

**Reception Analysis on The Representation of Jerusalem in Nas Daily Bahasa Indonesia's "Sindrom Yerusalem"**

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**Abstrak**

Wacana-wacana yang berkaitan dengan Israel, Yahudi, dan konflik-konflik yang berkaitan dengan mereka di media Indonesia memiliki pengaruh terhadap bagaimana orang Indonesia memandang hal-hal tersebut, baik dalam hal aspek "Israel" sebagai sebuah bangsa, etnis, atau agama. Nas Daily, sebuah akun *vlog* Facebook yang dijalankan oleh seorang *vlogger* Israel-Arab, mengunggah versi bahasa Indonesia dari salah satu videonya yang membahas tentang Yerusalem, sebuah kota bagian dari Israel, di *vlog* berbahasa Indonesianya, Nas Daily Bahasa Indonesia. Dengan menggunakan teori representasi dan teori resepsi Stuart Hall, penelitian ini bertujuan untuk meneliti bagaimana khalayak Indonesia menanggapi representasi kota Yerusalem dalam video "Sindrom Yerusalem" yang diproduksi oleh saluran *vlog* Facebook "Nas Daily Indonesia". Analisis dilakukan melalui pendekatan kualitatif dengan menggunakan konsep-konsep dalam teori Hall untuk melakukan analisis mendalam terhadap pembacaan khalayak berdasarkan komentar-komentar yang terdapat pada kolom komentar postingan video. Temuan analisis menunjukkan bagaimana pembacaan dominan pada video tersebut secara umum menyetujui representasi Yerusalem sebagai kota spiritualitas dan religiusitas, yang disajikan secara positif dalam video tersebut. Di sisi lain, sebagian besar komentar dengan pembacaan oposisi mengaitkan pendapat mereka berdasarkan konflik Israel-Palestina, konteks yang tidak disebutkan dalam video. Terlepas dari ketidaksepakatan tentang representasi positif, pembacaan oposisional masih menunjukkan kecenderungan untuk melihat Yerusalem dan konflik yang terkait melalui aspek religiusitas, yang tidak jauh berbeda dengan aspek yang disepakati oleh komentar dengan pembacaan dominan.

**Kata Kunci:** *analisis representasi, analisis resepsi, representasi Israel, resepsi penonton Indonesia, vlog.*

**Abstract**

*The discourses related to Israel, Jews, and conflicts related to them in Indonesian media has an influence on how Indonesians view them, be it on the aspect of "Israel" as a nation, an ethnicity, or a religion. Nas Daily, a Facebook vlog account runs by an Israeli-Arab vlogger, uploaded an Indonesian version of one of his videos which talks about Jerusalem, a city part of Israel, in his Indonesian vlog Nas Daily Bahasa Indonesia.. Using Stuart Hall's theory of representation and theory of reception, this study aims to examine how Indonesian audiences respond to the representation of the city of Jerusalem in the video "Sindrom Yerusalem" produced by a Facebook vlog channel "Nas Daily Indonesia". The analysis is done through a qualitative approach which is using the concepts in Hall's theories in order to do in-depth analysis on the readings of the audiences based on the comments found in the comment section of the video post. The findings on the analysis show how dominant reading on the video generally agree on the representation of Jerusalem as a city of spirituality and religiosity, which is presented positively in the video. On the other hand, most comments with oppositional reading relate their opinion based on the Israel-Palestine conflict, a context which is not mentioned in the video. Despite the disagreement on the*

*positive representation, the oppositional readings still show the leaning on viewing Jerusalem and its related conflict through religious aspect, which is not so different from the aspect agreed upon by comments with dominant reading.*

*Keywords: Indonesian audiences' reception, Israel representation, reception analysis, representation analysis, vlog.*

## INTRODUCTION

In contemporary media studies, audiences are no longer treated as passive consumers in media consumption. Moving away from examining how media affect their society, contemporary media studies is now interested in exploring how media consumers respond towards the influence of the media in their life. The shift from the view on the media consumers is related to the exploration of different social and cultural background of each individual. The audiences are able to actively produce meaning on the information they consume through cultural context (Street, 2001). This makes them no longer viewed to passively accepting messages produced by media, but critically responding to them by contextually referring them to their previous knowledge and experience. In essence, the audiences have control on whether they want to receive messages from media as it is or not.

This audience-focused approach can be done in the interest of the reception on cultural representation in media. According to Hall (1997), representation is a process of cultural transmission which involves the process of depicting an event, object, or concept. With this definition, representation in media is in line with the topic of media reception, especially when such cultural transmission is done to a society with different cultural background. The receiving side is bound to perceive certain representation based on the cultural context that they are already familiar with. The approach of using reception theory on cultural representation has been done in various media researches, such as a research conducted by Fauzi et al (2020) on the reception of Muslim women towards the representation of “modern Muslimah” from a TV program “Salihah”. Using Stuart Hall Encoding-Decoding concept, the research discovers on how Muslim women has positive responses in the way the medium builds a better image regarding Islam and Muslims, while they are also being aware of and critical on the capitalized aspect of the representation.

On the topic of representation, the way Israel and the conflicts related to that country are depicted in Indonesian media is one of the interesting topics to discuss. Despite having their rise as modern nations around the same time, Indonesia has yet to form a formal relationship with Israel, which is influenced by Israel's conflict with its neighboring Arab countries, such as Israel's ongoing aggression towards Palestine. While Indonesia's foreign policy towards Israel has been driven mainly under the notion of sovereignty rather than religious solidarity, as a Muslim-majority country, Islam has also directly and indirectly influenced the way the country views Israel and Jews (Alatas, 2020). This can be seen with how the conflicts related to Israel are depicted in the media and how Indonesians respond to them. In a research conducted by Prawira et al (2021) on the objectivity of Israel-Palestine coverages on online news platforms, it is discovered that news coverages follow the general public's opinion in supporting Palestine, which is in line with the discovery Shadiqi et al (2020)'s research on how one of the driving reason of the public's support is from religious solidarity. Aside from the display of religious solidarity, Indonesian media are also shown to build a certain image regarding Israel and Jews. Karnanta (2010) in his analysis on two articles published after Israel's military aggression to Free Gaza Movement activist on May 20, 2010 discovers that not only Israel and Jews are portrayed in negative light, the use of "Israel" and "Jews" is also shown to always overlap, which shows a reduction on the words as one and the same.

Jerusalem, as a city part of Israel, is an interesting object related to how Israel and Jews are perceived in media consumption. On one hand, Jerusalem is part of the central conflict in Israel-Palestine conflict, but on the other, the city is also renowned as an important religious site for three big monotheist religions: Jewish, Christian, and Islam. As Indonesia is both a country that condemns Israel's occupation on Palestine and a country that still upholds religious values, these aspects of Jerusalem is valuable to be explored through the perspective of Indonesians. A certain depiction on that city could spark dynamic and varied responses based on the way the depiction is done and the stance each person has regarding Jerusalem and Israel.

With the interest in Jerusalem's representation and Indonesian's reception on it in mind, this study is interested on analysing the responds from a Facebook vlog video titled "*Sindrom Yerusalem*" uploaded by Nas Daily Bahasa Indonesia. Posted

on August 9, 2020, this video is the Indonesian translated version of a video titled “The Jerusalem Syndrome” on November 4, 2018. The original video itself was posted in Nas Daily main English account, which has around 21 million followers, with total shares of 17933 times and reactions around 98000 (last checked on August 7, 2022). Nas Daily Bahasa Indonesia is the Indonesian version of the vlog account, with the followers around 2.3 million. Its Indonesian version of “The Jerusalem Syndrome” has been shared for 826 times with total reactions reaching around 8600. The high follower number in the Indonesian version of the account indicates a big audience among Indonesians. With the huge interactions number shown in the original “The Jerusalem Syndrome”, it can be seen how the topic of the video is a popular one that managed to grab a huge number of audiences. Examining the way Indonesian audiences responding to it would be an interesting topic to discuss.

Aside from the topic and the big audiences from Indonesia, the vlog channel itself is part of the consideration in the choice of object for this study, due to the cultural background of its owner and the controversies surrounding the contents of the vlog. Nuseir “Nas” Yassin, the owner of Nas Daily vlog, is an Israeli vlogger and an Arab descent (Steinberg, 2017), which are the cultural identities he has identified with multiple times in a number of his vlogs. Nas’ vlog is known for posting videos with the topics ranging from cultural identities and religious issues, which include the conflict between Israel and Palestine. His contents related to Israel-Palestine were the one generating the sharpest reviews among his other posts (Assegaf, 2021). In the context of Nas and Indonesia, the rejection of his arrival to Indonesia is a known news, in which he has expressed his desire to still visit Indonesia (Kennedy, 2018).

With the context on Nas’ cultural identity and his previous Israel-related contents, examining the way Indonesian react to his contents based on their Israel-related discourse is the interest on this study. This research will study the reception on the way Jerusalem is represented in "*Sindrom Yerusalem*" from Nas Daily Bahasa Indonesia. This research will examine how Jerusalem, a city in Israel, is imagined by Nas through its representation, and how the Indonesian audience responds to the imagery of Jerusalem based on related discourses such as the existing depiction of Israel, Jews, and their related conflicts in Indonesian media. Through analyzing the

comments on the video, this research aims to examine how the reception of Indonesian audiences towards a representation from the video reflect certain tendency that has been shown from previous similar studies.

## **METHOD**

This research is using a qualitative approach in the process of analyzing. With this approach, this research focuses more on in-depth analysis of the data instead of quantifying them. The analysis is done by exploring the data in order to identify the recurring themes, patterns, or concepts, in which the findings are then described and interpreted based on the reflected categories(Nassaji, 2015). In this research, the data is analyzed using Hall's representation theory and reception theory, in which these theories are used for different kind of data.

The primary data is the comments found in the "*Sindrom Yerusalem*" post, which is the main object of the analysis. The comments are analyzed using the theoretical framework based on Hall's encoding and decoding concepts, in which the comments are grouped based on the concepts of dominant, negotiated, and oppositional responses and then analyzed based on the context relevant to the topic. Since the focus of the study is to analyze the reception of media representation, the video "*Sindrom Yerusalem*" is also analyzed using Hall's representation theory in order to identify the message which the audience receive and respond.

Representation according to Stuart Hall is closely related to the use of language. A culture is mediated by language to be transmitted to the actors of the culture. The process of cultural transmission also involves the process of depicting an event, object, or concept, and this is what is called representation (Hall, 1997). Representation is one of the important elements in communication in society, where language is used to convey ideas about something to the community in which the language is used.

Hall's reception theory still has some connections with Hall's representation theory, especially with regard to constructionist forms of representation. In discussing constructionist representation, Hall uses two approaches, namely the semiotic approach and the discourse analysis approach. Both approaches are very close to the encoding and decoding concepts of Hall's reception theory. The

encoding process refers to how a message is presented in a medium, while decoding refers to how media consumers read the message they get. This reading is manifested in several forms, namely the dominant reading, negotiated reading, and oppositional reading (Hall, 1980). Further explanation on the readings from Ida (2014) are as follow:

- Dominant reading: also known as ‘hegemonic reading.’ It is a reading in which audiences accept the message presented by the media without any disagreement or opposition on its ideological stance.
- Negotiated reading: a reading which stands between accepting and opposing the message presented by the media. The audiences do not just fully accept the presented message on a whole, but also interpret it using their social experiences.
- Oppositional reading: a reading in which the audiences oppose the message presented by the media due to their alternative interpretation on the message.

## RESULTS AND DISCUSSION

### *Jerusalem According to Nas Daily Bahasa Indonesia*

Before discussing the audience's responses on the representation from the video, it is necessary to understand the message conveyed by “*Sindrom Yerusalem*” uploaded by Nas. In the analysis of the content of a video from a vlog, the message can be obtained not only through the video itself, but also through the whole content of the post. This means the title, narration, visuals, and captions featured in the video, along with the caption text from the Facebook post can be analyzed in order to obtain the message of a vlog post. These aspects are considerations in interpreting the message of Jerusalem's representation conveyed in Nas's uploaded video.

As it is the first visible content of the vlog post, the caption text included in the post needs to be analyzed first. Like the title, caption text plays a role in describing the context of a video or image uploaded. The caption text included by Nas in his upload is as follows:

*Sindrom Yerusalem!*

*Ini adalah salah satu hal paling mengagumkan yang kuketahui tentang Yerusalem. Dan kurasa kota lain tak memilikinya.*

*Yerusalem sangat suci, spiritual, dan menjadikan kalian sangat senang, hingga saat seseorang mengunjunginya untuk kali pertama (terutama*

*Kristen Protestan) mereka menjadi delusif, terlalu religius, dan berpikir mereka Mesias! Ini sangat buruk hingga mereka perlu dirawat di rumah sakit. Ada ratusan kasus yang tercatat. Tapi ini tidak dikategorikan sebagai gangguan jiwa.*

*Itu sisi ekstremnya.*

*Tapi yang pasti bagi jutaan orang, saat mengunjungi Yerusalem, mereka menjadi jauh lebih spiritual. Aku menyebutnya versi sangat lemah dari Sindrom Yerusalem. Itu terjadi padaku, pada teman-temanku, dan pada banyak orang saat kali pertama mengunjungi kota ini.*

*Ini alasan Yerusalem menjadi salah satu kota favoritku di dunia.*

*INSTAGRAM: @NasDaily*

*GRUP: Nas Daily Global*

*(09/08/2020/Nas Daily Bahasa Indonesia)*

As a comparison, below is the caption text included in the post of the original “The Jerusalem Syndrome”. It can be observed that the caption text of the Indonesian version is a direct translation of the original English version.

*The Jerusalem Syndrome!*

*This is one of the most fascinating things I learned about Jerusalem.*

*And I don't think any other city has this.*

*Jerusalem is so holy, spiritual, and overwhelming that when some people visit for the first time (mostly Protestant Christian) they get delusional, overly religious, and think they are the Messiah! It gets so bad that they have to be admitted to the hospital. There are hundreds of such documented cases....it is not classified as a mental disorder, however.*

*That's the extreme side of it.*

*But what is true to many millions of people is that when they visit Jerusalem, they get a ton more spiritual. I call it the much much milder version of Jerusalem Syndrome. It happened to me, it happened to my friends, it happened to many people when they first visited this city.*

*This is why Jerusalem is one of my favorite cities in the world.*

*INSTAGRAM: @NasDaily .*

*GROUP: Nas Daily Global*

*Thanks Adnan for helping out!*

*(04/11/2018/Nas Daily)*

Based on the caption, we can see how Nas focuses on the positive aspects of the city of Jerusalem. The second line of the caption text is Nas mentioning

something "fascinating (Indonesian: "*mengagumkan*")" from the city of Jerusalem. This is followed by the fourth line which describes Jerusalem as "holy, spiritual, and makes you very happy ("*suci, spiritual, dan menjadikan kalian sangat senang*")" in the Indonesian caption. Note that the word "overwhelming" from the English version is interpreted as "overwhelming happiness" in the Indonesian translation), suggesting that the positive aspects of Jerusalem discussed in the video are related to religiosity and spirituality. This is also supported in the ninth line, which states that people who visit Israel become more spiritual. Beyond the positive description of Jerusalem's spirituality, the caption also shows an exaggeration in how it describes the "spirituality" of the city. In the fourth line, which is also the first that mentions the spiritual aspect of Jerusalem, it is mentioned how people who visit Jerusalem for the first time became "delusional, overly religious, and think they are the Messiah (Indonesian: "*delusif, terlalu religius, dan berpikir mereka Mesias*")". This aspect is reinforced by the explanation of the "hundreds of (such) documented cases" of people needing to be hospitalized due to these "delusions", but the caption text continues with the mention that it is "not classified as mental disorder" and it is part of the "extreme side" of the city's "fascinating" aspect, which reduces the negative portrayal of the city.

The content of the video itself has a similar message to what is expressed in the caption. However, there are some differences, such as the order in which the "extreme side" of Jerusalem is mentioned and the religions associated to the city. In the video, the "extreme" admiration towards Jerusalem is mentioned at the later part of the video, in contrast to the caption text which mentioned it earlier in the fourth line. The delivery is also different from the caption text, which reduces the exaggeration by describing the case as a "rare extreme case" as a prelude to presenting the case of the people who were "delusional" and had to be rushed to the hospital (00.54). In the caption text, Nas only mentions one specific religion, Protestant Christian, indicating an association of Christianity with Jerusalem. However, in the video, Nas mentions three religions, namely "Muslim, "Jew", and "Christian", in that order (00.28). This shows an affirmation on the religious diversity aspect of Jerusalem, which is not shown in the caption text.

Based on the analysis, the representation of Jerusalem in “*Sindrom Yerusalem*” can be summarized in few points:

- Jerusalem is a city of spiritual and religious activity.
- Jerusalem is a city with religious diversity.
- Jerusalem is portrayed positively through its relation in religious and spiritual activities

The points show how Jerusalem is presented in relation to religiosity and spirituality. Despite some mention on some “extreme side” of the spiritual activity in the city, the overall portrayal of Jerusalem is done in a positive light. With the positive portrayal of the city through the highlight on its spiritual and religious aspect, the video does not mention about some sensitive topics regarding the city, such as its relation to the Israel-Palestine conflict. This indicates how the video attempts to represent Jerusalem positively with a single focus on certain aspect, while downplaying other aspect that would go against a positive message.

#### *The Reading of “Sindrom Yerusalem” from Indonesian Audiences*

Based on the findings from the analysis of “*Sindrom Yerusalem*” video, the reception analysis is done based on the points of Jerusalem’s representation from the video. The analysis is done by identifying how the comments left by the audiences reflect the readings proposed by decoding concept, be it dominant, negotiated, or oppositional.

#### *The Reading on Jerusalem and Its Religious Diversity*

Jerusalem as a symbol of religious diversity is one of the messages promoted in “*Sindrom Yerusalem*”. In exploring the dominant reading from the audiences, this analysis examines the comments that show agreement towards the message. Upon examining the data from the video’s comment section, it is discovered that some Indonesian audiences expressed their approval on the message of Jerusalem as a symbol of religious diversity, that was positively represented by Nas.

In a sample of 50 comments taken from the comments section of the post, six comments are reflecting a dominant reading towards the message related to the religious diversity aspect of Jerusalem. One comment from a user acknowledges that Jerusalem is the center of the “*Trinitas Agama Allah* (lit. “Trinity of Allah Religion”)", likely referring to the three Abrahamic religions mentioned in the video.

Another comment also mentions the relationship between the three monotheistic religions mentioned in the video and Jerusalem as important, mentioning the importance of the city in the history of the three religions.

In addition to acknowledging the religious diversity aspect of Jerusalem, some comments also show approval on the positive representation of religious conveyed in the video. Several users expressed this by showing their desire to have the interfaith relationship in the city to continue. One comment from a user expressed the wish that people in Jerusalem can continue "(their) worship side by side without hurting each other (Indonesian: "*beribadah berdampingan tanpa menyakiti satu sama yang lain*")". Another user also left a comment directed at a comment opposing the message of the video, which mentions the importance of respecting different religions and that the debate over religion is endless. The same message is also conveyed in other comment, which despite expressing that the discussion of Jerusalem should be left for one's own group, which is slightly at odds with the message of diversity in the video, left a comment with the same message on religious tolerance. In the comment section of the Indonesian audience, it can be seen how the positive portrayal of religious diversity in Jerusalem is responded with the expression of desire of tolerance between different religious communities, especially in the context of monotheistic religions.

#### *The Reading on Jerusalem as Symbol of Spirituality*

Dominant reading on the positive portrayal of Jerusalem is also shown by some comments through agreement in the portrayal of Jerusalem as a religious and spiritual country. This was expressed through statements that Jerusalem is a "holy (Indonesian: "*suci*")" and "majestic (Indonesian: "*agung*")" city, which is the video's own message about Jerusalem. As can be seen in the comments that mention the religious diversity of Jerusalem, some comments mention how the understanding of the city is strongly linked to the experience of spirituality. One comment, for example, connects the interfaith debate around Jerusalem to the understandings found in their respective religious scriptures. Another user describes the experience of entering the "old city" as experiencing a "spiritual touch (Indonesian: "*sentuhan spiritual*")", in which in the same comment it describes Jerusalem as "the house of worship for all nations (Indonesian: "*rumah doa segala bangsa*")". Some users

express a 'longing' to visit "Jerusalem the Glorious city (Indonesian: “*Yerusalem kota Mulia*”)”. Based on these comments, it can be seen how the Indonesian audiences’ perception is in line with the depiction of Jerusalem as a spiritual city in “*Sindrom Yerusalem*”. In addition to that, it can be seen how Jerusalem is also perceived as an esteemed city for its spiritual aspect, such as the way some comments describe the city using adjectives such as “majestic” and “glorious”.

#### *The Reading Based on Israel-Palestine Relationship Context*

In examining the oppositional readings to “*Sindrom Yerusalem*”, it was found that many of the responses that disagree on the message conveyed by the video relate their opinions to the conflicts between nations and religions, especially the conflict between Israel and Palestine. This is inseparable from the discourse related to Israel as found in Indonesian media. There are four comments with oppositional reading that relate their opinion to the Israel-Palestine conflict. One user, for example, questions the oppression by the Zionists against Palestinian Muslims even though they “(practice) worship like other religion (Indonesian: “*beribadah sama seperti agama lain*”)”. The question casts doubt on the harmony between people of different religions shown in the video, while at the same time implies that the conflict between (Zionist) Israel and Palestine is of religious issue by mentioning “Palestine Muslim(s)” to represent the Palestine side and the comparison that they also practice religious worship just like other religious beliefs. Another comment with oppositional reading is shown to express a neutral stance on the religious issue by mentioning that the conflict was “not about religion”, but still describing Israel in a negative connotation by calling it having “no self-awareness”, expressed in the comment by the words “*gak tau diri*”.

What is interesting in the opposing comments is that some of the them associate of their opinions with Nas' cultural identity. Some comments use Nas' identity as a Muslim living in Israel to build their opinion on the post, be it regarding the content itself or for the fact that Nas was the one uploading it to his vlog account. One comment, for example, 'reminds' Nas that his place of residence (Israel) actually belongs to the Palestinians, who are Muslims just like him. These comments show how their disagreement with “*Sindrom Yerusalem*”’s positive portrayal is brought up by the user’s religious solidarity on (Palestinian) Muslims, which is then used to

challenge and question Nas' stance on Israel based on his cultural identity as an Israel resident and a Palestinian Muslim.

The findings on the oppositional reading from some comments are in line with the findings from previous studies related to Indonesian's reaction towards the Israel-Palestine conflict. As found in the research done by Shadiqi et al (2020), Indonesian public have shown more support towards Palestine in response to the Israel-Palestine conflict, in which religious solidarity is one of the reasons for their support. The finding is also reflected in the analysis on the reception of "*Sindrom Yerusalem*", in which audiences who oppose the positive representation from the video refer to the Israel-Palestine conflict that is not mentioned in the video. The comments also show how some audiences associate Palestine with Muslim, indicating the religious association for their sympathy. The religious association on Palestine also results in the audiences' reaction towards Nas' cultural identity, in which they question his association with Israel (as a resident of the country) despite being a Muslim that should have also sympathized with the Muslims in Palestine. Despite the shown religious association towards Palestine, some comments do not show the same association on Israel in their opinion. For example, the previously mentioned comment refers to the Israel side of the conflict as "Zionist", which suggests that the user associates the instigator of the conflict with a specific group from Israel, not referring it to "Israel" as a whole nation, ethnic, or religion. This finding goes against the findings from Karnanta (2010)'s previous research regarding the tendency of reduction in "Israel" identity in Indonesian media, as there are Indonesian audiences who are able to distinguish "Israel" based on the context of the conflict, despite the leaning on religious solidarity.

## CONCLUSION

From the analysis on the representation of Jerusalem in "*Sindrom Yerusalem*", it can be inferred how Nas Daily Bahasa Indonesia represents Jerusalem in a positive light. The positive aspect of the city is highlighted through the presentation of Jerusalem as a spiritual and religious city. It can be seen from how Jerusalem is presented to have the aspect of religious diversity. As such, the analysis on the decoding of the message can be done by examining how the

audiences read the positively presented spiritual and religious aspect of the city, whether they go with the dominant, negotiated, or oppositional reading.

The findings in the analysis on the comment section of the video shows that, while the dominant reading of the video mostly agree with the message based on what are shown from the video, the oppositional reading shows more tendency to relate their opinion with the Israel-Palestine conflict discourse as found in related previous studies. As Jerusalem's position in Israel-Palestine conflict is not touched in the video, this means the oppositional reading refers to the aspect of Jerusalem that is left out from the video. Among the reflected findings from related previous studies, the tendency to sympathize with Palestine side through religious solidarity is the one seen the most among the oppositional comments. Despite that, some comments also show that some Indonesian audiences are still able to not reduce the identity of "Israel" when describing the Israel side of the conflict.

Based on the findings on the readings of the video, it can be concluded that whether the reading is dominant or oppositional, Indonesian audiences still have the tendency to view Jerusalem or issues related to the city through the spiritual and religious perspective. While the comments with oppositional reading are able to reference other aspect of Jerusalem that is left out from the video, they still show the tendency to relate the related issues with religious perspective through religious solidarity. This tendency also affects the way some audiences project their religious perspective not only to the video content, but also to the cultural identity of the content creator. These findings show that the reading on the representation of Jerusalem from Indonesian audiences is still strongly influenced by the religious-related discourse that is already existent in Indonesia, which is projected not only to the way the message of the video is received, but also to the way they view the creator of the message.

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