

Illocutionary Acts in the Hashtag #KaburAjaDulu: A Cyber Activism Discourse Study on Social Media X

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ABSTRACT

Emerging as a digital reaction to economic hardship, and later as a form of political critique, this hashtag represents the dynamic nature of public discourse in Indonesia. This study analyzes how language functions as a performative instrument in online activism through the hashtag #KaburAjaDulu on the social media platform X (formerly Twitter). This study uses a mixed-methods approach that combining qualitative and quantitative analyses based on Searle's Speech Act Theory. Data were collected from influencer accounts verified with a blue checkmark or having more than 2,000 followers on their personal accounts on X during two viral periods in 2025 (February and September) to identify and classify the illocutionary acts used by social media users. These findings reveal variations in how illocutionary acts construct collective meaning and reflect public sentiment across various ongoing sociopolitical contexts. This study found that assertive illocutionary acts were the most dominant, followed by Directive, Expressive, and Commissive illocutionary acts. Rather than being a mere linguistic phenomenon, the hashtag functions as a space in which individual emotions, social critique, the expression of aspirations, and political awareness converge. This study highlights the evolving relationship between language, digital communication, and social psychology, providing new insights into how online expressions can mobilize discourse and shape collective attitudes in a digital society.

Keywords: #KaburAjaDulu; Digital Activism; Illocutionary Acts; Public Discourse; Social Media.

INTRODUCTION

In recent years, social media has increasingly become more than just a space for entertainment or personal expression. It has become a public arena where ideas are contested, solidarity is formed, and movements are born. This transformation has given rise to what scholars call digital activism—the use of digital technologies to advocate, mobilize, and push for social or political change Sorce & Dumitrica, (2022); Zur & Hatuka, (2023); Suwana, (2020). Unlike traditional street protests, digital activism operates in a borderless space, allowing individuals to participate in collective actions

without being physically present. One of the most visible forms of activism is the use of hashtags. Simple yet powerful hashtags function as rallying points that connect thousands or even millions of voices into a shared narrative. Furthermore, a hashtag consists of a combination of several characters, including numbers, preceded by the “#” symbol (also known as a hash), which serves as the link between characters Mulyadi & Fitriana, (2018). Initially, the use of hashtags was introduced on Twitter, with the first hashtag used as #barcamp, which appeared in 2007. In July 2009, Twitter introduced it as a hyperlink that, when clicked, would take users to posts that used the same hashtag M. Mahfouz, (2020). Therefore, this article argues that the use of language in digital activism hashtags plays a role in conveying protest, building solidarity, inviting participation, and even encouraging action, thus mobilizing and strengthening the dynamics of online movements. However, although hashtags have been widely studied as a tool for digital activism, little research has examined how the language in hashtags performs specific speech acts.

Over time, the use of hashtags has expanded to become an important tool in digital activism and online movements. Global movements such as #MeToo and #BlackLivesMatter continue to demonstrate how a hashtag can grow beyond a trending topic to become a catalyst for real social awareness and political debate. More recently, in Indonesia, movements such as #KaburAjaDulu illustrate how local digital communities also engage in online movements to articulate their concerns and experiences. Through hashtags, activism adopts a new rhythm: fast, viral, and participatory. What once required physical gatherings and organizational structures can now unfold in a matter of hours on social media platforms, such as X (formerly Twitter) or TikTok. While these developments have been widely discussed in the context of digital activism, only a limited number of studies have examined how the linguistic features of these hashtags perform specific communicative actions that shape public engagement. This suggests that examining hashtags through a linguistic lens, particularly speech act theory, offers further insights into how meaning, power, and identity are negotiated in online movements.

The hashtag #KaburAjaDulu emerged as a digital phenomenon that reflects the dynamics of public discourse in Indonesia throughout 2025. Initially, it spread widely on social media in response to economic pressures, such as the difficulty of finding employment and the rising cost of living. This situation illustrates the anxiety of younger generations who felt constrained in their capacity to grow within the existing socio-economic framework Koswara & Herlina, (2025). A second wave of virality occurred in August 2025, when the hashtag resurfaced in a political context, functioning as a medium to criticize government policies that were perceived as detrimental to the public Kriswandi, (2025). On TikTok and X, hashtags spread rapidly and became a symbol of youth discontent in Indonesia. At first, it was understood merely as a desire to “escape” from pressure, yet it gradually evolved into a form of social critique. The hashtag also reflects push factors, such as economic hardship, political uncertainty, and social pressure, as well as pull factors, such as job opportunities and a better quality of life abroad Koswara & Herlina, (2025). On X, user comments not only conveyed intentions

of migration, but also create a digital counter-public space to express criticism of both government and social conditions Aliffianto, (2025). In addition, the hashtag should not be seen merely as a humorous expression or disappointment, but as a cultural strategy through which young people channel their aspirations and call for change Kriswandi, (2025). However, while existing studies have examined #KaburAjaDulu, limited attention has been paid to how its linguistic expression, particularly in user comments, performs specific speech acts in shaping public discourse, highlighting a gap that this study aims to address.

This study employs Speech Act Theory, which builds on the earlier work of John Langshaw Austin. The idea that language does not merely describe reality but also performs actions was first introduced in the early 1960s Austin, (1962). Every utterance consists of three levels: the locutionary act, or the literal meaning of the words; the illocutionary act, which refers to the speaker's intention; and the perlocutionary act, which concerns the hearer's effect Austin, (1962). The framework was later expanded with the introduction of the concept of felicity conditions as prerequisites for successful illocution, emphasizing that speech acts are governed by constitutive rules that provide language with social meaning Searle, (1969). The theory was further refined by classifying illocutionary acts into five categories: assertives, which present statements or information; directives, which attempt to influence the actions of the hearer; commissives, which commit the speaker to a future action; expressives, which convey emotions or attitudes; and declarations, which bring about a change in social reality through the utterance itself Searle, (1976).

Several previous studies have discussed various research objects using Speech Act theory, such as Permana & Mauriyat, (2021) and Sianipar et al., (2025), analyzing the types and functions of speech acts in Susilo Bambang Yudhoyono's political speeches and in the *Inside Out 2* Animated Movie, and found that the most dominant type of speech act is assertive. Similarly, Tutuarima et al., (2018) used Austin's Speech Act theory to analyze the types and classifications of speech acts in the film *London Has Fallen*, with the results showing that illocutionary acts were the most dominant, particularly the directive and expressive categories. Another study by Aarons, D., & Mierowsky, (2017) used Austin's Speech Act theory to analyze the speech acts of stand-up comedians and found that illocution plays an important role in forming relationships with the audience and increasing their social and political awareness. Riani et al., (2024) used Nguyen's critical speech act theory to analyze 1,550 tweets with the hashtag #WadasMelawan and found that the dominant strategies used were negative evaluation and disapproval as forms of solidarity and social criticism.

In addition to various findings on Speech Acts, studies on Speech Acts in social media posts tagged #KaburAjaDulu have not yet been found. Several previous studies have analyzed discourse using Teun A. van Dijk's model, Norman Fairclough, and Theo van Leeuwen's Critical Discourse Analysis theory model, selecting Kompas.com and Detik.com news channels as data sources. The results show that news media such as Kompas.com and Detik.com tend to frame the hashtag #KaburAjaDulu from the government's perspective but also emphasize it as social resistance and see it as criticism

and reflection Purwanti, C. et al., (2025); Siahaan et al., (2025). Similarly, Theo van Leeuwen's study shows that the media frames the #KaburAjaDulu phenomenon with a discourse strategy that ignores the structural dimensions of their disappointment Uluwiah, (2025). Another study by Khairani & Wulandari, (2025) found that the hashtag #KaburAjaDulu represents young people's views on Indonesia's social, political, and economic conditions through Gerald Vincent's content. Other research has focused on framing analysis, examining the impact of framing and ideological differences between the two media outlets in their coverage of the #KaburAjaDulu hashtag phenomenon Rahman, A., & Wibowo, (2025); Abelia et al., (2025).

Previous studies using Speech Act theory analysis have focused on various objects, such as speech discourse Permana & Mauryat, (2021), films Sianipar et al., (2025); (Tutuarima et al., 2018), and stand-up comedy Aarons, D., & Mierowsky, (2017) Others also use speech acts, but with different cases, such as the hashtag #WadasMelawan, which became the object of research Riani et al., (2024). Although the analysis of the hashtag #KaburAjaDulu has been carried out using several CDA models, as far as relevant literature searches are concerned, the use of speech act theory to examine this hashtag is still limited. Although previous studies have analyzed the hashtag #KaburAjaDulu used various models of CDA theory and highlighted the discourse in news channels, none of these studies used speech act theory. There are also studies that discuss the impact of framing and ideological differences on the #KaburAjaDulu hashtag phenomenon. From all of the previous studies collected, there has been no analysis of speech acts in the selected objects. This gap indicates the need to examine the function of speech acts in this hashtag to find illocutionary acts of discourse used in posts tagged #KaburAjaDulu.

This issue needs further investigation because this movement/hashtag went viral in early 2025 owing to economic issues. It went viral again in August due to the current political situation that opposes government policies, where the digital community commented on the actions of government officials using the hashtag #KaburAjaDulu. This shows the difference in the core messages in each viral period. Therefore, this research provides a new perspective by exploring the topic of digital activism and online movements through the hashtag #KaburAjaDulu, examining the phenomenon of online movements on social media across two different periods with distinct core messages using Austin's Speech Act theory (1962), and looking at the types of speech acts, using Searle's Speech Act concept, which dominates the language in the collected data. To this end, the present study seeks to explore the role of language in building online movements. How language is used to persuade, protest, support, or invite participation in a movement, as well as identifying the most dominant types of speech acts used in posts tagged #KaburAjaDulu in both periods of the hashtag went viral.

METHOD

This study uses a mixed approach, qualitative and quantitative, by combining data collection in the form of textual and numerical information to analyze a comprehensive understanding of the contextual meaning and language functions in digital activism discourse. The focus of this study is posts using the hashtag #KaburAjaDulu on the social media platform Twitter (X), which were collected on October 29, 2025 from two different viral periods, February and September, by transcribing each discourse in the selected posts. Source triangulation was applied by including data from influencer accounts verified with a blue check mark or having more than 2,000 followers on their username profiles, ensuring that influential voices were represented in the dataset. In the qualitative method, data were analyzed using Searle's Speech Act Theory (1969), which is a development of Austin's theory (1962) that divides language functions into assertive, directive, commissive, expressive, and declarative. Each data point was then categorized based on its dominant illocutionary function, and discourse analysis was applied to interpret how language was used to persuade, express opinions, or invite participation in various social contexts during each period. Quantitative analysis was conducted by calculating the frequency and distribution of each type of illocutionary act to determine the dominant patterns and compare them between the two viral periods, thus clearly identifying shifts in communication strategies and thematic focus.

FINDINGS AND DISCUSSION

This section presents the findings and discussion of utterances collected from social media posts with the hashtag #KaburAjaDulu during two different viral periods: early February 2025 and late August 2025. This analysis aimed to identify the most dominant types of speech acts used in each utterance in the selected data. To provide a clearer picture of these findings, the data were categorized and analyzed based on the types of speech acts by Searle. The following table presents the distribution and frequency of each speech act in the data.

Table 1. Speech Act Findings in First Period

Types of Illocutionary	Frequency	Percentage
Assertive	15	48,39%
Directive	11	35,48%
Expressive	4	12,90%
Commissive	1	3,23%
Declarative	0	0%
Total	31	100%

Table 2. Speech Act Findings in Second Period

Types of Illocutionary	Frequency	Percentage
Assertive	12	48%

Directive	4	16%
Expressive	9	36%
Commissive	0	0%
Declarative	0	0%
Total	25	100%

Based on Tables 1 and 2, the findings show that in the first and second periods, the dominant speech acts were assertive, with a total 27 which is 48,21%, similar to Sianipar et al., (2025) and Permana & Mauriyat, (2021), who also found that assertive acts are the most frequently used type. This indicates that users of the #KaburAjaDulu hashtag frequently revealed facts believed to be true, with the aim of criticizing a party being blamed. When both periods were combined, directive speech acts remained slightly higher overall, indicating that persuasion and influence remained central to the #KaburAjaDulu discourse. Interestingly, expressive acts often appear as secondary speech acts in the same utterance. This indicates that while the primary intention of users was to state or persuade them, they also tended to express emotions such as frustration, irony, or relief. Commissive acts were found only once in the entire dataset, suggesting that users rarely committed themselves to future actions or promises in their posts. This rarity reflects that the discourse under hashtag #KaburAjaDulu is more focused on immediate reactions and emotional expression rather than long-term commitments. On the other hand, declarative speech acts are the least frequent speech acts and, in the analyzed data, are non-existent, aligning with the results of (Tutuarima et al., 2018), indicating that users rarely use authoritative or formal speech to create institutional impact in their posts.

It is also important to note that the total number of identified speech acts exceeds the number of posts analyzed. This is because some posts contain more than one utterance, and many utterances can simultaneously perform more than one type of illocutionary act. For example, a single post may contain both directive actions to encourage and express actions that convey the speaker's emotional state. This overlapping use of language illustrates the complexity of communication in online discourse, where meaning is often layered and context-dependent.

1. #KaburAjaDulu, Period 1 (Early February 2025)

Post 1: HDR BACOT | @hdrbacot

Locution: *"Betul #KaburAjaDulu bukan karena hanya gaji yang kelihatan shining, simmering, splendid tapi karena emang muak aja sama pemerintah.*

Illocutionary Act: Assertive and Expressive

Explanation: The clause "*tapi karena emang muak aja sama pemerintah*" states the speaker's beliefs, claims, and reasons. It emphasized that the main reason for supporting the hashtag was the political factor of being fed up with the government, not just the economic factor of salary "*gaji*". This utterance also explicitly expresses negative feelings

or deep dissatisfaction, and this expression becomes the basis for justifying assertive claims.

Locution: *Dulu katanya kalo mau ngubah dari dalam masuklah ke comberan dan got2 itu, sekarang mendingan mengubah dari luar negeri mengikuti para diaspora India yang bisa sukses menguasai dunia industri apapun sedunia.”*

Illocutionary Act: Assertive

Explanation: This utterance is fundamentally a claim, the speaker conveying the belief that the old strategy of “*ngubah dari dalam*” is now ineffective, and the clause “*mendingan mengubah dari luar negeri*” is reflect what the speaker considers to be true.

Post 2: Sandiaga Salahuddin Uno | @sandiuno

Locution: *“Tagar #KaburAjaDulu lahir dari kegelisahan anak-anak muda terhadap kurangnya ketersediaan lapangan kerja yang berkualitas.*

Illocutionary Act: Assertive

Explanation: This utterance states facts about the origins and reasons for the emergence of a phenomenon called the hashtag. The speaker claims that the hashtag's origins were due to employment issues.

Locution: *Inilah saatnya masyarakat, pemerintah dan sektor swasta saling menguatkan dan berkolaborasi untuk menciptakan peluang-peluang ekonomi agar generasi muda kita bisa mendapatkan lapangan kerja yang berkualitas dengan gaji yang mencukupi.*

Illocutionary Act: Directive

Explanation: This utterance contains suggestions, appeals, or encouragement to three parties—“*masyarakat, pemerintah dan sektor swasta*” to carry out the expected actions, namely, to strengthen each other and collaborate for a common goal.

Locution: *Melalui sektor swasta, saya kini ingin fokus menciptakan peluang-peluang tersebut, dan siap bermitra dengan pemerintah dan masyarakat untuk sama-sama memajukan ekonomi Indonesia.”*

Illocutionary Act: Commissive

Explanation: The word “*saya*” clearly serves to commit oneself to future action. The statements “*saya kini ingin fokus menciptakan peluang*” and “*siap bermitra*” ‘siap bermitra’ are forms of commitment, intention, and collaboration offer.

Post 3: Boy Candra | @dsuperboy

Locution: *“Fenomena ‘kabur aja dulu’ adalah indikasi negara gagal mewujudkan harapan banyak anak bangsa. Malah menterinya meragukan nasionalisme warganya. Apa enggak bercermin? itu artinya bapak-ibu yang enggak berhasil membuat mereka merasa punya harapan di sini.”*

Illocutionary Act: Assertive, Expressive and Directive

Explanation: Assertive: This utterance is dominated by statements, claims, and conclusions regarding socio-political conditions. It expresses the belief that these

phenomena indicate state failure and that the government has failed in its efforts to achieve them "*enggak berhasil membuat mereka merasa punya harapan*"

Expressive: This utterance also contains expressions of negative feelings in the form of criticism and disappointment toward the government. This is reinforced by the rhetorical language that is negative "*Apa enggak bercermin?*"

Directive: There is an implied meaning, the use of rhetorical questions "*Apa enggak bercermin?*" is not a request, but rather an urge or reprimand for the government to introspect "*bercermin*". This is a form of directive disguised as criticism.

Post 4: Prima プリマ | @primawansatrio

Locution: "*Intro dulu, kenapa Jepang jadi salah satu destinasi menarik untuk. #KaburAjaDulu?*

Illocutionary Act: Directive

Explanation: The Directive element appears through the opening sentence "*kenapa Jepang jadi salah satu destinasi menarik...*" which indirectly directs the focus and encourages the audience to consider Japan as a valid destination based on the points presented.

Locution: *1. Top 5 GDP di dunia, ekonomi masih kuat, dan industri di negaranya masih berjalan dengan baik (gambar 1). 2. Populasinya terus menurun, sehingga membutuhkan banyak tenaga kerja untuk menopang industri negaranya (gambar 2). 3. Sudah sangat terbuka dengan orang asing untuk bekerja (gambar 3). 4. Kulturnya mirip dengan kalian yang sudah bisa unggah unggah, jadi 5. Penyesuaian kulturnya ga akan sulit. Ini pengalaman pribadi.*"

Illocutionary Act: Assertive

Explanation: All five points (1-5) were categorized as assertive. The primary communicative goal is to build confidence and convince audiences. The speaker presented a series of claims, facts, and personal testimonies as strong supporting evidence for her argument that Japan is an attractive destination.

Post 5: Ary | @Ary_Praske2

Locution: "*Apakah Ini Bagian Dari #KaburAjaDulu? Bank Indonesia (BI) mencatat sepanjang 10-13 Februari 2025 terjadi aliran modal asing keluar dari pasar keuangan Indonesia sebesar Rp 9,61 triliun.*"

Illocutionary Act: Assertive and Directive

Explanation: This utterance is dominated by the Assertive; This function because its primary purpose is to state and emphasize a fact (data on foreign capital outflows from Bank Indonesia) as the basis for constructing the hashtag #Kabur Aja Dulu. This statement of fact becomes a claim that can be verified by the audience.

Directive: The opening sentence "*Apakah Ini Bagian Dari #KaburAjaDulu?*" is not a question seeking an informative answer. It is a rhetorical question that indirectly directs the audience to connect factual data to the existing narrative or view of '*kabur*'.

Post 6: Widas | @WidasSatyo

Locution: *“Menutup diskursus panjang #KaburAjaDulu, aku cuma mau nekankan: You owe nothing to this country. Bagi siapapun yang punya plan merantau jauh, I wish you all the very best. Hidup dan matimu hanya untuk Allah. Bukan nasionalisme atau NKRI.*

Illocutionary Act: Assertive

Explanation: There's a strong ideological claim, from the phrases *"You owe nothing to this country"* and *"Bukan nasionalisme atau NKRI."* These are statements about the speaker's beliefs about his philosophy of life and the individual's relationship with the state. This claim is at the core of the message that he wants to emphasize.

Locution: *Go live your life to the fullest.”*

Illocutionary Act: Directive

Explanation: The closing line, *"Go live your life to the fullest"* is a powerful exhortation, encouragement, or piece of advice. The speaker urges the audience to take a specific action and live life to the fullest extent.

Post 7: Mahfud MD | @mohmahfudmd

Locution: *“Rasa cinta tanah air bs luntur bila di negara sendiri tumbuh kese-wenang2an, ketidakadilan, dan lemahnya perlindungan HAM. Kalau hal itu yg terjadi bs muncul pikiran bhw di negara sendiri hidup tak nyaman dan tak nyaman, enak di negara orang. Menyeruaklah tagar, ‘Kabur Aja Dulu’.”*

Illocutionary Act: Assertive

Explanation: These utterances serve to state claims, analyze, and draw conclusions about cause-and-effect relationships. The speaker expresses the belief that arbitrariness, injustice, and weak human rights have led to a decline in patriotism and the emergence of the desire to emigrate, thus leading to the emergence of the hashtag #Kabur Aja Dulu.

Post 8: Prima プリマ | @primawansatrio

Locution: *“+1 alasan buat #KaburAjaDulu: Walau gajimu medioker, kayak sindiran orang2 di sini, “kirain yang ngejar kaburajadulu itu ngejar gaji ratusan juta”, coba kerja dan tinggal di negara yang pemerintahnya beneran kerja, dan rasakan kualitas hidup yang lebih baik. Ga akan nyesal.”*

Illocutionary Act: Directive and Assertive

Explanation: Directive: This utterance directs, suggests, and encourages the audience. This is evident in imperative, albeit persuasive, phrases such as *“coba kerja dan tinggal di negara yang pemerintahnya beneran kerja”* and its closing, which is an exhortation.

Assertive: This utterance contains a strong claim used to justify a directive suggestion. The speaker expresses confidence that, despite the mediocre salary, in a country where

the government actually works, the audience will "rasakan kualitas hidup yang lebih baik" and "Ga akan nyesal."

Post 9: LIRA (official) | @Naz_Lira

Locution: "Akibat Jokowi Coattail Effect, inflasi naik drastis, jadi spending agak boros. **Februari ini...** pingin rasanya #KaburAjaDulu"

Illocutionary Act: Assertive and Expressive

Explanation: Assertive: The utterance is dominated by statements, claims, and conclusions regarding socioeconomic conditions. The speaker asserts the belief that a certain political phenomenon, the "Jokowi Coattail Effect," is the cause of a real-world effect, namely 'drastically rising inflation' and consequently, a 'somewhat excessive spending' pattern.

Expressive: The utterance contains a clear expression of the speaker's psychological state or feelings. The key phrase, "pingin rasanya #KaburAjaDulu" directly conveys the speaker's desire, frustration, and disappointment stemming from preceding economic conditions.

10. Prima プリ | @primawansatrio

Locution: "Halo, kenalan ulang. Aku bisa dipanggil Prima, sudah bekerja dengan klien Jepang dari 2019 hingga sekarang sebagai headhunter. Aku mau coba share pengalaman untuk bantu kandidat dari Indonesia bisa diterima ke klien, dan akhirnya bias #KaburAjaDulu. Ikuti utas ini kalau kamu: 2. Mau pindah ke Jepang, karena market utamaku (sekarang) di sana. 3. Kamu adalah professional (punya pengalaman kerja) atau lulusan S1, karena saya sekarang belum megang lisensi untuk nerbangin Tokutei Gino (blue-collar worker)."

Illocutionary Act: Assertive and Directive

Explanation: Assertive: This utterance is heavily focused on statements, information, and claims about the speaker's background and professional limitations. The speaker asserts their belief in their competence and experience by stating their identity, job role, and intent to share knowledge.

Directive: The utterance contains, despite being informational, words that are a crucial command or strong recommendation to the audience. The line "Ikuti utas ini kalau kamu: Mau pindah ke Jepang..."

Post 11: bili | @berlianidris

Locution: "Jgn mau digaslight bahlil soal #KaburAjaDulu. Bekerja di LN adalah bentuk nasionalisme, menyumbang devisa sangat besar bagi negara. Untuk apa di sini bertahan dim penderitaan, sementara pejabat bergelimang kemewahan. Berangkatlah, berkarirlah di luar, harumkan nama Indonesia."

Illocutionary Act: Assertive and Directive

Explanation: Assertive: This utterance is rich in claims, assertions, and rhetorical arguments concerning socio-political and economic realities. The speaker asserts that working abroad is a form of nationalism because it generates a significant foreign exchange earnings divisor.

Directive: The utterance contains a strong implied meaning of urging, command, or encouragement directed at the audience to take action. Key phrases such as "*Berangkatlah*", "*berkarirlah di luar*", and "*harumkan nama Indonesia*" directly functioned as explicit recommendations.

Post 12: Jejak digital | @ARSIPAJA

Locution: "*Wakil Menteri Ketenagakerjaan Immanuel Ebenezer soal #KaburAjaDulu: "Biarin lah hashtag-hashtag enggak apa-apa, masa hashtag kita peduliin, ya". "Mau kabur, kabur ajalah. Kalau perlu, jangan balik lagi"*"

Illocutionary Act: Assertive and Directive

Explanation: Assertive: The utterance contains statements and claims that convey the speaker's official stance and beliefs regarding the viral hashtag. The phrases "*Biarin lah hashtag-hashtag enggak apa-apa*" and "*masa hashtag kita peduliin, ya*" function to assert the belief that the phenomenon is insignificant and does not warrant serious attention or concern from the government.

Directive: This utterance contains a strong, albeit controversial, permission/command directed at the citizens. The phrase "*Mau kabur, kabur ajalah. Kalau perlu, jangan balik lagi*" acts as an explicit authorization or urging for the audience to leave.

Post 13: Jejak digital | @ARSIPAJA

Locution: "*Raffi Ahmad tentang #KaburAjaDulu: "Dengan hashtag adanya tadinya kabur aja ini kita harus membuat hashtag ini menjadi vibesnya positif, di mana kita nanti akan menyuarakan hashtag yang lebih baik, yaitu Pergi Migran Pulang Juragan. Nah, itu kan vibesnya lebih positif"*"

Illocutionary Act: Directive

Explanation: The utterance contains a strong suggestion, recommendation, or call for action directed at the audience and the broader public. The key phrase "*kita harus membuat hashtag ini menjadi vibesnya positif, di mana kita nanti akan menyuarakan hashtag yang lebih baik, yaitu Pergi Migran Pulang Juragan*" so, functions as a direct instruction to change communicative behavior.

Post 14: Eza Hazami - ハザミ。エザ | @ezash

Locution: "*Jangan takut kalo gerakan #KaburAjaDulu diomongin, diomelin, atau diancem sama orang2 buat masa depan kamu yg lebih baik. Lah itu Pak Prabowo juga sempet kabur aja dulu kok pasca 1998, ada contohnya kan yg bisa dijadikan teladan. 🌸*"

Illocutionary Act: Directive and Assertive

Explanation: Directive: The utterance contains a strong advisory command or warning to the audience regarding their emotional state and subsequent actions. The phrase "*Jangan takut kalo gerakan #KaburAjaDulu diomongin, diomelin, atau diancem.*" Thus, it functions as an explicit instruction for maintaining composure and conviction.

Assertive: This utterance contains a crucial claim to support the Directive Act. The statement "*Lah itu Pak Prabowo juga sempet kabur aja dulu kok pasca 1998, ada contohnya kan yg bisa dijadikan teladan*", This functions to assert a historical fact as a justification and validation for the proposed course of action.

Post 15: HRD BACOT | @hrdbacot

Locution: "*#KaburAjaDulu dibilang gak nasionalis, giliran gerak di dalam negeri dengan demo #IndonesiaGelap malah dibilang cuma cari eksistensi dan gak substansial membela rakyat miskin. Emang yah jadi kelas menengah ngehe di konoha tuh serba salah*"

Illocutionary Act: Expressive and Assertive

Explanation: Expressive: The utterance's main function is to convey the speaker's negative psychological state and attitude toward social and political situations. The concluding phrase, "*Emang yah jadi kelas menengah ngehe di konoha tuh serba salah*" is a direct lament or expression of frustration and despair.

Assertive: This utterance contains a series of claims that report and describe the state of a public reaction. The speaker asserts the belief that certain actions (emigration/protest) are met with contradictory and unfair social critiques: one is called "*gak nasionalis*" (and the other is dismissed as "*cuma cari eksistensi dan gak substansial*."

2. #KaburAjaDulu, Period 2 (Late August 2025)

Post 1: Boy Chandra | @dsuperboy

Locution: "*Ini seriusan anggota DPRD pada keluar negeri disaat begini? Bukan mereka mengajak berbicara, atau apalah bentuk responnya, malah kabur aja gitu? mereka ini anggap penting nggak sih rakyat ini. Capek banget.*"

Illocutionary Act: Expressive

Explanation: This utterance represents an expressive act, as the speaker conveys emotional frustration and disappointment toward the behavior of DPRD members who choose to go abroad during a critical period. The rhetorical questions "*Ini seriusan anggota DPRD pada keluar negeri disaat begini?*" and "*mereka ini anggap penting nggak sih rakyat ini*" express disapproval and disbelief, indicating the speaker's dissatisfaction with the politicians' perceived irresponsibility. The final phrase "*Capek banget*" further intensifies the emotional tone, showing exhaustion and disillusionment with the government's attitude toward the people. Through this expressive act, the speaker emphasizes public resentment and emotional fatigue toward political negligence.

Post 2: Ditak | @anitaflaatid

Locution: “*Siapa dulu DPR yg ngomentarin hastag #kaburajadulu? itu teman lu pada kabur pada kabur ke Singapore Australia pas demo begini. Cupu!*”

Illocutionary Act: Assertive and Expressive

Explanation: The sentence “*Siapa dulu DPR yg ngomentarin hastag #kaburajadulu? itu teman lu pada kabur ke Singapore Australia pas demo begini*” functions as an assertive act, as the speaker makes a factual statement or claim about the hypocrisy of DPR members who criticized the hashtag but later acted in the same way. This statement presents the speaker’s belief in real political irony.

Expressive: Meanwhile, the word “*Cupu!*” serves as an expressive act, conveying ridicule and contempt. It reflects the speaker’s emotional reaction of scorn toward the DPR members’ cowardly behavior.

Post 3: Ay | @ayjaeverse

Locution: “*Ternyata yg #kaburajadulu dari nih negara bukan rakyat tapi DPR.*”

Illocutionary Act: Assertive

Explanation: This utterance functions as an assertive act because the speaker makes a statement they believe is true about the ongoing social situation. By declaring “*Ternyata yg #kaburajadulu dari nih negara bukan rakyat tapi DPR,*” the speaker asserts a contrast between public perception and reality highlighting the irony that the government officials, not the citizens, are the ones “running away.” The use of “*ternyata*” means that the statement presents a revelation or correction of public understanding, further reinforcing its assertive nature. Through this act, the speaker criticizes the hypocrisy of authority figures while presenting the statement as a truth claim rather than merely an opinion.

Post 4: Muhammad Azamuddin | @azamuddin91

Locution: “*Kenapa malah anggota DPR yang ngelakuin #kaburajadulu sih?*”

Illocutionary Act: Expressive

Explanation: This utterance represents an expressive act as it reveals the speaker’s emotional reaction of disappointment and disbelief toward the behavior of DPR members. By using the interrogative form “*Kenapa malah anggota DPR yang ngelakuin...?*” the speaker expresses irony and criticism, implying that such behavior is unexpected from public officials, who are supposed to serve the people. The rhetorical question conveys frustration rather than seeking an actual answer, thus highlighting the speaker’s emotional disapproval.

Post 5: Selamet Hariadi | @seHARIADI

Locution: “*Rakyat menanti keberanian @DPR_RI untuk hadir di tengah kesusahan, bukan bersembunyi di balik gedung megah atau KaburAjaDulu. Ini soal nurani, bukan sekadar posisi.*”

Illocutionary Act: Directive and Assertive

Explanation: Directive: The sentence “*Rakyat menanti keberanian @DPR_RI untuk hadir di tengah kesusahan, bukan bersembunyi di balik gedung megah atau KaburAjaDulu*” functions as a directive act, as it urges or calls upon DPR members to take responsibility and show courage to face the nation’s difficulties. This reflects the speaker’s attempt to influence or motivate the addressee’s behavior.

Assertive: Meanwhile, the sentence “*Ini soal nurani, bukan sekadar posisi*” serves as an assertive act, as the speaker asserts their personal stance that the issue at hand concerns morality and conscience, rather than mere political roles. Together, these acts combine an appeal for moral action with a critical statement, emphasizing the ethical accountability and integrity expected from government representatives.

Post 6: Nugie Faktamorgana | @pnugroho28

Locution: “*Melihat update terakhir para anggota @DPR_RI pada kabur ke luar negeri padahal ESSENSI MASALAH BANGSA bersumber dari mereka.*”

Illocutionary Act: Assertive

Explanation: This utterance is an assertive act, as the speaker presents a factual claim or belief about the situation. By stating that DPR members “*pada kabur ke luar negeri*” despite being the source of the nation’s problems, the speaker asserts a critical evaluation of the political elite’s hypocrisy and irresponsibility. The phrase “*ESSENSI MASALAH BANGSA bersumber dari mereka*” emphasizes a truth claim grounded in the speaker’s judgment, underscoring that those who flee are actually contributors to the crisis. Thus, the assertive act exposes and condemns the contradiction between officials’ actions and their supposed roles as national leaders.

Post 7: Senka | #RESETINDONESIA | @ChouSenka

Locution: “*Imagine dulu yang pake #KaburAjaDulu dikatain nggak nasionalis, sekarang DPR kabur, mau disebut apa? Pengkhianat?*”

Illocutionary Act: Expressive and Assertive

Explanation: Expressive: The first clause, “*Imagine dulu yang pake #KaburAjaDulu dikatain nggak nasionalis,*” serves as an Expressive: The act as it conveys the speaker’s emotional response of irony and indignation toward the hypocrisy displayed by the DPR. The speaker highlights a contradiction between how citizens were previously labeled ‘not nationalist’ for using the hashtag and the current behavior of DPR members, who are now the ones “*kabur*.”

Assertive: Meanwhile, clause “*sekarang DPR kabur, mau disebut apa? Pengkhianat?*” functions as an assertive act since it presents a factual statement in the form of a rhetorical question that implies moral judgment. The speaker asserts a critical stance toward the DPR’s conduct, suggesting that their current behavior could even be seen as betrayal. Through this combination, the utterance expresses both emotional

condemnation and evaluative assertions about the inconsistency and moral failure of government officials.

Post 8: Bé | @babegini

Locution: *“Banyak sekali anggota DPR yang memilih #KaburAjaDulu di saat negeri ini ada kerusuhan. Tetapi saya lihat Bang Adian Napitupulu dan Oneng / Rieke Diah Pitaloka adalah sosok yang mau hadir dan menemui mereka di lapangan. Kenapa mereka berani? Karena rakyat adalah tuan mereka.”*

Illocutionary Act: Assertive, Directive, and Expressive

Explanation: Assertive: The opening statement *“Banyak sekali anggota DPR yang memilih #KaburAjaDulu di saat negeri ini ada kerusuhan”* constitutes an assertive act, as the speaker asserts a critical observation about DPR members' absence during national turmoil. This expresses a truth claim that reflects the speaker's evaluation of officials' irresponsibility. Directive: The next clause, *“Tetapi saya lihat Bang Adian Napitupulu dan Oneng / Rieke Diah Pitaloka adalah sosok yang mau hadir dan menemui mereka di lapangan,”* functions as a directive act, as it indirectly encourages or commends the kind of behavior expected from public representatives, being present and courageous in times of crisis. This guides the audience toward recognizing moral examples from officials.

Expressive: This utterance *“Kenapa mereka berani? Karena rakyat adalah tuan mereka”* expresses an expressive act, reflecting the speaker's admiration and emotional approval of those who stay with them. It emphasizes respect and moral reasoning behind their courage while contrasting it with others' cowardice. This post combines factual critique, moral guidance, and emotional evaluation to reinforce the contrast between integrity and hypocrisy within the DPR.

Post 9: Discord Community | @KADSocial Hub

Locution: *“Kemaren katanya #KaburAjaDulu didanai koruptor ye, anggota DPR yang kabur malah didanai pajak rakyatnya :((jujur ga sudi duit pajak w dipake buat mereka).”*

Illocutionary Act: Assertive and Expressive

Explanation: The clause *“Kemaren katanya #KaburAjaDulu didanai koruptor ye, anggota DPR yang kabur malah didanai pajak rakyatnya”* represents an assertive act, as the speaker conveys a statement that they believe to be true regarding the political situation.

Meanwhile, the expression *“jujur ga sudi duit pajak w dipake buat mereka”* functions as an expressive act because it reflects the speaker's emotional response to the disgust and disapproval toward the misuse of taxpayers' money by government officials.

This utterance thus combines both factual assertion and emotional evaluation toward the criticized issue.

Post 10: Rin | #1312 @Dyanasthasia

Locution: “*Kayanya kemarin kita diejek-ejek karena hashtag #KaburAjaDulu, sekarang ternyata semua kabur ke luar negeri nih? Kita diketawain mau kabur dari pemerintah Indonesia, tapi anggota pemerintahannya malah kabur. Lawak.*”

Illocutionary Act: Assertive and Expressive

Explanation: Assertive: The sentences “*Kayanya kemarin kita diejek-ejek...*” and “*sekarang ternyata semua kabur ke luar negeri nih?*” serve as assertive acts, where the speaker presents their perception of an ironic social event as truth.

The final expression “*Lawak*” is expressive, as it conveys ridicule and frustration. Through this utterance, the speaker mocks the contradictory behavior of the government and expresses emotional criticism rather than mere description.

Post 11: Boy Candra | @dsuperboy

Locution: “*Catat nama-nama anggota DPR yang kabur ke luar negeri saat mereka seharusnya datang menemui warga sendiri. Jangan giliran warga jadi korban, aksi reda, mereka kembali dengan kepala besar tak berguna itu. Mereka harus bertanggung jawab.*”

Illocutionary Act: Directive and Assertive

Explanation: The imperatives “*Catat nama-nama anggota DPR...*” and “*Jangan giliran warga jadi korban...*” perform directive acts because they urge readers to take a specific action holding officials accountable.

The statement “*Mereka harus bertanggung jawab*” functions as an assertive act, as the speaker asserts a moral judgment or obligation. This combination demonstrates both an appeal for social action and declaration of personal conviction regarding accountability and justice.

Post 12: Fontra Siennta Gramasic | @FelixSGL1

Locution: “*Bahkan KaburAjaDulu aja diwakilkan sama DPR. UASUUUUUUUU000.*”

Illocutionary Act: Expressive

Explanation: This utterance contains a purely expressive act. The speaker employs sarcasm to cause irritation and disappointment. The exclamation “*UASUUUUUUUU000*” amplifies the emotional tone and highlights the speaker’s frustration with the government’s behavior, turning the statement into a form of public ridicule.

Post 13: Kara | @karajagganim

Locution: “*Yang harusnya #KaburAjaDulu itu kitaaa bukan lu lu padaa @DPR_RI tolol.*”

Illocutionary Act: Assertive and Expressive

Explanation: The phrase “*Yang harusnya #KaburAjaDulu itu kitaaa bukan lu lu padaa*” expresses an assertive act, as the speaker shares a personal belief about who should rightfully “*escape*.”

The insult “*tolol*” reveals an expressive act used to express anger and contempt toward members of parliament. This combination reflects not only political criticism, but also an emotionally charged reaction to perceived hypocrisy.

Post 14: Aria Ghora | @ariaghora

Locution: “#KaburAjaDulu, tapi yang berangkat duluan wargi DPR.”

Illocutionary Act: Assertive

Explanation: The utterance “#KaburAjaDulu, tapi yang berangkat duluan wargi DPR” delivers an ironic criticism toward the DPR. By contrasting the original meaning of the hashtag, which symbolizes the public’s desire to escape hardship, with the fact that DPR members are depicted as those who depart first, the speaker highlights hypocrisy in a sarcastic tone. This is categorized as an assertive act because it expresses the speaker’s evaluation of a real situation, while implicitly criticizing those in power.

Post 15: Ruki Yahea V-Doctor #SiHijauCFXXI | @ruki_yahea

Locution: “Tahukah kalian kalau #KaburAjaDulu pernah dilakukan oleh Nabi Muhammad dan umatnya ketika menghadapi kezaliman dan ketidakadilan yang dilakukan rezim Quraisy saat itu? Secara kebetulan, di Indonesia 1400+ tahun kemudian, kezaliman dan ketidakadilan sedang dipertontonkan @DPR_RI.”

Illocutionary Act: Assertive and Directive

Explanation: The utterance “Tahukah kalian kalau #KaburAjaDulu pernah dilakukan oleh Nabi Muhammad dan umatnya ketika menghadapi kezaliman dan ketidakadilan yang dilakukan rezim Quraisy saat itu?” functions as a directive act because it indirectly invites readers to reflect on their moral and historical references. Meanwhile, “Secara kebetulan, di Indonesia 1400+ tahun kemudian, kezaliman dan ketidakadilan sedang dipertontonkan @DPR_RI” performs an assertive act, as the speaker expresses a belief about the presence of injustice in Indonesia’s current socio and political reality. Through this combination, the post not only informs but also encourages readers to develop a critical awareness toward those in authority. stice, thus positioning the post as both a statement of opinion and call for reflection.

After presenting the finding and discussing their implications, it is also important to acknowledge several limitations that may have influenced the scope and depth of this study. This study has several limitations that need to be acknowledged. First, the classification of speech acts in this study only focuses on the five main types of illocutionary acts proposed by Searle without exploring more specific subtypes. Therefore, a more detailed classification should be considered in future studies to provide a deeper understanding of how language functions in digital discourse. Second, this study was limited to data collected from posts with the hashtag #KaburAjaDulu between February and August 2025. Future research could extend the data collection period or analyze the hashtag in subsequent periods to observe changes in public

attitudes expressed through the hashtag because the popularity of the hashtag may change over time.

CONCLUSION

The findings of this study confirm that language in digital spaces functions not only as a tool for expression but also as a form of social action. Through an analysis of illocutionary acts in the hashtag #KaburAjaDulu, it becomes evident that online discourse can construct, negotiate, and challenge social realities. The dominance of assertive and directive acts demonstrates that social media users employ language performatively to articulate beliefs, mobilize solidarity, and voice criticism toward political and economic conditions. This shows that hashtags, as linguistic instruments, can transform individual utterances into collective acts of resistance. Theoretically, this study enriches the understanding of speech act theory within the domain of cyber discourse and contributes to the field of digital activism by highlighting how illocutionary meaning operates in online movements. Practically, these findings underline the growing power of language in shaping public consciousness and encouraging civic participation in the contemporary digital society. The researchers also found that novelty lies in extending speech act analysis toward the psychological impact of digital activism, where online discourse serves as a shared emotional channel that expresses frustration, hope, and resilience among users in responding to socio-political challenges.

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