



Islam and Media Working Group

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Social Media against Hate Speech. Analysis of #BeTheKey digital campaign against islamophobia

Authors

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Abstract

Our world is networked, (Castells, 1996) which means it is full of opportunities but as well full of room for hate (Parekh, 2019) and changing narratives in a negative direction (Candidatu et al., 2019). #BeTheKey is a digital communication campaign that aims to eliminate islamophobic discourse and hate of speech from Barcelona. The campaign is focused on fighting against hate speech that exists online and offline in the city. The campaign has been created by Blanquerna School of Communication and International Relations students to raise awareness among the population of this social injustice, as well as to empower citizens to fight against it. #BeTheKey highlights that everyone, especially youth, could be the key for a change, from preventing prejudices to improving understanding and knowledge about several cultures. Main tools to achieve these goals have been social networks, media and local entities and institutions.

Taking into account the success of the campaign, the researchers aim to know: how religious values influence a digital campaign against extremism? What is the role of religion regarding the transformation of behaviour in hate of speech? How religions help to eliminate prejudices and stereotypes (Knott and Poole 2013; Couldry 2003) in the digital sphere? The methodology of this research is based on a survey and in-depth interviews. It also highlights the influence of media narratives in social narratives on Islam. This project is carried out by Blanquerna Observatory on Media, Religion and Culture, at Ramon Llull University in Barcelona.

Submission ID

352

The “brand” Islamic: Challenges and opportunities for communications

Authors

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Abstract

This article considers religious branding, in particular, the Islamic “brand” at Islamic University in Uganda (IUIU). In this study, we explore the application of marketing and branding concepts to Islamized products. This study reports on the on perceptions of IUIU’s brand and identity. The findings show that the Islamic University in Uganda has a very strong brand equity and high levels of brand loyalty among its members, although conventional marketing language should be avoided due to the sensitivities involved. The findings suggest that IUIU could usefully be regarded as a “brand community,” akin in many key respects to brand communities in the commercial sphere. It recommends that IUIU communications could be enhanced by leveraging the brand more effectively as within a true “brand community” for the purpose of encouraging brand loyalty and energizing Islamic community.

Submission ID

508

Egyptians Perceptions of the Islamic Identity and Renewing Religious Discourse as a Response to Media and Public Speeches

Authors

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Abstract

This paper constitutes the second stage of a research project aims to gauge potential influences of media messages along with public speeches of the political and religious figures that focus on Islamic identity characterization and the obligatory of addressing religious issues in a “new” discourse that considers the altered circumstances of the society. The first stage of the research employed critical discourse analysis to investigate the multiple narratives produced by secularists, politicians, journalists, and religious sources in association with the arguments formulated by heads of the state and Al-Azhar to convey their visions regarding the issue.

This paper aims to explore the other side of the picture by measuring the extent to which Egyptians perceptions about Islamic identity characteristics and the mandatory of reforming the religious discourse have been influenced. To achieve this goal a field study will be applied with a survey as a method and questionnaire as an instrument to collect data from 400 Egyptians located in governorates represent main geographical districts of Egypt. The survey sheet will include questions that supposed to provide explanations to the main inquiry of the study. The following targets are what this stage of the research seeks:

First – Finding out how Egyptians perceive the meaning of “Religious Discourse Renewal”.

Second – Figuring out the characteristics attributed to the Islamic identity.

Third – Identifying and ordering the most convincing sources of the issue and why. (Whether they are politicians, thinkers, religious scholars, or journalists)

Forth – Suggesting their own views to solve the current problem.

Providing profound and comprehensive data is a fundamental key to fulfil the previous targets. So that the questionnaire will be designed to include a variety of testing scales of inquiry to keep the information accurate, organized, and inclusive. The analysis is expected to evaluate the media and public speeches potential effectiveness in transforming or maintaining the characteristic of Islamic identity and in delivering a specific interpretation of reforming the religious discourse.

This project in its first and second stage constitutes complementarity contribution to investigate the vulnerability of Identity in its religious version to be transformed across time. Also, to explore the extent to which it may show resistance and survival. Further questions may be generated to interrogate media claimed power against public culture power.

Submission ID

713

How do broadcasters in Islamic radio cope with the pressures when performing dual-role?

Authors

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Abstract

As a country with the largest Muslim population in the world, Indonesia has become the centre of international attention. The phenomenon of ‘conservative turn’ among Indonesian Muslim communities has led to the rise of Islamic-based alternative media. One of the examples is Islamic community radio which spread significantly after the Reformation Era. Indonesia has witnessed the transformation from authoritarian to the democratic regime that unintentionally produced diverse ideologies of Islamic community radios from liberalism, modernism, to conservatism. The main purpose of this study is to investigate the roles of Muslim media practitioners in running an Islamic community radio and how they cope with the pressures when performing dual-role. Diary-interview has been selected as the key tools to access micro information on the influence of Islamic teaching to media practitioners. The data was supplemented by non-participating observations from the radio station, mosques, to selected events. The result shows that religious values have instilled in media practitioners of community radio, Radio Silaturahmi ‘Rasil’, to the extent that they were willing to participate in humanitarian projects and perform dual-role. Dual-role refers to an individual who performs two roles in a media institution as a broadcaster and an activist. According to the data, Rasil gives attention and donations not only for the Muslim communities in Indonesia but also for other countries. Despite its committed employees, Rasil faces several challenges and suffers from major drawbacks. This study provides an understanding of how Islamic community radio has

evolved in plural society by demonstrating the contributions of Muslim media practitioners in the local and global communities. If the debate is to be moved forward, a better understanding of the digital future for Islamic community radios need to be developed to reduce excessive pressure on these media.

Submission ID

1271

Historical Changes of Chinese Mosque Management System: An Interpretation from the Perspective of Organizational Communication

Authors

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Abstract

Since the introduction of Islam into China in the Tang Dynasty, it has experienced a history of nearly one thousand years from Tang, Song, Yuan, Ming, Qing, and the Republic of China to the People's Republic of China. As the most important place for organizing Islamic believers in China, the mosque has its own specific organizational phenomenon. By sorting out the changes in the organization and management system of mosques in China's history and understanding the various changes that have taken place in the field of communication of religious organizations, it can provide a basis for the management and development of contemporary mosques. This article interprets the historical changes of the mosque management system in China from the perspective of organizational communication.

Submission ID

1444

Are Revolutions Still Been Tweeted: The Changing Roles of Social Media in Post-Arab Spring Era of 2019

Authors

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Abstract

There is a significant debate about the role that social media plays in the ability of challengers to mobilize for collective action. Given that this media power has been exhibited in so many cases, it is difficult to deny the crucial trigger factor in this regard in recent years. However, skeptics assert that such technological changes on the movements' success have been exaggerated. This debate became compellingly intense under the circumstance of the dramatic events known as *Arab Spring* occurred in late 2010 in Tunisia and soon spread to other Middle Eastern countries. Evoked by crony capitalist policies of long-standing authoritarian regimes, grievance of socio-economic and political inequality of majority people finally caused incalculable insurgencies all over the Arab region.

There is no doubt that this movement has changed the way we evaluate information technology as a tool to fuel expectations of a democratic turn of autarchy or semi-autarchy society. No matter whether there was achieved convergence till now, it was the first time when scholars of Journalism and Communication, and some of International Relations turned their attention to media use behaviors of people living in the Middle East on a large scale, which has long been in marginal status within western-framework oriented discourse rules, and revolutionized the way in which people think about SNSs just beyond the entertainment platforms.

After nearly ten years of the end of Arab Spring, subsequent changes and structural crises fueling revolutions a decade ago are still having desperate impacts on these suffering countries. Protests and violence happened in Lebanon, Iraq, Iran, Egypt, Jordan and Tunisia from late 2018 as a kind of repercussion reflected that this tangle is far from over. In these fresh cases, ordinary people show superior talents and methods to use social media to format identity, express demands, and organize public mobilization compared with immature attempts in 2011. On this occasion, any minor and individual incident can touch off a new conflict in the decentralized world. Thus, we need to rethink challenges and opportunities brought by great media transformation today, and pave the way how it works with peculiar political phenomenon.

So, this article intends to move this discussion forward by taking Iraq, Lebanon, Iran and Egypt as case studies, to explore if there is any changing function or dynamic mechanism that social media plays with new Arab uprising, in the context of the status quo of social integration of stagnant political regime, volatile civil society and rapid technological progress in the Post-Arab Spring Era.

Submission ID

1448

Human Interest, Motivation, and SNS Regulation: A three-level framing analysis on media reporting frames of Mosque attack in New Zealand

Authors

Daniel Cao - Shanghai International Studies University

Abstract

Fifty Muslims were assassinated in a Mosque by a racist gunman in New Zealand 2019, which departs from media's habitual cognition that Muslims are the perpetrators.

Therefore,

1. How would US media, preferring stigmatizing the Muslims and link them with terrorism, respond to this incident?
2. How would Chinese media which are prudent on reporting religion news view this event?
3. Most importantly, as the stakeholder, how would the Arab media regard this massive gun-attack?

To address the questions, and guided by the framing theory, this study examines the differences among US, Saudi Arabian, and Chinese news media in reporting the New Zealand Mosque attack in 2019. The frames for analyzing in this study include **high-, medium-, and low-level frame**, proposed by Zang Guoren contending in each of the news reports, there are similar structures consisting of high-level frame defining a news, medium-level frame composed of major events, previous events, attribution, etc., and low-level frame referring to the words, sentences, or metaphor in the text.

In this study, a sample of 512 news reports published in the three news outlets within the week of March 15, 2019, was collected, and **217 passages were content-analyzed** after data-cleaning, with 88 in English, 100 in Arabic, and 29 in Chinese. The result shows that,

- The *New York Times* constructed the event with interpretation for the high-level frame (29.5%), attribution for the medium (45.5%), and neutral long stories for the low (48%, 69.3%).
- *Asharq Al-Awsat*, the world's premier pan-Arab daily newspaper, the human-interest accounted the most (27%) for the high, attribution for the medium (41%), and positive short news for the low (60%, 74%).
- *Xinhua News Agency*, the biggest and most influential media organization in China, as well as the largest news agency in the world in terms of correspondents worldwide, focused on news fact for the high (20%), major event for the medium (44.8%), and neutral short stories for the low (60%, 64%).

To be specified, **social network analysis** was introduced to clarify what agenda networks these media framed, which generated interesting outcomes: the *New York Times* networked terrorist's background and motivation; *Asharq Al-Awsat* cared about the victims, survivors, and mourning events, while China's *Xinhua News Agency* connected the governmental control with the social network site (SNS) regulation.

Finally, this paper discussed that, compared to the reporting of Muslim-triggered attack, which is frequently linked with terrorism, the three representative media have modified their reporting frames on this Mosque attack, indicating **media frames are dynamic, and changes aligned with the newsmaker**. Specifically, media reporting on non-Muslim attacks are more cautious than that on Muslim-terrorist attacks, which reflects the **reporting discrimination**. To build a world of inclusiveness, respect, and reciprocity in digital era, news outlets should reevaluate their biased reporting frames, especially on religion and race.

Submission ID

1473

: Artificial Homosapien: Exploring the Classical Inventions of Robotics and Drones in Human History

Authors

Sulaiman Osho - Robert Gordon University, Aberdeen Business School

Abstract

ABSTRACT

One of the uniqueness of man between the Angels, Jinn, and the brute animals is the development of our Brain and to use knowledge to conquer nature. Such ingenuities are borne out of the Classical Theories of Robotics and Drones, and the making of artificial Homosapien to reach places where humans cannot survive such as in space, underwater, terrible heat, clean up, containment of hazardous materials, and radiation and detection and deactivation of bombs. This study explores the etymology of robotics in helping humanity domestically, commercially, militarily, and in embarking on research. It traces the threshold to the period of King Solomon (970 B.C. – 932 B.C.), a King, Judge, Prophet, Wealthy, Wise, and Powerful that speak the language of humans, jinn, animals, birds, insects, ants, and others. The study unveils how King Solomon controlled the wind to fly the first airplane; used the jinn to build monuments, and Al-Aqsa Mosque in Jerusalem; and to acquire gold, brass, copper, and other minerals for wealth from the sea; and controlled birds for courier services and explore other territories. In narrative form, this investigation exposes how the concept of modern robots and drones are developed in the Classical Times of the Islamic Empire between 7th and 16th Centuries when Early Muslims stunned the world with the inventions of medicine, pharmacy, surgery, hospital, experimental physics, alchemy and chemistry, algebra/trigonometry, numbering system, anesthesia, calligraphy, architectural innovation, optics, airplane, university,

crank-shaft, internal combustion engine, paper manufacturing, braille, windmill, treatment of cowpox, and more. This chapter discloses the true Father of Robotics as Badi az-Zaman al-Jazari (1136 – 1206 A.D.) with his Book in Knowledge of Engineering Tricks where he patented 100 Mechanical Devices including Robotics in 1206 A.D. and how to build them. Apart from juxtaposing how robots help in human labor, the study concludes that the artificial humans are of great benefits to humanity in exploring nature and to complement in management of human and material resources that replaces the factors of production in the new age economics.

Submission ID

1809

Social Media and Spiral of Silence: Analysis of Pakistani religious minorities' marriage issue on Facebook and Twitter

Authors

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Abstract

The spiral of silence theory maintains that the majority point of view dominates at the cost of the minority. Those who assume that their point of view is in minority they keep their point of view to themselves because of the fear of rejection. The traditional media were considered the main cause of increasing the fear of isolation among the minorities groups. The social media promise was to promote inclusions, respect, and mutuality. In this context, the popularity of social media networking websites provides a platform where all people can exchange their views regardless of whether they belong to minority or majority groups. Although minorities enjoy equal status in Pakistani society yet their voices are still considered a minority view when it comes to their issues. Besides culture, religion plays a significant role in promoting the spiral of silence among minorities in Pakistan. Thus study treats the examines the issue of marriage among converted Sikh girls and the discourse connected with this conversion and marriage on the two social websites: Facebook and Twitter. The study, through the content analysis of social websites and offline interviews with the respondents of the Sikh minority, investigates whether there is a difference of opinion in online and offline expressed opinions. The results of this study will show whether the spiral of silence does exist either face-to-face or online vis-à-vis expression of opinion on the issue of marriage

Key Words: *Twitter, Facebook, Spiral of silence, minority, Sikh.*

Submission ID

2030

Investigating new-age Islamophobia: Neo-Orientalism in Bollywood's "Nationalistic" narratives

Authors

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Abstract

An increasingly polarized world is questioning canonized ideas of liberalism and democracy, in an environment of hate, demagoguery and economic crunch. As the world comes face to face with extremist regimes in powerful countries such as the US, India and Brazil, ideology emerges as a major point of contention. Contemporary debate in India is centered on aspects of discrimination and othering of a whole community of Muslims, owing to a right-wing government discourse which has attempted to construct a nationalistic, puritan and predominantly "hindu" identity. What occurs in India post-BJP is a complex case of discrimination against Muslims, based on the narrative developed in western nations post 9/11. Amid calls for nationalistic rejuvenation along the lines of a puritan "Hindu" nation, Muslims stand as the artificially invented "other", linked to a distorted understanding of the past, and a mediatized refashioning of the present. This refashioning depicts the Muslims as unpatriotic, economically advanced and primarily different from the mainstream.

Construction of a new narrative in the post-truth milieu demands a particular set of tools, one that is heavily achieved through media narratives, particularly through dominant institutions such as Bollywood. The biggest film industry in the world, Bollywood enjoys a vast fan following, and massive appeal to audiences inside India, and among Indian diaspora scattered across the world. A surge in historical epics (Padmavat, Tanhaji, Manikarnika) and nationalistically driven (Uri, Josh) films is a noteworthy trend in Indian cinema today mirroring the country's overall debate over carving out a puritan "Hindu" identity. This paper delves into the space given to Muslims and Islam in these films in order to understand the narrative around this minority community. It is under this backdrop that this paper seeks to delve into the subjects chosen by film producers in Indian cinema, to understand the changing narrativization around Muslims in their projection. As its central question, the paper seeks to ask, *what role does Bollywood's nationalistic trend play in the changing narrative around Muslims and Islam in India?* It further seeks to investigate whether these films have propagated the othering of the Muslim community in India, along religious and patriotic grounds. This is done through a discourse analysis of selected Bollywood films released in the duration of 2017-2020, using the theoretical concept of Gramsci (1971), in his typology of "hegemony".

Bollywood has been chosen as a unit of analysis for its wide-ranging appeal to South Asian audiences and more recently, its increasing clout in other parts of the non-Western world. Wide-ranging studies have explored its importance as a medium for non-western discourse.

Expected results from the analysis hope to inform the complex narrative under which Muslims are relegated to negative, anti-national and overall deviant forms of portrayals. They are caught in a spiral of neo-orientalism that informs the state's Hindutva ideology. The Bollywood business complex is a commercial entity that panders to the dominant mood in the country, resulting in a regressive impact on a society that is greatly influenced by its narrativization and character-building.

Submission ID

2619

CONSTRUCTION OF A CONSERVATIVE WOMAN IMAGE THROUGH VISUAL REPRESENTATION OF FASHION BLOGGERS

Authors

Melike Asli Sim - Koc University

Abstract

This study conducts a visual analysis of three highly-followed conservative women's fashion blogs in Turkey. The study asks how conservative female fashion bloggers construct their identities via visual media representations and negotiate their identities within celebrity culture in an age of extreme self-display. Based on visual discourse analysis, it examines fashion blogging as a case study of an online community centred around the use and display of fashion styles via visual representation of subjectivities. It performs critical visual analysis of selected popular fashion blogs in Turkey with respect to the questions of *self-branding*, *publicity*, and *conservatism*. The aim is to see how these bloggers negotiate their online identities in platforms like blogger.com and Instagram through visual materials, analysing the ways they construct their identities via Islamic fashion, through the framework of fame and visibility notions.

Submission ID

3059

The use of abusive language against Islam on social media

Authors

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Abstract

This exploratory study examines a number of abusive hashtags used against Islam and Muslims on Twitter and Instagram. We collected over 18,000 posts and tweets that reference highly Islamophobic language that involves the use of the 'f' word, spanning over 5 years. The study shows that there are four main groups that utter such profanities including: far-right community,

Indian Hindu community, ex-Muslims, and less frequently regular users who do not show clear affiliation but often associate Islam with terrorism. We used a combination of quantitative and qualitative measures to explain the collected social media data. Aside from the empirical examination, we found different policies followed by Twitter and Instagram, for the latter does not allow hashtags that attack Muslims, yet it allows similar hashtags against the religion of Islam and its symbols. On the other hand, Twitter allows all types of hashtags to be used. We refer to the legal implications behind such policies, for many EU countries do not allow attacks against religious groups but the laws permit criticism against religions, such as the case of France. The paper concludes that social media platforms have inherent algorithmic biases that need to be amended.

Submission ID

3079

Media Portrayal of Islam and Muslims from 2011-2019: A Meta

Analysis

Authors

Sidra Tariq Jamil - Tsinghua University

Abstract

Media is a powerful double sword agent to portray, represent and influence perceptions towards a particular ideology and religion in the present age of technology. This study presents the findings about the role of media regarding Muslims, Islamic beliefs and their identity. For the purpose a meta-analysis of 353 published studies are critically reviewed and examined. The detailed quantitative analysis focuses on the geographical distribution, techniques, hypothesis, forms of media and time duration of published data whereas, qualitative analysis examined the most prestigious and well-known studied subject matters. Results from this study give the impression that most of the studies extends to European or western countries and on the other hand Islamic states and media belonged to them have been avoided. Findings also shed light on low volume of comparative studies, lack of perceptibility and scarcity of internet based quality work. A large number of researches focused on the trends of war on terror, links of Muslims in terror related incidences, Islamic extremism and migration. Furthermore, analysis and data of this study reveal the fact of negatively portraying the image and identity of Muslims. The religion of Islam as whole represented as religion associated with extremism, terror, violence and intolerance. Suggestions based on analysis are also taken into account.

Keywords:

Media representation, Islam, Muslims, Meta-analysis, Qualitative and Quantities analysis

Submission ID

3294

Coverage of Ramadan in Iranian Dailies between August-Sept.

1978

Authors

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Abstract

This paper studies all published content of different genres related to the wholly month of *Ramadan* as presented in four national dailies in August and September of 1978. The selection of *Ramazan* is due to its importance in promoting, educating and remembering religious terms and concepts in a period of highly politically motivated. An occasion in which some major changes were occurred in Iran since then. It was the month that lead to the largest show of opposition protesters who came to the street following a call from religious leaders for day of Eid al-Fiter on 5th of September. In response to that demonstration the government issued a martial law posing on Tehran which followed in several other cities soon. Many believed that this was an important, critical and politicized month of *Ramadan*. For such reasons the main research question for the study was “how and in what extent did these newspapers presented issues surrounding the month of *Ramadan* in 1978?”

The study was conducted by content analysis method. The data were collected based on a designed coding sheet and they were analyzed by using SPSS software. All data arranged in eight different tables including frequencies, cross tabs and correlations among major variables. These national newspapers were *Ayandegan* (1970-78), *Rastakhiz* (1975-78), *Ettelaat* (1925-) and *Kayhan* (1941-) as the total papers that being published during the period in Tehran. These papers were politically different. *Rastakhiz* was the only party newspaper at the time and was ceased later in November. The other three had independent stand. Two papers published in the morning and two others in the evening.

The findings show that out of 97 copies of four newspapers, there were a total of 4201 piece of religious matters. It means in an average, each paper published about ten items per day with the highest of 70 to lowest of 2 items. There are significant differences among them. *Ettela't* published 50.1 percent of the total materials, followed by *Kayhan* with 43.5, *Ayandegan* 5 and *Rastakhiz* 1.3 percent. It means the only political party newspaper published nearly 40 times less than the oldest newspaper. Published articles in such period had three main functions of educational, informative and religious publicity. Findings of this research suggest further study to be down on the role of newspapers in reporting of religious issues during the 1970s prior to the above case study and on a comparative bases with aftermath of the revolutionary events to the present situation in Iran.

Key Concepts: Religion, *Ramadan*, Iran, Newspapers, 1978

Submission ID

3644

Understanding Nusantara Islam on Social Media through Instagram @nuonline_id**Authors**

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Nadya Nur Hafidah - Padjadjaran University

Abstract

Indonesia underwent Reforms in 1998 which shifted the social and political situation towards a more democratic direction when the authoritarian New Order regime collapsed. Indonesia as a multicultural society consists of diverse tribes and religions. There are five religions that are nationally recognized namely Islam, Catholicism, Christianity, Hinduism, Buddhism, and Khong Hu Cu. Moslems as the majority are often deemed as the key to developing a respectful religious life among Indonesian people. However, after the reformation many Islamic organizations with various sects each carrying their respective ideologies arose. The ideology adopted by Islamic organizations in Indonesia extends a wide spectrum from hard-line Islam known as fundamentalist groups to very moderate Islamic groups. This research will reveal the concept of Nusantara Islam which since its emergence has produced polemics and even conflicts between fundamentalist and moderate groups. Based on the theory of social construction of reality, this research sees reality as the result of social interaction between individuals which results in an interpretation of reality so that it is possible to understand it differently (Berger & Luckmann, 2011). The Islamic organization Nadhatul Ulama (NU) which disseminates the concept of Nusantara Islam express their views about Nusantara Islam through various social media they own. This study uses digital ethnography (Cruz & Ardevol, 2013) to understand the topic raised by the NU on "Islam Nusantara" through social media and its link with the social contexts of the Indonesian people. The research findings reveal that the Nusantara Islam which was constructed as an Islam that is peaceful and respects diversity yet deeply ancient traditional Javanese culture as well. The concept of the Islamic Archipelago is inseparable from the spread of Islam by the Walisongo (nine saints) who fused Islam with local culture without ignoring Islamic values. This then led to differences in views with fundamentalists or groups outside NU. There are also Indonesians who are not too concerned about the existence of Nusantara Islam or Islam that is interconnected with culture through the principle who perceives religion as an individual's private matter.

Keywords ; Islam Nusantara, social media, @nuonline_id

Submission ID

3799

Dynamics of Muslims communications in the digital age: The case of the MOOC on Intercultural Communication

Authors

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Steve Kulich - Shanghai International Studies University

Abstract

MOOC (Massive Open Online Course) as a rising phenomenon of the digital age, is a platform of international and intercultural communication involving mass individuals across all their divisions of gender, age, culture, class, etc. In this article, I articulated MOOC as a process of communication looking at the “Intercultural Communication” MOOC course of Shanghai International Studies University (run 3). This run started on October 10, 2016, and had 4,635 learners with a total of 16,754 comments posted. Recognizing increasing opportunities “for cross-border interactions,” the course aimed to help learners “benefit from a better understanding of intercultural communication” and “adjust to the new cultural practices.” The study participants are all registered users from Muslim majority countries (countries of origin) who post at least three comments. Seventy-eight participants from 19 countries met these criteria, whereas 20 of them are sojourners living in other countries (41 females and 37 males)—all demographic information of the participants extracted by reading their comments. I argued “following” and “replying” as two primary directional communication (from participant A to B) behavior of participants and recorded them using NodeXL Pro software. Total 1623 unique followings and 3346 replies recorded. All participants categorized into three types of non-communicative (23 persons), less-communicative (39 persons) and more-communicative (16 persons) learners based on the numbers of their replies as the primary factor and followings as the secondary factor. Using network analysis methodology, patterns of communication within participants, as well as their communication with the rest of learners (655 other learners from non-Muslim majority countries), extracted. This analysis identified various preferences and strategies participants undertake in communicating within themselves and with other learners. It was revealed that Muslim learners tend to less communicate within each other and their communication with non-Muslim learners tends to be one-way and not received an equivalent reply. This result and its implication for the dialogue between the Muslim World and Non-Muslims were discussed from a critical point of view in the last part.

Submission ID

3820

Understanding the United Arab Emirate's Intellectual Identity in the Cyber Islamic Environment: An explorative study of Muslim Intellectuality and Social Semiotics.

Authors

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Abstract

The social semiotic perspectives on the power of anthropogenic signification and interpretation (semiosis) in shaping individuals and societies present an opportunity to start an explorative study into the social dimensions of meaning through the diverse visual representations of intellectual identity online, specifically within the Cyber Islamic Environment (Chandler, 2002; Van Leeuwen, 2005; Bunt, 2009). In 2019, 99% of residents in the United Arab Emirates were active Internet users, with Muslims a dominant majority. This is among the highest rate of Internet activity in the world. This phenomenon may require a practice-based inquiry that may encourage a disruptive approach to the visual representation of a digital media design strategy. The research paper will contribute to the epistemology of social semiotics, intellectuality and cultural content among localized computer users.

Expounding on available literature in the area of social semiotics and intellectuality as well as reflecting on a culturally specific case study in the United Arab Emirates, this paper proposes that the symbiotic relationship between Ibn Khaldun's theory on human intellectuality and Charles Peirce's triadic model of semiotics could be considered in addressing the exploration of the culturally specific visual representation of Muslim intellectuality within the Cyber Islamic Environment. The critical and systematic analysis of visual metaphors and religious symbolism may make intelligent predictions for future and developing global society influenced by responsive multimedia content to enrich the user experience and the creative use of the Internet platform. This leads to the following questions: How does the convergence of cultural metaphors (i.e., a social semiotic system) and digital multimedia interactivity construct the online identity of Muslims in the United Arab Emirates? In what ways are the taxonomies of signs important to the sustainable embodiment of cultural diversity in the Cyber Islamic Environment? To what extent does an understanding of Muslim intellectuality through social semiotics help to shape online society in the United Arab Emirates?

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3830

Digital Discourses on Pakistan India Conflict over Kashmir Issue in 2019

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Abstract

This study draws upon the concept of digital public sphere grounded in the seminal work of Jurgen Habermas (Schafer, 2015; Sampedro & Avidad, 2018; Djick, 2011; Garnhan, 2007; Gorden, 2007). Bankler' concept of "networked public sphere denotes to an information zone created and supported by technological infrastructure of internet and social media facilitating participation through reciprocity. However, it has also been characterized by unregulated exchange of opinions, ideas, comments and criticism.

This research strives to look into the public discourses of Muslims and non-Muslims on Facebook as digital sphere from the perspectives of participation, peace, nationalism, and ethics. The researchers selected recent Pakistan India Conflict over Kashmir in 2019. The study adopted quantitative and qualitative content analysis. The Facebook page of New York Times was selected. Through purposive sampling, FB posts pertaining to opinion articles on Kashmir issue were selected. The top five posts with highest number of comments were chosen while using the hashtag of Kashmir. The comments of FB users were quantified as well as qualitatively analyzed. The preliminary categories were developed for thematic and linguistic analysis. From the perspective of digital public sphere and participatory communication, the results indicate reciprocity and freedom of expression.

The study found that comments from non-Muslims made more negative references to the religion of Muslims (Islam) whereas comments from Muslims attributed negative attitude of non-Muslims to their nationality. The results revealed extensive use of abusive language.

The researchers argue that in a conflict situation, expression of nationalism dominates the public discourse that also leads to hate speech and ethical violations.

This study argues that the use of technology can help regulate digital public sphere to promote not only bilateral but also global peace and harmony.

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3864

News in the Age of Facebook and Whatsapp: A Case Study of the Delhi Violent Attacks on Muslims.

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Abstract

The Indian Muslims have experienced a planned, systematic and brutal violence at the hands of fascist organisation the RSS that is largely considered as equal of those Nazi's in Germany. Several scholars say that the attacks on Muslims are parallel to those of the Jews at the hands of Nazi Germans during 1930s and 1940s (Cockburn, 2020; Gopal, 2020 and Raja, 2020).

Evidence shows that during President Donald Trump's visit to India the RSS mobs equipped with weapons and protected by the police burnt mosques, looted Muslims properties, beaten innocent and defenseless Muslims to deaths.

The shocking incident occurred as a result of a BJP leader's hate-speech and eventually his call to dismantle peaceful Muslim demonstrators in Delhi gathered for several weeks to protest against the discriminatory CAA and NRC anti-Muslim laws.

This paper examines the role of new media technologies in reporting violence. It uses a case study of the Delhi anti-Muslims mob violence started on the 23 of February 2020 and lasted a week. This paper gathered images and video's using new media technologies namely: Facebook, Whatsapp and online blogs. It asks essential questions: Whether or not the new media help shape public opinion of the events? Is the new media independent of the political pressures and bureaucratic control?

It argues that despite considerable evidence of the overwhelming role of new media in producing and dissimintaing onspot-news and live coverage of the violent events. There are a few serious challanges including the authenticity, professionalism, affordability, and government control.

Key Words: New media, public opinion, anti-Muslims violence, hate-speech, facsist RSS,

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