ARTIKEL

NETWORKED RECEPTION: MAPPING THE ANTI-ONLINE GAMBLING DISCOURSE ON FERRY IRWANDI'S YOUTUBE CHANNEL

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PROGRAM STUDI KOMUNIKASI DAN PENYIARAN ISLAM
FAKULTAS USHULUDDIN, ADAB DAN DAKWAH
INSTITUT AGAMA ISLAM NEGERI
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Artikel Sebagai Salah Satu Syarat Untuk Memperoleh Gelar Sarjana Sosial (S.Sos.)
Pada Program Studi Komuniksai Penyiaran Islam Fakultas Ushuluddin, Adab dan Dakwah Institut Agama Islam Negeri Parepare

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KATA PENGANTAR

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

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Networked Reception: Mapping the Anti-Online Gambling Discourse on Ferry Irwandi's YouTube Channel

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***Abstract*:** *This study aims to analyze public responses to Ferry Irwandi's YouTube video criticizing influencers who promote online gambling, using Stuart Hall's encoding/decoding theory and Social Network Analysis (SNA). The research data consist of 5,380 user comments collected from the video's comment section, which serve as the object of analysis. A quantitative approach was applied through network analysis using Gephi to examine interaction patterns and actor centrality, complemented by qualitative content analysis to categorize audience readings into dominant, negotiated, and oppositional positions. The findings indicate that public responses are predominantly characterized by dominant–hegemonic readings, reflecting broad acceptance of the moral critique against online gambling promotion. Negotiated readings appear in the form of partial agreement combined with structural or economic considerations, while oppositional readings remain limited and peripheral within the network. The discussion demonstrates that audience interpretation is not only shaped by individual meaning-making processes but also by the hierarchical structure of online interaction networks, where highly central actors play a significant role in reinforcing dominant meanings. This study concludes that public opinion in digital spaces is formed through the interaction between encoded messages and networked social dynamics. However, the research is limited to a single case and platform, suggesting the need for future comparative and multi-platform studies.*

Keywords: *Public reception; Encoding/decoding; Online gambling discourse; Social Network Analysis; YouTube comments.*

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A. Introduction

The rise of social media platforms and video-sharing services, including YouTube, has transformed the landscape of public communication, providing a vast space for the dissemination of information, opinions, and commercial activities.[1] One notable phenomenon is the proliferation of online gambling promotions through influencer endorsements and viral content, which has the potential to influence users' attitudes and behaviors, particularly among millennials and Generation Z.[2] A viral video by Ferry Irwandi titled "The Dirty Hands of Influencers in Online Gambling" demonstrates how anti-online gambling discourse and criticism of endorsement practices can trigger complex public responses ranging from moral support to narrative conflicts, thereby creating an urgent need to map the network structure of dissemination and public sentiment regarding this phenomenon.

The relevant social, economic, and regulatory literature highlights the multidimensional impacts of online gambling; in addition to individual financial losses, there are social and psychological implications (addiction, family conflicts) as well as law enforcement challenges, particularly in the Indonesian context, which has strict regulations on gambling (see studies on the impacts of online gambling and the maqashid syariah perspective). On the other hand, platform algorithms and endorsement practices by celebrities/influencers accelerate and expand the exposure of risky promotional material; thus, public policy interventions must be supported by empirical evidence on how information and opinions circulate within online social networks.

Previous studies have utilized a combination of Social Network Analysis (SNA) and sentiment analysis to understand the dynamics of online discourse: from large-scale hashtag analysis on Twitter to network studies surrounding science-related misinformation and gambling promotions by influencers. These findings highlight metrics such as degree, betweenness, modularity, and

[1] Bagas Darmawan and Kinkin Yuliaty Subarsa Putri, "Pengaruh Unggahan Media Sosial Instagram Terhadap Minat Beli Minuman Kopi," *Komunikologi : Jurnal Ilmiah Ilmu Komunikas* 17, no. 02 (2020): 83–89, https://komunikologi.esaunggul.ac.id/index.php/KM/article/view/241/224.

[2] Muhammad Arif Hidayatullah Bina, "Fenomena Hate Speech Di Media Sosial Dan Konstruk Sosial Masyarakat," *Jurnal Peurawi: Media Kajian Komunikasi Islam* 4, no. 1 (2021): 92–100.

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sentiment distribution, which can identify central actors, opinion clusters, and decentralized or centralized patterns of dissemination.[3]

The urgency of this study lies in the massive online gambling crisis in Indonesia, which recorded transactions totaling Rp81 trillion and ranks Indonesia as the country with the highest number of slot players in the world.[4] While previous literature has focused on the broader discourse surrounding the phenomenon of online gambling in general, this study specifically examines the communication ecosystem surrounding Ferry Irwandi's video, which directly challenges the role of influencers as promoters. This difference in focus (case study) is crucial, because criticism targeting public figures does not merely spark debates regarding legal substance or economic losses, but also generates parasocial dynamics among audiences. This results in a network architecture and polarization of opinion that is far more complex than typical public policy discussions.[5]

Continuity in Novelty This study attempts to combine three approaches: (1) social network analysis (SNA) to identify influential nodes and the architecture of public discourse, (2) analysis of public responses in the form of comments to understand the spectrum of opinions, moral tendencies, and the dynamics of interaction, and (3) interpretation of findings within the context of society, education, and public ethics, including the maqashid syariah perspective. This integrative approach provides a deeper understanding of how public opinion is formed and disseminated in the debate regarding influencers promoting online gambling, a topic not previously addressed in prior studies.

This finding is crucial for policymakers because it demonstrates that anti-gambling digital literacy will not be effective if it consists solely of message dissemination; interventions must target the primary network nodes

[3] Erwianta Gustial Radjah, Ade Iriani, dan Daniel H.F. Manongga, "Analisis terhadap Tagar #LGBT di Twitter Menggunakan Analisis Jaringan Sosial (SNA)." *Jurnal Media Informatika Budidarma* 7, no. 1 (2023): 300, https://doi.org/10.30865/mib.v7i1.5476.

[4] Sri Ayu Evianti and Dien Vidia Rosa, "Beyond Risk: How the Z Generation Resist the Temptation of Online Games," *Soshum Jurnal Sosial Dan Humaniora* 14, no. 1 (2024): 3–4, https://doi.org/10.31940/soshum.v14i1.35-43.

[5] Jihan Atsilah Siregar and Catur Nugroho, "Social-Mediated Communication and Network Dynamics in Online Gambling Discourse: A Social Network Analysis of YouTube Comments on 'Indonesia Darurat Judi Online,'" *Frontiers in Communication* 10, no. 1 (2025): 1–11, https://doi.org/https://doi.org/10.3389/fcomm.2025.1584444.

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(gatekeepers) to break the digital echo chambers that have long hindered the flow of public education on social media.[6]

The purpose of this study is to (1) map the social network structure of comments on Ferry Irwandi's video about online gambling influencers; (2) identify key actors who play an important role in the dissemination of opinions; (3) analyze the pattern of public response to the video. Through this goal, the research is expected to be able to make a theoretical contribution to the study of digital communication and practical contributions to policymakers, the digital education community, and the wider community affected by the issue of online gambling promotion.

The main argument of this study is that social network mapping as well as the analysis of public responses on YouTube are key to understanding how discourse about online gambling promotion by influencers spreads and influences social perception. Without understanding the network structure, dominant actors, and patterns of public sentiment, educational, regulatory, and policy intervention efforts will be partial and less effective. This study argues that empirical findings based (SNA) can be used to formulate more targeted public communication strategies, identify nodes that need to be approached in anti-gambling campaigns, and strengthen people's digital literacy in the face of the rapidly growing illegal promotion in the social media space.

B. Research Methods

The study bears the title "Networked Reception: Mapping the Anti-Online Gambling Discourse on Ferry Irwandi's YouTube Channell" In order to achieve a comprehensive understanding, this research employs a sequential mixed-methods approach, integrating quantitative Social Network Analysis (SNA) with qualitative interpretive analysis.[7] The quantitative dimension, characterized by the utilization of numerical data and statistical metrics, functions as a structural diagnostic instrument.[8] The utilization of SNA

[6] Seri Mughni Sulubara et al., "Judi Online Sebagai Cybercrime serta Tantangan Penegakan Hukum Pidana di Era Digital: Antara Regulasi, Pembuktian, dan Ancaman Cybercrime," *Jurnal Riset Rumpun Ilmu Sosial, Politik Dan Humaniora* 4, no. 2 (2025): 539–52.

[7] Muhammad Mulyadi, "Penelitian Kuantitatif dan Kualitatif serta Pemikiran Dasar Menggabungkannya," *Jurnal Studi Komunikasi dan Media* 15, no. 1 (2011): 127–38.

[8] Francesco Di Maddaloni and Luca Sabini, "Very Important, yet Very Neglected: Where Do Local Communities Stand When Examining Social Sustainability in Major Construction Projects?,"

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through Gephi enables the study to present not merely raw statistics, but rather to apply deductive and inductive reasoning to observe dynamic relationships within the network. This descriptive quantitative framework is designed to facilitate the collection of accurate data through systematic trials, thereby enabling the mapping of interaction patterns and the identification of central actors.[9]

However, while SNA effectively reveals the structural hierarchy, this study recognizes that numerical data alone cannot fully articulate the nuances of human perception. Therefore, Stuart Hall's Encoding/Decoding theory is integrated as the primary qualitative interpretive framework. In this context, the quantitative findings from the SNA (such as node centrality and cluster dynamics) are translated and interpreted into qualitative descriptions. This approach enables the research to categorize the flow of discourse into three distinct types: dominant, negotiated, and oppositional readings. The present study proposes a methodology that integrates the structural metrics of SNA with Hall's theoretical framework. This integration ensures that the data is not only measured but also thoroughly understood, thereby providing a more comprehensive and intelligible insight into the formation of public meaning-making within a digital network.

The application of this methodology enables researchers to go beyond superficial observations and delve into precise structural analysis using statistical metrics such as Degree Centrality to measure an actor's influence, as well as Modularity Class to detect the formation of hidden communities or factional polarization. As explained in the computational review, this shift toward Computational Social Science offers significant analytical advantages, where patterns of collective behavior within large-scale data (big data) can be extracted as valid empirical evidence details that are often overlooked in conventional qualitative observations.[10]

In this research method, the researcher not only describes phenomena narratively but also "objectifies" abstract social interactions. Comments and

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International Journal of Project Management 40, no. 7 (2022): 778–97, https://doi.org/https://doi.org/10.1016/j.ijproman.2022.08.007.

[9] kelley E. Swatzell And Patricia R. Jennings, "Descriptive Research: The Nuts and Bolts," *Journal of the American Academy of Physician Assistants* 20, no. 7 (July 2007): 1, https://doi.org/10.1097/01720610-200707000-00098.

[10] Achim Edelmann et al., "Computational Social Science and Sociology," *Annual Review of Sociology* 46, no. 1 (July 30, 2020): 61–81, https://doi.org/10.1146/annurev-soc-121919-054621.

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replies in YouTube comment sections are viewed as network data with measurable metrics. Using this approach allows researchers to map out which actors are most dominant, how strong the polarization is, and how information flows all substantiated by numbers and visual graphs generated by network analysis software. Thus, the results of this study are not mere assumptions but data-driven findings whose validity can be tested through network statistical calculations.[11]

However, to prevent the reduction of complex human discourse into mere numerical abstractions, this structural mapping is rigorously complemented by a qualitative interpretive lens. While the quantitative metrics identify the locus of influence, the qualitative analysis, grounded in Stuart Hall's Encoding/Decoding framework, explores the signification of these interactions. This dual-layered approach ensures that the "objectified" network data is re-contextualized into a meaningful social narrative. A thorough thematic analysis of the comments' content enables the researcher to discern the subjective nuances underlying the nodes, facilitating the classification of the public's reception into dominant, negotiated, or oppositional stances. Consequently, the synergy between computational precision and qualitative depth enables this study to measure the architecture of the network and to decode the socio-cultural pulse of the discourse, ensuring a holistic understanding that is empirically robust and contextually rich.

The object of the research is on the YouTube platform, focusing on Ferry Irwandi's account, specifically videos that discuss the phenomenon of influencers who promote online gambling. The choice of YouTube as a research domain is because this platform is one of the social media platforms with the widest reach and active users in the world, including in Indonesia.[12] YouTube is characterized as a digital space that allows the massive and interactive dissemination of content, as well as provides comment, like, and share features that allow for a public response that can be observed and analyzed. The published videos are also open and recorded chronologically, making it easier

[11] Wouter van Atteveldt et al., "A Roadmap for Computational Communication Research," *Computational Communication Research* 1, no. 1 (October 1, 2019): 1–11, https://doi.org/10.5117/CCR2019.1.001.VANA.

[12] Simon Kemp, "Digital 2024: Indonesia," DataReportal – Global Digital Insights, 2024, https://datareportal.com/reports/digital-2024-indonesia.

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for researchers to trace the dynamics of social interaction, the spread of opinions, and social networks formed from a content.[13]

The data collection in this study is based on systematic integration between primary and secondary sources to guarantee the empirical validity of network analysis. Primary data was obtained through direct digital observation on Ferry Irwandi's YouTube channel which discusses the polemic of online gambling influencers, including a corpus of video content, engagement metrics such as (views, likes, shares), and the structure of comment interactions extracted and mapped using web-based Social Network Analysis (SNA) software such as Communalytic. In order to strengthen the interpretation of the data, secondary data is curated from authoritative literature including theoretical textbooks and reputable scientific journals of the last five years that serve as a contextual reference framework in analyzing the dynamics of public opinion, digital media ethics, and user behavior on social networks.

Collection data techniques are defined as activities that aim to collect all the data that will be processed in future research according to the research being conducted, especially in research conducted by prospective researchers [14]. The data collection technique used in this study is through data crawling or data mining through the Communalytic.org website. By accessing the link embedded in Ferry Irwandi's video titled "Influencers' Dirty Hands in Online Gambling" users can collect all interactions, including likes, comments, and replies, from the video. Subsequently, such data will be available and analyzed on this website.

Prior to conducting Social Network Analysis (SNA) modeling using Gephi 0.10.1, the raw dataset underwent computational cleaning to remove digital artifacts, thereby ensuring empirical validity and structural integrity. The curation protocol is a systematic process that filters out comments that are exact duplicates, indicating algorithmic amplification (e.g., bots), as well as filters and URL links that minimize commercial spam bias. Additionally, this process serves to reduce micro-scale text lacking context and discursive

[13] J Burgess and J. Green, *YouTube: Online Video and Participatory Culture*, 2nd ed. (Cambridge: Polity Press, 2018).

[14] H Rifa'i Abubakar, *Introduction to Research Methodology* (SUKA-Press UIN Sunan Kalijaga, 2021).

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content. The validated organic data corpus is then converted from a tabular format into a relational matrix.

Methodologically, the SNA algorithm is based on mapping structural configurations, not on the accumulation of text activity volume. Consequently, the calculation extracts unique user entities (unique identifiers), where each actor is transformed into a single independent node, regardless of the intensity of their individual participation. Furthermore, repeated bidirectional communication links (between the same two actors) are not recorded as new links but are merged into a single edge with a higher edge weight. This precise conversion enables the constructed network topology to authentically represent the audience's social interaction architecture, thereby going beyond a mere aggregation of raw message counts.

Furthermore, the data analysis technique was carried out using the Communalytic website, and the Gephi application. The data analysis process is carried out through a quantitative computational approach using Gephi 0.10.1 software, which converts raw relational data from Communalytic into graph visualizations and precision statistical metrics. The analysis is carried out in layers, covering the actor level and the network structure level. At the level of individual actors, the focus is on the measure of centrality. In this context, centrality degrees are used to identify the most active (vocal) actors, while intermediate centrality is used to detect "bridge" actors (i.e., intermediaries) that control the flow of information between groups.As has been verified, the function of the indicator is able to affect the network on the visual of the displayed image. At the macro structure level, the Modularity Class algorithm is applied to analyze the topography of the network with the aim of detecting community formation (community detection) and polarization of opinions, whether audiences are polarized or fragmented.[15] The complete topology is then visualized using the ForceAtlas2 layout algorithm, which simulates the laws of physics. This results in a spatial map that accurately represents the proximity of the interaction between the actors.[16]

[15] Marco Valeri and Rodolfo Baggio, "Social Network Analysis: Organizational Implications in Tourism Management," *International Journal of Organizational Analysis* 29, no. 2 (February 25, 2021): 342–53, https://doi.org/10.1108/IJOA-12-2019-1971.

[16] Mathieu Jacomy et al., "ForceAtlas2, a Continuous Graph Layout Algorithm for Handy Network Visualization Designed for the Gephi Software," ed. Mark R. Muldoon, *PLoS ONE* 9, no. 6 (June 10, 2014): e98679, https://doi.org/10.1371/journal.pone.0098679.

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The second layer of analysis employs a qualitative interpretive approach grounded in Stuart Hall's Encoding/Decoding theory, complementing the structural mapping provided by Gephi. This stage is designed to provide contextual depth to the "objectified" network data by decoding the substance of the interactions. After identifying the most vocal and bridge actors through centrality metrics, their textual contributions along with supporting comments within their respective clusters are analyzed as units of analysis to discern the public's reception positions.

The qualitative process systematically categorizes these interactions into three interpretive stances: The first type is the dominant-hegemonic type, in which the audience aligns with the creator's anti-gambling discourse. The second type is the negotiated type, in which agreement is coupled with structural or economic nuances. The third type is the oppositional type, in which the narrative is challenged or gambling is relativized.[17] By cross-referencing these qualitative categories with the Modularity Class results, the researcher can explain not only the existence of polarized communities but also the specific ideological values that bind them. This integration ensures that the final results are not merely a reflection of statistical metrics, but rather a holistic understanding of how network architecture facilitates the stabilization of public meaning in digital spaces.[18]

C. Results and Discussion

Research Results

Ferry Irwandi's criticism of influencers' involvement in online gambling promotions has sparked a significant surge in attention on YouTube, turning discourse into a viral phenomenon that dominates the digital public space. The investigative reports published in the content have garnered a variety of responses, ranging from support to skepticism about the effectiveness of law enforcement in Indonesia. These responses are characterized by a high level of controversy, thus highlighting the need for collective awareness. The high level of interaction in the comments section indicates a deep interest from the audience in the topic, thus requiring proper mapping of the dynamics of opinion distribution and the formation of polarized structures through the

[17] James Procter, *Stuart Hall: Routledge Critical Thinkers* (Psycology Press, 2004).

[18] Utkucan Balci, Michael Sirivianos, and Jeremy Blackburn, "Roll in the Tanks! Measuring Left-Wing Extremism on Reddit at Scale," 2026.

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Social Network Analysis (SNA) approach. It is very important to determine the extent of the influence of the issue and its reach in digital social networks.



Figure 1. Dirty Hands Influencers in Online Gambling
Source: Youtube

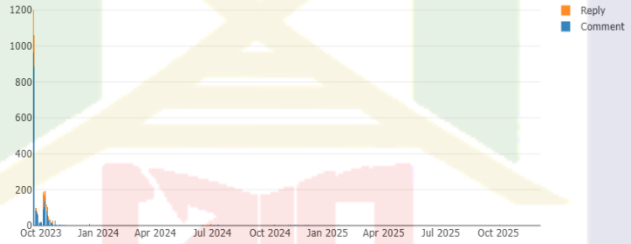


Figure 2. Comments and *replies* graph from October 2023 to October 2025.
Source: Communalytic.org, 2025

Given the urgency of this mapping, this study tracks the digital footprint of public interactions captured in a YouTube comment dataset, covering a long period of activity from October 2023 to October 2025. As visualized in the temporal distribution graph, audience responses exhibit a highly significant pattern of burstiness—a sudden surge in interactions—during the initial period following the video's publication in October 2023. During this critical phase, the volume of comments (visualized by blue bars) and replies (orange bars) reached their highest peak, exceeding 1,000 interactions, marking the moment when the issue of online gambling became a heated controversy that sparked intense debate among users. Although the intensity of the debate gradually

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subsided after January 2024, the graph continues to record sporadic activity persisting until the end of 2025, indicating that the narrative presented by Ferry Irwandi has a long-tail effect, where the discourse remains relevant and discussed by the public long after the video was first uploaded.



Figure 3. *Word cloud* from Ferry Irwandi's Youtube video
Source: Communalytic.org, 2025

In addition to the temporal intensity review, the study also explored the substantial content of thousands of comments to validate the relevance of the topic of discussion. The use of *Word Cloud visualization techniques* reveals the collective cognitive landscape of audiences, where the terms "gambling" and "online" emerge as the most dominant and central lexical entities in conversational networks. The visual dominance of these two keywords confirms that the public's attention is fully focused (coherently) on the core issue of online gambling, without being significantly distracted by secondary topics or spam. In contrast, the significant use of the respectful term "bang" signifies a deep psychological closeness or parasocial interaction between the audience and Ferry Irwandi, who positions himself not only as a narrator but also as a trusted authority figure. In addition, the presence of groups of supporting words such as "*influencer*," "slots," "promos," and "*community*" around the main keywords indicates a shift in the direction of public discourse that has become more specific. The audience not only condemned gambling as a social pathology, but also critically highlighted its promotional ecosystem involving public figures. This shows that the critical message conveyed in the video has been reinforced with precision in the audience's cognition.

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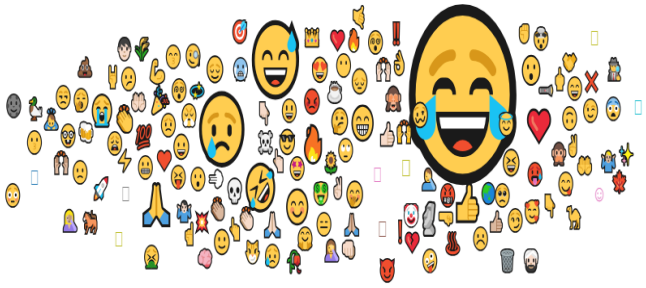


Figure 4. *Cloud emoji* from Ferry Irwandi's Youtube video. Source: Communalytic.org, 2025

The emotional dimension of the public response can be intuitively mapped through the Emoji Cloud, which captures the nuances of feelings that text alone often can't represent. The visual aspect of the emotional landscape is characterized by the dominance of emojis depicting strong emotions, such as "laugh till you cry" (😂) and "laugh until you roll over" (🤣), which are far more than the size of other symbols. In the context of social criticism in Indonesia's digital space, this widespread laughter does not necessarily signal pure joy. Instead, it serves as a form of satire or spicy irony, in which audiences find humor not only in the impossibility of influencers promoting gambling, but also in the strictness of the law itself. However, this spectrum of emotions is not monolithic; The significant presence of the "sad face" (😢) and "praying hands" () emojis indicates 🙏 a deep backflow of empathy for the victim and a collective hope for change. The interaction between the laughter symbol (mocking the perpetrator) and the fire symbol (🔥), which signifies enthusiasm or support for Ferry Irwandi's criticism, reinforces the hypothesis that the comment column serves as a space for double catharsis: a forum where the audience vents their disappointment through dark humor while at the same time reinforcing their ethical support.

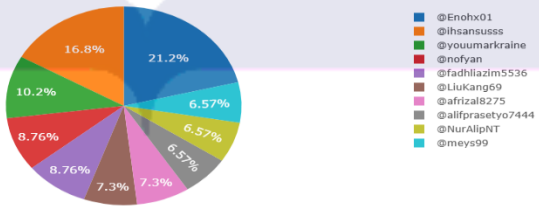


Figure 5. *Pie Chart* and the top 10 active accounts on Ferry Irwandi's Youtube video. Source: Communalytic.org, 2025

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Based on *the Pie Chart* in figure 5. Explains that from the conventional framework of semantic and emotional mapping, the visualization of the distribution of user participation reveals the *top chart* structure, with a limited concentration of activity on a limited number of dominant accounts. These findings confirm that these discussion spaces are not completely egalitarian, but are influenced by very active users. In the group of the ten most active accounts, Enohx01 emerged as the most vocal entity, controlling 21.2% of interactions, followed by ihsansusss (16.8%) and youumarkraine (10.2%). The high concentration of activity among these three actors, who collectively dominate almost half of the total conversations within this elite group, demonstrates their role as informal opinion leaders or discussion provocateurs who consistently keep the issue of online gambling relevant. This phenomenon underpins the law of power in social networks, where the main narrative is often driven by a minority of users with high digital militancy, while the majority of audiences remain fragmented into smaller percentages of participation below 9%.

The data obtained from the results of *the meaning* of data that has been changed in the form of at least 5380 comment data is obtained, which will be cleaned up from spam accounts or accounts with comments that are not in line with the intent of this study before being entered into the Gephi application for data visualization and network mapping.

The research data was extracted through data crawling using Communalytic, yielding an initial dataset of 5,380 comment interaction records. In order to address challenges related to validity and ensure the authenticity of public participation, this study implemented a computational data cleaning protocol prior to the analysis phase. This filtration process specifically identified and eliminated 128 exact duplicate comments, indicating automated bot activity. Furthermore, six comments containing external URL links were removed to prevent the introduction of commercial promotional spam. Additionally, 15 comments of a particularly brief nature (fewer than 3 characters) were excluded due to their lack of discursive meaning. This purification process was implemented to ensure that the final dataset represented authentic human interactions that were pertinent to the research focus.

Table 1.
Overview Analysis Data on Gephi

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Analysis	Data
Size	Nodes:4630 Edges: 4973
Average Degree	2.148
Avg. Weighted Degree	2.324
Diameter	4
Graph Density	0.000
Avg. Path Leght	2.897
Modularity	0.728

Source: Gephi 0.10.1, 2025

The cleaned dataset was then imported into Gephi 0.10.1 software for network mapping. In the Social Network Analysis (SNA) approach, tabular data is transformed into a precise relational matrix. From these thousands of interactions, the algorithm extracts unique users (unique identifiers), resulting in 4,630 Nodes representing the number of individual actors participating. Furthermore, this network is connected by 4,973 edges. This number of edges is the result of computational aggregation; interactions that occur repeatedly between the same two actors are not recorded as new edges, but are combined into a single edge with an increased edge weight.

Analysis of global metrics shows a huge scale of interaction, with 4,630 nodes (actors) connected through 4,973 edges (interaction relationships). The number of nodes indicating the position of the actors, along with the edges that symbolize the relationship between them, attests to the significant public involvement in dealing with this issue.[19] Despite its large size, this network structure exhibits a Graph Density value of 0.000, which indicates a very low and uneven level of interaction density. This means that connections are not

[19] Bratawisnu and A. Alamsyah, " Network Analysis Untuk Analisa Interaksi User Dimedia Sosial Mengenai Bisnis E-Commerce (Studi Kasus: Lazada, Tokopedia Dan Elevenia)," *Almana: Journal of Management and Business* 2, no. 2 (2018): 107–15.

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formed randomly among all users, but rather are distributed along specific paths.[20]

Bratawisnu and Alamsyah explained that, the higher the degree value of an account, the greater its influence on other accounts in the network. This analysis covers two important areas: In-Degree describes how much people like an actor. This explains how often people comment or reply to the actor. Out-Degree is how active the actor is in responding to other users. This distinction allows researchers to clearly distinguish between users who have purely opinion authority (influential users) and users who are only technically active (hyperactive users) in spreading narratives.

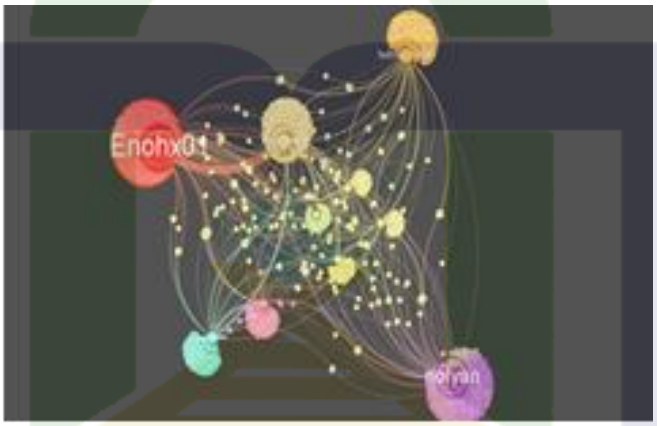


Figure 6. *Degree Centrality* terbesar pada Video Ferry Irwandi.
Source: Gephi 0.10.1, 2025

Table 2.
Overview *Degree* Analysis Data on Gephi

No	Label (Actor Account)	In-Degree (Mentioned)	Out-Degree (Active Tweet/Reply)	Total Degree
1	Enohx01	262	1.052	1.314
2	nofyan	249	850	1.099

[20] S. Wasserman and K. Faust, *Social Network Analysis: Methods and Applications.* (Cambridge: cambridge university press, 1994).

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3	ihsansusss	134	550	684
4	fadhliazim5536	120	509	629
5	youumarkraine	69	320	389
6	NurAlipNT	54	240	294
7	afrizal8275	30	134	164
8	LiuKang69	28	120	148
9	meys99	27	120	147
10	alifprasetyo7444	22	125	147

Sumber: Gephi 0.10.1, 2025

Referring to the empirical data in Table 2, there is a striking imbalance between *In-Degree and Out-Degree* activities, where top actors such as Enohx01 and nofyan dedicate the majority of their activities to outbound narratives rather than receiving feedback. This asymmetrical phenomenon confirms that the discussion structure in Ferry Irwandi's network is not formed from a balanced mutual dialogue, but is driven by a handful of initiators who aggressively flood the comment space with repetitive messages. This extreme *dominance of Out-Degree* validates the network's broadcasting character, where these key actors function more as "loudspeakers" or provocateurs of discourse who actively keep the noise of the issue relevant and visible, rather than being a reference center that listens to public aspirations organically.

These findings provide sociological insight that the discussion structure in Ferry Irwandi's video was not formed organically from a balanced two-way conversation. Instead, these discussion rooms are "colonized" by a handful of actors with *high Out-Degrees* who persistently produce narratives. The low *In-Degree* value relative to *Out-Degree* in the majority of key actors implies that even if they are very noisy, the response or attention they get from other audiences is not always worth the effort they expend, signaling the existence of one-way communication or broadcasting in these micronetworks.

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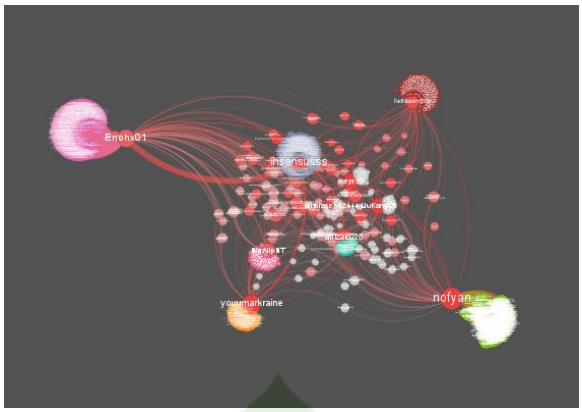


Figure 7. *The biggest closeness of centrality* on Irwandi's Ferry Video.
Source: Gephi 0.10.1, 2025

Table 3.
Overview Data *Closeness Centrality* Analysis on Gephi

No	Label (Actor Account)	Closeness Centrality
1	nofyan	0.567
2	Enohx01	0.543
3	ihsansusss	0.539
4	youumarkraine	0.516
5	afrizal8275	0.498
6	alifprasetyo7444	0.489
7	meys99	0.478
8	LiuKang69	0.478
9	NurAlipNT	0.475
10	fadhliazim5536	0.458

Source: Gephi 0.10.1, 2025

Sociologically, the dominance of nofyan, Enohx01, and ihsansusss with values above 0.5 indicates that they hold a vital role as "issue accelerators". In this dense discussion ecosystem, the opinions or narratives they roll out have the highest probability of going viral and influencing collective perception in a short period of time, because they are on the shortest path of information to other actors. In contrast, actors such as fadhliazim5536, although highly vocal (*Degree*: 629), have a relatively lower *Closeness Centrality* value (0.458),

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implying that their position may be on the periphery of a particular cluster, so the echo of their voice takes longer to propagate throughout the global network.

If *Degree Centrality* measures noise and *Closeness Centrality* measures speed, then the *Betweenness Centrality* indicator is here to reveal who is the strategic control holder or "*gatekeeper*" in this network. This metric doesn't just look at activity, but rather identifies the position of nodes that serve as an intermediate bridge that connects one audience cluster to another. The actors with the highest intermediate value hold a vital role as *Key Actors*; they have the power to manipulate, filter, or even block the fragmented flow of information between groups.[21]

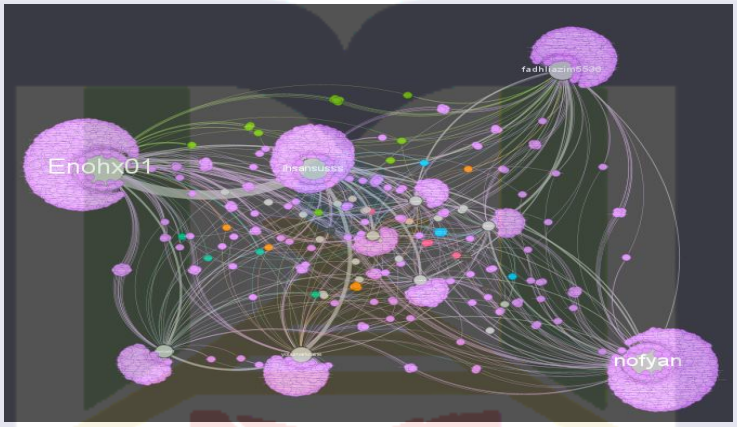


Figure 8. *Betweenness Centrality* is the largest on Irwandi's Video Ferry.
Source: Gephi 0.10.1, 2025

Table 4.
Overview Data *Betweenness Centrality* Analysis on Gephi

No	Label (Actor Account)	Betweenness Centrality
1	Enohx01	0.465708
2	nofyan	0.406021

[21] E. Eriyanto, "(2020). Hashtags and Digital Movement of Opinion Mobilization: A Social Network Analysis/SNA Study On# DisbandKPAI vs# KamiBersamaKPAI hashtags. 167–178.," *Indonesian Journal of Communication,* 8, no. 3 (2019): 167–78.

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3	ihsansusss	0.259495
4	fadhliazim5536	0.234820
5	youumarkraine	0.150965
6	NurAlipNT	0.108256
7	afrizal8275	0.060409
8	alifprasetyo7444	0.051029
9	LiuKang69	0.050524
10	meys99	0.050302

Source: Gephi 0.10.1, 2025

Based on the results of the algorithm calculation presented in Table 4, there are interesting dynamics of the struggle for the top position. The Enohx01 account again took over the dominance with *the highest Betweenness Centrality* value of 0.465, displacing the nofyan who was in second place with a value of 0.406. The high coefficient number in these two actors, which is quite far from the third rank of ihsansusss (0.259), indicates that the structure of Ferry Irwandi's conversation network is highly dependent on these two central actors.

Furthermore, in the calculation in Table 5, the hierarchy of influence in this network looks very constricted. Enohx01's account reaffirmed its dominance with a perfect score of 1.0, an absolute value that indicates that it is the center of gravity of the network that is directly connected to the other most influential nodes. In second place, nofyan followed with a score of 0.777, while ihsansusss was ranked third with a score of 0.435.

Table 5.
Overview Data *Eigenvector Centrality* Analysis on Gephi

No	Label (Actor Account)	Eigenvector Centrality
1	Enohx01	1.000000
2	nofyan	0.777892

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3	ihsansusss	0.435470
4	fadhliazim5536	0.360902
5	youumarkraine	0.244956
6	NurAlipNT	0.190873
7	afrizal8275	0.148760
8	alifprasetyo7444	0.141677
9	meys99	0.137102
10	LiuKang69	0.133650

Source: Gephi 0.10.1, 2025

Enohx01's absolute dominance with a score of 1.0 confirms that this account is not merely "noisy" (high Degree), but also possesses the strongest structural legitimacy. It is surrounded by an inner circle of other active users, making it a key actor in opinion formation. The significant gap between the second-ranked user (nofyan) and the third-ranked user (ihsansusss) indicates that elite influence in this online gambling issue is oligarchic; only these top two actors truly hold full control over the direction of the discussion, while other actors below them primarily act as followers or supporters of the narratives established by these three central figures.

Based on a cross-metric comparison encompassing degree, closeness, betweenness, and eigenvector centrality, it can be concluded that this communication network landscape is not egalitarian but is oligarchically controlled by two central actors: Enohx01 and nofyan. These two actors have proven to be the main pillars of the discussion ecosystem; Enohx01 holds supremacy as the most vocal initiator (Degree) as well as the most prestigious figure (Eigenvector) who serves as the network's primary reference, while nofyan plays a crucial complementary role as the fastest accelerator of information distribution (Closeness).

In contrast to the case of other networks where popular actors often have slow reach (imperfect closeness values), the Gephi 0.10.1 data processing results in this study actually show a convergence of forces: the most active actors are also the "fastest" and "strategic" actors. With the dominance of Enohx01 who also masters the intermediary route (*Betweenness*), it can be

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confirmed that Enohx01 and nofyan are absolute *Key Opinion Leaders* (KOL) who drive the dynamics of the public response to the issue of online gambling Ferry Irwandi. The absence of other actors who are able to rival their statistical value confirms that the narrative that develops, both massive support and polarization, is highly dependent on the activity and algorithmic "blessings" of the two giant accounts.

To corroborate the quantitative findings, a reception analysis was conducted on the actors with the highest structural influence (highest centrality). The objective of this study was to ascertain whether the most vocal actors in the network functioned as the primary messengers (hegemons) or, in contrast, as bearers of counter-narratives.

Table 6.
Qualitative Mapping of Encoding/Decoding Positions among Influential Network Nodes

No	Label (Actor Account)	SNA Metrics (Structural Roles)	Comment Excerpt (Unit of Analysis)	Reception Theory (Stuart Hall)
1	Enohx01	High Degree & Betweenness	I told you, Uncle Ferry he'd already been offered a deal, ten times what he usually makes. But guess what? He turned it down because if he accepted, his hands would be stained with blood, or he'd be held responsible for deaths caused by online gambling.	Dominant-Hegemonic
2	nofyan	High In-Degree	What needs to be addressed is the Indonesian workforce itself; all of this has fallen apart because of the economic downturn. No matter what,	Negotiation-Hegemonic

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			gambling will never go away; if the economy were strong, people wouldn't be tempted by gambling.	
3	ihsansusss	Bridge Actor	Besides, what's the big deal? It's their money, and the risk is on the players, not you. That's hilarious.	Opositional - Hegemonic
4	YoumanPor	Peripheral Node	They were donated by this hilarious influencer.	Opositional - Hegemonic
5	fadhliazim5536	Bridge Actor	These days, it's really hard to stand up for what's right; in fact, even if we don't do that, they think we're weird.	Dominant-Hegemonic

Source: Coded Empirical Dataset, 2025

The results of the integrative analysis indicate a strong correlation between actors' structural positions within the network and their interpretive orientations toward the anti-online gambling narrative. These findings directly address the research question regarding the patterns of public response that have emerged. As the actor with the highest Degree and Betweenness Centrality, Enohx01 demonstrates a highly solid Dominant-Hegemonic position. His remarks not only corroborate the primary message but also establish a foundation of moral legitimacy by underscoring the personal integrity of the creator (Ferry Irwandi). This, in turn, functions as a point of reference for other audiences, serving as an anchor for their own interpretations and evaluations. In contrast, the Negotiation-Hegemonic position, as represented by nofyan, exemplifies the intricacies of meaning at the mass level. While he acknowledges the primary message concerning the perils of gambling, he redirects the discourse to the domain of systemic economic failure as the catalyst for such conduct.

Conversely, the fragmentation of opinion is manifestly evident through actors such as ihsansusss and YoumanPor. Despite their role as Bridge Actors

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or their position at the periphery of the social structure, these actors promote an Oppositional-Hegemonic narrative that seeks to delegitimize the video's arguments by appealing to the logic of individual freedom and the relativity of risk. Nevertheless, the efficacy of this oppositional narrative is mitigated by the predominance of actors such as fadhliazim5536, who, despite assuming a bridging role, maintain a steadfast position of dominance. This observation underscores the complexity of upholding moral truth in the digital realm. A comprehensive analysis of the data reveals that, in spite of the polarization of meanings, the asymmetrical network structure in Ferry Irwandi's YouTube comment section is predominantly characterized by an anti-gambling hegemony that is driven by central actors. This phenomenon serves to minimize the resonance of oppositional messages within that particular discussion ecosystem.

Discussion

The network analysis in this study commenced with the extraction of 5,380 comments; subsequent to undergoing a data purification process to remove spam and bot interactions, this left 4,630 active nodes that formed the communication structure within Ferry Irwandi's video. The most salient technical finding, as determined by the Gephi software, was a Network Density value of 0.000. From a methodological perspective, this figure reflects a mass-personal communication structure where interactions are centripetal. That is to say, thousands of actors respond to the main content, but do not establish reciprocal relationships among actors (inter-actor reciprocity). A thorough examination employing the ForceAtlas2 algorithm disclosed that, in spite of the modest network density, a discernible Modularity Class is evident, meticulously categorizing the audience into multiple ideological clusters.

This finding demonstrates that low network density is not indicative of weak content influence. Rather, it is indicative of a "hub-and-spoke" structure, in which information is disseminated from a single, central authority to numerous, thematically connected audiences. These audiences are fragmented, yet the dissemination process ensures their thematic connectivity.

The integration of SNA findings and Stuart Hall's Encoding/Decoding theoretical framework was carried out through a systematic coding procedure of comment analysis units regarding key actors. The researcher synchronized centrality metrics (quantitative) with reception classifications (qualitative). Actors with the highest Degree Centrality consistently occupied Dominant-

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Hegemonic positions, where they not only received anti-gambling messages but also amplified moral narratives. However, through in-depth coding, a Negotiation-Hegemonic phenomenon was identified in the middle cluster, where audiences began to contextualize the dangers of gambling within the framework of national economic pressures.

The findings of the study show that the public response to Ferry Irwandi's video was dominated by a dominant-hegemonic reading, i.e. full acceptance of criticism of influencers who promote online gambling. This can be seen from the dominance of moral support sentiments, the use of affirmative language, and positive emojis (🔥🙏) that indicate normative approval. Within Stuart Hall's framework, audiences are not only passively consuming the message, but actively reproducing the same meaning as the creator's coding, which is to position online gambling as a morally, socially, and legally problematic practice. Thus, the message encoded by Ferry Irwandi has been successfully internalized as the dominant meaning in the digital public space.

This analytical technique ensures that the qualitative classification is not subjective but is rooted in network metadata evidence showing that dominant positions are structurally more vocal and have a wider reach compared to opposition positions, which tend to be located on the periphery of the network. Although dominant, the data also showed a negotiated and opposition reading. The negotiated readings came in the form of comments that agreed with criticism of gambling, but questioned the effectiveness of law enforcement or blamed the economic system that encouraged influencers to accept endorsements.[22]

Public responses serve not only as an expression of attitudes, but also as social practices that form the structure of the network. The concentration of the commentary on certain actors (Enohx01 and nofyan) suggests that the dominant meaning is reinforced through oligarchic mechanisms: a small number of actors with a high degree of centrality actively reproduce, reinforce and propagate the anti-gambling narrative. Therefore, the formation of public opinion is not only an individual cognitive process, but also the result of a

[22] Nopesius Bawembang et al., "Enforcement of the ITE Law and the Impact of Online Gambling Promotion by Influencers on the Youth in Tomohon," *Santhet: (Jurnal Sejarah, Pendidikan dan Humaniora)* 8, no. 2 (2024): 2268–79, https://doi.org/10.36526/js.v3i2.

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network architecture that facilitates the reinforcement of dominant meanings through asymmetric interactions.

These findings confirm the relevance of Stuart Hall's encoding/decoding theory in the context of contemporary social media. Although Hall's theory was developed in the era of one-way mass media, this study shows that in interactive digital spaces, audiences remain decoding in the dominant spectrum, negotiation, and opposition.[23]However, the difference lies in the public visibility of the decoding process: meaning is not only interpreted, but also openly displayed through comments, emojis, and replies, making decoding a social act that can be measured and mapped.

In addition, these findings expand Hall's theory by showing that the decoding process does not occur in isolated individual spaces, but rather in a structured and hierarchical network ecosystem. The position of the audience in the network (central or peripheral) affects their decoding resonance. Actors with a high level of centrality have a greater ability to institutionalize dominant meanings, while peripheral audiences tend to be recipients or followers of meanings that have been stabilized by central actors.

The findings regarding network fragmentation and high modularity (0.728) are in line with Matteo's research on the formation of echo spaces in online discourse, where audiences tend to interact in ideologically similar groups.[24] This study shows that anti-gambling groups are the most active and organized communities, while skeptical groups are relatively small and marginalized. This reinforces the argument that social media is not only a space for debate but also a space for the reinforcement of moral identity. Furthermore, the dominance of a small number of actors with high centrality confirms the role of key actors in controlling the flow of discourse in discussions regarding issues on social media, particularly in the video uploaded by Ferry Irwandi about online gambling.[25]

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[23] Rika Astari et al., "Indonesian Muslim Society ' s Reception of Sensation Language and Invitation to Polygamy on Social Media," *Jurnal Islam Dan Masyarakat Muslim Indonesia* 13, no. 2 (2023): 369–97, https://doi.org/10.18326/ijims.v13i2.369-397.

[24] Matteo Cinelli et al., "The Echo Chamber Effect on Social Media," in *Proceedings of the National Academy of Sciences*, vol. 118 (2021), https://doi.org/10.1073/pnas.2023301118.

[25] Jesús Pérez Dasilva, Koldobika Meso Ayerdi, and Terese Mendiguren Galdospin, "Deepfakes on Twitter: Which Actors Control Their Spread?," *Media and Communication* 9, no. 1 (2021): 301–12, https://doi.org/10.17645/mac.v9i1.3433.

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This study adds that these key actors not only function as disseminators of information but also as gatekeepers of meaning who determine which narratives are amplified and which are marginalized in the digital public sphere. This study offers the theoretical implication that integrating Stuart Hall's reception theory with Social Network Analysis enables a more comprehensive understanding of the formation of digital public opinion, not only at the level of meaning but also at the level of the relational structures that underpin that meaning.[26]

YouTube has evolved into a strategic arena for virtual da'wah, empowering content creators to act as 'digital da'is', adapting the principle of amar ma'ruf nahi mungkar to mobilise collective moral resistance against digital pathologies such as online gambling. This digital activism is highly effective because it directly resonates with audience members' ingrained belief systems.[27] Consequently, the pervasive presence of anti-gambling rhetoric in this study is inextricably linked to the robust theological underpinnings that define Indonesian, fundamentally and diametrically principles of maqashid al-sharia (the objectives of Islamic law), particularly the protection of property (hifdz al-mal).[28] Contemporary fiqh (Islamic law) research concludes that the shift from physical casinos to virtual platforms does not alter its haram status. This is because the element of maysir speculative zero-sum transactions where one party's gain stems from another's loss remains, and there is no real productivity. The validity of this prohibition is based on qath'i (definite) arguments. As stated in Surah Al-Maidah, verse 90:[29]

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْاَنْصَابُ وَالْاَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطٰنِ فَاجْتَنِبُوْهُ لَعَلَّكُمْ تُفْلِحُوْنَ

Translation:

[26] Feny Selly Pratiwi, "Peran Komunikasi Digital Dalam Pembentukan Opini Publik : Studi Kasus Media Sosial." *Indonesian Journal of Intelectual Publication,* 5. no.1 (2024): 293–315.

[27] Altruis Bizurai Chillyness and Luluk Fikri Zuhriyah, "Virtual Da'wah Through YouTube Channel (Communication Strategy Of Koh Dennis Lim ' s Content In Building Public Trust)," *Jurnal Peurawi : Media Kajian Komunikasi Islam* 8, no. 1 (2025): 1–20.

[28] Ahmad Ramadhan, "Analisis Pengaruh Judi Online Terhadap Perekonomian Masyarakat di Kota Parepare." *Sipakainge* 2, no.11 (2024):1-10.

[29] Kementerian Agama RI, *Al-Qur'an dan Terjemahannya* (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2019).

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O you who believe, indeed, intoxicants, gambling, (sacrificing to) idols, and divining with arrows are abominable deeds and are among the works of Satan. So avoid them, that you may prosper.

This verse functions as an "ideological anchor" that reinforces the dominant-hegemonic position, This finding underscores the notion that the presence of advice-oriented comments serves as a confirmation of the prevailing hegemonic position within this study, which is reinforced by the internal values of the audience.[30] The audience's perspective on gambling is characterized by its perception as a threat to their way of life and religious principles. This phenomenon fosters substantial social consensus, in which individuals feel morally obligated to appropriately admonish their peers in accordance with the Quran.[31] Consequently, this reinforces the anti-online gambling narrative as a shared truth that is challenging for any opposition group to discredit.[32]

The multitude of comments from the audience, in which they assume the role of moral advisors, serve to illustrate this point with remarkable clarity. These comments not only offer a technical critique of the gambling system, but also include "ethical reminders," which are driven by the understanding that such activities are financially detrimental and theologically prohibited.[33] Online gambling is clearly prohibited from a religious perspective, while within the Indonesian legal framework, despite being illegal, the practice of online gambling continues to grow rapidly and gives rise to complex legal and social consequences. Islam itself highlights the various negative impacts of online gambling. The social consequences of online gambling include rising crime rates, severe financial dependence, and conflicts within families and communities, which collectively undermine social order.

Online gambling as a discussion material has become a very important issue in social media due to the rampant cases of online gambling that are

[30] Suwito, "The Legal And Social Impacts Of Online Gambling In Indonesia : Challenges In Law Enforcement," *Indonesian Journal of Intelectual Publication* 5, no. 1 (2024): 82–90.

[31] Nazaruddin and Muhammad Alfiansyah, "Etika Komunikasi Islami Di Media Sosial Dalam Perspektif Al-Quran Dan Pengaruhnya Terhadap Keutuhan Negara," *Jurnal Peurawi: Media Kajian Komunikasi Islam* 4, no. 1 (2021): 77–91.

[32] Gilang Adjie Prayudha and Nursapia Harahap, "Digital Narrative: A Framing Analysis of the 'Stop Judi Ya Guys' Campaign by Mobile Legends Influencers in the Boycott of Online Gambling 1)," *International Journal Of Humanities Education And Social Sciences (IJHESS)* 4, no.6 (2025): 2970–2981.

[33] Dini Maulina, "Dakwah Sebagai Media Integrasi Agama Dan Ilmu Pengetahuan," *Jurnal Peurawi: Media Kajian Komunikasi Islam* 4, no. 1 (2021): 101–13.

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reported and up-loud on social media as a subject of public discussion. Nonetheless, the existence of significant negative sentiment towards online gambling in the digital space shows that this issue has become a serious public concern,but positive perceptions of online gambling remain dominant in the digital space.[34]

This study makes a significant contribution to mapping the hegemony of anti-online gambling discourse through the integration of social network analysis (SNA) and reception theory. However, the researchers acknowledge that the focus on a single platform (YouTube) with an extremely low network density (0.000) limits the generalizability of the findings to more interactive digital ecosystems. The Hub-and-Spoke structure identified indicates significant audience fragmentation that is beyond the control of central actors. Additionally, while qualitative analysis was employed to validate computational data, capturing the subtleties of local cultural irony and sarcasm remains a challenge in big data processing.

Therefore, future research is advised to conduct cross-platform comparisons (YouTube, TikTok, X), expand the scope to other public issues, and combine quantitative network approaches with qualitative interviews to explore the audience's subjective logic in decoding messages.[35] Future researchers may also explore the phenomenon of "The Silence of the Lurkers" passive audiences who consume content without engaging in textual interaction through virtual ethnographic methods to determine whether this group occupies a position of negotiation or hidden opposition. Moreover, the development of Natural Language Processing (NLP) based methodologies that are more sensitive to local cultural contexts is imperative for the real-time mapping of shifts in public reception. Consequently, this study provides a robust and reliable empirical basis, demonstrating that the efficacy of anti-gambling narratives in Indonesia's cyberspace is contingent on the moral legitimacy of central actors and the community's theological consensus.

D. Conclusion

[34] Teguh Agum Pratama, "Judi Online Sebagai Cybercrime serta Tantangan Penegakan Hukum Pidana di Era Digital: antara Regulasi, Pembuktian, dan Ancaman Cybercrime." *JCommsci - Journal of Media and Communication Science* 8, no. 1 (2025), https://doi.org/10.29303/jcommsci.v8i1.522.

[35] Augustine Annan et al., "Evaluating Large Language Models for Sentiment Analysis and Hesitancy Analysis on Vaccine Posts From Social Media: Qualitative Study," *JMIR Formative Research* 9, no. 1 (2025), https://doi.org/https://doi.org/10.2196/64723.

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The study finds that the public response is dominated by a dominant-hegemonic interpretation pattern. This finding offers a theoretical demonstration that within the digital ecosystem, message reception does not occur solely at the individual cognitive level but is a networked phenomenon (networked reception). In this case, the majority of netizens do not merely receive but actively reproduce narratives that delegitimize online gambling promotion practices. These practices are reproduced in alignment with the influence of central actors within that network.

The present study draws conclusions about the public response to Ferry Irwandi's video on the impact of online gambling. These conclusions are based on the integration of social network analysis metrics and Stuart Hall's reception analysis. The study finds that the public response is dominated by a dominant-hegemonic interpretation pattern. This finding offers a theoretical demonstration that within the digital ecosystem, message reception does not occur solely at the individual cognitive level but is a networked phenomenon (networked reception). In this case, the majority of netizens do not merely receive but actively reproduce narratives that delegitimize online gambling promotion practices. These practices are reproduced in alignment with the influence of central actors within that network.

These findings answer the research goal that public opinion is not formed randomly, but is influenced by a combination of meanings encoded by creators and the structure of interaction networks that reinforce those meanings through central actors. The presence of negotiation and opposition reading patterns indicates a diversity of interpretations, but quantitatively they are in a marginal position in the network.

Theoretically, this study builds upon Stuart Hall's Encoding/Decoding theory by demonstrating that the decoding process on social media is networked, where relational hierarchies determine a message's resonance. In practice, these findings offer tangible contributions to strategies for Digital Islamic Da'wah and public policy. These findings indicate that legal and moral education campaigns, as stipulated in Surah Al-Ma'idah verse 90, will be more effective if they can regulate the central nodes within digital networks. This model provides a framework for stakeholders to employ influencer-led discourse as a medium for promoting digital literacy and collective social education against cybercrime.

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Furthermore, an exploration of analogous issues across various platforms and social contexts is warranted. In addition, a combination of networking approaches with in-depth qualitative methods is necessary to achieve a more comprehensive understanding of the dynamics of digital public opinion formation. The limitations of this study are twofold: firstly, it focuses on a single YouTube platform; and secondly, it is challenging to capture the nuances of local sarcasm through automated analysis. Consequently, future research is recommended to employ a longitudinal virtual ethnography method to explore how this digital reception translates into tangible behavioral changes in the offline world for audiences who tend to lurk. Moreover, cross-platform comparative research is necessary to examine how different algorithms influence the stability of anti-gambling hegemony across broader social contexts.

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Fakultas	:	Ushuluddin Adab dan Dakwah

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NIM	: 2220203870233019
Program Studi	: Komunikasi dan Penyiaran Islam
Judul Penelitian	: PEMETAAN JEJARING SOSIAL DAN RESPON PUBLIK PADA VIDEO YOUTUBE FERRY IRWANDI TENTANG INFLUENCER JUDI ONLINE

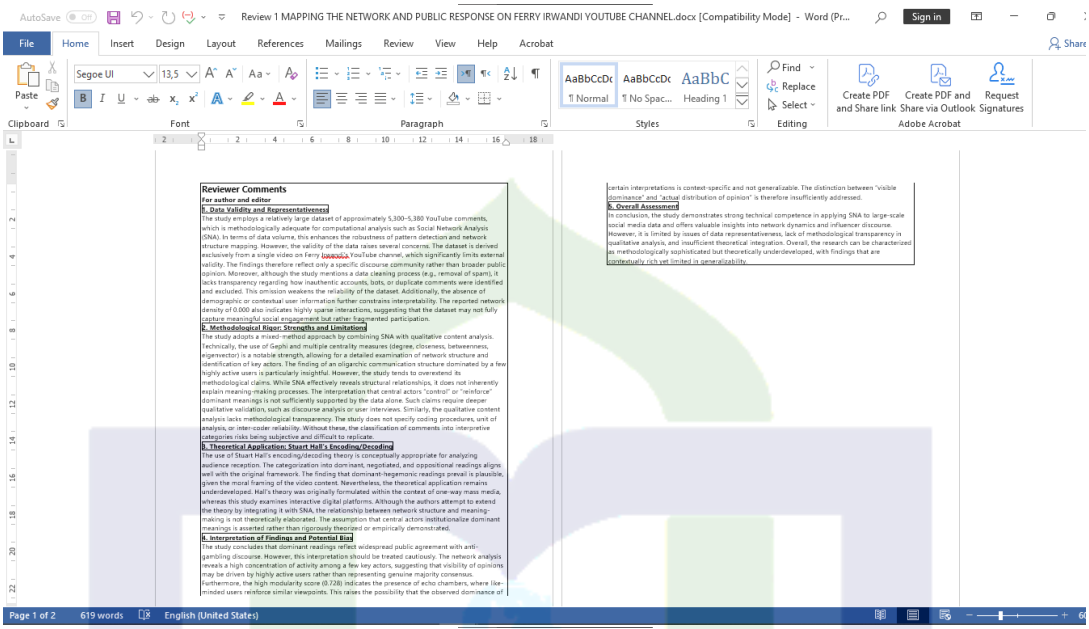
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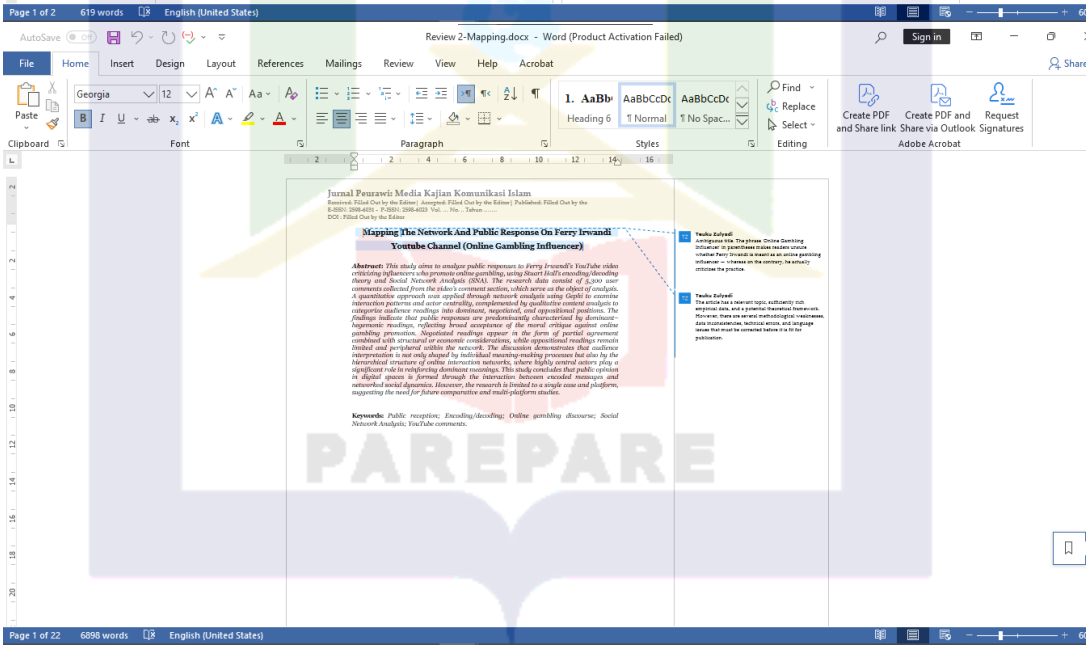
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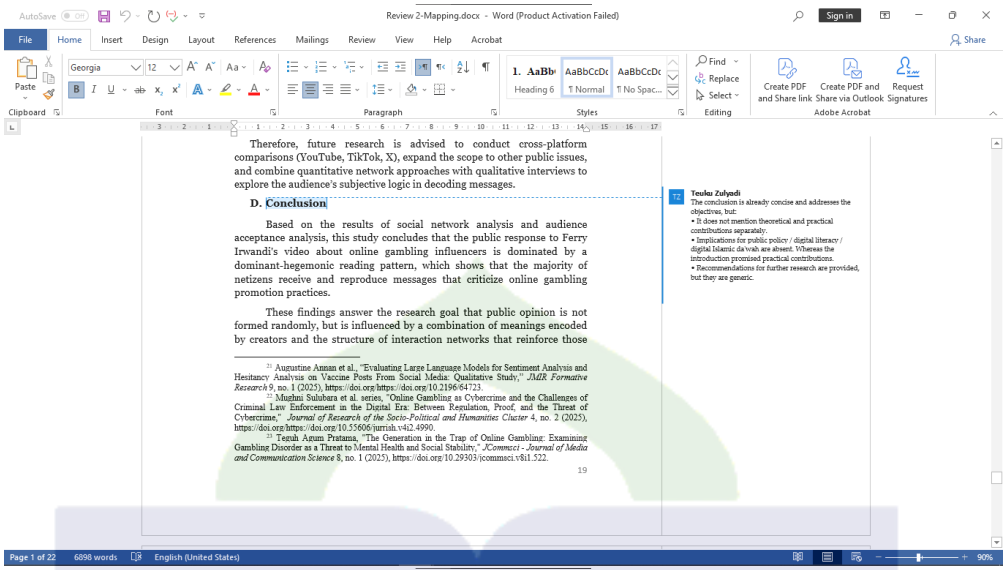
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Therefore, future research is advised to conduct cross-platform comparisons (YouTube, TikTok, X), expand the scope to other public issues, and combine quantitative network approaches with qualitative interviews to explore the audience's subjective logic in decoding messages.

D. Conclusion

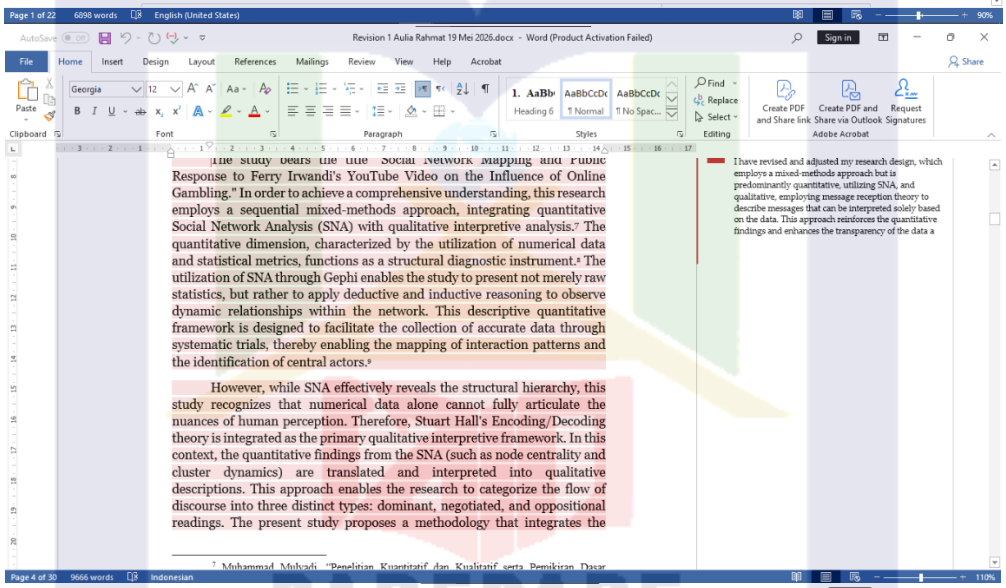
Based on the results of social network analysis and audience acceptance analysis, this study concludes that the public response to Ferry Irwandi's video about online gambling influencers is dominated by a dominant-hegemonic reading pattern, which shows that the majority of netizens receive and reproduce messages that criticize online gambling promotion practices.

These findings answer the research goal that public opinion is not formed randomly, but is influenced by a combination of meanings encoded by creators and the structure of interaction networks that reinforce those

[21] Augustine Annan et al., "Evaluating Large Language Models for Sentiment Analysis and Hesitancy Analysis on Vaccine Posts From Social Media: Qualitative Study," *JMIR Formative Research* 9, no. 1 (2025), https://doi.org/https://doi.org/10.2196/64723.
[22] Muzhni Suhubara et al. series, "Online Gambling as Cybercrime and the Challenges of Criminal Law Enforcement in the Digital Era: Between Regulation, Proof, and the Threat of Cybercrime," *Journal of Research of the Socio-Political and Humanities Cluster* 4, no. 2 (2025), https://doi.org/https://doi.org/10.55606/jurrish.v4i2.4990.
[23] Teguh Agum Pratama, "The Generation in the Trap of Online Gambling: Examining Gambling Disorder as a Threat to Mental Health and Social Stability," *JCommsci - Journal of Media and Communication Science* 8, no. 1 (2025), https://doi.org/10.29303/jcommsci.v8i1.522.

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Teuku Zulyadi
The conclusion is already concise and addresses the objectives, but:
• It does not mention theoretical and practical contributions separately.
• Implications for public policy / digital literacy / digital Islamic da'wah are absent. Whereas the introduction promised practical contributions.
• Recommendations for further research are provided, but they are generic.

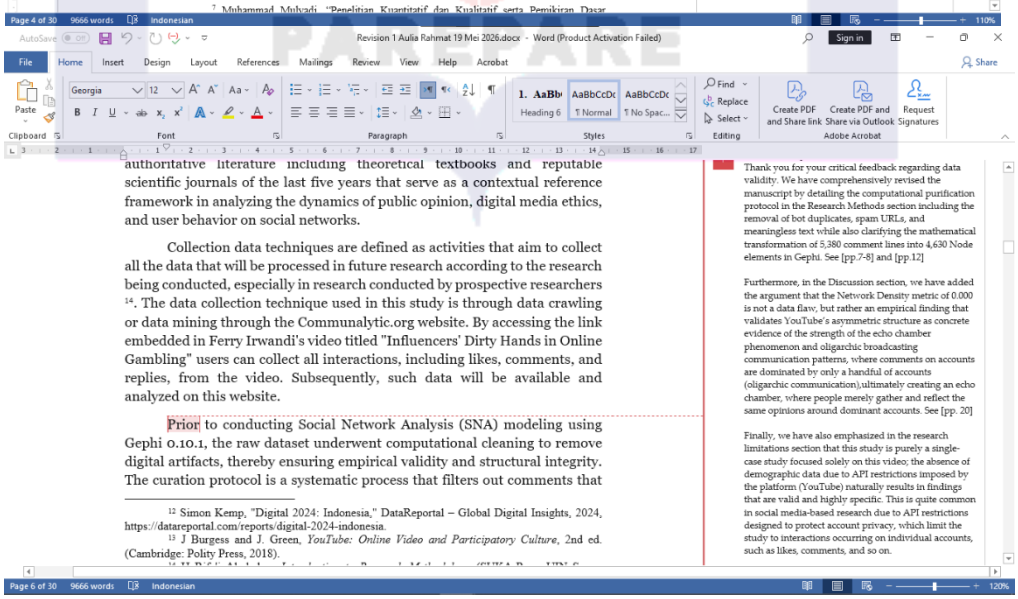


The study bears the title "Social Network Mapping and Public Response to Ferry Irwandi's YouTube Video on the Influence of Online Gambling." In order to achieve a comprehensive understanding, this research employs a sequential mixed-methods approach, integrating quantitative Social Network Analysis (SNA) with qualitative interpretive analysis.[7] The quantitative dimension, characterized by the utilization of numerical data and statistical metrics, functions as a structural diagnostic instrument.[8] The utilization of SNA through Gephi enables the study to present not merely raw statistics, but rather to apply deductive and inductive reasoning to observe dynamic relationships within the network. This descriptive quantitative framework is designed to facilitate the collection of accurate data through systematic trials, thereby enabling the mapping of interaction patterns and the identification of central actors.[9]

However, while SNA effectively reveals the structural hierarchy, this study recognizes that numerical data alone cannot fully articulate the nuances of human perception. Therefore, Stuart Hall's Encoding/Decoding theory is integrated as the primary qualitative interpretive framework. In this context, the quantitative findings from the SNA (such as node centrality and cluster dynamics) are translated and interpreted into qualitative descriptions. This approach enables the research to categorize the flow of discourse into three distinct types: dominant, negotiated, and oppositional readings. The present study proposes a methodology that integrates the

[7] Muhammad Mulyadi, "Penelitian Kuantitatif dan Kualitatif serta Pemikiran Dasar

I have revised and adjusted my research design, which employs a mixed-methods approach but is predominantly quantitative, utilizing SNA, and qualitative, employing message reception theory to describe messages that can be interpreted solely based on the data. This approach reinforces the quantitative findings and enhances the transparency of the data a



authoritative literature including theoretical textbooks and reputable scientific journals of the last five years that serve as a contextual reference framework in analyzing the dynamics of public opinion, digital media ethics, and user behavior on social networks.

Collection data techniques are defined as activities that aim to collect all the data that will be processed in future research according to the research being conducted, especially in research conducted by prospective researchers [14]. The data collection technique used in this study is through data crawling or data mining through the Communalytic.org website. By accessing the link embedded in Ferry Irwandi's video titled "Influencers' Dirty Hands in Online Gambling" users can collect all interactions, including likes, comments, and replies, from the video. Subsequently, such data will be available and analyzed on this website.

Prior to conducting Social Network Analysis (SNA) modeling using Gephi 0.10.1, the raw dataset underwent computational cleaning to remove digital artifacts, thereby ensuring empirical validity and structural integrity. The curation protocol is a systematic process that filters out comments that

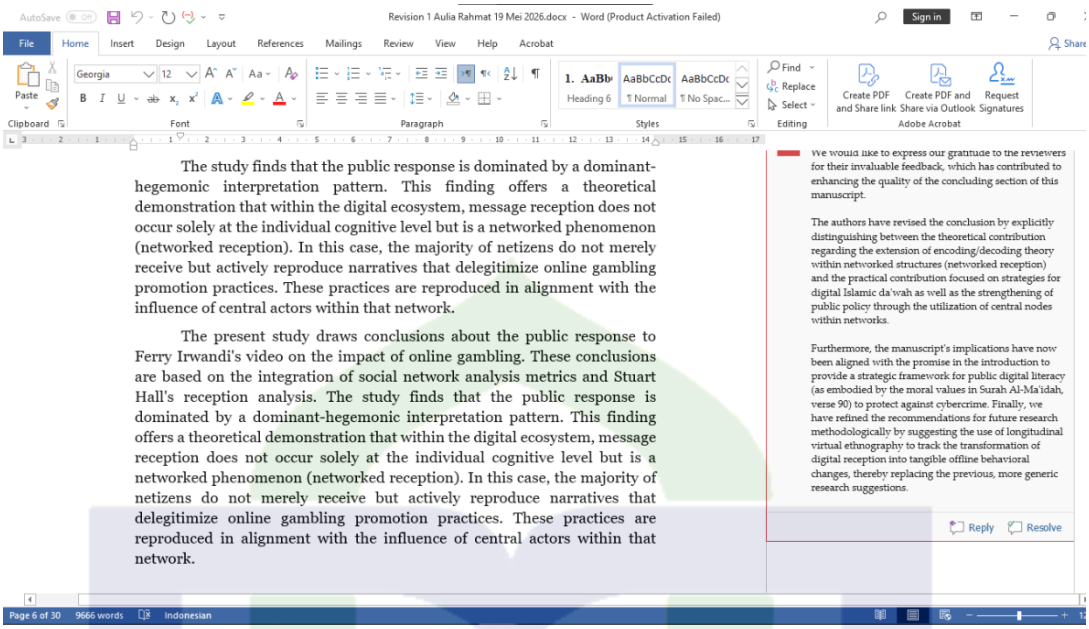
[12] Simon Kemp, "Digital 2024: Indonesia," DataReportal – Global Digital Insights, 2024, https://datareportal.com/reports/digital-2024-indonesia.
[13] J Burgess and J. Green, *YouTube: Online Video and Participatory Culture*, 2nd ed. (Cambridge: Polity Press, 2018).

Thank you for your critical feedback regarding data validity. We have comprehensively revised the manuscript by detailing the computational purification protocol in the Research Methods section including the removal of bot duplicates, spam URLs, and meaningless text while also clarifying the mathematical transformation of 5,380 comment lines into 4,630 Node elements in Gephi. See [pp.7-8] and [pp.12]

Furthermore, in the Discussion section, we have added the argument that the Network Density metric of 0.000 is not a data flaw, but rather an empirical finding that validates YouTube's asymmetric structure as concrete evidence of the strength of the echo chamber phenomenon and oligarchic broadcasting communication patterns, where comments on accounts are dominated by only a handful of accounts (oligarchic communication),ultimately creating an echo chamber, where people merely gather and reflect the same opinions around dominant accounts. See [pp. 20]

Finally, we have also emphasized in the research limitations section that this study is purely a single-case study focused solely on this video; the absence of demographic data due to API restrictions imposed by the platform (YouTube) naturally results in findings that are valid and highly specific. This is quite common in social media-based research due to API restrictions designed to protect account privacy, which limit the study to interactions occurring on individual accounts, such as likes, comments, and so on.

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Penulis : Aulia Rahmat, Muhammad Qadaruddin, Irnawati Bachtiar, Reynaldi

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BIODATA PENULIS



AULIA RAHMAT, adalah nama penulis artikel ilmiah ini. Lahir di Parepare pada tanggal 21 Mei 2004, penulis tumbuh dalam bimbingan dan kasih sayang kedua orang tuanya, Rahmat dan Sappeani, sebagai anak pertama dari tiga bersaudara. Penulis mengawali langkah pendidikannya di Madrasah Ibtidaiyah (MI) DDI Tanreassona, kemudian melanjutkan studi ke Sekolah Menengah Pertama (SMP) Negeri 2 Mattirobulu, dan menyelesaikan pendidikan tingkat atas di Sekolah Menengah Atas (SMA) Negeri 7 Pinrang. Ketertarikan yang mendalam pada dunia media, penyiaran, dan pesan visual membawa penulis untuk melanjutkan pendidikan tinggi di Institut Agama Islam Negeri (IAIN) Parepare. Saat ini, penulis tercatat sebagai mahasiswa aktif pada program studi Komunikasi dan Penyiaran Islam (KPI). Selain itu penulis juga mengasah keterampilan praktis di bidang digital design, video editing profesional, manajemen konten media sosial, hingga menjadi kordinator Syiar dan Hubungan Masyarakat (Public Relations) dalam Lembaga Dakwah Mahasiswa (LDM) dikampus IAIN Parepare. Seluruh perjalanan menempa diri dan eksplorasi karya tersebut kini bermuara pada pencapaian akademik yang penting. Penulis telah berhasil menyelesaikan tugas akhir berupa artikel ilmiah. Akhir kata, penulis mengucapkan rasa syukur yang tidak terhingga kepada Allah Swt. atas terselesaikannya artikel ini yang berjudul ***"Networked Reception: Mapping the Anti-Online Gambling Discourse on Ferry Irwandi's Youtube Channel".***

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