



The Power of Social Media: A Narrative Analysis of Rohingya Refugee Rejection on TikTok

Munirah^{1*}, Rauzatul Jannah^{1,2}, Amalia¹, Muhammad Noor Farhan Zamziba³

¹Postgraduate in Arabic Education, UIN Maulana Malik Ibrahim Malang, Malang, Indonesia

²STIT Darussalam Lhokseumawe, Lhokseumawe, Indonesia

³International Institute of Islamic Thought and Civilization, International Islamic University Malaysia, Kuala Lumpur, Malaysia

Article Information

Submitted Feb 1, 2024

Revisi June 20, 2024

Accepted Dec 5, 2024

Published Apr 1, 2025

Abstract

This study explores how TikTok social media narratives affect public opinion on social issues related to Rohingya refugees in Aceh. This study analyzes the narrative of Rohingya refugee rejection in Aceh by studying TikTok social media content produced by Ali Hamzah, a content creator with 1.1 million followers. The focus of the research is the shift in the perspective of the Acehese people from acceptance in 2015 to rejection in 2023-2024. This research uses a qualitative approach with a content analysis method to examine TikTok videos uploaded by Ali Hamzah from December 2023 to July 2024 with the theme of Rohingya refugees. The data were analyzed using thematic coding techniques to identify dominant narrative patterns. The results show that the narrative of rejection is formed through three main themes: criticism of the shelter system, security and legality issues, and socio-economic impact. Ali Hamzah uses a narrative strategy that includes emotional language, persuasive visual techniques, and framing the issue as a national security threat. The content produced by Ali Hamzah strengthens the shift in Acehese's perception of Rohingya refugees. This shift in perception has an impact on the refusal of Rohingya refugees by the Aceh people. The study concludes that social media plays an important role in shaping and reinforcing the sentiment of rejection towards Rohingya refugees in Aceh.

Keywords: Rohingya refugees, TikTok, social media, narrative analysis, Ali Hamzah

Introduction

In 2023, Aceh gained international attention due to the arrival of a wave of 1,543 Rohingya refugees (Sopamena, 2023). This phenomenon reflects the dynamics of global migration and highlights the humanitarian challenges faced by regions that have previously experienced dealing with identical crises. Aceh faces pressure to provide shelter and assistance to refugees while considering the needs and concerns of local communities. The arrival of these new refugees has also

sparked a public debate over migration and acceptance policies due to the impact on social stability

A high level of empathy and solidarity marked the initial attitude of the Acehese people towards Rohingya refugees in 2015. When the first wave of refugees arrived on the coast of Aceh, they were greeted with open arms by the local community, which understood the suffering experienced by the refugees. The people of Aceh, who have a long history of dealing with disasters and

*Author Correspondence: : Munirah: 220104320003@student.uin-malang.ac.id



conflicts, deliver deep concern by providing food, shelter, and protection assistance. This mindset is not only based on the principle of humanity but also reflects Acehese cultural values that uphold the principle of cooperation and mutual assistance.

Since 2015, Aceh has been a transit point for refugees fleeing violence and oppression in Myanmar, but changing public perspectives towards their presence show more profound complexity. Acehese perspectives toward refugees have changed dramatically in the last five years, leading to rejection (Tottenham & Yahya, 2024). Although initial support was strong, rising social tensions began to be seen as security, integration, and economic issues emerged. Some community members are beginning to worry that the existence of refugees could affect their social area and economic stability (Sunday, 2024).

This change created a shift in attitudes from acceptance to distrust, which then triggered various narratives on social media about refugees. The complex social dynamics illustrate how Acehese people adapt to the evolving situation, creating new challenges in the relationship between refugees and local communities (Amalia & Damayanti, 2024). This shift reflects a profound transformation in how Acehese people consider the refugee problem. Initially, they were full of empathy and solidarity when the first wave of refugees arrived in Aceh, but now, they are fraught with worry and uncertainty. Undeniably, the narrative that develops on social media also exacerbates the public's opinion polarization (Sunday, 2024).

This shift in attitude cannot be separated from the strong influence of TikTok, the leading platform for sharing information and opinions (Tottenham & Yahya, 2024).

The short video feature on the TikTok app provides space for netizens to spread their opinions widely and quickly, with an impact that goes far beyond geographical boundaries (Lueders et al., 2019). One of the figures who emerged as the main driver of this rejection narrative is Ali Hamzah, a content creator with more than 1.1 million followers on TikTok. Ali Hamzah delivered significant social critiques of the government through the content he produced. One of his posts that garnered attention expressed his concerns and frustrations regarding the presence of Rohingya refugees in Aceh. This post sparked a considerable reaction from local and national communities, as evidenced by the hundreds of thousands of likes and comments it received.

This phenomenon is a social issue and poses a significant challenge in refugee policy handling. With his distinctive communication style, Ali Hamzah became one of the main actors in shaping the public discourse related to this refugee issue. Through the TikTok platform, he raises critical themes that touch on various dimensions, ranging from socio-economic issues to potential threats to national security.

This study analyzes the social media content created by Ali Hamzah, a TikTok influencer with a substantial audience. This study explores how social media narratives influence public opinion on social issues related to Rohingya refugees in Aceh. By gaining a deeper insight into the relationship between social media and public perception, this research can enhance studies on content analysis related to social issues. By gaining a deeper insight into the relationship between social media and public perception, this research can enhance studies on content

analysis related to social issues. In particular, it contributes to concerning refugees and social acceptance in Aceh.

Method

This study uses a qualitative approach with a content analysis method to investigate the narrative of Rohingya refugee rejection that develops on TikTok. In this approach, the main focus is on the video content uploaded by Ali Hamzah on the TikTok platform, primarily related to the issue of Rohingya refugees in Aceh from 2023 to 2024.

The primary data source used in this study is a video uploaded by Ali Hamzah from December 2023 to July 2024. The selection of this period is based on the recorded social dynamics, during which the rejection of refugees has reached a peak. The data collection process employs purposive sampling, focusing exclusively on videos that exhibit high levels of interaction, such as likes, comments, or shares.

The collected data is subsequently analyzed using a thematic coding approach. The analysis process starts with transcribing the videos, identifying key themes, categorizing the content, and interpreting the significance of each recognized theme. During this process, the researcher examines the various discourses and investigates how Ali Hamzah's framing and agenda-setting influence public opinion.

Results and Analysis

Based on the analysis of the TikTok content, it was found that the narrative built by Ali Hamzah tends to focus more on rejecting Rohingya refugees. He highlighted themes such as injustice in aid delivery,

violations of the law, and potential threats to national security. The framing used in Ali Hamzah's video reinforces the opinion that the arrival of Rohingya refugees is more of a problem related to threats to social and economic stability than a humanitarian one.

Prime Video In-Depth Analysis

1. Video "The Disappearance of Refugees" (Juli 2, 2024)

One of the most significant videos in shaping the narrative of skepticism towards the refugee handling system is "The Disappearance of Refugees," uploaded by Ali Hamzah on July 2, 2024. In this video, Ali Hamzah raises the case of the disappearance of several refugees from UNHCR-run shelters. He described the incident as evidence of the failure of the surveillance system and the lack of effectiveness in handling refugees.

Ali Hamzah used data and testimonials from several parties who claimed that these missing refugees could be involved in illegal activities, such as human smuggling or even terrorism. By blending verifiable facts with speculative narratives, the video creates a deep sense of insecurity among the local community. The growing narrative implies that governments and international institutions are failing to control the movement of refugees, further deteriorating their image in the eyes of the public.

2. Video "The Case of Possession" (January 11, 2024)

The video "The Case of Possession," uploaded on January 11, 2024, exemplifies how Ali Hamzah raises the cultural dimension in the narrative of refugee rejection. In this video, Ali Hamzah reports on an incident in one of the refugee camps. The video displays various refugees who were said to have

undergone a mass trance. Ali Hamzah not only emphasized the incident but also connected it to the cultural disparities between Rohingya refugees and those from predominantly Islamic backgrounds, as well as the variations in traditions and cultures (Hamzah, 2024).

Ali Hamzah uses this trance phenomenon to build a narrative about the cultural mismatch between refugees and local communities. This narrative evokes negative sentiments by suggesting that refugees possess values that are inconsistent with Acehnese social and cultural norms. Furthermore, the video employs supernatural elements to heighten the intensity of the tension, thereby exacerbating the public's perception of potential social conflicts that may emerge.

3. Video "Election Issues" (January January 6, 2024)

One of the more controversial videos is "Election Issues," uploaded on January 6, 2024. In this video, Ali Hamzah highlights the issue of voter administration, revealing that some Rohingya refugees are registered on the Permanent Voter List (DPT) for Indonesian elections. The video raises a particularly sensitive issue of potential political manipulation involving refugees as illegal voters (Ali Hamzah, 2024).

Narrative Strategies and Delivery Techniques

1. Use of Language and Communication Style

Ali Hamzah develops a distinctive communication style in every video he uploads. The language is informal and emotionally charged, frequently incorporating humor, critique, and pointed sarcasm. Nevertheless, this communication style maintains factual

components that enhance the constructed narrative. Ali Hamzah effectively captures the attention of young audiences who prefer engaging with lighthearted and substantive content through this approach.

The use of multi-language has a significant impact on shaping public perception. This impact can be noticed from many comments that mention that Ali Hamzah's videos feel more "trusted" and "directly connected" to their experience. However, sometimes the content contains strong biased elements.

2. Visual and Storytelling Techniques

Ali Hamzah demonstrates proficiency in employing visual techniques to reinforce his narrative. In each video, he incorporates diverse actual footage depicting the conditions of refugee camps, community protests, and what he asserts are indicators of crimes associated with refugees. Additionally, he frequently includes screenshots from social media or news articles that align with his perspectives. This technique generates a visual effect that enhances the narrative's credibility in the audience's eyes.

Ali Hamzah also employs highly effective storytelling techniques. Each video is structured around a narrative culminating in a "grand reveal," which aims to uncover previously concealed mysteries. These narratives not only capture attention but also motivate the audience to engage in sharing and disseminating the content.

3. Framing and Agenda Setting

Ali Hamzah carefully employs framing techniques in each video to influence public perception. He portrays Rohingya refugees not simply as individuals in need of assistance but also as a potential threat to the social, economic, and security stability of the country.

This framing frequently contributes to the development of a broader narrative regarding the crisis, positioning Rohingya refugees as a factor that presents challenges to Indonesian society.

In addition, Ali Hamzah also uses an agenda-setting strategy, focusing on issues that he considers important, such as national security and social injustice. In this way, he brought the refugee issue into a more extensive debate, which included other aspects such as government policy, international oversight, and Indonesia's relations with refugee-sending countries (Sha'bani, 2019).

4. Influence on Public Opinion

Based on the analysis of content created by Ali Hamzah, these videos significantly impact public opinion in Aceh and across Indonesia. High engagement rates—reflected in the number of views, likes, and comments—suggest the audience is motivated to respond to the narrative. Many of these videos have gone viral, further solidifying sentiments of refugee rejection within the community.

By creating uncertainty and fear, Ali Hamzah has succeeded in directing the public debate towards a more skeptical and defensive mindset towards refugees. Such a mindset risks exacerbating already tense social conditions by increasing polarization between pro-refugee and anti-refugee groups.

5. Polarization and Social Fragmentation

The impact of Ali Hamzah's content is limited to public opinion and creates increasingly sharp polarization in society. The narrative he builds leads to disapproval of refugees and exacerbates distrust of governments and international institutions involved in handling refugees. Although some individuals expressed more inclusive

viewpoints, these perspectives did not receive comparable attention on social media, exacerbating divisions among various social groups.

6. Policy implications

This viral content also affects government policies, both at the local and national levels. Pressure from a polarized public through social media has led the government to respond to the situation with more cautious measures. The Aceh regional government, for example, has begun to tighten its policies on refugees. In contrast, the central government faces the challenge of maintaining diplomatic relations with refugee-sending countries.

Criticism of the refugee shelter system is one of the most striking themes in the content produced by Ali Hamzah on TikTok. In various videos, he firmly questioned the effectiveness and feasibility of the system implemented by UNHCR (United Nations High Commissioner for Refugees) and local governments in handling the arrival of Rohingya refugees in Aceh. Ali Hamzah characterized the refugee camps as inadequately organized and frequently referenced grievances regarding the inequitable distribution of aid, creating the impression that the shelter system was failing to function optimally.

One of the main criticisms that Ali Hamzah often raises is the problem of logistics management, which is considered harmful. In several videos, he pointed out that the existing refugee camp facilities are inadequate to accommodate the growing number of refugees. In the video, Ali Hamzah described the atmosphere in the refugee camp, which is overcrowded with unkempt emergency tents, poor sewers, and abysmal sanitation. He highlighted how refugees are forced to live

in unsuitable conditions, which are contrary to basic humanitarian principles. He asserted that these camps fail to meet the minimum standards established by international institutions and neglect fundamental human needs, including access to clean water, medical facilities, and education for children.

Criticism of the shelter system also includes aspects of uneven distribution of aid. Ali Hamzah often highlights how aid provided to refugees does not reach those who need it. In some videos, he described a situation in which refugees who are more financially well-off, or those with close ties to the authorities, receive more help than those who need it. This discrimination creates deep discontent among refugees and can even exacerbate tensions between them and local communities.

Ali Hamzah criticized the uneven distribution of aid and took issue with the lack of clarity on long-term plans to deal with refugees. In some of its contents, he stated that the government and UNHCR only focus on short-term solutions to complex problems. He indicated that the current refugee camps are temporary accommodations without sustainable repairs. He raised a critical question regarding the fate of refugees who remain in these locations for months or even years: Will they be reintegrated into their home country, or will they be provided with a more suitable place to settle in Indonesia? Ali Hamzah evaluated that the lack of clear responses to these inquiries underscores the inadequacy of the existing shelter system.

Behind these technical criticisms, Ali Hamzah also brought up the socio-economic impact caused by the inability of the shelter system to deal with this problem effectively. In several videos, he discusses how poorly managed refugee camps burden the refugees

themselves and negatively impact the local communities around the camps. He said that the increasing number of refugees in areas with limited resources has led to an increased social burden. The people of Aceh, who are already facing various socio-economic challenges, such as unemployment and poverty, feel burdened by the presence of refugees who are considered to be taking care of resources that should be used to help them.

This socio-economic impact is even more felt when Ali Hamzah highlights the problem of limited social assistance. He contended that while refugees arrive with pressing needs, local communities simultaneously experience a lack of adequate attention from the government. Ali Hamzah articulated the frustration of local communities, which perceive that they have not received sufficient assistance to address their social issues. In contrast, refugees have garnered greater attention from international institutions and local governments. This narrative fosters tension between the Acehnese population and refugees, intensifying the increasingly negative sentiment regarding the arrival of Rohingya refugees.

In addition, this imbalance in aid delivery is often accompanied by accusations that international agencies such as UNHCR prioritize refugees over local communities who also need help. Ali Hamzah characterized this perceived injustice as a contributing factor that deteriorates public perceptions of refugees, asserting that countries and international institutions prioritize the needs of refugees over the welfare of Indonesians.

Ali Hamzah also suggested that the government and UNHCR be more transparent in managing aid and better consider the balance between the needs of refugees and

local communities. He contends that this approach is essential for alleviating rising tensions and fostering harmonious relations between refugees and local communities. In some of his videos, he even suggested that the Indonesian government implement more concrete solutions to ensure the sustainability of refugees' lives, such as providing improved job opportunities and educational resources rather than solely concentrating on temporary shelter arrangements.

Additionally, Ali Hamzah advocated for including local communities in the decision-making processes concerning managing refugees. He argued that these communities should be allowed to voice their opinions, as they are the most affected by the influx of refugees. He asserted that active community participation could contribute to developing a more inclusive and sustainable approach to managing Rohingya refugees in Aceh.

By publicly voicing his criticisms on the TikTok platform, Ali Hamzah garnered the attention of a diverse audience, including supporters and detractors of his perspectives. However, while criticism often contains negative sentiments, several relevant points are worth considering in the broader discussion of handling refugees in Indonesia. Critiques of inefficient shelter systems and the absence of long-term solutions must be regarded as integral to a broader discourse on the responsibilities of countries and international institutions in addressing the refugee crisis in a just and humane manner. This dialogue should not overlook the needs of local communities, which also require attention and support.

Based on the analysis of the TikTok content, it was found that the narrative built by Ali Hamzah tends to focus more on the

rejection of Rohingya refugees. The narrative highlights themes such as injustice in the distribution of aid, violations of the law, and potential threats to national security. The framing employed in Ali Hamzah's video strengthens the assertion that the arrival of Rohingya refugees is primarily a matter concerning threats to social and economic stability rather than merely a humanitarian issue. It shows how narratives on social media can shape public opinion and create sharper polarization in society.

Ali Hamzah carefully selects issues that can arouse fear and mistrust toward Rohingya refugees, especially about unfair aid distribution. He highlighted how local communities feel neglected in the aid distribution process, with Rohingya refugees considered the primary recipients from governments and international institutions. It leads to the narrative that refugees are instead seen as people who "dominate" the limited resources in the area.

This critique of the inequities in aid distribution is a crucial element of Ali Hamzah's portrayal of Rohingya refugees. He frames them as a group needing humanitarian assistance and a party that "takes" more than what should rightfully belong to local communities. This perspective emphasizes the perceived imbalance in resource allocation. In this video, Ali Hamzah often exposes the growing social gap between refugees and the people of Aceh. He emphasizes that the local population also faces various socio-economic challenges, such as unemployment, poverty, and the inability to access essential services.

Another theme that often appears in Ali Hamzah's videos is the issue of alleged violations of the law committed by some Rohingya refugees. In some of its contents,

he raised emerging cases, such as the illegal issuance of ID cards and the involvement of refugees in criminal activities. While some of these claims may not be proven, the narrative constructed by Ali Hamzah has managed to tarnish the image of refugees, potentially bringing serious legal and security problems.

This narrative emphasizes that the arrival of Rohingya refugees is a threat to national stability. In Ali Hamzah's video, he explicitly links refugee arrivals to a potential increase in organized crime and threats to Indonesia's social security. When these videos are widely shared and viewed, they can intensify fears regarding refugee "infiltration," which negatively affects Indonesian society. By emphasizing legal and security concerns, Ali Hamzah characterizes Rohingya refugees as entities that pose more significant potential harm than benefit. This framing contributes to the prevailing apprehensions within the community.

The framing used by Ali Hamzah increasingly poses a potential threat to Aceh's social and economic stability. The narrative embedded in the content suggests that the presence of refugees exacerbates the strain on an already insufficient shelter system. Additionally, it implies that this influx heightens the social pressures that local communities are already facing. Refugees are worsening already vulnerable social and economic conditions, such as poverty, unemployment, and economic injustice.

In numerous videos, Ali Hamzah asserts that while refugees require assistance, the local community should receive greater priority, as they have long endured hardship. By framing the Rohingya refugee situation as a source of social and economic threats, he effectively shifts public focus to the negative

implications of their arrival. This portrayal characterizes Rohingya refugees not as victims in need but as contributors to societal burdens, fostering fear and mistrust by suggesting that their presence will exacerbate existing issues in Indonesia.

Discussion

In the digital age, social media has changed how individuals and groups interact and shape perceptions of social issues. The social media influence theory explains that this platform not only functions as a communication tool but also as an arena where narratives and opinions are formed and spread (Hidaya et al., 2019; Junaedy et al., 2021). Through algorithmic mechanisms and user interactions, social media can significantly shape public perceptions, especially on sensitive issues such as rejecting Rohingya refugees (Amalia & AMP; Damayanti, 2024; Fadil, 2024).

The results of various previous studies show that social media is an agent that strengthens or reduces stereotypes and stigmas in society (Adi, 2019; Ellcessor, 2017; Setiaji & Fajriani, 2022). As a fast-growing social media platform, TikTok has significantly influenced shaping and boosting narratives that discredit certain groups. The viral content is easily accessible and contains stereotypes and stigmas, which can spread quickly among users. Research shows that TikTok's algorithm promotes attention-grabbing videos, which often contain provocative content (Tottenham & Yahya, 2024). These provocations create a space where negative narratives against certain groups, such as ethnic minorities, can be amplified and disseminated in the absence of adequate context.

TikTok also allows users to interact and comment, which can reinforce discredited narratives through social support (Booker & Urman, 2022). When viewers encounter videos that undermine a particular group, they may feel inclined to comment on or share that content. This tendency leads to the proliferation of various negative narratives. Research shows this kind of interaction can create a spiral effect, reinforcing detrimental opinions (Porten-Cheé & Eilders, 2020), discrimination, and prejudice against certain groups (Fadil, 2024).

TikTok also has significant potential to change people's perceptions, especially among the younger generation (Zukni et al., 2024). The platform allows users to share creative content that raises awareness about social and cultural issues. For example, many TikTok users use the platform to spread positive messages about diversity and inclusion and advocate for social change. Research shows that educational and inspirational content can quickly go viral, reaching a broader and more diverse audience (Damayanti, 2020).

As emphasized by the agenda-setting function theory, the media can determine issues considered important by the public. A study conducted by Williams et al. (2018) showed that viral content on platforms like TikTok educates followers about specific issues and shapes their perspective on the subject. In the case of Rohingya refugees in Aceh, it has been proven that the refugees were initially well received but rejected when the behavior of the refugees was considered incompatible with the local culture. Cultural inconsistency is obtained through various social media uploads consumed by the public. In the context of rejection of Rohingya refugees, the narrative spread can reinforce

negative sentiment through biased framing and detrimental stereotypes.

The Spiral Effect Theory of Silence is also relevant for understanding the dynamics of perception on social media. This theory explains how individuals hide their views if they do not align with the majority (Willnat & Weaver, 2018). In the analysis of TikTok content regarding Rohingya refugees, users who have pro-refugee views may be reluctant to share their opinions amid the dominance of negative narratives. It creates a spiral effect where opposing views are increasingly marginalized, resulting in inhomogeneity in the discussions on the platform.

The influence of social media on the formation of perception is also closely related to the theory of Social Construction of Reality. As Berger and Luckmann (1966) explained, social reality is shaped through individual interaction and communication. This theory states that social reality is shaped through interaction and communication, where individuals and groups create meaning through shared experiences. Social media platforms such as Facebook, Twitter, and TikTok serve as an arena where new narratives and meanings can be quickly formed and disseminated. Research by Utami (2019) shows that social media creates a space for sharing information and shapes socially accepted norms and values.

In the context of TikTok content, the shared narrative can shape and reflect existing social realities, thus creating a certain mindset among users. While there is much positive content, TikTok's algorithm can reinforce harmful or controversial content, leading to echo chambers where users are only exposed to views that align with their beliefs. Narratives built on social media can

have a long-term impact on how people view humanitarian issues, including the rejection of Rohingya refugees. These perceptions can, in turn, affect public policy and overall social attitudes.

TikTok videos, such as those uploaded by Ali Hamzah, featuring Rohingya refugees in Aceh are accompanied by narratives that emphasize their plight but also contain elements that reinforce negative stereotypes. The content of the videos links refugees to security and economic issues. It creates a duality in people's perceptions, where some people feel empathy, while others develop an attitude of rejection.

The long-term impact of TikTok's influence on public perception can be seen in changes in attitudes and public policies. In the context of Rohingya refugees, many TikTok users are involved in advocacy campaigns, but on the other hand, there is also content that spreads fear and rejection. It shows that social media serves as a communication tool and an arena in which narratives about refugees are shaped and debated, which can ultimately influence government policies and people's responses to humanitarian issues.

Conclusion

According to the findings of the TikTok content analysis conducted by Ali Hamzah, social media significantly influences public perceptions concerning the acceptance or rejection of Rohingya refugees in Aceh. The transition in the attitudes of the Acehnese community from acceptance in 2015 to rejection in 2023-2024 is closely linked to the narratives that emerge on digital platforms, particularly TikTok.

The analysis shows that Ali Hamzah's narrative of rejection focuses on three main themes: criticism of the refugee shelter system, security and legality issues, and socio-economic impacts. Ali Hamzah attracts public attention and builds negative sentiments toward refugees using emotional language, persuasive visual techniques, and framing emphasizing social and national stability threats.

The resulting content influences public opinion and triggers an increasingly sharp social polarization between pro-refugee and anti-refugee groups. The growing negative sentiment on social media has also contributed to the growing public distrust of governments and international institutions such as UNHCR. As a result, public pressure generated through social media influences government policies, both at the local and national levels, in dealing with Rohingya refugees.

This phenomenon shows that social media has significant power in shaping public discourse and influencing social policies. Therefore, a more balanced and transparent approach is needed to address refugee issues, including more inclusive communication strategies and the active involvement of local communities in decision-making.

Reference

- Adi, W. (2019). Penggunaan Media Sosial Sebagai Trend Media Dakwah Pendidikan Islam di Era Digital. *Jurnal Islam Nusantara*, 03(02), 18.
- Ali Hamzah. (2024). *Election Issues* (p. 6 Januari 2024).
- Amalia, A., & Damayanti, D. (2024). Sentiment Analysis of Public Opinion on Social Media X Towards Ethnic Rohingya in Indonesia. *JURTEKSI (Jurnal Teknologi Dan Sistem Informasi)*, 10(3), 443–450. <https://doi.org/10.33330/jurteksiv10i3.3079>
- Berger, L. Peter Luckmann, T. (1966). *The Social Construction of Reality*. Anchor Book.
- Boeker, M., & Urman, A. (2022). An Empirical Investigation of Personalization Factors on TikTok. *Proceedings of the ACM Web Conference 2022*, 2298–2309. <https://doi.org/10.1145/3485447.3512102>
- Damayanti, A. (2020). Instagram sebagai Medium Komunikasi Risiko di Masa Pandemi COVID-19: Studi Netnografi terhadap Komunitas Online KawalCOVID19.id. *Jurnal Komunikasi Pembangunan*, 18(02), 176–193. <https://doi.org/10.46937/18202032355>
- Ellcessor, E. (2017). Cyborg hoaxes: Disability, deception, and critical studies of digital media. *New Media and Society*, 19(11), 1761–1777. <https://doi.org/10.1177/1461444816642754>
- Fadhil, H. M. (2024). Hate Speech on Cyberspace: Fueling the Rejection of Rohingya Refugees in Indonesia. *Jurnal Penelitian*, 21, 30–44.
- Hamzah, A. (2024). *Possession Case* (p. 11 Januari 2024).
- Hidaya, N., Qalby, N., Alaydrus, S. S., Darmayanti, A., & Salsabila, A. P. (2019). *Pengaruh Media Sosial Terhadap Penyebaran Hoax Oleh Digital Pengaruh Media Sosial Terhadap Penyebaran Hoax* (Issue January).
- Junaedy, A., Huraerah, A., Abdullah, A. W., & Rivai, A. (2021). Pengaruh Teknologi Informasi Dan Komunikasi Terhadap Pendidikan Indonesia. *Jurnal Penelitian Dan Kajian Sosial Keagamaan*, 18, 133–146. <https://dx.doi.org/10.31958/jaf.v11i2.10548>
- Lueders, A., Prentice, M., & Jonas, E. (2019). Refugees in the media: Exploring a vicious cycle of frustrated psychological needs, selective exposure, and hostile intergroup attitudes. *European Journal of Social Psychology*, 49(7), 1471–1479. <https://doi.org/10.1002/ejsp.2580>
- Porten-Cheé, P., & Eilders, C. (2020). The effects of likes on public opinion perception and personal opinion. *Communications*, 45(2), 223–239. <https://doi.org/10.1515/commun-2019-2030>
- Raharema, N. R. A. (2024). The Shifting Attitudes of Acehnese towards Rohingya Refugees: Rise of Autochthony. *Nation State: Journal of International Studies*, 7(1), 1–13. <https://doi.org/10.24076/nsjis.v7i1.1489>
- Setiaji, A. B., & Fajriani, F. (2022). Analisis Wacana Kritis :Pemberitaan Konflik Rohingya Di Media Komunikasi. *Lingue : Jurnal Bahasa, Budaya, Dan Sastra*, 4(1), 51. <https://doi.org/10.33477/lingue.v4i1.3258>

- Sopamena, C. A. (2023). Pengungsi Rohingya Dan Potensi Konflik & Kemajemukan Horizontal di Aceh. *Jurnal Caraka Prabu*, 7(2), 85–115. <https://doi.org/10.36859/jcp.v7i2.1927>
- Sya'bani, M. A. Y. (2019). Pembelajaran Pendidikan Agama Islam Berwawasan Multikultural Di Era Digital. *Prosiding Seminar Nasional Prodi PAI UMP Tahun 2019*, 155–170.
- Tohira, S., & Yahya, A. H. (2024). Analisis Bahasa Sarkasme pada Komentar Netizen terhadap Pemberitaan Rohingya di Akun TikTok Tribun Bogor. *Jurnal Ilmu Komunikasi Dan Sosial Politik*, 1(4), 652–661.
- Utami, P. (2019). Hoax in Modern Politics: The Meaning of Hoax in Indonesian Politics and Democracy. *Jurnal Ilmu Sosial Dan Ilmu Politik*, 22(2), 85–97. <https://doi.org/10.22146/jsp.34614>
- Williams, C. B., Fedorowicz, J., Kavanaugh, A., Mentzer, K., Thatcher, J. B., & Xu, J. (2018). Leveraging social media to achieve a community policing agenda. *Government Information Quarterly*, 35(2), 210–222. <https://doi.org/10.1016/j.giq.2018.03.001>
- Willnat, L., & Weaver, D. H. (2018). Social Media and U.S. Journalists. *Digital Journalism*, 6(7), 889–909. <https://doi.org/10.1080/21670811.2018.1495570>
- Zukni, A. Z. A., Muhammad, M. M., & Anuar, F. N. (2024). Analyzing the Effects of TikTok on Youth Psychological Well-Being : A Systematic Literature Review. *Jurnal Komunikasi: Malaysian Journal of Communication*, 40(3), 504–528.