

NETIZENS' INTERACTIONS AND PERCEPTIONS OF YOUTUBE VIDEOS “PANDJI'S MESSAGE TO THE PRESIDENT AND JOKOWI'S POLITICAL DYNASTY”

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Abstract : The phenomenon of political communication in Indonesia shows that YouTube functions not only as a medium for disseminating information but also as an arena for shaping public perceptions regarding issues of power, democracy, and political figures. This study examines political narratives and netizens' responses to a YouTube video titled “Pandji's Message to the President and Jokowi's Political Dynasty,” which was uploaded to the Bocor Alus Politik podcast. The objective of this study is to analyze how the political messages in the video are received, interpreted, and responded to by the audience through comments, replies, sentiment analysis, toxicity, emojis, and semantic clustering. The research approach employs a qualitative method based on Social Network Analysis (SNA) grounded in Stuart Hall's Reception Theory. Primary data was obtained from 3,592 YouTube comments, while secondary data was sourced from literature on digital political communication. Data collection and analysis were conducted using Communitiy.org, supported by VADER, TextBlob, word clouds, emoji clouds, semantic graphs, and toxicity analysis. The results indicate that the video generated a high level of digital engagement, particularly during the initial upload period, with a dominance of replies signaling active interaction among netizens. Comment sentiment was largely neutral, followed by positive comments indicating acceptance of Pandji's criticism, while negative comments were relatively few. Toxicity levels were low, resulting in reflective discussions with minimal aggression. Semantic clustering yielded 65 main clusters and 1,452 outliers, indicating diverse interpretations of issues related to the political dynasty, Jokowi, Pandji, and democracy. These findings confirm that the digital audience is active in decoding messages, making YouTube a space for the negotiation of meaning, political expression, and the formation of public opinion. Practically, the results of this study provide benefits for researchers, the media, and content creators in understanding the dynamics of critical, participatory, and controlled digital political conversations, while also serving as a reference for effective political communication strategies in the social media era.

Keywords: Political Narratives, Netizen Interactions, Sentiment Analysis, Social Network Analysis, Youtube

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Introduction

Social media has evolved into a key arena in modern politics, particularly in Indonesia, where civil society, influencers, and politicians can quickly and widely shape public opinion through the use of digital platforms (Kadir 2022). This phenomenon was clearly evident during the 2024 presidential election, when netizens responded enthusiastically to content that criticized politics. This sparked polarization, discussions, and political interactions that would previously have been impossible through conventional media (Sultan and Akbar 2025), (Revolusi 2024). Satirical content that goes viral, as shown in the YouTube video "Pesan Pandji Untuk Presiden dan Dinasti Politik Jokowi", has drawn a mixed reaction from netizens, ranging from support to sharp criticism. This phenomenon raises research questions about how political narratives are shaped through online media, as well as how digital visual content including videos and elements such as symbols, rhetoric, and humor influences public perception and socio-political interactions. These questions are relevant to studies (Anam 2024) which emphasizes the role of online media in shaping public opinion, facilitating political participation, and enabling audiences to interpret messages, thereby opening up space for in-depth analysis of the dynamics of digital political communication.

Previous studies have shown that social media plays a strategic role in political campaigns and shapes candidates' images. Research (Febriansyah, Aromatika, and Koeswara 2023) shows that by using digital platforms such as Instagram, Twitter, and YouTube, Political candidates can target specific audience segments, build their image, and respond quickly to crises. This highlights the importance of symbolic interactionism in political branding, where identity, symbols, and narratives are used to shape public perception. This approach is consistent with research findings (Widyaya and Setiawan 2023), (Khotimah and Karisma 2024), emphasizes that the construction of media narratives is a means of shaping public opinion and political legitimacy through framing and rhetoric.

Through the framing technique used in this study (Zaklama 2025) shows that the media can highlight certain issues, direct the audience's attention, and provide context that influences how the public views political figures or policies. Meanwhile, in the study (Rosemelba and Yunita Indinabila 2024) rhetoric is used to craft political messages through language, symbols, humor, or sarcasm, thereby eliciting emotional responses, stimulating discussion, and influencing public perception. As a result, media narratives serve as a key tool in shaping political images, bolstering public support or criticism, and managing political meaning in the digital public sphere.

Although recent literature highlights the role of social media and political communication strategies, research on satirical digital content presented in online videos remains scarce, even though recent studies have demonstrated the role of social media and political communication strategies. A study conducted by (Sultan and Akbar 2025) that big data analysis and discourse network analysis can be used to analyze netizens' comments on viral political issues. However, this study is limited to

formal content or conventional politics. No research has specifically examined political narratives conveyed through satirical humor, nor how such narratives influence netizens' perceptions, particularly in viral videos that criticize the president and political dynasties.

In addition, previous research has largely focused on quantitative patterns of netizen interactions, such as the distribution of emojis, comment frequency, and levels of toxicity or political sentiment associated with specific candidates (Susetyawidianta and Geraldly 2024). Very little research has been conducted on the deeper perceptions of netizens, including how humor, satire, and critical narratives influence political interpretations. This provides us with an opportunity to examine the cognitive, emotional, and social aspects of netizens' interactions with politically critical content on YouTube. These aspects have not been addressed in previous research.

The uniqueness of this study lies in its integration of political narrative analysis with netizens' perceptions of satirical or critical online video content topic that has rarely been studied in depth in a digital context. The qualitative approach allows this study to explore more than just quantitative responses; it focuses on a deep understanding of how the audience interprets the rhetorical strategies, humor, and political criticism conveyed by Pandji. This analysis includes observations of interaction patterns, comment structures, emoji usage, and semantic clustering, thereby revealing the processes of interpretation, negotiation of meaning, and acceptance or rejection of messages in detail. Thus, this study not only assesses netizens' basic reactions but also maps how political content packaged as satire can shape public opinion, influence perceptions of public figures and political practices, and reflect the dynamics of sociopolitical interactions in the digital space.

Research findings (Kadir 2022), (Fredy Yunanto, Mohammad Rudiyanto, Ria Kasanova 2024) on digital political satire in the context of Indonesian democracy and offers a critical perspective on digital literacy and political participation among Millennials and Generation Z. This research makes a significant contribution to the development of qualitative political communication studies, particularly in understanding the mechanisms audiences use to interpret satirical messages on social media platforms.

The primary objective of this study is to examine how political narratives are constructed in a YouTube video titled "Pesan Pandji Untuk Presiden dan Dinasti Politik Jokowi" and to understand netizens' perceptions. The study focuses on analyzing political narratives and netizens' perceptions in a YouTube video titled "Pesan Pandji Untuk Presiden dan Dinasti Politik Jokowi Bocor Alus Politik" using symbols and humor to convey criticism of political dynasties and public figures. Additionally, this study examines how netizens' comments and replies influence their perceptions, reactions, and interpretations of the messages conveyed, as well as assesses the impact of these interactions on netizens' opinions and the potential for political polarization in the digital space. To gain a comprehensive understanding, this study combines narrative analysis, sentiment and emoji analysis, comment clustering,

and audience digital literacy. The research argument stems from the assumption that satirical political content on digital platforms is not merely entertainment, but also serves as a means of opinion formation, social criticism, and political engagement, in which the audience plays an active role in interpreting, accepting, negotiating, or rejecting messages according to the context of their experiences.

Stories told with a touch of humor can boost engagement, expand reach, and encourage active participation, especially among younger generations who are digital users (Sinamo, Gultom, and Sinurat 2025). Netizens' reactions to critical videos not only reflect their feelings but also play a role in shaping political culture, strengthening citizen participation, and encouraging critical reflection on the exercise of power and political ethics in Indonesia (Fadya Azizah Al Virandra and Kartikawati 2025).

This study contributes to the literature on digital political communication by comprehensively analyzing how political narratives interact with netizens' perceptions on YouTube, thereby enriching the field. It also enhances our understanding of creative strategies for political communication, boosts public participation in the digital realm, and fosters a more inclusive democracy. It is hoped that this study will serve as a reference for academics, political practitioners, and policymakers in developing strategies and responses to the dynamics of the digital society.

Research Methodology

This study employs a qualitative approach that integrates Social Network Analysis (SNA) to explore netizens' interactions and their perceptions of a YouTube video titled “Pesan Pandji Untuk Presiden dan Dinasti Politik Jokowi Bocor Alus Politik”. Stuart Hall's theory of perception emphasizes the encoding-decoding process in mass communication. This theory enables a comprehensive analysis of how audiences receive, interpret, and respond to political messages (Morisson 2013). In addition, this theory highlights the fact that audiences do not always fully accept the meanings created by content creators (Hall 2020). In this controversial video, some netizens may agree with, debate, or reject its meaning, giving rise to a variety of complex interpretations among viewers.

Primary data was obtained directly from comments on videos uploaded by the channel YouTube Tempodotco. This data includes user comments, replies to comments, and other interactions that indicate social relationships within the digital video ecosystem. The literature on social networks, public opinion on social media, and digital communication provides additional information to complement the analysis. This literature includes books, journal articles, and academic papers. By combining primary and secondary data, this study is able to conduct a comprehensive analysis of political narratives and netizens' perceptions.

The data source for this study was comments posted by netizens on videos published on the channel YouTube Tempodotco titled “Pesan Pandji Untuk Presiden dan Dinasti Politik Jokowi Podcast Bocor Alus Politik” which can be accessed via the link https://youtu.be/BUuMoeJK76Q?si=90AdX_4DrYYv0w2r. Since it first aired on

7 September 2024 until 20 November 2025, This video, which is 1 hour, 6 minutes, and 44 seconds long, has been viewed 1,525,533 times on 9 October 2025. The video has 3,592 comments and 34,000 likes (Tempodotco 2024). The video explores the ethical implications of democracy, leadership renewal, and the moral role of influencers in the context of national politics following the 2024 presidential election. It emphasizes the role of public figures, influencers, and the public in critically engaging with policies and political dynamics, rather than simply going along with the prevailing power structure.

The podcast host delves into Pandji Pragiwaksono's views as a guest on Indonesia's political situation, particularly the issue of political dynasties related to President Jokowi and his family's involvement in power. Pandji criticizes political practices that he believes have the potential to undermine democratic principles and leadership ethics. Additionally, Pandji delivers political messages to figures such as Jokowi, Prabowo, and Gibran. The critical rhetoric in the video serves as a tool to shape public opinion, spark discussions among netizens, and reflect the dynamics of digital political interaction on the YouTube platform. This video is not only about political criticism but also conveys a moral message about the courage to voice one's opinions, the importance of upholding democracy, and the need for public awareness to reflectively assess the relationship between power, political families, and the interests of the people.

Data collection was conducted via the CommunalYTic.org platform, a specialized computational research tool designed for social media data collection (Zulfikri 2025). The process enables the systematic extraction of comments, replies, and user attributes. The platform supports the mapping of relationships between users, allowing researchers to construct digital social networks and identify patterns of interaction among actors in the comment section. Additionally, CommunalYTic.org helps collect data in a format suitable for sentiment analysis and thematic analysis, which simplifies the process of hybrid qualitative data processing.

The data analysis was conducted in several stages. First, the researchers used Social Network Analysis (SNA) to map the relationships between actors, clusters, and the level of user participation in discussions. This revealed patterns of information dissemination and the most significant impact of users on public opinion. Second, sentiment analysis is conducted using VADER and TextBlob, available on CommunalYTic.org. This assesses the emotional tone of comments, whether positive, neutral, or negative. Third, topic and theme analysis is performed using a 3D semantic similarity map, word cloud, and semantic graph, which highlight dominant words or phrases, such as support for satirical messages or criticism of political dynasty practices. Fourth, politeness analysis was conducted using CommunalYTic.org's linguistic analysis features, which classify comments as polite, neutral, or negative, allowing for a systematic evaluation of communication quality and digital interaction norms.

This method allows for the integration of Stuart Hall's Reception Theory with modern digital techniques. To assess the encoding of video content creators, narrative, symbols, and satirical humor are utilized. To assess decoding, netizen responses detected through Social Network Analysis (SNA), sentiment analysis, and thematic analysis are employed. Therefore, this study not only focuses on patterns of digital political communication but also provides a deeper understanding of public interpretation, opinion dynamics, and social interactions occurring on YouTube, a digital public sphere. By utilizing CommuAnalytic.org, this method will provide a better understanding of how political critique content influences netizens' perceptions and how this impacts the dynamics of online democracy in Indonesia.

Results and Discussion

Based on the detailed methodology described earlier, the following section presents the findings of a computational analysis of Podcast Tempodotco Bocor Alus Politik. These results provide a data-driven overview of netizens' reception and engagement. This study shifts from technical data processing to an in-depth examination of message reception in Indonesia's political digital space.

Figure 1. YouTube Video Thumbnail “Pandji's Message to the President and Jokowi's Political Dynasty | Political Leaks”



An analysis of 3,592 comments revealed a highly dominant “early exposure effect,” with public engagement peaking significantly in the first three months after the video was published. The data showed a sharp spike in the number of comments and replies during that period, which then declined sharply and steadily in the following months. The key finding in this phase is that the rate of replies was much higher than that of main comments, indicating that the audience not only passively received the content but also actively engaged in chain discussions and debates among users in the digital realm.

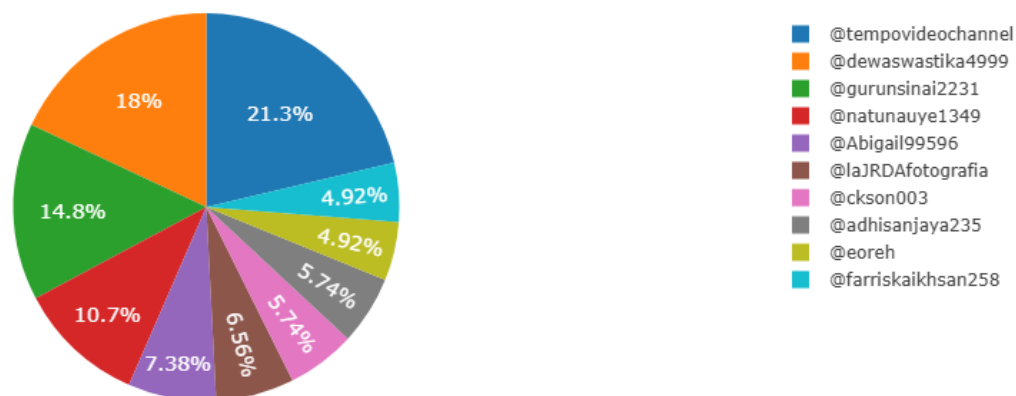
toward the content creator, the criticized political figures, and the media outlet that published the video, confirming that these comments are closely tied to significant political figures. The use of conjunctions such as “untuk,” “jadi,” “aja,” and “nya” indicates ongoing interaction among users, reflecting a dialogic conversation and the negotiation of meaning. This usage aligns with the concept of decoding found in Stuart Hall’s Reception Theory. Overall, the word cloud analysis reveals that netizens’ comments form an active digital political discourse, combining emotional, evaluative, and dialogic responses to satirical video messages, thereby providing important insights into public perceptions of Pandji’s political narrative as a source presented via YouTube.

Figure 4. Cloud Emoji | Source: Data Analysis Results From CommuNalytic.org



The most common emoji is the laughing-with-tears emoji 😂, followed by the heart ❤️, the thumbs-up 👍, and the smiling face 😊. This indicates that the majority of netizens’ responses to the video are positive and supportive, reflecting appreciation for the humor, critical rhetoric, or political moral message conveyed. The presence of emojis such as 🙏, 🤞, and 🤝 signifies approval, moral support, and empathy toward the issues raised, including criticism of political dynasties. Additionally, some surprised 😮, angry 😡, and confused 😕 emojis are also visible, indicating that some netizens are reacting with skepticism or rejecting the narrative presented. This aligns with Stuart Hall’s encoding-decoding theory, where the audience does not always receive the message as intended by the content creator but may negotiate or reject that meaning. Although most people tend to support and appreciate the content, the emoji visualization reveals diverse and complex interactions among netizens. However, there are also critical or skeptical responses. This combination confirms that the video successfully sparked emotional and participatory discussions in the YouTube comments section, while also showcasing the dynamics of digital political perception encompassing support, criticism, and the negotiation of message meanings.

Figure 5. Top Account | Source: Data Analysis Results From Communalystic.org



The diagram shows the top 10 comment accounts interacting with the video. The @tempovideochannel account accounts for 21.3%, indicating that the uploader's official channel plays an active role in responding to comments or sparking initial interactions, suggesting that some individual users also have a significant influence in shaping discussions in the comment section through replies or frequently replied-to comments. The smallest share, 4.92%, belongs to the @farriskaikhsan258 account, showing that while participation from other accounts is smaller, they still play a role in building conversations, spreading opinions, or negotiating the meaning of political messages. This indicates the existence of a heterogeneous digital social network structure, where a few dominant accounts trigger conversations, while many other accounts interact sporadically but still enrich the discussion.

Sentiment Analysis with Vader and TextBlob

Based on the results of sentiment analysis data processing from Communalystic.org, the following table presents the results of sentiment analysis of 3,592 comments, of which 112 comments/posts were analyzed, including a comparison of positive, negative, and neutral sentiment across various languages (English, Portuguese, French, German):

Table 1. Sentiment Analysis Vader and TextBlob | Source: Data Analysis Results From Communalystic.org

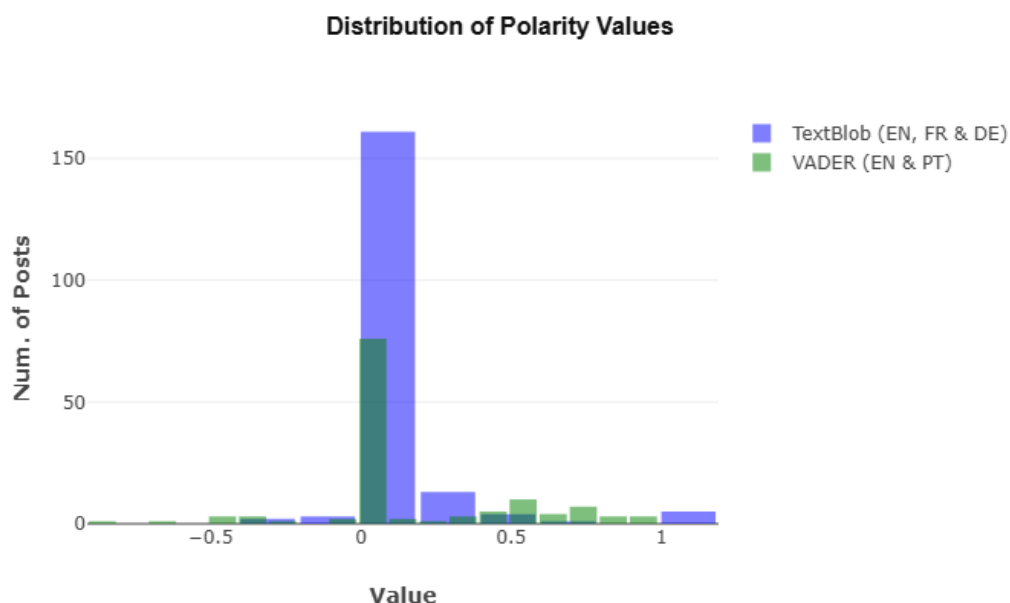
Tool / Bahasa	# of Posts	Negative Sentiment [-1..-0.05]	Neutral Sentiment (-0.05..0.05)	Positive Sentiment [0.05..1]
VADER (English/EN)	112	10 (8.93%)	64 (57.14%)	38 (33.93%)
VADER (Portuguese/PT)	23	2 (8.70%)	21 (91.30%)	0 (0.00%)
TextBlob (English/EN)	112	4 (3.57%)	83 (74.11%)	25 (22.32%)

Tool / Bahasa	# of Posts	Negative Sentiment [-1..-0.05]	Neutral Sentiment (-0.05..0.05)	Positive Sentiment [0.05..1]
TextBlob (French/FR)	3	0 (0.00%)	3 (100.00%)	0 (0.00%)
TextBlob (German/DE)	77	0 (0.00%)	75 (97.40%)	2 (2.60%)

The sentiment analysis results show that netizens' comments on the video "Pandji's Message to the President and Jokowi's Political Dynasty" were dominated by neutral sentiment. On VADER English, out of 112 comments, 64 (57.14%) were neutral, 38 (33.93%) were positive, and 10 (8.93%) were negative. A similar pattern was observed in TextBlob English, with 83 comments (74.11%) neutral, 25 (22.32%) positive, and 4 (3.57%) negative, indicating that most netizens provided informative or reflective responses rather than extreme emotional ones. In other languages, neutrality was higher: VADER Portuguese recorded 91.30% neutral comments, TextBlob French 100%, and TextBlob German 97.40%. Positive and negative sentiments were less frequent, suggesting that the majority of multilingual interactions were observational and did not explicitly express support or opposition.

The predominance of neutral sentiment indicates that the comment section is filled more with observations, interpretations, and open discussion than with expressions of support or harsh criticism. Nevertheless, positive sentiment in English suggests that a portion of the audience accepts Pandji's message, particularly regarding his criticism of the political dynasty. The low level of negative sentiment indicates that rejection exists but is minor. From the perspective of Stuart Hall's Reception Theory, these findings reflect variations in audience positions: some accept the message, some negotiate its meaning, and a small portion reject it.

Figure 6. Distribution of Polarity Values | Source: Data Analysis Results From Communalitic.org

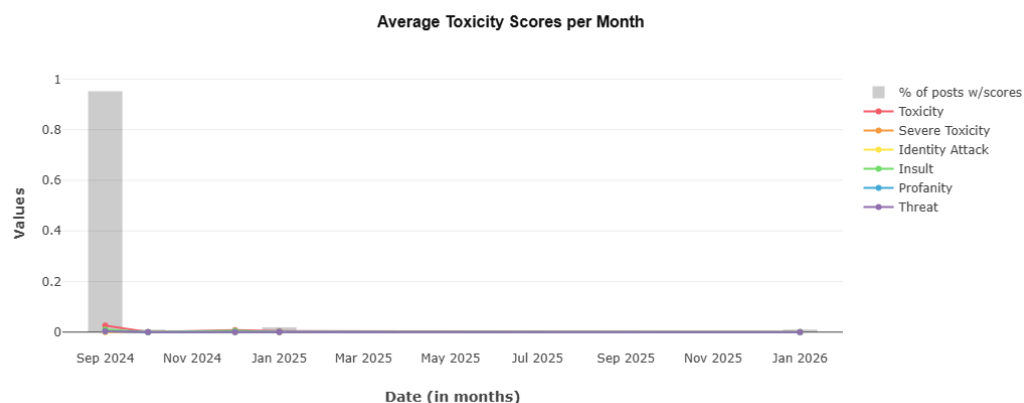


An analysis of the distribution of polarity values shows that the majority of netizens' comments on the video “Pandji’s Message to the President and the Jokowi Political Dynasty” are neutral, with a high concentration around the value of 0 in both analysis methods, TextBlob (EN, FR & DE) and VADER (EN & PT). This indicates that the comments are more observational or descriptive in nature rather than expressing support or opposition. Additionally, VADER recorded more positive comments than negative ones, while TextBlob showed a slightly lower but still present positive distribution. These findings suggest appreciation for Pandji’s criticism and humor, while negative comments are limited, indicating only minor opposition.

Overall, the distribution of polarity supports previous findings: the majority of netizens responded neutrally, positive comments indicated partial acceptance, and negative comments remained in the minority. This pattern reflects diverse decoding processes in line with Stuart Hall’s Reception Theory, in which messages can be accepted, negotiated, or rejected within the context of digital politics.

Toxicity Analysis

Figure 7. Average Toxicity Score Per Month | Source: Data Analysis Results From Communalytic.org



The graph of Average Toxicity Scores per Month shows that the toxicity level of netizens' comments on the video “Pesan Pandji untuk Presiden dan Dinasti Politik Jokowi” was relatively low, with a minor spike occurring in September 2024 when the video went viral. During this period, all toxicity categories including identity-based attacks, insults, profanity, threats, and severe toxicity remained at low levels (0.04–0.05). From the following months through early 2026, toxicity scores dropped sharply to near zero, indicating calmer netizen interactions with minimal negative or offensive comments.

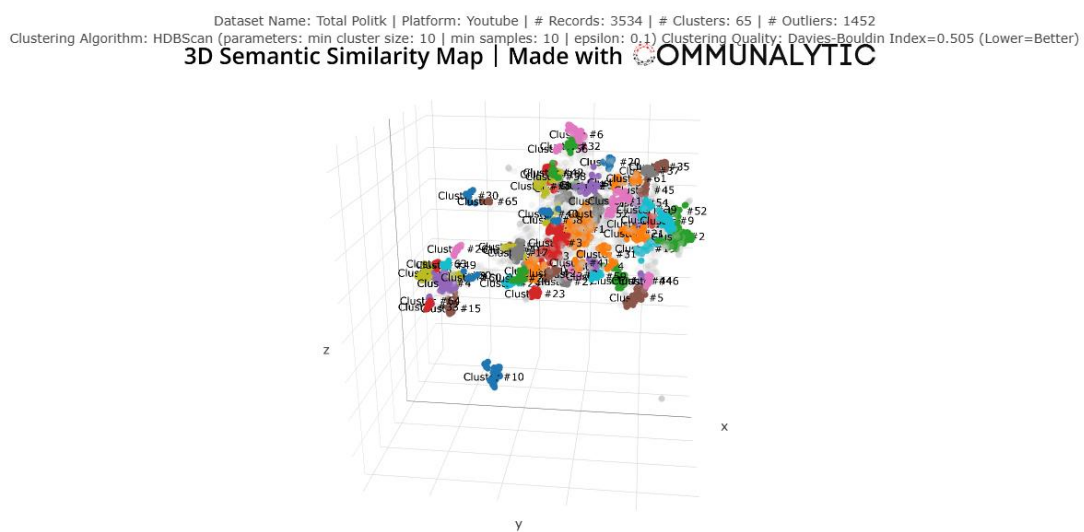
This indicates that the majority of netizens remained emotionally composed, with neutral comments or reflective discussions dominating the discourse. These findings confirm that although the video was satirical and had the potential to trigger emotional reactions, netizens' interactions remained rational and reflective, consistent

with the previous distribution of polarity and neutral sentiment. The comment section serves as an open discussion forum with few instances of toxicity, indicating a stable and participatory interaction pattern, although a minority of negative comments still exist.

3D Semantic Similarity Map

The 3D visualization of the Semantic Similarity Map in Figure 8 maps the structure of public discourse in video comment sections.

Figure 8. 3D Semantic Similarity Map | Source: Data Analysis Results From CommunalYTIC.org



Based on the 3D Semantic Similarity Map, netizens' comments on the video “Pesan Pandji untuk Presiden dan Dinasti Politik Jokowi” consists of 3,592 posts, divided into 65 clusters with 1,452 outliers, indicating a wide variety of conversations. The dense main clusters indicate that many comments address similar issues, such as criticism of the political dynasty, reactions to Jokowi, Pandji’s position as a public figure, and the theme of democracy. Meanwhile, more isolated clusters indicate the emergence of specific topics or comments that deviate from the mainstream, including personal responses, humor, and satire.

The presence of a significant number of outliers indicates that some unique comments do not fall under the main themes, including spontaneous responses, emojis, or brief replies that do not form a clear pattern of discussion. A Davies-Bouldin Index value of 0.505 indicates fairly good cluster quality, suggesting a clear separation of themes despite the data’s high diversity. Analytically, this semantic map reinforces Stuart Hall’s Reception Theory, in which the audience engages in diverse decoding: some accept Pandji’s critical message, some negotiate its meaning, and some respond outside the framework of the main narrative.

Table 2. Summary of Key Empirical Findings

Analysis Aspects	Key Empirical Findings
Digital Engagement	The video generated 3,592 comments, with replies outnumbering comments, indicating intense engagement from netizens, particularly in the first month after it was posted.
Sentiment Analysis	The majority of comments were neutral (>50% across all languages); positive comments were notably high in English (22–34%), while negative comments were relatively low (<9%).
Toxicity Level	The average toxicity of comments was low, with a small spike at the start of the video's viral spread (September 2024), while the subsequent period was nearly zero, indicating that netizens' interactions were well-controlled.
Semantic Clustering	A total of 65 main clusters and 1,452 outliers were identified; dense clusters indicate core discussion themes (criticism of political dynasties, reactions to Jokowi, democratic ethics), while isolated clusters point to specific topics or unique comments.

The table above summarizes the key empirical findings that drove high digital engagement, with 3,592 comments and a predominance of replies, particularly during the initial period following the upload. Sentiment analysis revealed that the majority of comments were neutral, while positive comments were quite significant in English and negative comments were relatively low. The average toxicity level of comments was also low, with a slight increase at the start of the video's viral spread, and nearly zero in subsequent periods, indicating controlled netizen interactions. Semantic clustering identified 65 main clusters and 1,452 outliers, with dense clusters highlighting core themes such as criticism of the political dynasty, responses to Jokowi, and democratic ethics, while separate clusters reflected specific topics or unique comments, indicating a complex yet structured pattern of digital discussion.

Research shows that a video titled “Pesan Pandji untuk Presiden dan Dinasti Politik Jokowi” generated high levels of digital engagement, with 3,592 comments reflecting netizens' responses to the political issues raised. Commenting and replying activity was most intense in the initial period after the video was uploaded, particularly regarding criticism of the political dynasty and Jokowi. The dominance of replies over main comments indicates that netizens were not only responding to individual messages but were also actively discussing, responding to, and debating the views of other users.

The word cloud analysis highlights words such as “Pandji,” “Jokowi,” “politics,” “democracy,” and “people,” which confirm the comments' focus on public figures, political criticism, and the context of democracy, as well as words like “courage” and “truth,” which show that netizens are focusing their attention on Pandji as the voice of criticism, Jokowi as the subject of political discourse, and the issue of democracy as

the primary context of the conversation. These findings align with research (Sultan and Akbar 2025), which highlights netizens' active engagement through comments and emojis in viral political issues on YouTube.

Sentiment analysis shows that the majority of netizens' comments are neutral, with VADER English recording 57.14% neutral, 33.93% positive, and 8.93% negative, while TextBlob English shows 74.11% neutral, 22.32% positive, and 3.57% negative. A similar distribution is also seen in comments in other languages, indicating that netizens' interactions are more reflective than emotionally extreme.

These findings can be explained by Stuart Hall's Reception Theory, which states that audiences are not passive recipients but actively interpret messages through diverse forms of decoding: some accept the message (dominant-hegemonic), some negotiate its meaning (negotiated), and some reject the message (oppositional). The low level of toxicity in the comments, with a small peak at the start of the video's virality, indicates that most netizens manage interactions rationally, consistent with the study's findings (Fikram, Bakry, and Nugroho 2024) on the diverse yet controlled structure of online public discussions.

Semantic clustering using a 3D Semantic Map identified 65 main clusters and 1,452 outliers, indicating diverse conversations that nevertheless remained focused on core issues such as criticism of the political dynasty, reactions to Jokowi, and discourse on democracy. The presence of outliers reveals unique or spontaneous comments that are not always connected to the main themes, highlighting the complexity of audience interpretation. Emoji cloud analysis reinforces these findings, with a dominance of positive emojis such as 😊, ❤️, 🙌, and 😄, indicating appreciation, emotional support, or humorous responses, while emojis like 🙄 and 😬 suggest a small portion of the audience is skeptical or resistant. The video successfully became an active, reflective, and diverse digital political discussion space, where netizens interpreted Pandji's critical message in various ways. This pattern confirms that netizens interpret messages in diverse ways, supporting reception theory that the meaning of media messages can be accepted, negotiated, or rejected according to the audience's experiences and perspectives.

Research conducted (Nur et al. 2025) This indicates that language, discursive acts, implicatures, and framing play a crucial role in shaping the public's political perceptions. This aligns with the findings of this study, as the messages conveyed by Pandji serve not only as political information but also as criticism packaged through language choices, humor, sarcasm, and an emphasis on certain moral values. The diversity of netizens' responses indicates that the political framing in the video generates various interpretations: some viewers accept the criticism as a form of courage and truth, others respond to it neutrally and reflectively, while a small minority express skepticism or rejection. Thus, the political language in the video serves as a catalyst for the formation of discussions, negotiations of meaning, and exchanges of perceptions in the comment section.

In addition, these findings reinforce the view that (Susetyawidianta and Geraldly 2024) the importance of symbolic interactionism in digital political communication, particularly in understanding how symbols, identities, and political narratives are interpreted by the younger generation. In the context of this study, Pandji emerges not merely as a comedian or public figure, but as a symbol of civic courage that is interpreted differently by netizens. The video does not merely contain political criticism but also conveys a moral message about the courage to voice opinions, the importance of upholding democracy, and the need for public awareness in assessing the relationship between power, political families, and the interests of the people. From an Islamic perspective, the importance of promoting goodness, upholding truth, and responsibly expressing social criticism is elaborated upon in Surah Al-Imran, verse 104:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

“Let there be among you a group of people who call others to righteousness, enjoin what is good, and forbid what is evil. They are the ones who will prosper.” (Al-Qur’an 2022).

This reinforces the idea that YouTube serves not only as a channel for disseminating political content but also as a dynamic digital public sphere, where symbolic interaction, opinion formation, the negotiation of meaning, and the construction of public political perceptions occur simultaneously. The audience does not merely passively receive information but actively interprets, responds to, and participates through comments, emojis, and emerging semantic clusters, indicating that the audience constructs meaning regarding figures such as Pandji, Jokowi, the political dynasty, and democracy through social interactions in the digital space. Furthermore, visual and audio content on YouTube reinforces political rhetoric, humor, and symbols, thereby enabling political messages to influence public perception, shape collective narratives, and spark critical discussion. Thus, YouTube serves as a crucial arena for collaborative interaction in the formation of political discourse, the evaluation of political figures and practices, and the development of digital political literacy.

Conclusion

Research results using Social Network Analysis (SNA) with Communalytic.org show that the video generated a high level of digital interaction, with a total of 3,582 comments, where the most intense commenting and replying activity occurred in the early days after the video was uploaded. The prevalence of replies indicates that netizens not only provided individual responses but also engaged in conversations, debated, and negotiated meaning. Word cloud analysis reveals that netizens’

discussions centered on keywords such as “Pandji,” “Jokowi,” “politics,” “democracy,” and “the people,” accompanied by terms like “courage” and “truth,” indicating a moral-political assessment of the criticism expressed.

Sentiment analysis indicates a neutral trend, with a majority of positive comments and a minority of negative ones, while the low toxicity level confirms that interactions are relatively controlled and reflective. Semantic clustering across 65 clusters and 1,452 outliers highlights the diversity of themes and audience interpretations, while emoji analysis shows a dominance of positive symbols such as 😊, ❤️, 🙌, and 😄, signaling emotional support, as well as the emojis 🙄 and 🙇, indicating skepticism or mild rejection. These findings reinforce the theoretical position that audiences play an active role in decoding, whether dominantly, through negotiation, or in opposition. Significantly, this study provides insights into YouTube as a digital public sphere that supports symbolic interaction, opinion formation, and public political participation.

These findings suggest that political criticism presented in a humorous manner can spark productive public discussion without triggering high levels of aggression. However, this study has limitations because it analyzed only one video, did not include interviews with commenters, and relied on data available on the platform as well as automated analysis tools. Further research is recommended to compare multiple political videos, include interviews with the audience, consider the influence of YouTube algorithms, and incorporate network analysis and digital ethnography, so that understanding of digital political perceptions can become deeper, broader, and more contextual within the dynamics of contemporary Indonesian democracy.

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