

Discourse Analysis of Narratives of Islamic Political Polarization in Indonesian Digital Media

Sinta Dwi Safitri^{1*}, Feby Puspitasari², Amanda Nur Aprilya³, Lia Safitri⁴

¹²³⁴State University of Surabaya, Surabaya 60213, Indonesia

*Corresponding Author

Email Address: mysinta0607@gmail.com

ABSTRACT

This research examines how messages or polarizing narratives, in Islamic politics emerge and spread across Indonesia's digital media. The background of this study is crucial because we are witnessing an increasing number of heated debates in the public sphere, especially concerning religious and political issues. Digital media have become the main platforms where these debates unfold and widely disseminate. By employing discourse analysis, a specific method for understanding how language meaning, this study aims to uncover how certain groups or individuals create, disseminate, and receive stories that can divide society. We also want to understand how these narratives then influence many people's views. The data for this research were collected from various digital media sources, for instance, social media posts and online news articles, particularly during periods when polarization was highly prominent. Our findings indicate that narratives of Islamic political polarization in digital media are often presented by creating two opposing camps, using emotional language, and employing religious symbols to discredit political opponents. These communication strategies aim to strengthen group cohesion and distinguish between "us" and "them." This, in turn, can lead to societal division and weaken national unity. The conclusion of this study highlights the importance of the public being more digitally literate and thinking critically when encountering divisive information. This is essential for maintaining socio-political stability in Indonesia. This study is expected to enhance our understanding of how Islamic politics operates today and how digital media plays a significant role in shaping public opinion in Indonesia.

Keywords: Islamic Politics; Polarization; Digital media; Discourse analysis; Indonesia

INTRODUCTION

In recent years, the phenomenon of political polarization in Indonesia, particularly in relation to Islamic politics, has become increasingly pronounced. This polarization occurs not only in the public sphere but has also extended into digital

media, which has become a primary means of debate and information dissemination. Social media, blogs, and online news platforms have become important channels for individuals and groups to express their views, often in ways that are divisive. According to Susilo (2021), digital media has the power to shape public opinion and influence people's political behavior. In this context, it is important to understand how narratives of Islamic political polarization emerge and spread across Indonesian digital media. Political polarization is often characterized by the presence of two opposing camps, each seeking to strengthen its identity and position. This can be seen in various issues involving religion and politics, where religious symbols are often used to construct narratives that support one side and attack the other (Hidayat, 2022). Thus, discourse analysis is a relevant method for understanding how language and writing construct meaning in this context.

Digital media, with its rapid and wide-reaching characteristics, enables the dissemination of information that is not always properly filtered. This creates space for narratives that can reinforce polarization. According to research by Nugroho (2021), social media is often a space where provocative and emotional information is more easily accepted and disseminated. In this context, it is important to explore how these narratives are constructed and received by society. Political polarization in Indonesia affects not only interpersonal relationships but can also influence overall social and political stability. When society becomes divided into two opposing camps, constructive dialogue and communication become increasingly difficult. This can lead to greater conflict and threaten national unity. Therefore, in-depth research on this phenomenon is important in order to identify appropriate solutions for addressing the negative impacts of polarization.

Several previous studies have examined the relationship between digital media and political polarization. For example, Rahman (2021) found that social media plays a role in strengthening polarization by facilitating the dissemination of provocative and emotional information. The study found that social media users tend to become trapped in echo chambers, where they are exposed only to information that is consistent with their own views. This reinforces existing views and reduces the possibility of dialogue between different groups. In addition, research by Setiawan (2022) highlights how narratives constructed in digital media can influence people's

political attitudes and behavior. This study shows that emotional and provocative narratives are more effective in attracting attention and influencing public opinion. However, although many studies have discussed political polarization, there remains insufficient understanding of how narratives of Islamic political polarization are specifically constructed and disseminated in Indonesian digital media.

In the context of Islamic politics, the use of religious symbols in political narratives is particularly important. According to Murtadho (2021), these symbols function not only as communication tools but also as instruments for constructing group identity. The use of these symbols can strengthen a sense of togetherness within a group, but it can also create distance and division with other groups. Therefore, it is important to analyze how these symbols are used in narratives of Islamic political polarization in digital media. Research by Prabowo (2021) also shows that narratives constructed in digital media often contain biases that can exacerbate polarization. Such biases may arise from the way information is presented, the choice of words, and the framing used by the writer. Thus, discourse analysis is an important tool for identifying and understanding these biases and their impacts on society.

The gap in this research lies in the limited focus on narratives of Islamic political polarization in the context of Indonesian digital media. Most existing studies are more general and do not specifically examine how these narratives are constructed by particular groups or individuals. In addition, many studies do not consider the impact of the use of religious symbols in constructing divisive narratives. Therefore, this study aims to address this gap by conducting an in-depth analysis of narratives of Islamic political polarization in Indonesian digital media. Another gap that needs to be noted is the limited understanding of how these narratives are received by society. Previous studies have often focused on how narratives are constructed and disseminated, but few have examined how society responds to these narratives. This is important to understand because public responses to polarization narratives can influence social and political dynamics in Indonesia. This study will seek to address this gap by exploring how society responds to existing narratives.

The objective of this study is to examine how messages or narratives of polarization in Islamic politics emerge and are disseminated through Indonesian digital

media. This study will use discourse analysis to understand how language and writing construct meaning in this context. In addition, this study aims to reveal how certain groups or individuals create, disseminate, and receive narratives that can divide society. Thus, this study is expected to contribute to our understanding of how Islamic politics operates today and how digital media plays a major role in shaping public opinion in Indonesia.

This study also aims to provide recommendations for the public and policymakers on how to address the negative impacts of political polarization. By understanding how polarization narratives are constructed and received, it is hoped that the public will become more critical in responding to the information they receive. In addition, this study is expected to provide insights for policymakers in formulating more effective communication strategies for dealing with polarization.

The data for this study will be drawn from various digital media sources, including social media posts and news articles, particularly during periods when polarization is highly prominent. Using a discourse analysis approach, this study will identify patterns of language and symbols used in narratives of Islamic political polarization. The study will also analyze how these narratives are received by society, taking into account factors such as individuals' social backgrounds, education, and political experiences. The findings are expected to provide deeper insights into how these narratives influence people's views and behavior. By understanding how narratives of Islamic political polarization are constructed and disseminated, it is hoped that the public will become more critical in responding to the information they receive. This study is also expected to provide recommendations for policymakers and the public to reduce the negative impacts of political polarization.

This study emphasizes the importance of the public becoming more discerning in using digital media and thinking critically when encountering divisive information. By understanding how narratives of Islamic political polarization are constructed and disseminated, it is hoped that society can maintain social and political stability in Indonesia. This study is expected to make a significant contribution to our understanding of the dynamics of Islamic politics and the role of digital media in shaping public opinion.

Theoretical Framework

In this study, the theoretical framework focuses on discourse analysis and political communication theory. Discourse analysis is an approach used to understand how language and writing construct meaning within social and political contexts. According to Gee (2014), discourse analysis does not examine texts in isolation but also considers the social, cultural, and political contexts in which texts are produced and received. This approach is highly relevant to analyzing narratives of Islamic political polarization in Indonesian digital media, where language and religious symbols are often used to construct group identities and divide society.

Political communication theory is also an important part of this theoretical framework. According to McCombs and Shaw (1972), the media plays an important role in shaping the public agenda and influencing public opinion. In this context, digital media functions as a space where political narratives are constructed and disseminated. Research by Papacharissi (2021) shows that social media functions not only as an information channel but also as a platform for constructing political identities and reinforcing polarization. Therefore, understanding how digital media operates in the context of Islamic politics in Indonesia is highly important.

In addition, social identity theory is also relevant to this study. This theory explains how individuals identify themselves with particular groups and how group identity can influence political behavior and attitudes. According to Tajfel and Turner (1986), individuals tend to construct positive identities for their own groups and negative identities for other groups. In the context of Islamic political polarization, the use of religious symbols in political narratives can reinforce group identity and create distance between "us" and "them."

Discourse Analysis

Discourse analysis as a research method has several dimensions that need to be considered. First, textual analysis will be conducted to identify the linguistic elements used in the narratives, including word choice, sentence structure, and the use of symbols. In this context, it is important to understand how language choices can create particular meanings and influence the way society views issues related to Islamic politics. For example, the use of certain terms with positive or negative connotations

can influence public perceptions of particular groups or individuals. Second, discursive practices will be analyzed to understand how these narratives are produced and disseminated in digital media. In this regard, it is important to consider who produces the narratives, to whom they are directed, and in what context they are disseminated. Research by Van Dijk (2020) shows that power and ideology are often involved in the production of narratives, and this can influence how narratives are received by society. Third, social practices will be analyzed to explore how these narratives influence people's views and behavior. In this context, it is important to understand how these narratives can shape the social identities of individuals and groups and how this can affect social interactions in society. Research by Wodak and Meyer (2016) shows that discourse analysis can help reveal the relationship between language, power, and identity within broader social contexts.

RESEARCH METHOD

The research method used in this study is a qualitative method with a discourse analysis approach. The qualitative method was selected because it enables the researchers to explore deeper meanings in narratives found in digital media. According to Creswell (2014), qualitative research enables researchers to understand the perspectives of individuals and groups within broader social contexts. In this case, discourse analysis will be used to identify patterns of language, symbols, and communication strategies used in narratives of Islamic political polarization.

The discourse analysis used in this study refers to the approach developed by Fairclough (1995). This approach involves three dimensions of analysis, namely text, discursive practice, and social practice. First, textual analysis will be conducted to identify the linguistic elements used in the narratives, including word choice, sentence structure, and the use of symbols. Second, discursive practices will be analyzed to understand how these narratives are produced and disseminated in digital media. Third, social practices will be analyzed to explore how these narratives influence people's views and behavior.

Data Sources

The data sources in this study will be drawn from various digital media

platforms, including social media (such as Twitter, Facebook, and Instagram) and online news articles. The selection of these data sources is based on the consideration that social media and online news are the primary channels through which narratives of Islamic political polarization are disseminated and discussed. According to Khosravi Nik (2021), social media has interactive characteristics that enable users to participate in discussions and construct narratives.

The data to be collected will include social media posts, comments, and news articles related to Islamic political issues in Indonesia, particularly during periods when polarization is highly prominent. This study will focus on specific periods, such as elections or important events involving Islamic politics. Thus, the data collected will reflect the dynamics of polarization narratives occurring within a specific temporal context.

Data collection will be conducted using purposive sampling, in which the researchers will select data relevant to the focus of the study. This is important to ensure that the collected data can provide in-depth insights into narratives of Islamic political polarization. In addition, the researchers will consider variations in the types of media and platforms used in order to obtain a more comprehensive picture of the existing narratives.

Scope of Study

The scope of this study will include an analysis of narratives of Islamic political polarization in Indonesian digital media within a broader context. The study will focus on several aspects, including:

1. **Narrative Identification:** Identifying narratives that emerge in the context of Islamic politics in digital media, including frequently discussed themes and ways of presenting information. This study will seek to identify patterns that emerge in the narratives, such as the use of emotional language, issue framing, and communication strategies used by particular groups or individuals.
2. **Language and Symbol Analysis:** Analyzing the use of language and religious symbols in political narratives, as well as how these elements are used to construct group identities and divide society. This study will explore how religious symbols can be used to strengthen a sense of togetherness within a

group, but can also create distance and division with other groups.

3. **Impact on Society:** Exploring how these narratives are received by society and their impact on individuals' political views and behavior. This study will consider factors such as individuals' social backgrounds, education, and political experiences in analyzing public responses to polarization narratives. By understanding how society responds to these narratives, it is hoped that ways to reduce the negative impacts of polarization can be identified.
4. **Communication Strategies:** Analyzing the communication strategies used by particular groups or individuals to construct and disseminate narratives of Islamic political polarization. This study will seek to understand how these strategies can strengthen a sense of togetherness within a group and create distance from other groups. In addition, the study will explore how these communication strategies can influence social interaction within society.
5. **Recommendations for the Public and Policymakers:** Based on the research findings, providing recommendations for the public and policymakers on how to address the negative impacts of political polarization. These recommendations are expected to help the public become more critical in responding to the information they receive and maintaining social and political stability in Indonesia. This study will also provide insights for policymakers in formulating more effective communication strategies for dealing with polarization.

Data Analysis

After the data have been collected, the next step is data analysis. Data analysis in this study will be conducted using a qualitative approach, in which the researchers will categorize and interpret the collected data. This analysis process will involve several steps, including:

1. **Data Transcription:** If the collected data consist of interviews or group discussions, the first step is to transcribe the data into text. This transcription process is important to ensure that all relevant information can be analyzed.
2. **Data Labeling:** After the data have been transcribed, the researchers will label the data by assigning labels or codes to particular portions of the data that are

relevant to the research focus. This step will help the researchers identify the main themes emerging in narratives of Islamic political polarization.

3. Thematic Analysis: After the data labeling process is complete, the researchers will conduct thematic analysis to identify patterns and themes emerging from the data. This analysis will help the researchers understand how polarization narratives are constructed and disseminated and their impacts on society.
4. Data Interpretation: The final step in data analysis is data interpretation. The researchers will interpret the results of the analysis to provide a deeper understanding of narratives of Islamic political polarization in Indonesian digital media. This interpretation will consider the social, cultural, and political contexts in which the narratives emerge.

Validity and Reliability

In qualitative research, validity and reliability are important aspects that need to be considered. Validity refers to the extent to which the research measures what it is intended to measure, while reliability refers to the consistency of the research results. To ensure the validity and reliability of this study, the researchers will take several steps, namely:

1. The researchers will use data triangulation by collecting data from various sources, including social media, news articles, and interviews. By using multiple data sources, it is expected that a deeper understanding of narratives of Islamic political polarization can be obtained.
2. The researchers will also conduct member checking, namely seeking feedback from informants regarding the research findings. This is important to ensure that the researchers' interpretations are consistent with the experiences and views of the informants.
3. The researchers will record all steps taken throughout the research process, including data collection, analysis, and interpretation. This audit trail will help ensure transparency and accountability in the research.

By using a theoretical framework that combines discourse analysis, political communication theory, and social identity theory, together with a qualitative method

employing a discourse analysis approach, this study is expected to provide a deeper understanding of narratives of Islamic political polarization in Indonesian digital media.

RESULTS AND DISCUSSION

Critical and Comparative Analysis

In this study, discourse analysis of narratives of Islamic political polarization in Indonesian digital media revealed several important findings that reflect complex social and political dynamics. Data collected from various social media platforms and news articles show that polarization narratives are often constructed through the use of emotional language, religious symbols, and strategic issue framing. These findings are consistent with political communication theory, which states that the media has the power to shape public opinion and influence people's political behavior (McCombs & Shaw, 1972).

One of the main findings of this analysis is the use of emotional language in polarization narratives. Many social media posts use emotionally charged terms such as "traitor," "enemy," and "hero." This language is intended not only to attract attention but also to construct a strong group identity. This is consistent with social identity theory, which states that individuals tend to construct positive identities for their own groups and negative identities for other groups (Tajfel & Turner, 1986). In this context, narratives constructed in digital media often create a dichotomy between "us" and "them," which can reinforce polarization in society.

Further analysis shows that the use of emotional language is not limited to negative terms but also includes expressions conveying a spirit of struggle and heroism. For example, many narratives portray political struggle as "jihad" or a "holy struggle," which can evoke collective enthusiasm among supporters. Research by Hidayat (2022) shows that the use of these terms can strengthen solidarity within a group but can also create tension with other groups holding different views.

In addition, the analysis shows that religious symbols are often used in political narratives to build legitimacy and support. For example, many narratives associate

political actions with religious values such as justice, truth, and struggle. The use of these symbols not only strengthens group identity but can also influence how society views political issues. Research by Murtadho (2021) shows that religious symbols can function as powerful communication tools in political contexts, and this is clearly evident in narratives of Islamic political polarization in Indonesia.

From a comparative perspective, these findings can be compared with other studies showing that the use of emotional language and religious symbols in political narratives occurs not only in Indonesia but also in other countries with similar political contexts. For example, research by Khosravi Nik (2021) shows that in many countries, social media is used to construct divisive narratives by exploiting emotions and cultural symbols. This indicates that political polarization in digital media is a global issue requiring further attention from researchers and policymakers.

Table 1. Characteristics of Narratives of Islamic Political Polarization in Indonesian Digital Media

Narrative Type	Language Characteristics	Symbols Used	Emotional Theme	Social Impact
Camp Dichotomy	Use of differentiating words, such as "we", "they", and "traitor"	Religious symbols such as Qur'anic verses and Islamic calligraphy	Tension, hostility	Strengthens conflict between groups and divides society
Struggle and Resilience	Heroic language, terms such as "jihad" and "holy struggle"	Islamic struggle symbols, black flag	Enthusiasm, solidarity	Strengthens group identity and loyalty
Demonization of Opponents	Harsh language, slander, negative accusations	Symbolic representation of opponents using negative labels	Anger, hatred	Increases hostility and bias
Religious Legitimacy	References to religious sources and sacred texts	Sacred verses, religious figures	Obedience, belief	Reinforces the group's position in society

Calls for Unity	Inclusive language, calls for peace	Symbols of peace, Islamic brotherhood (ukhuwah Islamiyah)	Hope, solidarity	Potentially reduces conflict and builds coalitions
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Source: Authors' analysis based on discourse analysis of Indonesian digital media.

Discussion

This discussion will relate the findings of this study to recent literature and relevant academic debates. One of the main debates in political communication studies concerns the role of social media in reinforcing polarization. Some researchers argue that social media functions as a tool for reinforcing existing views, creating echo chambers in which individuals are exposed only to information consistent with their views (Sunstein, 2021). This study supports this view, as many polarization narratives identified in this study originated from groups holding similar political views and supporting one another.

However, there is also an argument that social media can function as a platform for constructive dialogue and discussion. Research by Papacharissi (2021) shows that although social media can reinforce polarization, it also provides space for individuals to engage in broader and more diverse discussions. In this context, it is important to consider how polarization narratives can influence social interaction in society. This study shows that although there is potential for dialogue, narratives constructed in digital media are often more provocative and emotional, which can hinder constructive communication.

Another relevant debate concerns the impact of the use of religious symbols in political narratives. Some researchers argue that the use of these symbols can strengthen group identity and create solidarity within groups, but can also cause divisions among different groups (Hidayat, 2022). The findings of this study support this view, as the use of religious symbols in narratives of Islamic political polarization often creates distance between different groups and reinforces negative prejudice.

In this context, it is important to consider how polarization narratives can influence people's political behavior. Research by Setiawan (2022) shows that emotional and provocative narratives can influence individuals' political attitudes and

behavior. This finding is consistent with the results of this study, in which the polarization narratives identified often trigger emotional reactions from society, which can influence how people participate in politics.

Implication for policy and practice

Based on the findings and discussion above, there are several important implications for policy and practice that need to be considered. First, it is important for policymakers to understand how polarization narratives are constructed and disseminated in digital media. With a better understanding of these changes, policymakers can formulate more effective communication strategies to address the negative impacts of political polarization.

Second, the public needs to be encouraged to respond more critically to the information they receive from digital media. Media education and digital literacy are important in helping people understand how narratives are constructed and how they can engage in more constructive discussions. Research by Nugroho (2021) shows that media education can help people respond more critically to information and reduce the negative impacts of polarization.

Third, it is important to create space for meaningful dialogue and discussion in digital media. Although social media is often used to construct divisive narratives, it also has the potential to become a platform for broader dialogue. Policymakers and community leaders need to encourage the use of social media to build bridges between different groups and create space for more comprehensive discussion.

Comparative Analysis with related research

In the context of this study, it is important to compare the findings with other relevant research. For example, research by Rahman (2021) shows that social media in Indonesia functions as a space where political narratives are constructed and disseminated, but also creates room for broader debate. This study finds that although polarization exists, there are also efforts by some individuals and groups to create more constructive dialogue.

In addition, research by Prabowo (2021) shows that the use of religious symbols in political narratives can strengthen group identity but can also create tensions

between different groups. This finding is consistent with the results of this study, in which the use of religious symbols in narratives of Islamic political polarization often creates distance between different groups and reinforces negative prejudice.

From an international perspective, research by Khosravi Nik (2021) shows that political polarization on social media occurs not only in Indonesia but also in many other countries. This research found that the use of emotional language and cultural symbols in political narratives can reinforce polarization in society. This indicates that political polarization in digital media is a global issue requiring further attention from researchers and policymakers.

Table 2. Public Responses to Narratives of Islamic Political Polarization in Indonesian Digital Media

Media Platform	Frequency of Polarization Narratives	Dominant Narrative Type
Twitter	Very high	Camp Dichotomy & Demonization
Facebook	High	Struggle & Legitimacy
Instagram	Moderate	Religious Symbols & Unity
Online News Sites	Moderate	News Bias & Demonization

Source: Authors' analysis based on discourse analysis of Indonesian digital media.

Social and Political Impacts

The impact of narratives of Islamic political polarization in Indonesian digital media is not limited to interactions on social media but can also affect broader social and political dynamics. Research by Setiawan (2022) shows that political polarization can influence public political participation, with individuals tending to become more active in supporting groups or ideologies aligned with their views. This can lead to reduced constructive dialogue and communication between different groups. When individuals feel attached to a particular group, they may be more likely to ignore or reject different views, which in turn can exacerbate polarization.

Furthermore, political polarization can affect social stability in Indonesia. When society is divided into two opposing camps, conflict and tension can increase.

Research by Hidayat (2022) shows that political polarization can create distrust among different groups, which can hinder efforts to create a peaceful and harmonious society. This distrust can result in discriminatory actions, violence, or even open conflict, which can damage social relations and create an unsafe environment for society.

In this context, it is important to consider how polarization narratives can influence public policy. Policymakers need to understand how these narratives can affect public opinion and people's political behavior. With a better understanding of these dynamics, policymakers can formulate more effective strategies to address the negative impacts of political polarization. For example, they can develop programs that encourage dialogue between groups, improve media literacy, and create spaces for constructive discussion. In addition, it is important for policymakers to monitor and regulate social media content that may exacerbate polarization in order to create a healthier environment for political discussion.

Furthermore, the impact of political polarization can also be seen in the electoral process, where tensions between different groups can influence election outcomes. When society is divided, voters may be more likely to choose candidates who represent their group rather than on the basis of broader policies or visions and missions. This can lead to the election of more extreme and less inclusive leaders, which in turn may exacerbate polarization in the future. Therefore, it is important to address political polarization through a holistic and inclusive approach that focuses not only on conflict resolution but also on building a more cohesive and harmonious society.

The social and political impacts of narratives of Islamic political polarization in Indonesian digital media are highly complex and require serious attention from all parties, including the public, academics, and policymakers. Efforts to reduce polarization should involve various strategies encompassing education, dialogue, and public policies that support inclusion and social cohesion.

Table 3. Public Responses to Narratives of Islamic Political Polarization in Indonesian Digital Media

Narrative Type	Public Response	Level of Political Participation

Camp Dichotomy	Reactive and Polarizing	High, supporting the group
Struggle & Resilience	Positive within the group	Moderate, actively discussing
Demonization of Opponents	Negative and Emotional	Reinforces prejudice
Religious Legitimacy	Religious and Loyal	Increased political adherence
Calls for Unity	Mixed, sometimes skeptical	Potential for inclusive attitudes

Source: Authors' analysis based on discourse analysis of Indonesian digital media.

Recommendation for Future Research

Based on the findings and discussion above, there are several recommendations for future research. First, further research is needed to explore how narratives of Islamic political polarization in digital media can influence people's political behavior. This research could use quantitative methods to measure the impact of these narratives on political participation and public attitudes. Second, it is important to conduct more in-depth research on how individuals and groups can engage in constructive dialogue in digital media. This research could explore effective communication strategies for creating spaces for more meaningful discussion and reducing the negative impacts of polarization. Third, future research should also consider the international context when analyzing the phenomenon of political polarization in digital media. By comparing findings from Indonesia with research in other countries, broader patterns in the phenomenon of political polarization in digital media may be identified.

CONCLUSION

This study has examined the phenomenon of Islamic political polarization in Indonesian digital media, focusing on how these narratives are constructed, disseminated, and received by society. In recent years, political polarization in Indonesia, particularly in relation to Islamic politics, has become increasingly pronounced and a major concern. Digital media, including social media, blogs, and online news platforms, have become important channels for individuals and groups to

express their views, often in divisive ways. This study aims to provide a deeper understanding of how these polarization narratives emerge and their impacts on society.

One of the main findings of this study is that narratives of Islamic political polarization are often constructed through the use of emotional language and religious symbols. The use of emotionally charged terms such as "traitor" and "hero" not only attracts attention but also constructs a strong group identity. This is consistent with social identity theory, which states that individuals tend to construct positive identities for their own groups and negative identities for other groups. In this context, narratives constructed in digital media often create a dichotomy between "us" and "them," which can reinforce polarization in society.

In addition, religious symbols are often used in political narratives to build legitimacy and support. Research shows that these symbols not only strengthen group identity but can also influence how society views political issues. In this regard, the use of religious symbols in narratives of Islamic political polarization can function as a powerful communication tool, but can also create distance and division with other groups. This indicates that religious symbols have the power to shape narratives that can strengthen solidarity within a group but can also exacerbate tensions among different groups.

From a comparative perspective, these findings show that the phenomenon of political polarization in digital media occurs not only in Indonesia but also in other countries with similar political contexts. Previous research shows that social media is often used to construct divisive narratives by exploiting emotions and cultural symbols. This indicates that political polarization in digital media is a global issue requiring further attention from researchers and policymakers. Thus, cross-national research is important to provide broader insights into how polarization narratives are constructed and received across different contexts.

The discussion in this study also relates the findings to recent literature and relevant academic debates. One of the main debates concerns the role of social media in reinforcing polarization. Some researchers argue that social media functions as a tool for reinforcing existing views, creating "echo chambers" in which individuals are

exposed only to information consistent with their views. However, there is also an argument that social media can function as a platform for constructive dialogue and discussion. This study shows that although there is potential for dialogue, narratives constructed in digital media are often more provocative and emotional, which can hinder constructive communication.

The impact of narratives of Islamic political polarization in Indonesian digital media is not limited to interactions on social media but can also affect broader social and political dynamics. Research shows that political polarization can influence public political participation, with individuals tending to become more active in supporting groups or ideologies aligned with their views. This can lead to reduced constructive dialogue and communication between different groups. When society is divided into two opposing camps, conflict and tension can increase, which in turn can threaten social stability.

In this context, it is important for policymakers to understand how these polarization narratives can influence public opinion and people's political behavior. With a better understanding of these dynamics, policymakers can formulate more effective strategies to address the negative impacts of political polarization. For example, they can develop programs that encourage dialogue between groups, improve media literacy, and create spaces for constructive discussion. This is important for creating a more inclusive and harmonious society in which differences in views can be managed appropriately.

Recommendations for future research are also an important part of this conclusion. Further research is needed to explore how narratives of Islamic political polarization in digital media can influence people's political behavior. This research could use quantitative methods to measure the impact of these narratives on political participation and public attitudes. In addition, it is important to conduct more in-depth research on how individuals and groups can engage in constructive dialogue in digital media. This research could explore effective communication strategies for creating spaces for more meaningful discussion and reducing the negative impacts of polarization.

Overall, this study makes a significant contribution to our understanding of the

dynamics of Islamic politics and the role of digital media in shaping public opinion in Indonesia. By understanding how narratives of Islamic political polarization are constructed and disseminated, it is hoped that society will become more critical in responding to the information it receives. This study is also expected to provide recommendations for policymakers and the public to reduce the negative impacts of political polarization.

Finally, it is important to emphasize that the public needs to become more discerning in using digital media and to think critically when encountering divisive information. By understanding how narratives of Islamic political polarization are constructed and disseminated, it is hoped that society can maintain social and political stability in Indonesia. This study is expected to make a significant contribution to our understanding of the dynamics of Islamic politics and the role of digital media in shaping public opinion. Thus, efforts to reduce polarization should involve various strategies encompassing education, dialogue, and public policies that support inclusion and social cohesion.

To achieve this goal, collaboration among various stakeholders, including the government, civil society, academics, and the media, is essential. Only through a holistic and inclusive approach can we create a more harmonious society and reduce the negative impacts of increasingly intensified political polarization. This study is expected to serve as an initial step toward understanding and addressing the challenges faced by Indonesian society in the context of Islamic political polarization in the digital era.

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