Real-Time Digital Content Analysis for a Networking Platform: An Overview of Digital Content Strategies Based on a Case Study in Turkey

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Abstract

The research study provides an in-depth analysis of content types for an Islamic social networking platform to offer digital content strategies for conveying their messages across the target audience.As the starting point for engaging in social media usage is to monitor the social media presence of relevant people and organisations an analysis of 25 most connected Islamic leaders and groups in Turkey has been included in this research study. A real-time social media analysis has been used via means of Social Mention. Use of social media of these individuals and groups is not linear, but involves multiple stages of monitoring and utilising opportunities to learn, engage with others, and use this influence to share their message. This research study identified that the challenges of social media efforts of these groups related to the lack of production of video or multimedia products (such as Flash animation videos or short video clips) which attract most of the target audience, challenges in delivering the message in multilanguage.The analysis in this research study suggests that an Islamic social networking platform can contribute to reducing some of the key barriers to advocacy of these religious leaders.

Index terms—

1 Introduction

he objective of this research study is to conduct a social media analysis with regard to the top twenty most connected Muslim leaders, scholars, opinion leaders or groups in Turkey that might be approached as premium account candidates for Islamic social networking platforms.

As this is a scoping study, the approach taken was exploratory and aimed to cover a broad range of information relevant to the topic in a limited time. As a result, not all potential subjects could be covered in detail, and more in-depth research may be needed to confirm the findings of this research study. This study focused on:

? Gathering basic information about the uses of Facebook and Twitter by potential An Islamic social networking platform premium accounts in Turkey

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? Analysing Islamic opinion leaders, scholars and groups' usage patterns of social media to determine strengths, challenges and needs in Turkey ? Exploring the use of social media for religious purposes and related purposes such as doing good by relevant Islamic groups in Turkey The research demonstrated the potential areas and types of content and features of applications that could be offered by An Islamic social networking platform for Muslim scholars, opinion leaders and groups in Turkey. The research also demonstrated often unique -or pronounced cultural sensibilities reflected on social networks.

2   II.

3   Literature Review

The last decade has been witness to a shift from the individual to the constructive and social aspect of knowledge in the existing epistemologies (Easterby-Smith & Lyles, 2003). Such a direct shift of focus onto the social nature of meaning and practice can result in the redefinition of the organisation itself as a community of practice (CoP), with organisational dimensions that convey meaning to these practices meaning.

The prominent scholars Lave and Wenger who firstly made a definition of CoP in their famous book with the title "Situated Learning: Legitimate Peripheral Participation" studied how situated learning takes place as a result of the relationships built by "master practitioners" and "newcomers". CoP's can also refer to places in which which "communicative action" occurs ??Polanyi, 2002). The mutual creation of knowledge mediates these actions (Wenger, 2004). While CoP's function as a ground for knowledge creation and transfer (Lesser & Prusak, 2000; Wenger, 2004; ??enger & Snyder, 2000) they exist at the crossroads of intellectual and social capital. Within the current body of literature it is a common belief among scholars that CoP's support the basis of social capital, which is mandatory for creating knowledge and its dissemination (Lesser & Prusak, 2000, p. 124).

According to ??enger (1999), CoP framework can be implemented within both "intra" and "inter" dimensions of organizational settings due to being "an integral part of our daily lives" ??Wenger, 1999, p. 6, 7). Building further upon the concept of CoP, Wenger utilized it to establish a comprehensive theory of how individuals within collective settings such as organizations work together ??1999; 2000; 2004). In his book, Communities of Practice: Learning, Meaning, and Identity, ??enger (1999) states that organizations can be considered as assemblies of CoP which can reach even beyond their confines and be situated either within or between formal networks (1998, p. 30). In addition, some scholars utilized the concept of CoP to put crosssector collaborations under scrutiny (Lathlean & le May, 2002; Dewhurst & Navarro, 2004). These scholars have also contributed to my motivation for approaching the CSC Program from the perspective of CoP. These studies suggest that organizational initiatives provide a fruitful ground to implement the CoP theory.

The term "joint enterprise," referred to as the shared purpose of practitioners in a particular field is used as one of the main characteristics of a CoP ??Wenger & Synder, 2000). Similarly, according to O'Donnell et al (2003) CoP's are formed around a common interest established upon the values of their members. These shared interests are set into a negotiation on a communal basis ??Wenger, 1998, p. 78) around a common purpose. Wenger (1998) describes a "practice as a process by which meaning is provided for one's engagement within the world" (p. 51). According to ??enger (1998), "mutual accountability" (p. 81), which refers to the degree of reciprocal relationship among its members, acts as a glue in terms of holding these joint enterprises together. The "shared repertoire" is another feature underpinning CoP ??Wenger, 1999, p. 82) and this "shared repertoire" includes the tools and techniques in order for negotiating the meaning and making learning happen ??Wenger, 1999). Possible forms for this repertoire range from an informal discussion during a coffee break to a structured meeting based on some decision-making criteria. According to ??enger & Synder (2000), as CoP's often have connotations to business units or teams; additional effort is required to integrate them into organizational settings in order for their power to be realized ??Wenger & Snyder, 2000).

The subjects of the real-time content analysis in this study can be considered as communities of religious practitioners and their means of communication should also be taken into account. These means of communication range from face-to-face interactions to the use of various digital tools. In other words, it is not sufficient to focus only on the individual elements social networking tools, but in particular on their mutual interplay. Cross an et al. ??1999) states that one of the main barriers against theory development with regard to any organizational practice is whether the unit of analysis should be individual, group, organizational and/or interorganizational. Furthermore, some theorists assert that an organizational practice would not be complete without the sharing of information and the development of common meaning ??Daft & Weick, 1966; ??uber, 1991; ??tata, 1989). Consequently, as an organizational practice must be shared and integrated with the learning done by others ??Brown, 1993;Daft & Huber, 1987; ??aft & Weick, 1966) the unit of analysis should be the group. Other scholars assert that the unit of analysis should be the organization/bigger group itself as much needs to be done by organizations/bigger groups themselves due to the fact that the activity is stored with organizational structures, procedures or systems ??Duncan & Weiss, 1979; ??edberg, 1981; ??hrivastava, 1983; ??iol & Lyles, 1985; ??evitt & March, 1988; ??tata, 1989; ??uber, 1991; ??hi-Sum et al., 2008). By taking into account these theoretical perspectives, the unit of analysis of this study will be the single interest group as it entails all the different users following these religious opinion leaders.

4   III.

5   Methodology

Before providing information about the general usage patterns of social networking sites in Turkey it might be a good idea to provide a general overview of the use of these sites for different purpose in Turkey in comparison to other countries. Based on the data above, it is obvious that religion plays an important role in the life of Turkish social media users. Within this regards, 25 most popular pages and user account with regard to Islamic opinion

leaders/groups/celebrities have been identified. However, this is nowhere near exhaustive, as there are many other similar people and organisations that could not be included due to time limitations. A real time social media analysis has also been conducted with regard to the identification of these subjects by using Social Mention-an online real-time social media analysis platform. Social Mention provides scores with regard to the following aspects for each subject: The scan involved searching for a social media presence for the identified samples on Twitter and Facebook; other social media sites were not actively sought out due to the time limitations of the study. If the subject was an official account rather than a fan page Twitter, Facebook accounts were checked for consistency with official websites to prevent fake accounts from skewing the results.

The scoping study included the following subjects (ranked in decreasing order based on the number of likes on Facebook) -it should be noted although screenshots of Facebook pages have been provided Social Mention score relates to both Twitter and Facebook analysis : In this study, data analysis involves an in-depth and real time content analytics. Content analytics refers to the means of understanding our audience, best practices, and proven methods of distribution. This needs to be central to the content strategy of Islamic social networking platforms.

With that in mind, here are different ways to use social analysis tools to optimize the way an Islamic social networking platform creates and shares its content. The online analytics tool "Simply Measured" has been used for this purpose. Use case: "Nureddin Y?ld?z" (Official Facebook page of the popular Islamic thought leader and preacher managed by his Foundation.

Spotlight: A Facebook content analysis for "Nureddin Y?ld?z" (Figure **??**.0) shows that the sharing rate of his posts are higher than others which can be related to the fact that the contents are mostly in the form of video package. Key take-away: The low engagement rates for the popular figures on Facebook provide An Islamic social networking platform with an opportunity to emphasize its online communities for these premium accounts to reach a wider audience. Key take-away: Based on the prior content history of the premium account holders on other social media platforms An Islamic social networking platform can customize its offerings based on the preference of each user regarding the content type. Also, by putting the emphasis onto the provision of quality content An Islamic social networking platform can attract more innovators.

IV.

6 Findings

This study suggests that there is potential for An Islamic social networking platform to utilise its platform to support the advocacy of Islamic figures. Innovators could further attract media interest and responses through their An Islamic social networking platform presence as at the moment their social media efforts don't go beyond publishing links or sharing pictures.

They also can use An Islamic social networking platform as a way to promote their research and other publications, to publish short videos, translate their videos via volunteers or offer quick digital learning packages by use of interactive tools offered by Islamic social networking platforms.

In the literature, Facebook is most commonly mentioned as the social media tool with the highest level of public engagement and the highest level of uptake across non-profit organisations. However, this analysis demonstrates that when it comes to religious leaders, the influencing factors when deciding what An Islamic social networking platform applications to use were popularity, ability to engage with the desired network, and whether the tool was fit for the purpose. a) Summary of Findings -When it comes to increasing the user base of An Islamic social networking platform for its premium accounts a personalized approach should be followed for each opinion leader as they differ in their use of social media applications. Policy and procedures about use should be planned so that is tailored to the specific way that these individuals/groups wish to use Islamic social networking platforms. -A Facebook content analysis for popular religious figures show that although they have many followers the content is made up mostly of static pictures and links rather than videos which provides an opportunity for An Islamic social networking platform to offer services in the production and delivery of This analysis suggest that An Islamic social networking platform should not only target the leading Islamic figures as innovators or partners, but it should also position its tools/applications which best fit an individual or organisation's purpose and enable them to connect with the desired audience.

V.

7 Conclusion

This research study provided suggestions on how An Islamic social networking platform could further its systemic advocacy efforts of the Islamic leaders.

It was anticipated that the key cost of using social media is staff time. So, if an innovator were to commence using social media, it would need to spend at least one day each week creating, uploading and monitoring social media content. It is suggested that innovators/partners that commence using An Islamic social networking platform should be provided with a personalized evaluation process to determine how well the existing social media platforms such as Facebook and Twitter are working as a tool for advocacy and whether these tools are
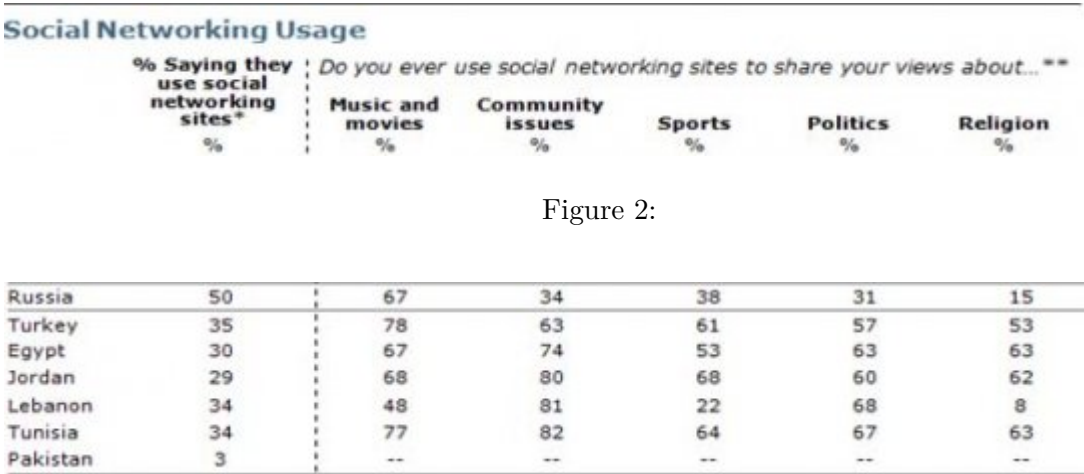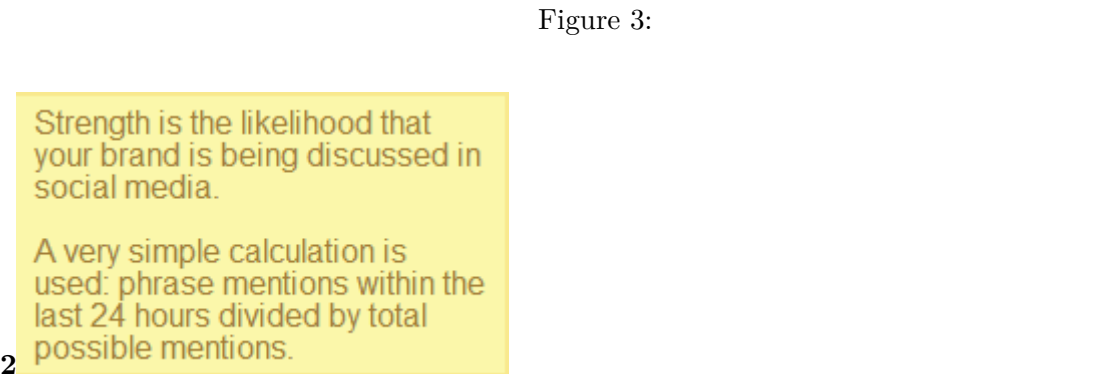
Figure 1: Figure 1 .

Social Networking Usage

	% Saying they use social networking sites* %	Do you ever use social networking sites to share your views about... **				
		Music and movies %	Community issues %	Sports %	Politics %	Religion %

Figure 2:

Russia	50	67	34	38	31	15
Turkey	35	78	63	61	57	53
Egypt	30	67	74	53	63	63
Jordan	29	68	80	68	60	62
Lebanon	34	48	81	22	68	8
Tunisia	34	77	82	64	67	63
Pakistan	3	--	--	--	--	--

Figure 3:

Strength is the likelihood that your brand is being discussed in social media.

A very simple calculation is used: phrase mentions within the last 24 hours divided by total possible mentions.

Figure 4: Figure 2 .

4

30

Figure 5: Figure 3 . 0 :

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Figure 6: Figure 4 .

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Figure 7: Figure 5 . 0 :Figure 6 . 0 :

7080100

Figure 8: Figure 7 . 0 :Figure 8 . 0 :Figure 10 . 0 :
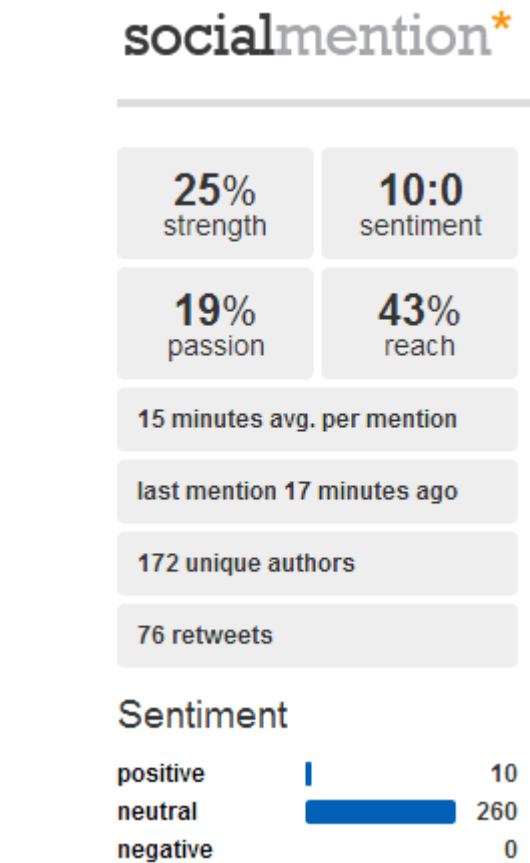
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Figure 9: Figure 11 . 0 :Figure 12

Figure 10:

socialmention*

| 35% strength | 1:0 sentiment |
| 25% passion | 51% reach |

16 seconds avg. per mention

last mention 39 seconds ago

151 unique authors

77 retweets

Sentiment

positive		1
neutral		209
negative		0
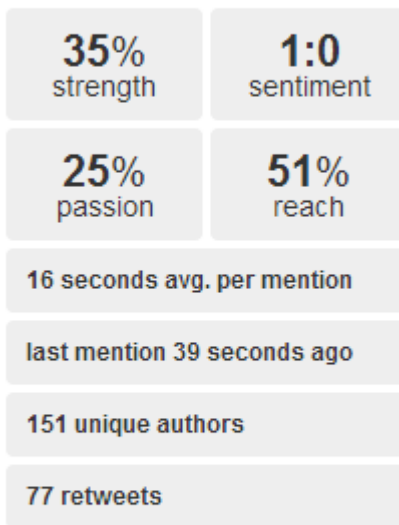
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Figure 11: Figure 14 .

Figure 12:

Figure 13:

1

	Facebook	Brief		Number of Followers/Likes	Social Mention
	Account Name	Description			Score
	"Hz Muhammed"	Facebook account about the Prophet (s.a.w.w.)			
Year 2014 14					
	"Recep Tayyip Erdogan"	Official Facebook account of the Prime Minister of Turkey			
)	"Nihat Hatipoglu"	Fan page of the most			
Global Journal of Human Social Science -	"Abdullah Gül"	popular religious opinion leader and preacher in Turkey Official Page of the President of Turkey			

Figure 14: Table 1 .

159 being used appropriately for their needs. So, rather than expecting to make a complete transition onto An Islamic
160 social networking platform an offer based on "best of all platforms" could be made to them. [1] [2]

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