

Netizens on Hagia Sophia's Conversion Policy: A Critical Discourse Analysis

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ABSTRACT

Rapid advancement of technology has attracted the world's attention and has changed the situation, mainly for social media users' reactions on issues such as the news of the conversion of Hagia Sophia from a museum to a mosque. With all the changes in the advent of online news, which can be read, circulated on social media directly and commented on by its readers, netizens can write and share ideas in no time to respond to shared news. This research investigates netizens' attitudes based on ideological friction visible in netizens' comments to Hagia Sophia's conversion policy. Data are netizens' online comments in response to the news of the conversion of Hagia Sophia status from a museum to a mosque circulating on social media, especially Instagram, Facebook, and YouTube, taken in 2020. Data collection is done by selecting social media accounts related to Hagia Sophia's conversion that have approval and disapproval comments on the policy, classified according to the spectrum of netizens' reactions based on ideological friction evident in each word written. Analysis is done using the linguistic resources of language ideology in netizens' comments, specifically using appraisal theory related to attitude (Martin and White [2005]. *The language of evaluation: Appraisal in English*. Palgrave Macmillan). Then, all data are analysed based on critical discourse analysis (Fairclough [1989]. *Language and power*. Longman) with description, interpretation and explanation models. The analysis indicates that netizens' attitudes show three spectrums of ideological friction categorized into netizens' attitudes in political, historical and religious frictions. The various netizens' attitudes in a discourse contain hidden ideologies reflected through language use in comments.

Keywords: Hagia Sophia's conversion, Netizens' attitudes, Ideology texts in comment, CDA, Appraisal theory

Introduction

The Turkish authority's era turnover has had a significant impact on the status of the historical building of Hagia Sophia. During 1.5 centuries within 1.483 years, Hagia Sophia has changed functions in four different authorities' eras, starting from the Byzantine Empire era—as Christian Orthodox Cathedral; Ottoman Sultan Muhammad al-Fatih's era—as a mosque; Mustofa Kemal Atatürk's leadership—as a museum; Recep Tayyip

Erdogan's leadership—as a mosque (Bastan, 2021; Güleç Korumaz & Kilit, 2020; Jamaledine, 2020). Among the four era turnovers, the Hagia Sophia building has been reproduced and rearticulated according to the context of the era (Soekarba, 2020). Along with the changing cultural and political contexts through its history, Hagia Sophia is one of the most significant monuments in the world, and having inspired architectural and artistic qualities, it became a witness of a significant period of different political ideologies, cultural transformations and overlapping

meanings under Christian and Muslim power representatives in each era (Katipoğlu & Caner-Yüksel, 2010).

In early construction history, Hagia Sophia's construction was commissioned in 360 by Emperor Constantius, the first Byzantine Empire emperor (Coruhlu et al., 2020). For nearly 1.000 years, Hagia Sophia has been used as a church and has been an important symbol of the Byzantine Empire's power and a centre of worship for Christians (Aribogan, 2021). Different functions happened after the Ottoman Caliphate (the Ottoman Empire). Constantinople was conquered and renamed from Constantinople to Istanbul by Muhammad al-Fatih of the Byzantine Empire in 1453 (Qodarsasi & Khofifah, 2020). Under the Ottoman Empire, Hagia Sophia was converted into a grand mosque of the new empire's capital, symbolising the Islamic victory over Christianity, showcasing the Ottoman Empire worldwide (Katipoğlu & Caner-Yüksel, 2010).

After the collapse of the Ottoman Empire and the turning of Turkey into a republic, Hagia Sophia was converted into a museum by the first president of the Turkish Republic, Mustafa Kemal Atatürk. The building conversion was carried out according to its secular policy (Aviv, 2020). The policy of westernization and secularization was an excuse for advancing modern Turkey and launching its political agenda to subvert the Islamic trail in Turkey. Modern Turkish declarations as a secular state abolished Islam as an official religion in 1937 by prioritizing westernization in Turkish society's life aspects (Sujati & Iryana, 2020). The policies that eliminate religious authority carried out by Mustafa Kemal Atatürk have not been valid since Recep Tayyip Erdoğan's leadership era. President Recep Tayyip Erdoğan restored Hagia Sophia to a mosque to resurrect the Ottoman Empire in July 2020. The conversion was done as a sign of the revival of Islam in Turkey.

However, Hagia Sophia's conversion to a mosque is considered a controversial policy that invited a tremendous wave of protest from both international and European Union authorities, believing changes could damage the universal nature of a World Heritage Site since 1985. Hagia Sophia's conversion has received responses from religious and political leaders from various countries. Several Muslim countries support the Turkish authority's decision to turn Hagia Sophia into a mosque. Many Muslim organizations, such as the Maghrib Arab Union, Muslim Brotherhood, and Muslim majorities in Indonesia, support the decision (Qodarsasi & Khofifah, 2020).

Moreover, in a reasonably short time, owing to the rapid advancement of technology, the event attracted the

world's attention. It is unavoidable that media expressing an issue has certain ideologies, political attitudes and editorial policies regarding a political power that can influence political symbols, provide messages, and give place to political power (Hamad, 2004). As a result, an event can invite netizens' varied comments depending on the media that reveals it (McQuail & Windahl, 2015). Controversial comments may arise because of the World Heritage Site status of Hagia Sophia, —a cultural heritage being turned into a mosque (Herrin, 2009, Chapter 5, pp. 50–60). This research examines the spectrum of netizens' reactions to Turkey's historical Hagia Sophia's conversion from a museum to a mosque in a range of posts on various social media platforms. In other words, this research investigates netizens' attitudes based on ideological friction evident in social media comments on Hagia Sophia's conversion policy.

Discourse as a Representation of Ideology

The discourse circulating in the media is forming an ideological construction. The discourse presents resistances between dominant and subversive ideologies (Budiman et al., 2016). Fairclough (1989, p. 76) states ideology as a meaning that serves power. In a discourse, such as political, social, religious, cultural and so on, the text is viewed as never separated from certain ideologies. Kasir et al. (2021) view ideology as a belief or system of thinking in symbolic practices with attachments and linkages between social and political actions. Such comments are considered a written discourse in the media as a form of ideological course of a particular ideology (Eriyanto, 2001, p. 12). In responding to a discourse, netizens are not only commenting but also introducing certain ideologies or intentions.

Yana (2015) mentioned that ideology is a central concept in critical discourse analysis (CDA). In discourse analysis, each discourse that appears is not seen as natural. Ideology representation in discourse is part of the study of CDA. Critical discourse is one of the linguistic fields that focus on the text, context and discourse. CDA does not only understand text based on what is written but also considers what is not written (Zaman, 2019). Wijana and Rohmadi (2010) state that discourse analysis is a branch of linguistics developed to analyse a language unit more significant than a sentence using the method that interprets the same utterance and relates to the context where it is spoken, the people involved in their interactions, general knowledge, habit and customs prevailing in the place.

The discourse analysis model by Fairclough (1989) employs three levels of analysis: description relates to

the normal nature of the text that covers vocabulary, grammatical and textual structure; interpretation relates to the relationship between the text and the interactions that view the text as a product of the production process, and as a source in the interpretation process of the situation, intertextual, transmission and textual structure and topic; explanation relates to the deep connection meaning in the text that has been linked to the structures that have been analysed with the contextual situation. Dharma (2009) explains that CDA's goal is to develop the ideological assumptions behind words in text or utterance in various forms of power.

With the same theory, some researchers can use CDA to resolve various issues, including discourse as an ideological representation carried out by Kasir et al. (2021), representing ILC speakers using a metaphorical style of language. According to Budiman et al. (2016), the ideology embedded by Hizbut Tahrir Indonesia in the discourse is of the political and democratic, economic and social, and religious ideologies. Suparman (2020) represents Islam in the media based on the 212 Action Reunion depicted through a live broadcast in the 'What is the Morning of Indonesia' program. Alamsyah (2020) states that media representation is a process granting meaning and an active and creative role in understanding, internalizing and acting. According to Budiman et al. (2016), the construction of ideology is done through the bulletin of al-Islam's preaching, which is a political and democratic, economic and social, and religious ideology. As per Zaman (2019), ideology in the governor's leadership discourse is based on actual action, the basis of empathy and independence. Pitaloka (2021) finds the strategy used in the tweet with the hashtag 2019ChangePresident form the ideology of the community like the ideology of government policies' rejection, defence people's rights and justification for the groups.

Netizens' Attitudes

Martin and White (2005) developed the concept of attitude to analyse the reader's positive and negative expressions. Attitude is a human's feelings that tend to be relatively concessional to an object or idea that is positive and negative, consisting of aspects of beliefs and attributes (Anggelia & Syaifudin, 2021). Attitudes as part of a source of assessment involving feelings consist of affect, judgment and appreciation (Martin & White, 2005). White (2006) talks about the attitude mechanisms journalists use to indirectly convey their stance and position in the news with the help of assessment theory. Appraisal theory focused on attitude has now been

widely associated with speech, news discourse on social media and netizens' responses (Anam, 2017; Putri & Cahyono et al., 2021; Liang & Shin, 2019; Nur & Hadi, 2017; Purwaningsih & Sabardila, 2020; Su, 2016).

Attitudes are not only seen from the real world; attitude attainment can also occur in cyberspace through responses. Holmes (2001) notes that attitudes are manifested through language response in reflecting language attitudes. Netizens can find their attitude in cyberspace through their responses in the comments column to a social situation. The response is the attitude of netizens as a follow-up to the most accessible issue (Dhahir, 2016).

Baskoro (2018) defines netizens as active users of the internet. The term 'netizen' is a portmanteau of the words 'internet' and 'citizen'. The term 'netizen' was first coined by Hauben and Hauben (1998), who mentioned that netizens are 'citizens of the net'. Dhahir (2016) refers to the internet community as netizens. Karvalics & Molnár (2000) postulate that netizens can be interpreted as internet customers or digital citizens. Prajarto (2018) reports, netizens have the flexibility and opportunity to create content following their interests. However, with the growing familiarity with the use of social media, netizens display attitudes as tools for self-existence. In addition, the response that emerged reflected the critical perspective of netizens towards the circulating issues.

The development of appraisal theory has been studied from various studies. For example, Zhang (2018) analyses President Xi's attitude. Through his attitude, the meaning of cooperation between different countries can be seen based on China's attitude and background towards development and cooperation. Maharani & Larassati (2021) examined attitudes towards skincare reviews to find out the attitudes realized in website reviews which tend to have a positive attitude rather than a negative attitude. Qin et al. (2020) explore the perspectives in comments on Xi Jinping's Speech at the UN that found that attitudinal resources in the keywords of ENCom have a high portion of 61% judgment indicated to hold a negative expression, while attitudinal resources in the keywords of CNCom is 33% judgment.

Mass Media Commentators

Mass media has a significant role in informing and reporting various news or issues in print media such as newspapers, magazines, radio and television. In today's digital era, the presence of mass media develops in its existence in electronic media in its reporting. Online news shared

through websites and social media makes it easy for anyone to access, connect and share. One of its existences that netizens in their reporting can feel is through social media. The news packaged in online media shifts its original function from providing information to providing a platform for interaction between users.

Social media such as Facebook, Twitter, Instagram, Line, TikTok and YouTube develop the media itself. With the presence of these media, it is easier for netizens to interact in two directions without any boundaries of space and time (Nur & Hadi, 2017). Through the existence of social media, each conventional media creates its digital versions in media social accounts, such as Masjid Al Haram Makkah, Cordova Media, TV One News, Kumparancom, Serambi on TV, DW News, CNN Indonesia, Temp Media, BBC News, Kompas, Okezone and so on (Nugroho et al., 2012, p. 88).

In spreading the online news on social media, readers consider Facebook attractive, usually crowded by its readers' comments (Asidiky & Puspa, 2020). Nowadays, advanced technological development has changed the situation. Online news can be read and responded to on social media directly by posting comments. In the comments section, netizens can write and share ideas to respond to shared news. Ledema et al. (1994) presented standard commentaries or arguments because they offered opinions. In the context of Thai newspapers, comments play a significant role in the media that commented in the newspaper; it is not only reporting the news but also interpreting it for the reader which allows a newspaper to address its readers directly by commenting on the news (Arungsirot, 2012; Reah, 2002).

Openness and freedom of opinion on social media is a platform for netizens to provide ideas ranging from blasphemy, criticism, insults to indulging in shaming others (Alfani & Saputra, 2019). Commenting on social media as a lifestyle is common for netizens who actively want to voice opinions online in forums or social networks (Fong, 2012). Although it is known that comments in news posts on social media are individuals' viewpoints, there are no interferences by parties that cause the controversy among netizens. Netizens leave well thought-out comments and express their position on policies. Rahmatika et al. (2020) report emphasis on netizens' responses that have both positive and negative sense. The response generated by netizens did not favour one party. Negative responses include unequivocal rejection, expectations, characterizing vices, pointing out dissent errors and diatribes. Positive responses include fundamental understanding, self-defence, error acceptance, buffering and blaming the jury.

Methods

Research Context

The research uses a qualitative descriptive. The research type is used to analyse messages that appear in an utterance. The research context investigates ideological frictions evident in the netizens' attitudes in commenting on Hagia Sophia's conversion from a museum to a mosque in news posts on various platforms on social media.

Data Collection

The researchers collected the data from the comments column from each platform of ten online news platforms consisting of DW News, CNN Indonesia, BBC News, Tempo Media, BBC Indonesia, Kumparancom, CNN Indonesia, Masjid Al Haram Makkah, TV one News and Apostate Prophet was taken from social media, especially Instagram, Facebook and YouTube. Those social media platforms are news platforms that shape the power of netizens' opinions expressed in the comments. Netizens' comments are taken from online news platforms on social media using a purposive sampling technique based on the theoretical purpose. Comments related to Hagia Sophia's conversion from a museum to a mosque have approval and disapproval comments on the policy taken, classified according to the spectrum of netizens' reactions based on ideological friction evident in each posted comment.

Data Analysis

Regarding netizens' attitudes, this research focuses on ideological friction in comments because there is no independence of ideological friction in a commentary, text, etc. Data analysis was carried out: First, we identified netizens' comments from each online news platform, then categorized the comments into the spectrum of netizens' attitudes into ideological friction inherent in the political, historical and religious. Afterward, the comments were coded according to an analytical framework. Then, we selected representative comments for analysis.

We analysed the linguistic resources of language ideology in netizens' comments, specifically using appraisal theory related to attitude (Martin & White, 2005). To reveal netizens' attitudes through reactions in comments, appraisal theory leads to understanding the attitude categorized as positive and negative towards the language used. We analysed data based on CDA (Fairclough, 1989) with

description, interpretation and explanation models when the researchers collected data.

Analysis

This research analysed netizens' attitudes regarding Hagia Sophia's conversion policy from a museum to a mosque on news posts on various platforms on social media, especially Facebook, Instagram and YouTube. The spectrum of netizens' attitudes problematizes ideological friction shown through language use in comments. The following section shows three spectrums of ideological friction categorized into netizens' attitudes in political, historical and religious frictions.

Netizens' Attitudes in Political Friction

Netizens' attitudes in commenting on news posts on Hagia Sophia's conversion from a museum to a mosque contained political ideology leading to Neo-Ottomanism, Islamization beliefs and politics through their comments. Ideological realization in each comment can be seen in the ideological language marks contained in the comments. Netizens' attitudes that show disapproval of Hagia Sophia's conversion are presented and analysed below.

Excerpt 1:

The closer to the church, the farther from God. Faith must be in heart, not in some place/building. It is worldly politics. I disagree with change. Let it stay a museum.

—DW News

In excerpt 1, a netizen realized his attitude to political ideology through the 'It is worldly politics'. Netizen's political ideology leads to Neo-Ottomanism representing Islamic politics with its iconic and cultural features in Turkey today. The mark used is intended to inform other netizens that Hagia Sophia's conversion has political complicity. It identifies that the netizen problematized Turkish politics in Hagia Sophia's conversion. The netizen hooks political conspiracy to strengthen Recep Tayyip Erdogan's supporters through the building considered the most prominent symbol during the Ottoman caliphate to be adopted during his leadership. This caliphate was a very powerful caliphate in Islamic history that controlled the Arabian peninsula to South Asia.

Meanwhile, in the disapproval comment presented, the netizen presented the proverb, 'The closer to the church, the farther from God'. The saying means that the higher a person in the church hierarchy, the more likely they are

to become corrupt, immoral or sinful. In other words, the netizen reminds us that God is everywhere; a person's faith cannot be measured from a building, but from the depth of the heart of his believer.

The netizen declares the disapproval comment form of the policy against Hagia Sophia's conversion, which is marked 'I disagree with change', which shows the feeling of the negative effect of disappointment. The marker indicates that the netizen is disappointed with the conversion that had occurred. His disappointment made him request with 'Let it stay a museum'. A rejection attitude towards the conversion of the building is the symbol of peace and tolerance between both different religions.

Excerpt 2:

A museum was for everyone ... this is selfish ... politicians use religion and religion is evil enough on its own.

—BBC News

Excerpt 2 pointed out to other netizens that Hagia Sophia's conversion involved political interest. In the comment, political ideology that is being declared by the netizen indicates that Islamism-Islamic beliefs cannot be separated from politics. The doctrine is realized through the mark 'Politicians use religion and religion is evil'. The mark is intended for anyone who serves in a country that brings religion into government. On the other hand, religion is considered 'evil', which means that religion is a tool of political crime intervention, converting a building into a place for religious worship—the netizen comments that Hagia Sophia's conversion by bringing religion into the government system is unethical.

In addition to the ideology pointed out by the netizen, the contradiction is shown by 'A museum was for everyone'. This sentence shows the netizen's attitude against the ownership of the building by certain religious groups only vis-a-vis maintaining its status as a museum. The emphasis on the words 'for everyone' indicates one's freedom to visit the historical Hagia Sophia regardless of religion. It means that anyone from various cultures, ethnicities, beliefs and races can come to visit the place.

Meanwhile, the netizen expresses disapproval by blaming the government. The netizen uses the sentence 'This is selfish' as a negative judgment to imply that the policy is advantageous for only one religious party and there is no consideration for other religions. The attitude is shown to state that the government adopted the approach because it prioritizes the desires and needs of one religion and

communicates stakeholders above the interests of other parties and religions.

Excerpt 3:

I don't have anything against Islam itself and I am not a Christian, however the people leading Muslim countries like Turkey I do. This is just wrong, years of history erased and turned into a mosque? This is sad. There are many mosques people can go to, this is purely a political move.

—BBC News

In excerpt 3, a netizen used the comment 'I don't have anything against Islam itself'. From this sentence, the netizen's attitude in responding to Hagia Sophia's conversion by not demeaning both Islam and Christianity can be seen. Furthermore, the netizen asserted that he is impartial and chose one religion in his comment. His impartiality says, 'I am not Christian', which means that religions held by the netizen could be Islam, Hinduism, Buddhism or any other religion. The Netizen reveals nothing about his religion to refrain from showing any religious element in his comments. However, the marker of 'Muslim countries like Turkey I do' identified that he is not Turkish but he is a leader who leads another Muslims countries.

On the other hand, the netizen uses the phrase 'This is just wrong', categorized as negative judgment showing a feeling of sadness and loss of a historical building for ill-decision making. The sorrow expressed by the netizen is marked by a question that shows doubts about historical exclusivity contained in the 86-year-old building, which will be erased with the conversion.

The netizen's comment is an unsupportive form seen from the netizen's attitude shown through the political ideology in his comment with a marker 'This is purely a political move'. He considered that everything that happened was political complicity based on religion. If there was no political conspiracy involved in the conversion, then, the netizen declares, that Turkey could have built another mosque that could have been used without damaging or turning a building into another religious place of worship.

Netizens' Attitudes in Historical Friction

Netizens' attitudes visible in comments on news posts lead to a historical ideology by presenting different perspectives and assumptions having their origin in conversion in four different eras of authority, praise for the leadership style of the Ottoman sultan, comparing Mustafa Kemal Atatürk's era with Recep Tayyip Erdoğan's

leadership era. The following excerpts represent historical, ideological friction evident in netizens' attitudes.

Excerpt 4:

Semoga Pada Melek Sejarah ya. Hagia Sophia dulu adalah Gereja, Setelah Konstantin kalah, Hagia Sofia Di Beli oleh sana Pribadi Sultan waktu itu, setelah Sultan sdh tak ada, Hagia Sofia di ubah menjadi Museum. Setelah Sekian lama statusny di rubah menjadi masjid kembali. Perlu di garis bawahi, di Tebali, dan di besarkan tulisannya bahwa, tidak ada perampasan Hak Milik pada setiap perubahan statusnya, hanya penuh sakit rasa iri dan sakit hati saja pada setiap pengikut nya. (I hope you are historically literate; Hagia Sophia used to be a church after Constantinople lost. Hagia Sophia was bought by Sultan's private fund at that time. After the sultan died, Hagia Sophia was converted to be a museum. After a long time, it was converted into a mosque again. It is necessary to underline that there is no deprivation of property rights at any change in status, it is only full of jealousy and hurt feelings for each of his followers.)

—BBC Indonesia

In the comment in excerpt 4, the netizen responded to Hagia Sophia's conversion marked by 'historical literacy' to instil historical ideology in other netizens. The emphasis on the mark is netizen's hope to let other netizens know the origins of the Hagia Sophia building which was converted to a mosque. It identifies that not all netizens see the history of status conversion over the four eras. The netizen does not relate whether or not they are wrong in their assumption, but the netizen connects the history of the four authorities with different building statuses concisely and firmly. In addition, the netizen used an emphasis marked 'There is no confiscation of property rights in every change of status', intending to provoke the historical truth of the building so that no party feels aggrieved.

By explaining the history of the building, the netizen intends to support it by providing evidence of conversion during different governments. Meanwhile, to express approval, the netizen quipped at other parties who have views about the robbery of building property rights that the government has carried out. This insinuation is marked by 'Pain of envy and hurt for followers', categorized as the negative affect of dissatisfaction of other religions because they do not get what they hope.

Excerpt 5:

Gua salut sumpah, ini salah satu alasan gua kagum sama sultan2 ottoman dulu, mereka udh susah payah taklukkan konstantinopel dan merubah hagia sophia jd masjid tanpa menghapus lambang2 kristen untuk menghargai sejarah panjang bangunan itu. Pemimpin sebijak itu langkah

bgt diabad pertengahan, biasanya penakluk bakal berbuat sesukanya tp ini tdk. Semoga Allah tempatkan para sultan terdahulu di tempat terbaik di surganya, Aamiin. (Oath, I salute, this is one of the reasons that I admire the Ottoman sultans in the past. They had struggled to conquer Constantinople and converted Hagia Sophia into a mosque without removing Christian symbols to appreciate the long history of the building. Such a wise leader was a step up in the middle of the century, usually a conqueror would do whatever he wanted but this was not the case. May Allah place the previous sultans in the best place in heaven, Aamiin.)

—Kumparancom

The comment from the netizen in excerpt 5 presents an event in a historical ideology which is marked by 'the Ottoman Sultans in the past', 'conquer Constantinople' and 'converted Hagia Sophia into a mosque'. The netizen's attitude in the comment wants to show the incredible history of the Ottoman era. The remark is pointed towards other netizens presenting the greatness and the power of Sultan Utsmaniyah in conquering Constantinople and reigning in the 16th and 17th centuries and in being tolerant of other religions by not removing symbols of Christianity in the building so as to not diminish its historical value. These things indicate that the netizen did not pry up to the recent event. In contrast, the netizen was amazed by the leadership style in the Ottoman era whose acts in framing policies were in accordance with Turkey's needs and not to meet an individual's or parties' needs.

This praise indicates the netizen supporting Hagia Sophia's conversion by emphasising the sacrifice of the Ottoman in conquering Constantinople and changing Hagia Sophia to a mosque. The word 'Salute' points towards the positive image of the Ottoman acts, resulting in, with support from Erdogan, the building reclaiming its status. To support his argument, he compared the Ottoman era with the era of Mustafa Kemal Ataturk in the remark 'Usually a conqueror would do whatever he wanted, but this was not the case'. The remark is categorized as a positive judgment with a realization that not every leader was soft-hearted and fair in the past eras. Furthermore, the netizen said prayer with appreciations, as evident in the words 'May Allah' and 'The best place in heaven', so that the goodness of the Ottoman era can be acknowledged forever and the sultans are allowed in heaven by Allah.

Excerpt 6:

Turky dgn sejarah Islam yg agung dan panjang... kesalahan masa lalu menjaga kemuliaan islam akhirnya Akthur Kamal meng skulurkan agama dlm bernegara (Islam yg terus bergejolak sesama umat Islam saat itu gagal mahami perubahan pradaban dunia) skrg Islam sdh mulai

bangkit di turkey dgn pendekatan lbh terbuka menerima pradaban maju dgn menjadikan agama Islam moral bangsa.... (Turkey with a great and long history of Islam... In the past mistakes have been made in maintaining the glory of Islam; finally Kamal Ataturk secularized religion in the state [Islam which continued to fluctuate among Muslims at that time failed to understand the changes in world civilization]. Now, Islam has started to rise in Turkey with a more advanced approach open to accepting advanced civilization by making Islam the nation's morale....)

—CNN Indonesia

The netizen's attitude in excerpt 6 shows a historical ideology with the remark 'Turkey with a great and long history of Islam' by relating the constitutional era by Mustafa Kemal Ataturk with his secular constitutional system and Recep Tayyip Erdogan with his presidential system. By connecting these, the netizen wants to show the difference. In Mustafa Kemal Ataturk's leadership era, a secular government omitted religion from the public and made the western culture an inspirational compass trapped in the concepts of modernization and westernization. The netizen mentioned those as 'Fault' after the Ottoman constitution. Turkey, with its Islamic culture, became a country with modern secularism. The netizen compared the recent constitution with Mustafa Kemal Ataturk's constitution. The netizen mentioned that the current constitution supporting Islam in Turkey has come up from the dark secularism era to the presidency constitutional system.

In his comment, the netizen intended to compare two situations in a different system. But, this comparison informs other netizens about the secularism in Mustafa Kemal Ataturk's era, which was undesirable for the Moslems as it meant disregarding and erasing the religion in Turkey. The netizen shouted, 'Islam which continued', which meant that Recep Tayyip Erdogan's era returned the Turkish historical inheritance to Islam. With the given support, the netizen used the word 'great', which is identified as positive term. The remark indicates the happiness of the netizen for the victory in Islam's revival after long under a different leadership. 'Islam the notion's morale' indicates a positive judgment which shows that Recep Tayyip Erdogan has brought back Islam in Turkey as a culture by reviving Islamic school and other practices which supported Islam in Turkey.

Netizens' Attitude in Religious Friction

Netizens' attitudes that contain friction of religious ideology reflect secularism and Islamophobia through their comments. The comments considered show approval

and disapproval of Hagia Sophia's conversion into a mosque. While approval was indicated by linking the Islamic caliphate and the extinction of secular state principle, disapproval was realized in terms of the building that had Christian symbols.

Excerpt 7:

Thankfully, I'm glad to hear that. May the day come when the Islamic Khilafah will spread its rays in the world.

—Masjid Al Haram Makkah

In excerpt 7, the netizen realized the religious ideology shown leading to secularism which is marked as 'Islamic Caliphate'. The use of the mark served to build the faith in his self that the Ottoman Caliphate would return to victory. By changing Hagia Sophia back to a mosque, Erdogan as a figure idealized the rise of Islam in Turkey to Islamic caliphate. The meaning of caliphate is the leadership system governed by Islamic laws and supportive of Islamic missionary for the Moslems in the world. The person who leads is the caliph. Thus, the netizen explicitly stated that there was none other ideology than religion-based behind Hagia Sophia's conversion.

Moreover, approval in the netizen's attitude is shown by using the adverb 'thankfully', which indicated gratitude on the revival of the building back to its usual functions. Also, he added the adjective 'glad', which showed happiness categorised as a positive term. The happiness felt by the netizen is expressed with the hopes that Hagia Sophia's status revived back to a mosque indicates the return of the Islamic caliphate. In the recent context, Recep Tayyip Erdogan has been implementing a progressive and modern constitution without leaving religion behind.

Excerpt 8:

This looks like an 'Ottoman slap' against Christians celebrated by Islamists. What is next is he going to destroy the paintings depicting Jesus in Hagia Sophia? Erdogan that complains of Islam phobia in the West and builds Mosques right and left now has no problem to turn the Hagia Sophia into a mosque.

—Apostate Prophet

In excerpt 8, the netizen realized his attitude in religious ideology towards Islamophobia. The Islamophobia shown by the netizen in the comment shows the dislike for Islam and Moslems with Hagia Sophia's conversion into a mosque. Through the remark 'Ottoman Slap', the netizen indicated that the reciprocity for everything that the sultan Ottoman did in his era was in vain because Christian's God is worshipped and celebrated by Muslims now. The netizen's reference was due to the presence of paintings symbolising Christianity in the building. The remark

identified that the netizen was concerned about the historical building that Recep Tayyip Erdogan changed as if there were no objections from other parties regarding the policies taken.

The netizen responded by asking questions about the paintings of Jesus in Hagia Sophia. The question indicated the notion that the conversion would remove the images in exchange for the status of the building. This is disapproval voiced by the netizen through the depiction of Islamophobia. This form of rejection is manifested in the term 'slap', showing the feeling of negative judgement as a criticism and a lesson for what was done earlier against Christians.

Excerpt 9:

Allahuakbar... Allahuakbar... Allahuakbar...selamat tinggal negara sekular, semoga Turki bisa menjadi penyemangat negara Muslim lainnya untuk menghidupkan kembali perjuangan kaum Muslimin dan semoga Allah selalu menjaga dan melindungi pemimpin umat Muslim presiden Erdogan. (Oh, God, oh God, oh God, goodbye secular country, may Turkey be the encouragement of other Muslim countries to revive the struggle of Muslims and may Allah always guard and protect Muslim leader, President Erdogan).

—TV one News

In excerpt 9, the netizen realized the religious ideology with an expression of gratitude. The gratitude mark used by the netizen is 'Oh, God, oh God, oh God' which is addressed as a form of praise for the greatness of God for Hagia Sophia's conversion into a mosque. With joy expressed by praising 'Oh, God' three times, the netizen expressed joy for Turkey's deviation from a secular state principle that separates the state from religion. It indicated that the netizen was happy about Turkey's present independence. The excitement is a form of support for Hagia Sophia's conversion to a mosque.

With that farewell, the netizen was expecting something with the revival of Hagia Sophia as a mosque. The hope is marked by the word 'hopefully' as a positive expression so that Turkey becomes an inspiration and motivation for Muslim countries in the world to revive Islam. The phrase 'Guard and protect Muslim leader, President Erdogan' is an appreciation by the netizen of Recep Tayyip Erdogan for his services in returning Turkey and reviving Moslems to a similar state as was in the era of the Sultan of Ottoman.

Discussion

The analysis of this research discusses netizens' attitudes regarding Hagia Sophia's conversion policy reflecting

certain ideologies in commenting on news posts on social media. Netizens' attitudes are present due to a media source as the mainstream on social media provides a place to read and respond to the news posted. In reacting through comments, netizens' attitudes included the ideological friction inherent in a political, historical and religious discourse. Those frictions are shown by voicing the ideology that leads to Neo-Ottomanism, Islamism, politics, history, secularism and Islamophobia. The ideological construction is to show political-Islamic involvement in conversion, reveal the historical truth of the building, show the difference in authorities, the glory of Islam, injustice and inequality. The ideological friction is manifested linguistically by utilizing different netizens' reactions in comments, which is displayed through marks in the use of language.

CDA research plays an essential role in revealing the hidden ideology in the discourse. The ideology attached is reflected through comments posted on news posts on Hagia Sophia's conversion on social media; they show that there is no discourse on social media that is free of ideological friction. For netizens' comments are already in the spectrum of the ideological issue of Hagia Sophia's conversion. In this case, Kasir et al. (2021) argue that a person's ideology is characterized by sentences spoken using conjunctions by combining cause and effect and the use of pronouns. Furthermore, apart from oral discourse, the ideology that he wants to instil can be seen through expressions either relaxed or tensed with remarks of typical language use. Budiman et al. (2016) support the findings of this study that discourse leads the ideologies consisting of political and democratic, economic and social, and religious ideologies through language use a choice of vocabulary with word classification, meaning relaxation and metaphors for the ideological construction that is formed.

This research indicates that the discourse on social media as an ideology representation has been consistent with the previous literature. Mulyana & Irfan (2021) find that the text carries an ideology packaged in political images in the Indonesian mass media by using many words that indicate defense and support achievements. In fact, it is not only text that is packaged in pictures; the text of status and comments on social media shows the ideology that users want to instil in the discourse. Zaman (2019) found that leadership ideology is seen in status uploads via captions on Instagram, shown through material verbs that dominate the clause. It may be due to media interests that have replaced their original function. Humaira et al. (2019) revealed ideology in discourse, both in mass media texts as representatives of the institution and in

individual texts (comments) on social media as the representative public is through the choice of vocabulary and sentence structure in the text.

Netizens' attitudes in this research varied, starting from supporting to refusing. Nursya's (2021) response to the media shows that netizens' ideologies lead to media interests that have changed the perspective and culture of religion, regardless of support from Islamic nationalist groups, conservative Islamism and extremist groups by the radical Islamist buzzer. It is inseparable from netizens' attitudes towards Hagia Sophia's conversion policy of reflecting positive and negative thoughts through language as a tool to present approval and disapproval. The results of this research align with Fairclough's notion of ideology that resides in the text and invests language in various ways at various levels and ideology as a property of structures and events. According to Bayram (2010), linguistic attitudes and behaviour are reflections of certain social groups. Awareness of language attitudes helps a person better understand himself and his abilities in society and evaluate other people and their influence more accurately.

On the other hand, the analysis of this research shows a more complex picture of netizens' attitudes based on the use of words (positive affect indicating the happiness of the netizens for the victory of Islam and negative judgments as a reciprocal of the attitude of injustice towards Christians), phrases (positive appreciation for the services of the leader), clauses (the negative effect of dissatisfaction of other religions) and sentences (negative effect on disappointment and negative judgment by blaming the government and feelings of sadness and loss of historic buildings). However, Arunsirot (2012) found that the attitude of newspaper comments in the mass media was different; commentators took advantage of positive and negative emotional responses both through words and phrases of adjectives, objects, work or metaphorical descriptions in influencing emotional expression.

Conclusions

This research investigates netizens' attitudes based on ideological friction evident in comments on social media on Hagia Sophia's conversion policy. Netizens' attitudes to Hagia Sophia's conversion policy contain ideological frictions inherent in political, historical and religious discourses, reflected in social media comments that approve and disapprove with positive and negative attitudes. The ideology embodied leads to Neo-Ottomanism, Islamism, politics, history, secularism and Islamophobia.

A discourse on social media cannot be separated from the texts made by netizens which contain hidden ideologies which are reflected through netizens' language in the comments.

Theoretically, this research contributes to the literature that every discourse created by media writers or netizens contains an ideology embodied through words, phrases, clauses and sentences as marks in language use in the content or comments. The implications of this analysis are for other researchers to analyse netizens' ideologies in commenting on an issue based on citizens' social class on social media. Further research is needed regarding the identification of media writers that lead to supporters of religion, social, politics, history, culture and so on which are limited by media sources, and netizen comments are motivated by certain ideologies, but engage in other ideologies in commenting to dismantle the conformity of the ideology used.

The limitation of this research is only in measuring netizens' attitudes using comments that connect the ideology of the media being commented on. The trajectory that platforms of online news can anticipate in future social media is the development of texts with ideological friction. Filtering for social media platforms in the future is needed to maintain certain media ideologies so that they do not get out of the realm of ideologies created by the media or users.

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