

# *Information Panopticon as Disciplining Radical Content on Social Media*

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**Abstract**—This research outlines the panopticon of information through da'wah content on social media as a form of discipline for radical and intolerant content. The research method used is content analysis of da'wah content on social media and sentiment analysis to see the response of netizens who comment on the content. The results of this research show that the panopticons mentioned by Bentham and Foucault have shifted to a data-based discipline. Panopticon is an advanced technology used to discipline people. Where people are exposed to the 'infrastructure' of prison buildings to keep an eye on prisoners. The theme of wasathiyah as content on social media is a mechanism for monitoring and disciplining all forms of radicalism and extremism that occur in Indonesia. The form of supervision is through content created by individuals or groups who are creators, which can be known through responses to da'wah content.

**Keywords**— Content, Panopticon, Radicalism, Social Media.

## I. INTRODUCTION

According to the Ministry of Communication and Information, 20,453 pieces of content were blocked on social media [1]. In general, the content is blocked with radical ideological campaigns by using religious language as the packaging for proselytizing. On the other hand, according to Dataportal, social media users in Indonesia in 2022 are Facebook 129.9 million, YouTube 139 million, Instagram 99.15 million, TikTok 92.07 million, Facebook Messenger 28.40 million, LinkedIn 20 million, Twitter 18.45 million and Snapchat 3.30 million [2].

The condition is getting stronger, marked by a BNPT survey through a search engine on the internet finding the word religion with a value of 39.89 on a scale of 0-100. The value is in the high and dangerous category [3]. This trend in the distribution of content shows that the potential for radicalism in society is strengthening.

The potential is not a little found through *da'wah* channels. Because *da'wah* media is very abundant, not only preaching using face-to-face only conventionally, but communication and information media with super-fast internet technology can be a bridge to a wide audience to call for religious values. This condition makes social media, as a *da'wah* platform, a practical instrument for preaching.

Apart from being a medium for da'wah, social media is also believed to be an instrument for growing radicalism content, even for terrorist recruitment. According to BNPT, the trend of extremist propaganda in the name of religion or religious teachings through social media increased from 2017 to 2019, when there were 13,032 radical content [3].

This fact shows that social media is not merely a space to call for religious values but also a space for radical and intolerant campaigns. This condition is certainly a challenge where communicators are reliable and accomplished in speaking religious

values that *rahmatan lil 'alamin*, not delivering radical da'wah content. Because da'wah will always call on *amar ma'ruf* (teaching to good) and *nahi munkar* (avoiding evil). It refers to the holy book of the Qur'an in Surah Al-Imran verse 104, namely the call to invite goodness, command the accrued and prevent the *munkar*.

The communicator or person delivering the message. Communicators in Islam who convey religious teachings and values are called da'i and ustadz. A communicator must be competent and have a good understanding of preaching.

The communicator is able to deliver da'wah with the concept of religious moderation. According to Quraish Shihab Surah Al-Baqarah, verse 143 is the foundation of religious moderation, where Muslims are middle people (the elect, best, just and balanced, both in beliefs, thoughts, attitudes and behaviour) [4]. He explained that there is a balance between two sides and not an avoidance because Islam teaches partisanship actively using science. The word *wasathiyah* means moderation, from the origin of the word moderate, which is to avoid extreme behavior and refers to the middle dimension.

Wasathiyah can be used for da'wah on social media as a panopticon of radicalism. Panopticon is a surveillance mechanism in prisons, where prisoners are monitored without them knowing they are being watched [5]. The mechanism of monitoring data information on social media is an instrument to minimize and prevent radicalism through radical content on social media. This is because social media platforms, such as YouTube, use language through multimodality texts as an instrument of discourse [6]. This wasathiyah da'wah discourse has become a panopticon to produce radical content and extremism in the public space. This mechanism is in line with the significant functions of mass media for the wider community, namely certain communication objectives, communication and information technology, production and distribution institutions to the community, and forms of regulation and control [7]. This function in mass media, including social media, makes da'wah content an instrument of supervision of radical content.

The assumption of this research is the basic conception that wasathiyah da'wah content becomes a panopticon in disciplining forms of radicalism in digital public spaces and social media. This surveillance model involves proselytizing content and reactions on social media. The public or the public in general as internet users, especially communicants (audiences) who comment on the content), including content creators, need to be made aware of whether they are monitored or controlled but rather lack radical and extreme behaviour. Through da'wah content that is the object of research, namely Husain Jafar Al-Hadar's da'wah content on the YouTube account jeda nulis. This research wants to examine the panopticon mechanism of radicalism through da'wah content and netizen comments on social media.

## II. METHOD

This research uses qualitative methods where social reality is understood subjectively, individually or in groups [8]. Qualitative research uses text and image data, which have unique stages in data analysis and illustrate scientific procedures [9].

In this research, the research divides two data that become sources and research materials that is text space and analysis. Text analysis, according to Virtuco.co.id, states that social media research [10], including YouTube, has 3 levels of analysis, namely media analysis, conversation analysis, and network analysis. In this study, researchers focused on conversation analysis. Conversation analysis is that conversations are posted on social media where the content of conversations, comments, and responses from the netizen community become the digital footprint of these social media users.

In this section, researchers use crawling data through sentiment analysis to determine the emotional response of general audiences on YouTube. A more detailed explanation is in the subsection on Data analysis techniques, crawling, and sentiment analysis. Researchers use sentiment analysis to analyze the response or opinion of online media users, especially videos in this research object, as part of the context of Wasathiyah discourse.

*Sentiment analysis* is a study that analyzes people's opinions, sentiments, attitudes, and emotions [11]. Sentiment analysis is also called opinion mining. It can be helpful to understand the attitude, mood, or sentiment of a speaker or writer towards a topic, product, service, or event. This analysis is also a technique that uses natural language processing and machine learning to analyze emotions and opinions expressed in a piece of text. Sentence research focuses on natural language processing. The purpose of this analysis is to define automatically through tools to analyze subjective information from texts in natural language [12]. This data is used to see comment data based on netizens' emotions in discussing wasathiyah discourse on social media. In this case, researchers looked at visible data from individual commenters, such as responses to, emotions toward, and opinions about the video.

### III. RESULT AND DISCUSSION

#### Information Panopticon

The panopticon concept was developed by Michel Foucault through his book *Discipline and Punish: The Birth of the Prison* in 1977. This concept is a form of power through the instrument of supervision. According to Foucault, Bentham's conception of the panopticon is a visible form of power that cannot be proven or unverifiable [5]. This theory was introduced by Jeremy Bentham in 1843. For Bentham, Panopticon refers to the architecture of the prison building, where a guard can oversee all prisoners through one supervision [13]. Bentham called it a single security guard and did not know whether the officers were being watched. For Foucault, this surveillance model only required placing one supervisor in the central tower and seeing the cell where the prisoner was imprisoned. Thus, the panoptic mechanism (all-seeing) can regulate spatial unity that sees continuously and knows the prisoner. This panopticon mechanism certainly refers to Bentham's thought entity where supervision is applied. Panopticon does not refer to the physical infrastructure of the prisoner's building but is an instrument of surveillance. Prisoners feel watched all the time without being observed constantly. This thought became the conception that the panopticon was a technology of power that awakened Foucault in power structures [14]. The difference between the two is that Bentham mentions the panopticon as an alternative to the physical law of supervised prisoners. At the same time, Foucault refers to how the panopticon replaces corporal punishment with a more subtle and effective psychological law.

Research on information panopticons in movies, such as Cardozo's research, shows that information panopticons in movies indicate a form of power [15]. How applied on social media.

The form of supervision is applied in the world of digital technology through social media. Where social media is an instrument of meeting many people. Social media as a new public space that presents interaction, communication, and socialization to anyone with the aim of equality and public [16]. According to Kaplan & Haenlein that social media is an internet-based channel built using technology 2.0, able to create and exchange content among users [17]. More complexly mentioned by Carr and Hayes that social media as an internet-based technology where users can interact selectively, present themselves, either in real-time or asymmetry with broad and narrow audiences, able to create content and interaction with other users [18].

The Content on social media in the form of text, audio, visual and a combination of them. Foucault showed that language as a form of power. Where the treat of information about wasathiyah da'wah on YouTube creates discourse. Through da'wah, wasathiyah through YouTube becomes a disciplining technology for radicalism content on social media.

The study analyzed the micro level discourse of information, focusing on the preaching of religious moderation and how it creates a panopticon-like effect. The primary concept used to analyze the data was based on Foucault's discourse. The findings at the micro level included the content of the message, the style of delivery, the media as a tolerant public space, and the response of the audience. These four main contents were used as personal data for resource persons to design dialogue videos with religious or belief adherents and to receive feedback from the audience through reply comments.

First, the content conveyed refers to the content of the message that is designed audio-visually and professionally. The content is able to captivate the audience and become popular. This was marked by the number of viewers as many as 497,719 times. So, the audience reacted that this content actually became a national TV program. The content in this Avengers reinforces this: Endgame video that says, "If you love what is on earth with all its varieties, then you already love God." This message has the implicit meaning that one must cultivate a love for anyone, even if it is from a different religion. As in the teachings of Islam, Islam teaches brotherhood. Text data also reinforces the content that dialogue between religious believers is an initiation, and content creator Habib Husain Al Jafar makes this content worthy and must appear on national TV channels. Based on crawling data on video text, it shows that this content has the most prominent audience response or opinion. Here are the findings of the crawling data in question.

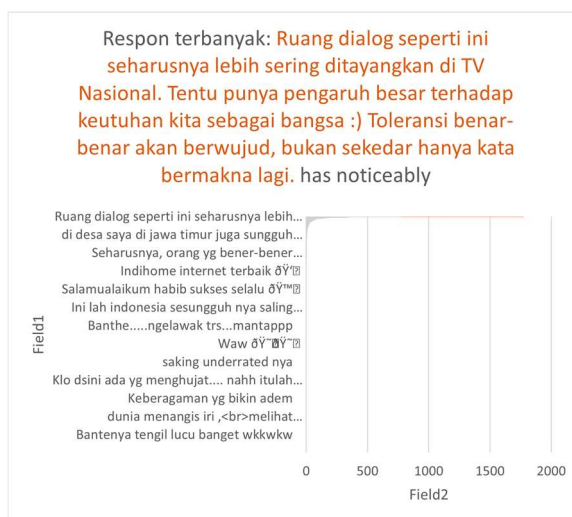


Fig. 1. Popular Comments

Second, the content is quite engaging. The actors in the video present religious values in a manner that is typical of young people from their faith. Additionally, the language used is straightforward and accessible to younger viewers. This approach is crucial to promoting a diverse and inclusive society. The participation of all members of society is a crucial step in making Indonesia a country that embraces pluralism and inclusivity. As in video captions “Walaupun hidup Bersama (berbeda-beda agama), tapi dia bisa tetap dengan imannya. Dia berbaur tapi tidak tercampur” (Even though he lives together (different religions), but he can still be with his faith. He blended in but didn't mix).

Speakers of different religions interact with each other in the discourse of religious moderation. This discourse refers to the religious attitude that exists in the middle. One of the things that can be proven is what the text is “Salah satu slogan, KH. Wahab Chasbullah menyatakan bahwa Hubbul wathon minal iman (Kecintaan terhadap Tanah air, bagian dari Keimanan)” (One of the slogans, KH. Wahab Chasbullah stated that Hubbul wathon minal iman (Love for the Fatherland, part of Faith)). The evidence makes a sign that Nusantara Muslims (Islam in Indonesia) care for Indonesia as part of the Faith. If this is not done continuously, there will be conflicts between religious groups and intra-religious groups.

Third, the media is a tolerant public space. It refers to the contents: “Menjadikan Indonesia sebagai Rumah Bersama” bagi semua untuk saling menjaga dan bekerja sama untuk kebaikan. Berbeda dalam kebenaran, Bersama dalam kebaikan.” (Making Indonesia a Common Home" for all to take care of each other and work together for good. Different in truth, Together in goodness). *Rumah Bersama* is a space that brings together and meets religious believers in Indonesia.

Tolerance became a binder between them. Mutual respect for differences is a behavior that must always be practiced because the common goal is harmonization in the nation and state. However, they are different, as the video text states: "In Islam, there is Ukhuwah wathoniah. Who is different in religion, but you must be brothers in national values." (“Dalam Islam, ada Ukhuwah wathoniah. Siapa yang berbeda dalam agama, tapi kamu harus bersaudara dalam nilai kebangsaan.”).

Fourth, the response of the receiver (audience). Audiences who review emotional attitudes (positive, neutral, and negative) as proof of their personal information. It consists of the number of likes. Total score and number of comments. The number of positive likes is 7218, negative 255, and neutral 2513. The total positive scores were 1126.11, negative 10.44, and neutral 85.28. Meanwhile, the number of positive comments was 1636, negative 31, and neutral 31 comments. Here is the picture in question.

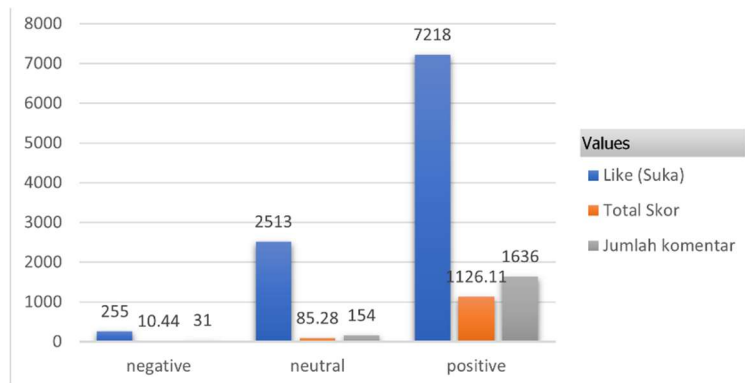


Fig. 2 Score of Sentiments

The conception of sentiment analysis refers to sentiment word signs and phrases labeled +1 for positive statements) and -1 for negative statements [19]. Each statement was scored using sentiment analysis. The scores are summed; if the total score is close to the score of 0.61 - 1, then it means positive. If the score is 0.46 – 0.61, it is neutral.

Meanwhile, the score is smaller or below 0.45 than negative. Figure 2 shows that the sentiment score of the video has the most dominant positive attitude and the least dominant negative attitude. When viewed from the sentiment score based on the total or total number, namely, positives amounted to 1126,112, neutrals totaled 85,281, and negatives totaled 10,438.

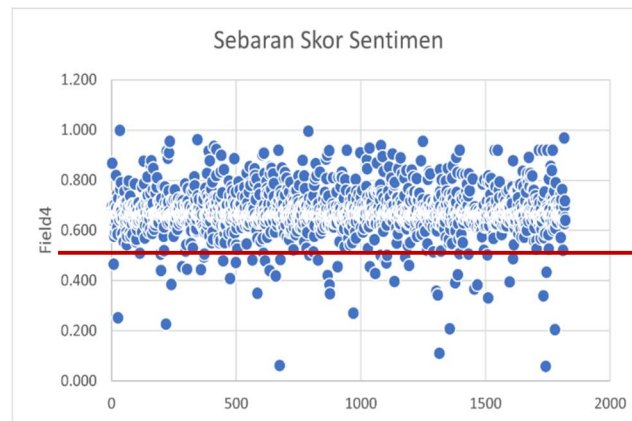


Fig. 3 Spread of Sentiment Score

Finally, there is tolerance shown towards ethnic, religious, racial, and cultural differences. It appears in the concept of pluralism and inclusivism through the video text that appears. That is what is "Even though he lives together (different religions), but he can still be with his faith. He blends in but doesn't mix." (Walaupun hidup Bersama (berbeda-beda agama), tapi dia bisa tetap dengan imannya. Dia berbaur tapi tidak tercampur). The statement through the video received responses from netizens that these contents are consumed by individuals having a high and stable spiritual level.

This attitude is a form of moderation in religion. The Government has echoed discourse related to religious moderation through the Ministry of Religious Affairs of the Republic of Indonesia. 2023 is the year of religious harmony. This was the result of the National Working Meeting (Rakernas) of the Ministry of Religious Affairs in Surabaya [20].

However, this discourse received a negative response from the audience, stating that tolerance between groups or groups within the same religion has an attitude of tolerance that needs attention. This is a challenge in Indonesia. Where many religious groups are growing and developing. There are right and left or liberal groups. The right is those who understand religion conservatively, while the left group is people who have a liberal understanding of religion [21]. Thus, moderation is needed in religion in the middle. Religious moderation is an instrument to achieve tolerance, while tolerance is the desired goal or result. Bagir and Sormin mentioned that the main idea of religious moderation is the consensus building that religious problems, ranging

from conflict, violence, and terrorism to discrimination, are caused by immoderate attitudes [22].

The level of text is analyzed as wasathiyah discourse into panopticons on social media. Text analysis involves the interpretation of texts or multiple texts that understand and influence how the text is understood. The text is formed from actors who have a moderate understanding of religion and can accept the existence of other religions. The text is in the form of verbal content, symbols, and other forms of text. Husain Jafar Al Hadar is a preacher and content creator affiliated with the Nahdlatul Ulama, as it is religious organization is one of major Muslim organization in Indonesia. He preached the teachings of Islam and valued diversity, as well as national and religious commitment.

Every message that we share on social media leaves behind a digital footprint in the form of information data. Our profiles, messages, comments, and reviews give us a glimpse into the characteristics of social media users. These users are not just updating their statuses or commenting, but they are also becoming important digital information that is read by computer systems and monitored for personal tendencies.

The actions and reactions of social media users are closely monitored and become material for the watchtower to control and monitor. Someone who provides radical, liberal, or moderate views on religion indirectly becomes material in the form of their information data to be seen and monitored. Emotional classification, in the form of positive, neutral, and negative sentiments in texts and comments, becomes an instrument for detecting personality tendencies. This helps in better understanding the user's behavior and preferences on social media.

All this data becomes personal information to determine behavior and preferences. The data becomes an information panopticon. Panopticon can be interpreted as a form of surveillance carried out by social media platforms such as Facebook, Instagram, Twitter, and others. Social media users actively post information and content on those platforms, and while they can set privacy settings, they do not have full control over their information data. In panopticon theory, disciplinary and supervisory powers are central to the structure and influence the actions and behaviors of users surrounding the periphery. In practice, the netizen's texts and comments are stored in Google's storage system as machines and applications. Therefore, social media users are constantly unaware that they are being monitored and how their behavior on social media platforms will be seen in the eyes of watchdogs.

Social media platforms serve as spaces where users can interact with each other and express their identities [23]. These platforms offer a glimpse into our attitudes, preferences, and values towards popular culture and politics. By doing so, they reveal our identities to others, and this is evident through sentiment analysis or opinion mining. Social media operates under the panopticon concept, which means users often feel like they are constantly being monitored and must consider the consequences of their actions. The text and video of the da'wah bil-mujadalah of Habib Husain Al Hadar, along with social media comments, serve as both a message and a means of discipline against intolerant and radical groups. Da'wah bil-mujadalah is one of the methods of da'wah through discussion and exchange of ideas.

The findings of this study mentioned seeing that the community provides comments as evidence and practices of language through the text of inter-religious dialogue through a moderate attitude. The comments are analyzed by opinion mining through the percentage of accounts that provide opinions through sentiment analysis consisting of positive, neutral, and negative attitudes.

Understanding social norms and rules is a key concept that can be applied to a variety of social situations, including on social media. It's fascinating to see how today's panopticon differs from the past, where surveillance was the primary form of control. Now, we have Panopticon Information, which gathers comment data and content [24] to identify who interacts on social media. This data provides evidence of a person's identity, from their social to their personal character. The way people interact with others, their language, use of emoticons, and other reactions all contribute to their social characteristics.

It's important to recognize that this information isn't just used by the Government to track individuals. It can also be leveraged to identify and amplify positive behaviors and trends. By understanding what makes people tick, we can create better social media experiences that foster empathy and connection. This data also helps us identify intolerant or radical views, allowing us to address them proactively. Overall, Panopticon Information is a powerful tool that can be used for good. Let's embrace it and use it to build a more positive and connected world.

The research findings suggest that the information shared on the Internet acts as a modern tower of Bentham's panopticon, and social media users are the subjects from which information is extracted. Social media platforms can always access and see the

online behavior and actions of users, but users cannot see the supervisor. In today's digital age, social media functions as a form of a modern panopticon that can easily and quickly collect and analyze user information. It empowers social media platforms to control user behavior in subtle and invisible ways, such as restricting access or blocking accounts that violate platform rules or policies.

Social media platforms act as computer-based detection systems that collect user information and analyze their activities without the user's knowledge. As a result, social media platforms could influence users' behavior and limit their freedom to speak or act freely without supervision. The panopticon theory in the context of social media also involves the role of users as watchdogs and in self-surveillance. This is because social media users often feel monitored by their friends or followers on the platform and feel the need to consider the impact of their actions and behavior in front of these watchdogs.

The panopticon theory can affect how people engage in public conversations on social media. They may feel hesitant to express their opinions, especially if they are different or controversial, due to the fear of disapproval or criticism from their peers. For instance, they may refrain from commenting on a post if they see that a user with a history of negative feedback has already commented on it. IG @fikafatiha contends "...Kondisi ini menjadi tantangan tersendiri di Indonesia. Dimana duduk Bersama, bertukar pikiran dan berdiskusi dengan antar kelompok dalam Islam belum terjadi" (.. the condition is a challenge in Indonesia. Where sitting together, exchanging ideas, and discussing with inter-groups in Islam has not happened). The content is a response to content creator Jeda Nulis's desire to create content between Islamic groups in Indonesia, such as discussions on perspectives on the differences of Eid al-Fitr and views on Christmas greetings.

As such, panopticon theory can provide a deeper understanding of how power and control are used in the digital age and can help individuals better understand how they participate in social media and how they can maintain their privacy and freedom of speech on those platforms. The actions in the panopticon are based on the principle of visibility and not through any form of verification. The principle of visibility referred to in this study is the comments of netizens who are observed and monitored, in this case called visibility data. Meanwhile, the unverifiable principle is that the individual who comments does not know when he is being watched. However, they realize that they are always being monitored.

The conception certainly results in self-regulation because individuals who use social media as 'prisoners' must assume that they are always observed when using social media. Thus, the Panopticon through Wasathiyah's da'wah content is not a decision alone but a moderate conception. It implies that it creates a structure of power and control that is influenced by constant surveillance.

In the end, Foucault mentioned that the ultimate goal of panoptics is to encourage social media users as prisoners where the state of visibility of their information data becomes a function of surveillance power automation, so not in the form of repressive control over their understanding. Like prisoner guards who are tough and firm and create physical pressure, but in the form of invisibility and unconsciousness, they are watched.

Every individual, whether affiliated with radical and intolerant groups or not affiliated with any group, still 'feels' watched. Thus, groups that react negatively and allow content or comments to violate the rules or policies of the platform will be blocked or banned. Thus, the information panopticon in this study resulted in the finding that the form of discipline is different from the form of the panopticon of Bentham and Foucault. Here is a table of these differences.

Table 1. Difference of Panopticon

Concept of Panopticon	Form	Findings
<b>Bentham</b>	Watchtower	Overseers and Prisons
<b>Foucault</b>	Surveillance through visible and unverifiable	Power is formed by Discipline
<b>The Research</b>	Supervision in the form of information data	Supervision through content and comment response

Panopticon is a power technology to discipline people. Where people are exposed by the 'infrastructure' of the prison building

to keep an eye on prisoners. This analogy is implemented into the form of supervision through the mechanism of power. Bentham shows the interpretation of disciplinary elements applied to the supervisory function. Foucault took the panopticon's mechanism of action to create power over others. Where Foucault brings up visible refers to power can be seen through the symbol of the Tower (prison) as a form of surveillance of power, and Unverifiable refers to objects that are being watched not knowing if they are being watched.

The theme of wasathiyah through content on social media is a mechanism for supervision and discipline of all forms of radicalism and extremism that occur in Indonesia. The form of supervision is through content created by individuals or groups who are creators. The panopticon content is produced by a group of moderate young people in the name of love for the homeland and far from intolerant and radical attitudes. Then, the virtual community provides comments that become information to a wide audience. These data become evidence of information that becomes identity and character. On the other hand, this discourse is certainly a discourse of the netizen community.

In addition, the State is present, involved, and uses wasathiyah as a panopticon of radicalism information through content data on social media. Social media as a public space has become a significant social phenomenon in the digital age. As an online platform that connects people from different backgrounds and locations, social media plays an important role in shaping public opinion, distributing information, and facilitating communication.

In Indonesia, the main agenda in maintaining tolerance through the Government Program is religious moderation. On the other hand, the government, through BNPT and Kominfo, blocked 22 sites or websites that used radical content as part of their idea campaign [25]. The blocking certainly has a certain technological system mechanism. Thus, supervision through the form of wasathiyah video content and technological infrastructure is certainly a more effective combination of surveillance.

Radical groups use 'Da'wah' Content as a door for radical groups to expand their campaigns. They do not half-heartedly preach through social media, including YouTube. Thus, the conception of wasathiyah becomes something important to be proclaimed in preaching. Through da'wah, wasathiyah has become a panopticon of radicalism in the form of content and information data in the digital space. However, the use of social media as a form of surveillance by the authorities or social media platforms themselves is often a topic of debate. While surveillance can be done to promote user safety and security, there are concerns that surveillance could reduce privacy and freedom of speech.

On the other hand, there is also the view that surveillance can be effective in preventing unwanted behavior, such as online bullying, spreading hoaxes, or other criminal acts. For example, some social media platforms use AI technology to detect content that violates their policies and prevent it from being published. The use of this technology also has risks because it can result in wrong or biased decisions and can hinder freedom of speech and information disclosure. In addition, some forms of social media surveillance can be ineffective due to the large number of users and content published on a daily basis. Therefore, in the context of social media as a public space, there needs to be a balance between surveillance, freedom of speech, and individual privacy. Oversight must be appropriate and proportionate and must be done with transparency and accountability so that users can feel safe and secure in participating in social media.

Surveillance on social media can be effective in preventing unwanted behavior. However, there needs to be proper supervision and balance with the privacy and freedom of speech of individuals. Where the involvement of the Government in building technological infrastructure that limits the movement and use of technology for radical groups as a form of persuasive discipline, not in the form of repressive state apparatuses (state or police or military apparatus) and ideology state apparatuses (educational institutions, religion, mass media, and others) [26].

This study is also not counterproductive to government programs but is a deepening analysis of current technological developments where forms of supervision must be developed and more detailed. One form is supervision and discipline through content that helps control social media as an inclusive, transparent, and open public space for everyone. Da'wah moderation is a form of discipline against radical groups. This form of discipline is also a normalization of intolerant attitudes in a pluralist society.

#### IV. CONCLUSION

The panopticon mechanism of radicalism through da'wah content on social media consists of the content of the message conveyed, the style of delivery, the media as a tolerant public space, and the response of the recipient (audience) to the da'wah



video. Emotional attitudes (positive, neutral, and negative) as evidence of their personal information. It consists of the number of likes. Total score and number of comments. The number of positive likes is 7218, negative 255, and neutral 2513. The total positive scores were 1126.11, negative 10.44, and neutral 85.28. Meanwhile, the number of positive comments was 1636, negative 31, and neutral 31 comments. Distribution of sentiment scores When viewed from the sentiment score based on the total or total number, which is positive, it amounts to 1126,112; neutrals totaled 85,281; and negatives totaled 10,438. The four main contents are content that becomes personal data for resource persons in the design of dialogue videos with religious / belief adherents and audience reviews through reply comments. The object that is monitored and monitored by the watchtower, that someone who provides actions and reactions that tend to be positive, negative, and neutral in religion, indirectly becomes material in the form of information data for a person to see, control, and supervise. Emotional classification in the form of positive, neutral, and negative sentiments in texts and comments becomes an instrument for detecting personality tendencies.

Panopticons in the digital age are different from panopticons in the form of surveillance in the past. Today, we are in a Panopticon of Information through data on the internet because data is evidence of who interacts on social media. Where a person's identity is known from their social to personal character, social characteristics in question are the way they interact with others, language, use of emoticons, and other reactions. As an online platform that connects people from different backgrounds and locations, social media plays an important role in shaping public opinion, distributing information, and facilitating communication. Social media platforms function as computer-based tracking programs, collecting user information and analyzing their activities without the user's knowledge. Thus, supervision through the form of wasasthiyah video content and technological infrastructure is certainly a more effective combination of surveillance.

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