, this analysis confirms that Fisher's Narrative Paradigm is not merely applicable, but highly instrumental; it successfully explains that the structural cohesion mapped by the SNA algorithm occurred precisely because the audience collectively validated a narrative that resonated with their latent cultural identity (Nser et al., 2024).

From the perspective of Islamic communication ethics, the story told in this digital meeting is more than just nationalistic ideology; it reflects a deep religious belief. The audience's desire to avoid divisive discussions and focus on positive, informative conversations aligns with the Quran's call for diversity, as outlined in Surah Al-Hujurat (49:13). The verse clearly says that people were created into different nations and tribes to recognize and understand each other, not to subjugate or fight each other. When important people like @winara talk about how we should be kind to one another, they are basically saying that this is a "good reason" that fits well with the Islamic idea of *Rahmatan Lil 'Alamin* (a mercy to all of creation) (Sulaiman, 2021). Because of this, the story's message and meaning depend on the audience's religious beliefs. This shows that the internet can be a modern way to share *Lita'arafu* when the structure of the story encourages empathy instead of hostility (Yulawati & Asri, 2024).

The prevailing academic consensus frequently posits that digital platforms foster "algorithmic enclaves" or echo chambers that radicalize religious identities and amplify hostility (Lim, 2017). Nevertheless, the findings of this single-case study offer an alternative perspective to that pessimistic paradigm. While this research does not directly analyze YouTube's recommendation algorithm, the integrated structural (SNA) and qualitative (Fisher) data indicates that digital platforms do not inevitably lead to polarization. Instead, it suggests that when moderation narratives are culturally resonant, digital spaces have the potential to facilitate cohesive and tolerant interactions, though broader cross-platform studies remain necessary to confirm these dynamics (Crawshaw, 2018).

The characterological coherence observed in this digital majlis cannot be separated from the contemporary evolution of Islamic *da'wah* (preaching) in Indonesia, particularly the cultural

approach pioneered by prominent digital religious figures (Naim et al., 2025). As highlighted in recent studies on digital Islamic humanities, figures such as Habib Husein Ja'far Al Hadar have strategically reconstructed the da'wah paradigm from an exclusive, dogmatic monologue into an inclusive, pluralistic dialogue (Aswiandini & Wasil, 2024; Azharghany & Wahyuniati, 2025).

By employing a relaxed, youth-centric, and often humorous persona, this form of preaching dismantling the psychological barriers between different religious communities. Within the context of Fisher's Narrative Paradigm, this pluralistic da'wah style serves as the ultimate anchor for characterological trust. The audience within the 'Humorous and Educational' cluster readily validates the narrative of moderation because the central figures delivering the message consistently embody a persona that is non-judgmental and deeply respectful of the religious 'Other'.

Thus, the gamified format of the "Class of Religion" is not merely an entertainment gimmick, but a sophisticated extension of modern pluralistic da'wah that successfully resonates with the digital generation.

IV. Conclusion

This study challenges the prevailing notion that digital religious networks are likely to become fragmented into groups that share the same views and become more extreme. The application of Social Network Analysis (SNA) to the mapping of the digital discussions of the "Class of Religion" discourse reveals a network that is more cohesive and less fragmented. The network was not dominated by aggressive spamming; rather, it was anchored by "discursive brokers" and an elite narrative epicenter that successfully brought together a diverse audience into harmonious thematic clusters. The most notable of these modules were the "Humorous and Educational" and "Indonesian Unity" modules.

In accordance with the tenets of Walter Fisher's Narrative Paradigm, this structural cohesion is interpreted from a sociological perspective. The discourse's success can be attributed to its profound narrative fidelity to two key Indonesian ideologies: The concept of *Bhinneka Tunggal Ika*, which advocates for the unity of diverse Indonesian communities, and *Lita'arafu*, an Islamic episteme that emphasizes mutual recognition and respect for others, are particularly salient.

Moreover, the characterological coherence exhibited by pluralistic digital preachers effectively neutralized dogmatic friction, substituting theological debates with gamified, intellectual appreciation. The present study demonstrates that when digital religious narratives are embedded in cultural resonance and inclusive humor, Digital spaces have the potential to nurture deliberative communities that are both robust and tolerant. This is important because they can prevent such communities from devolving into polarizing enclaves. While this study provides comprehensive structural and qualitative insights, it is limited to a single platform (YouTube) and a specific temporal dataset. The architecture of YouTube's "tree-like" comment sections inherently restricts cross-network contagion in comparison to more rhizomatic platforms.

Consequently, future researchers are strongly encouraged to conduct cross-platform SNA, comparing the moderation discourse on YouTube with highly volatile platforms such as X (formerly Twitter) or TikTok. Furthermore, the incorporation of sophisticated machine learning methodologies, such as Aspect-Based Sentiment Analysis (ABSA), has the potential to offer enhanced granularity concerning the emotional valence of peripheral nodes. This, in turn, could lead to a more substantial enrichment of the qualitative dimensions inherent to the Narrative Paradigm within digital environments.

V. References

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