



# Visualization of Hashtag War in digital activism spontaneous on social media

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## ABSTRACT

This study explores visualization patterns in Indonesia's spontaneous digital activism through three major hashtags, #KaburAjaDulu, #ResetIndonesia, and #fyp, using Norman Fairclough's Critical Discourse Analysis (CDA). A total of 300 social media posts from Twitter (X), Instagram, and TikTok were purposively selected and analyzed at three levels: textual, discursive, and social practice. The results reveal that each hashtag demonstrates distinct visual and narrative strategies shaped by the issue context, participating actors, and distribution mechanisms. #KaburAjaDulu reflects spontaneous satire and public frustration through memes and videos, #ResetIndonesia articulates reformist discourse via structured visuals such as infographics and digital posters, while #fyp functions as an algorithmic amplification strategy on TikTok. These visualizations construct dominant and counter-narratives that reflect broader socio-political tensions and digital resistance. The study contributes to digital political communication scholarship by integrating visual discourse analysis with critical theory, offering new insights into how visual symbols and platform algorithms collectively shape public opinion and facilitate collective engagement in Indonesia's evolving online political sphere.

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## 1. Introduction

Digitalization has created a situation where citizen participation in socio-political issues is no longer limited to formal spaces. Social media has become an alternative public space that has changed the way people communicate, access information, and express their opinions instantly and virally (Ridlo et al., 2024). One of the latest manifestations of this participation is the phenomenon of the hashtag war. Initially serving as a simple tool for content categorization, hashtags (#) have now become symbols of allegiance, expressions of resistance, and even instruments of political framing in Indonesia's digital culture (Hastuti et al., 2022).

Hashtag wars are symbolic battles between groups or individuals in social media spaces, using hashtags as the main instrument (Asiyah & Hakim, 2022; Zunariyah et al., 2022). The hashtag war phenomenon emerged as a rapid reaction to government policies, human rights issues, political conflicts, and even popular cultural issues (Belcastro et al., 2020). Many social media users engage without formal coordination, but as an emotional response to an issue, posting memes, short videos, or infographics that visualize their stance. These spontaneous digital acts produce unpredictable yet revealing dynamics of public sentiment in real time. Lorenz-Spreen et al. (2019) found clear



empirical evidence of an increasingly steep gradient and shorter intervals of collective attention given to each cultural item, which means that public attention on social media now shifts more quickly from one topic to another. The popularity of a topic also rises and falls very quickly, not lasting as long as it used to. The use of hashtags is not without its advantages and disadvantages, which arise alongside the growth of hashtag activism due to the increase in the number of social media platforms actively used by people to express themselves and communicate.

Hashtag wars such as #BubarkanKPAI and #KamiBersamaKPAI show that hashtags can be a powerful tool for mobilizing public opinion (Eriyanto, 2020). This means that hashtag wars are no longer just topic markers but have become a modern space for communication through digital media. Hashtags have a new function in contemporary media communication, which lies in their ability to simplify issues, accelerate the spread of messages, and form collective identity bonds. Hashtags are chosen by netizens because they are instant, easy to produce, and capable of combining the power of text and visuals in a viral digital space (Syahrani, 2021). These characteristics make hashtags an effective medium of communication for addressing political issues, building solidarity, and articulating discourses of resistance outside of formal communication channels (Ali & Eriyanto, 2021; Dungse et al., 2018). Hashtags can also trigger sharp polarization in Indonesian Twitter discourse, even indicating the strong effect of coordination through hashtags (Danaditya et al., 2022). However, the coordination of activities on social media, such as hashtag wars, can also threaten the social order with the potential to cause violence.

In handling the massive and rapidly changing complexity of digital data, data visualization has become an important tool for understanding the phenomenon of hashtag wars. This visualization has a high resonance because it can wrap social-political criticism in a form that is funny, sarcastic, or emotionally touching, which can be understood effectively (Suryana Putra et al., 2023). For example, in memes criticizing government policies, netizens often combine photos of public officials with satirical quotes or popular cultural symbols that are familiar to the digital community. The strength of visuals lies in their fast, efficient, and text literacy-transcending nature. Robinson (2016) states in his book that visuals are never neutral, they are products shaped by social context, ideology, and power structures. When citizens use visuals to express their attitudes or challenge state discourse, these visuals not only convey information but also shape collective identities and expand socio-political meanings. In the context of hashtag wars, visualization becomes a strategic medium for creating resonance, amplifying emotions, and facilitating digital mobilization.

This phenomenon can be seen in various current events. The #ReformasiDikorupsi campaign in 2019 and #TolakOmnibusLaw in 2020 show that visualization in the form of memes and infographics is an important element in digital mobilization. Not only do they disseminate information, but they also create moral shock through visual representations of victims of violence, legal irony, and social inequality. Recently, #IndonesiaGelap was widely circulated by netizens by spreading a "lights out" template as a symbol of silent protest against the democratic crisis. This spread went viral on TikTok and X (Twitter) in a matter of hours, proving the effectiveness of visual power as a language of resistance in expressing protest and ideology among netizens.

The use of visuals in hashtag wars is not without reason. On one hand, it can expand public participation horizontally, allowing anyone to freely engage in discourse without belonging to a formal organization. On the other hand, visualization can also be misused to spread hoaxes, hate speech, or manipulate public opinion (Weikmann & Lecheler, 2023). Therefore, a critical approach is needed to understand how these visualizations are produced, disseminated, and interpreted in the Indonesian socio-political context.

Previous studies have mostly highlighted the phenomenon of hashtag wars from the perspective of network analysis or public sentiment, with few studies seriously examining the visual dimension of hashtag wars as a discourse practice in itself. This is an important research gap, especially in understanding how netizens and the public voice their concerns, resistance, or support through meaningful visual representations as a form of spontaneous digital activism on social media ([Alam, 2024](#)).

Unlike previous studies focusing on sentiment or network analysis, this study introduces a visual discourse approach to understanding spontaneous activism in Indonesia. It aims to identify forms of visualization in hashtag wars on social media by focusing on three cases or hashtags, #KaburAjaDulu, #ResetIndonesia, and #fyp. Furthermore, this study seeks to explain the dominant narratives that emerge, the possible counter-narratives, and the socio-political impact of visual-based hashtag wars. Using Norman Fairclough's Critical Discourse Analysis (CDA) model, this study explores the relationship between visual texts, digital communication practices, and power structures. According to [Listiyapinto \(2024\)](#) CDA focuses on how discourse shapes and is influenced by broader social structures, and how texts can reflect, reinforce, or challenge existing power in society.

By examining the visual dimensions of hashtag wars, this study not only uncovers the forms of citizens digital expression but also the dynamics of power, ideology, and how society constructs alternative narratives in the post-truth era. This research is expected to contribute theoretically and practically to the study of digital political communication, especially in the context of Indonesia, which is experiencing tension between media democratization and narrative control by dominant actors.

## 2. Method

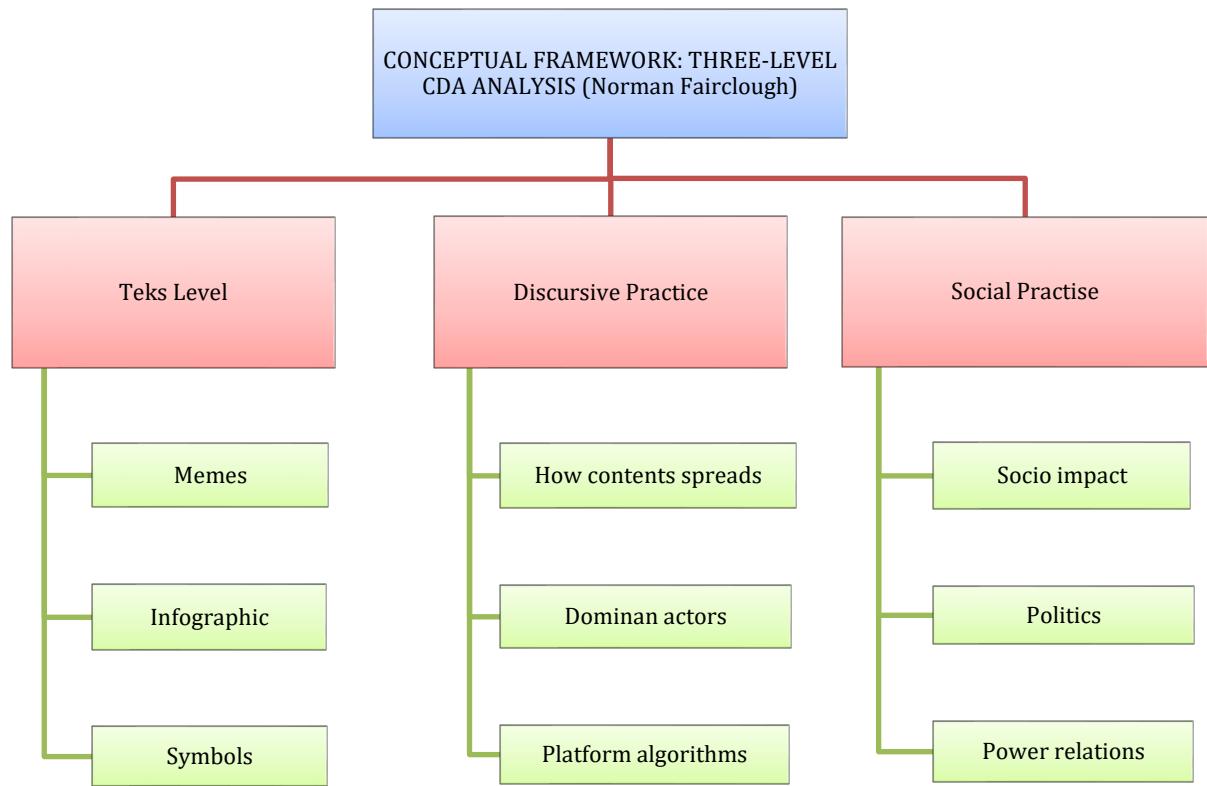
This study uses a critical qualitative approach with Norman Fairclough's Critical Discourse Analysis (CDA) method. In his book entitled "Critical Discourse Analysis" [Fairclough \(2013\)](#) he emphasizes that critical discourse analysis (CDA) focuses not only on text, but also on social practices and broader structures in shaping meaning. Fairclough also argues that language plays an important role in every social process, both in the reproduction and transformation of power relations. This approach allows researchers to see how the relationship between texts through hashtag visualization, digital communication practices, and socio-political structures underlies the acceptance of discourse ([Berger, 2018](#)).

The research object focused on three hashtags that represent the dynamics of hashtag wars on social media, namely #KaburAjaDulu, #Fyp, and #ResetIndonesia. The object selection was carried out using purposive sampling, which is selecting hashtags that went viral and generated widespread public interaction on socio-political issues from January to September 2025. This method is in line with [Miles et al. \(2014\)](#) which emphasizes the importance of focus sampling to explore patterns of meaning in qualitative research.

The data sources came from social media posts, particularly on Twitter (X) and Instagram, as these two platforms are the dominant arenas for hashtag wars in Indonesia. The data included posts in the form of text, memes, infographics, and short videos using the three hashtags. Each hashtag was taken from a minimum of 100 posts with the highest interactions (likes, comments, shares, retweets), resulting in a total of 300 posts analyzed.

The data collection technique was carried out through digital documentation, namely searching, archiving, and categorizing posts. According to [Flick \(2018\)](#) digital documentation is effective for tracing online communication because it is traceable and repeatable. Data collection also took into

account the temporal context (peak trending period) and discursive context (issues developing outside the digital platform). The relationship between these research stages and the analytical dimensions of Fairclough's CDA is illustrated in [Fig. 1](#) below.



**Fig. 1. Conceptual Framework of The Study (Illustrating the analytical flow from data collection to interpretation across the three levels of Fairclough's CDA)**

The data was analyzed using three levels of CDA analysis to [Hassan \(2018\)](#): (1) Text Level: analyzing the visual and verbal elements of the posts, including the use of symbols, style of language, metaphors, and visual strategies such as memes, parodies, or infographics. This analysis follows Barthes' (1977) in [Siregar \(2022\)](#) approach to visual semiotics, which states that visual signs always contain denotations and connotations. (2) Discursive Practice Level: tracing how posts are produced, distributed, and consumed. Focus on dominant actors (influencers, community accounts, or ordinary citizens), as well as patterns of interaction between users. (3) Social Practice Level: connecting text and discursive practices with the Indonesian socio-political context. The analysis focuses on how hashtag wars reflect the dynamics of digital democracy, citizen resistance, and the potential for social polarization.

Data validity is maintained through theoretical triangulation by comparing the results of the analysis with previous studies on hashtag wars and digital communication. In addition, the analysis is conducted thematically so that narrative patterns, counter-narratives, and socio-political impacts can be identified comprehensively.

### 3. Result and Discussion

Data from the period January until September 2025 shows the dynamics of visualization in three main hashtags: #KaburAjaDulu, #ResetIndonesia, and #fyp. Each hashtag shows different patterns of visual usage according to the context of the issue, the actors involved, and the content distribution strategy. A summary of the data mapping results is presented in the following table:

**Table 1.** January-September 2025 data

Aspect	#KaburAjaDulu	#ResetIndonesia	#fyp
Number of Uploads	± 1 million (peak in February 2025).	< 24.000 (peak in September 2025)	< 20 million (stable every month)
Dominant Platform	Twitter (X), TikTok.	Twitter (X), Instagram	TikTok, Twitter (X), Instagram
Visual Distribution	62% memes, 23% videos, 15% infographics.	45% satirical memes, 33% digital posters, 22% infographics	55% satirical videos, 28% hybrid memes, 17% text
Dominant visual theme	Sarcastic criticism, Expressions of Frustration, call to action.	Narrative of change, symbols of nationalism, pink and green colors.	Algorithm booster, sarcastic text overlay.
Example of Representation Participant	Memes of officials with satirical text.	Infographics on "resetting the system"	Satirical videos are tagged with #fyp.
	Individual accounts, no formal coordination.	Activist communities, pro-democracy accounts	Individual accounts, content creators, anonymous accounts.

### The Hashtag #KaburAjaDulu

As seen in [Table 1](#), this hashtag stands out as a spontaneous expression of citizens in the form of memes and satirical videos that mock public officials for economic instability, legal uncertainty, corruption, nepotism, and lack of access to education and decent jobs. The content or visuals serve as a medium for releasing frustration as well as political satire that is easy to understand.

### The Hashtag #ResetIndonesia

As seen in [Table 1](#), the hashtag #ResetIndonesia emphasizes structured visualizations, such as infographics and digital posters. The narratives that emerge are related to political reform in Indonesia, symbols of nationalism, and calls for social transformation. Participation appears to be stronger from community accounts or activist groups than from anonymous individuals.

### The #Fyp Hashtag

As seen in [Table 1](#), the #fyp hashtag shows a different character. Instead of emphasizing the substance of a particular issue, visuals using this hashtag serve more as a distribution strategy. Political and social content is often tagged with #fyp to make it easier to enter the TikTok algorithm. The dominant visual forms are satirical videos with text overlays, as well as hybrid memes that combine criticism with dissemination strategies.

### Discussion Of Hashtag Mapping Analysis and Visualization

Analysis through hashtag mapping provides a critical lens for observing how hashtag wars are formed and evolve into dominant issues on social media. Hashtags are a feature that combines keywords specified in the text and were the first feature introduced through the X/Twitter application ([Arabboyevich, 2024](#)). Beyond simple categorization, they function as potent discourse markers and strategic tools for mobilizing public opinion. Mapping these hashtags is therefore an essential methodological step for unpacking the symbolic battles that unfold across digital platforms. As ([Kostygina et al., 2021](#)) explain, hashtags operate as content markers that identify topics, brands, communities, and emotions. They are not just labels, but are also used to tie conversations together, build, and give visibility to certain themes or issues.

In mapping hashtags, visualization is then used to facilitate data reading, in the form of infographics, animated characters, memes, interactions, and networks between hashtags. Visualization can be seen from various perspectives, ranging from its function as a tool for simply

representing complex ideas, to its role in increasing communicative and intuitive power compared to data tables or narrative descriptions (Gu & Kejriwal, 2018).

Among visual forms, political memes stand out for their resonance in digital activism. Mushtaq et al. (2025) demonstrate that memes encapsulate socio-political criticism through humor and emotional appeal, making them highly shareable and effective for political articulation, particularly among youth. This aligns with Maella et al. (2025), whose findings show that visually engaging, "Instagram Mable" content achieves high appeal due to its shareable nature and ease of comprehension. Thus, visualization in hashtag wars operates as a persuasive tool that reinforces political messages.

This analysis was conducted on three main hashtags: (1) #KaburAjaDulu, (2) #ResetIndonesia, and (3) #fyp. These three hashtags show that hashtag wars are present as an arena for symbolic battles between citizens in response to socio-political issues.

### **The hashtag #KaburAjaDulu**

The hashtag #KaburAjaDulu went viral on social media X (Twitter) in late January and early February 2025, first surfacing through a post by the account @amouraXexa on January 8 before gaining massive traction when shared by @hrdbacot on January 14. Initially featuring advice from Indonesian diasporas encouraging others to work abroad, it quickly evolved into a national discussion about the prospects of Indonesia's younger generation, reaching millions of users within days.

This phenomenon reflects profound collective disappointment with systemic issues, from economic instability, legal uncertainty to corruption, nepotism and limited access to quality education and employment. Data from the Central Statistics Agency showing 7.5 million unemployed, with nearly 20% of youth classified as NEET, provided statistical grounding for this digital movement. The hashtag became a platform for young professionals like Patricia, who expressed that working in Indonesia had become more about survival than pursuing passion. The government's controversial response, particularly Deputy Minister of Manpower Immanuel Ebenezer's statement, which was perceived as dismissive, further fueled the discourse, transforming #KaburAjaDulu from mere migration talk into a serious warning about Indonesia's potential loss of quality human resources.

Visualizations circulating on social media further reinforce the symbolic message of this hashtag. Through images and illustrations, netizens not only express personal concerns but also build a collective narrative about the crisis of trust in the state. The following two visual examples show how #KaburAjaDulu is interpreted critically and satire by the digital community.



**Fig. 2. Silhouette of Indonesia with a dark red color**

Fig. 2 shows a map of Indonesia with a dark red background. The hashtag #KaburAjaDulu is prominently placed in the center, as if it were a message covering the entire country. This visual represents public anxiety and crisis perception through the metaphor of a dark red map of

Indonesia. The dominance of red conveys urgency and socio-political unrest, while the hashtag #KaburAjaDulu placed across the map symbolizes collective despair and withdrawal. According to Fairclough (2013), this operates at the text level, where visual choices such as color, symbol, and placement encode ideological meaning. The image illustrates how digital citizens transform emotional discontent into visual discourse that challenges state narratives, while maintaining humor and creativity as forms of subtle resistance.



**Fig. 3. Illustration of a group of people boarding a paper airplane**

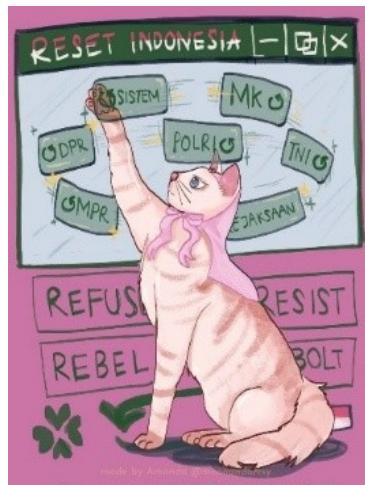
Fig. 3 shows a group of people boarding a paper airplane with the hashtag #KaburAjaDulu, as if they were leaving Indonesia. The people depicted on the plane represent generational anxiety reflecting not only individual frustration but systemic disillusionment. From the perspective of discursive practice, this meme shows how shared visuals circulate across online networks to reinforce solidarity and humor as coping mechanisms. In Fairclough's framework, such practices blur the boundaries between resistance and reproduction of power, where citizens critique authority while remaining within digital capitalist structures.

### **The Hashtag #ResetIndonesia**

The hashtag #ResetIndonesia, advocating for fundamental systemic renewal, first emerged during mass actions at the MPR/DPR RI building on August 28, 2025. The movement was triggered by DPR budget policies on housing and allowances considered insensitive to public conditions, and intensified following the tragic death of online motorcycle taxi driver Affan Kurniawan during demonstrations.

The hashtag gained traction through amplification by key cultural and public figures. According to media reports such as Katadata.com, Suara.com, and Lampung Time, #ResetIndonesia was initially echoed by prominent musicians, including Baskara Putra ('Hindia'), Efek Rumah Kaca, and Ananda Badudu, before spreading to activists and netizens. Public figures like Dandhy Laksono also utilized the hashtag in their social media posts, though its origins reflect a bottom-up response to public unrest rather than coordination by a single individual.

The dominant narrative of #ResetIndonesia called for comprehensive reform of Indonesia's political system and state governance, articulating widespread concerns about structural problems perceived as unsolvable through formal mechanisms. Significantly, the emergence of this hashtag coincided with discourse surrounding the pre-publication of the book Reset Indonesia, which outlines fundamental national issues ranging from environmental crises and agrarian conflicts to decentralization failures and systemic corruption. Thus, #ResetIndonesia can be understood as a digital articulation of broader societal concerns that had been previously documented in investigative works such as Sexy Killers (2019) and Dirty Vote (2024).

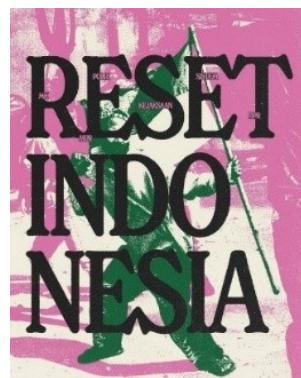


**Fig. 4. Visual cat with brave pink and hero green**

As seen in [Fig. 4](#), This visual is in line with the phenomenon of popularizing “Brave Pink” and “Hero Green.” By choosing a cat, the creator of the visual conveys the message that anyone, even those who appear weak, has the potential to be an agent of change.

The use of color and anthropomorphic symbolism in this image encodes the spirit of civic courage. The “cat” as a symbol of ordinary citizens pressing a “SYSTEM” button visualizes the people's capacity to initiate transformation. “Brave Pink” and “Hero Green” combine empathy and political urgency, creating a unique visual identity for the movement.

From [Fairclough \(2013\)](#) text level, the visual reconstructs power relations by positioning ordinary citizens as central agents of change. At the social practice level, this representation challenges traditional hierarchies by reframing softness (pink) and compassion (green) as radical strengths. The circulation of this visual on social media demonstrates how ideology can be re-signified through participatory creativity, turning aesthetic play into a form of digital resistance.



**Fig. 5. Visual propaganda #ResetIndonesia**

Unlike earlier visuals that rely on satire, this propaganda-style poster employs direct symbolism and textual assertiveness to articulate a reformist ideology. In theory [Rose \(2016\)](#) this is called a visual with a direct representational function, which does not play with humor, but rather asserts political claims forcefully.

As seen in [Fig. 5](#), the typographic emphasis on “RESET INDONESIA” functions as a collective call to action, while the insertion of institutional names (DPR, POLRI, KEJAKSAAN, etc.) visually locates corruption within the political structure itself.

Within Fairclough's CDA, this image operates at both discursive practice and social practice levels: it links everyday digital expression with macro-level ideological contestation. The aesthetics of propaganda are re-appropriated as tools of democratic resistance, transforming state visual language into citizen-led advocacy. In this sense, the image not only informs but also performs power it visualizes the very act of reclaiming narrative authority in Indonesia's digital political space.

### **The #Fyp Hashtag**

The #fyp hashtag represents a distinct algorithmic strategy in Indonesia's digital activism landscape, functioning primarily as a technical instrument for content distribution rather than a thematic marker of identity. Unlike socio-politically charged hashtags, #fyp serves as a negotiator with TikTok's algorithmic logic, acting as a "key" that signals the platform to prioritize content for the For You Page and enable mass dissemination beyond creators' immediate networks.

Within Fairclough's framework, this practice operates at the discursive practice level, where users adapt their communication strategies to platform architectures. The strategic use of #fyp constitutes what can be termed a "digital ritual" a performative tactic where citizens consciously negotiate with algorithmic systems to maximize discursive visibility. This reflects how digital communication practices are increasingly shaped by platform capitalism's technical requirements.

Empirical research supports this algorithmic negotiation. [Baumann et al. \(2025\)](#) demonstrate that TikTok's amplification mechanisms heavily favor content receiving early high engagement, particularly within users' first 200 video exposures. Their findings confirm that #fyp functions as a "common marker" helping content enter critical initial recommendation streams. Similarly, [Klug et al. \(2021\)](#) document users' strategic deployment of trending and algorithm-specific hashtags, including deliberate hashtag stacking, to influence promotion algorithms further validating the calculated nature of these digital rituals.

In Indonesia's hashtag wars, #fyp's flexibility allows it to serve as a "blank space" for amplifying diverse content across entertainment, commerce, and political discourse. Its persistent presence as a default tag reveals how algorithmic logic becomes embedded within digital activism practices. At the social practice level, this demonstrates how platform architectures actively participate in shaping political narrative visibility, transforming citizens' communicative practices into algorithmic negotiations of digital power relations.

Thus, #fyp exemplifies how contemporary digital activism must navigate not just ideological battles but also the technical architectures that govern visibility, where success depends equally on message substance and strategic algorithmic negotiation.

### **Discussion of Dominant Narrative Vs Counter-Narrative**

The phenomenon of hashtag wars reveals different dynamics in terms of the construction of dominant narratives and the emergence of counter-narratives. In #KaburAjaDulu, humor and satire serve as tools of subtle resistance. Rather than confrontation, satire transforms anger into irony, creating solidarity through laughter and collective frustration. This form of criticism is fluid and socially acceptable, making direct counter-narratives minimal. The humorous discourse effectively neutralizes opposition by blending critique with entertainment, creating what can be understood as a form of digital hegemony where resistance is expressed through cultural rather than confrontational means.

Unlike #KaburAjaDulu, #fyp operates under the logic of platform capitalism, where narrative success is not solely determined by content but by the creator's ability to navigate TikTok's

algorithmic system (Boeker & Urman, 2022). The use of #fyp represents a “digital ritual” a performative tactic to influence discourse distribution that reflects Fairclough's discursive practice level, where production and consumption patterns shape meaning. Here, the dominant narrative revolves around algorithmic penetration, while counter-narratives manifest as ethical debates over algorithmic strategy rather than opposing hashtags in Baumann et al. (2025), revealing how platform architecture itself becomes a site of political negotiation.

In contrast, #ResetIndonesia generated a more ideological dominant narrative calling for systemic political change, reflecting public unrest over democratic stagnation and governance failures. This sparked strong counter-narratives, particularly from pro-government actors who framed the movement as politically motivated. The resulting discourse was highly polarized, illustrating what Fairclough would characterize as an explicit ideological struggle at the social practice level, where dominant and counter-narratives compete to shape public consciousness and reinforce digital polarization.

This difference in patterns shows that not all hashtag wars produce the same contestation dynamics. Some are fluid and humorous, others ideological, and some technical or algorithmic. These variations illustrate that digital citizens use multiple discursive strategies to express participation and resistance. The study of Komunikasi Politik Digital Pada Akun Tiktok @PartaiGerindra in Qurroh 'Aini et al. (2025), showing that political messages packaged as entertainment, educational, and satirical content receive the highest public engagement. Thus, hashtag wars serve not only as a barometer of digital political interaction but also as what Fairclough would identify as sites where power relations are reproduced, contested, and transformed through everyday digital practices.

### **Discussion on The Impact of Hashtag War**

The phenomenon of hashtag wars has had a multi-layered impact on society, the government, and Indonesia's socio-political life. For the public, hashtag wars have democratized political participation, transforming citizens from passive information consumers into active producers and disseminators of discourse (Danaditya et al., 2022). This has amplified public voice, created digital resonance, and pressured political elites to be more responsive. Furthermore, these wars foster digital solidarity, bringing widespread attention to socio-political issues such as policy protests and institutional criticism (Mayuuf & Mahdi, 2024). However, this spontaneous participation also carries risks, including extreme polarization and entrenched echo chambers. Low digital literacy exacerbates these issues, making users susceptible to unverified viral narratives. As Maella et al. (2025) emphasize, anti-hoax competence is crucial to prevent the reinforcement of biases and the degradation of public discourse quality. This can transform potential deliberative spaces into arenas of symbolic conflict rife with misinformation and hate speech (Weikmann & Lecheler, 2023).

For the government, hashtag wars function as a dual-edged sword. On one hand, they serve as a vital early-warning system. Studies by Peng et al. (2021) and Li (2022) on public opinion and discourse crisis models affirm that monitoring these digital signals allows for quicker detection of public unrest than formal mechanisms permit. Responsiveness to such criticism can enhance policy reflection, improve political communication, and bolster democratic legitimacy (Calabresi & Zizza, 2025). On the other hand, the accelerated pace of digital discourse poses a significant challenge to bureaucratic structures. The inability to respond effectively can precipitate a crisis of public trust and lead to the delegitimization of state institutions, as negative narratives often outpace official clarifications.

At the level of socio-political practice, Fairclough's CDA helps us see that the long-term impact of hashtag wars is a fundamental reshaping of political communication. Social media has supplanted mainstream media as the primary arena for constructing and contesting legitimacy. Political identities are increasingly forged through digital symbols, memes, infographics, and viral slogans, embedding the logic of social media and a culture of digital participation at the heart of Indonesia's future political dynamics.

To summarize these multi-layered implications, **Table 2** below synthesizes the positive and negative impacts of hashtag wars across three key domains: public, government, and socio-political life. This table highlights how the same digital phenomenon can simultaneously foster empowerment and polarization within Indonesia's digital democracy.

**Table 2.** The Impact of Hashtag War

Actors	Positif Impacts	Negative Impact
Public	1) Opens up broad public participation. 2) Builds digital solidarity. 3) Provides a means of free expression. 1) Serves as an early warning system for public unrest. 2) Promotes transparency and policy responsiveness. 3) Strengthens legitimacy when able to respond. 1) Accelerating the public advocacy agenda. 2) Encouraging participatory political communication. 3) Hashtags as a medium for framing issues.	1) Increased polarization and identity conflicts. 2) Strengthened echo chambers. 3) Encouraged the spread of hoaxes, misinformation, and hate speech. 1) Rapid delegitimization when issues were not managed properly. 2) A crisis of public trust due to negative narratives. 3) Inability to keep up with the flow of digital discourse. 1) Normalization of symbolic conflict. 2) Shifting public deliberation into symbolic battles. 3) Potential manipulation of public opinion.
Government		
Social-Political Life		

The **Table 2**, reinforces the dual nature of hashtag wars as both democratizing forces and divisive agents in the digital public sphere. These ambiguities reflect ongoing tensions in Indonesia's social power relations.

These findings suggest that hashtag wars are not only about democratic participation but also about negotiating the relationship between digital visibility, ideology, and power interests. This makes visualization a crucial mechanism of contemporary political negotiation.

#### 4. Conclusion

The visualization of the hashtag war across #KaburAjaDulu, #ResetIndonesia, and #fyp reveals distinct patterns of digital activism shaped by issue context, participating actors, and content distribution strategies. #KaburAjaDulu emerged as a spontaneous expression through memes and satirical visuals critiquing systemic failures, while #ResetIndonesia employed structured infographics and digital posters to advocate for political transformation and nationalist symbolism. In contrast, #fyp operated as an algorithmic distribution mechanism, leveraging platform logic to amplify content visibility. Through Fairclough's critical discourse analysis, this study uncovers varied constructions of dominant and counter-narratives across these hashtags, reflecting different modes of citizen engagement with socio-political issues. These digital battles demonstrate dual

impacts empowering public participation while simultaneously risking polarization and misinformation highlighting the complex role of hashtag wars in Indonesia's evolving digital democracy.

This study contributes to digital political communication research by integrating visual discourse analysis with spontaneous activism studies, offering a new lens for understanding algorithmic participation and online resistance. Theoretically, it advances CDA application in digital contexts; methodologically, it demonstrates the value of visual-textual hybrid analysis; and practically, it provides insights for policymakers and digital citizens navigating Indonesia's contested online public sphere. Future studies are encouraged to expand the analytical scope by incorporating cross-platform interaction mapping, longitudinal tracking of hashtag evolution, and deeper analysis of algorithmic biases, as well as comparative examinations of similar hashtag wars in other countries to enrich theoretical insights into digital political communication.

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