



Crisis Language and Public Sentiment: A Critical Discourse Analysis of “Peringatan Darurat Garuda” Posts

Amelia Juanda; Anwar Effendi; Hartono; Ari Kusmiatun

Universitas Negeri Yogyakarta, Yogyakarta, Indonesia

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Abstract

This study critically analyzes the discourse surrounding the phrase "Peringatan Darurat Garuda" on Indonesian social media using Norman Fairclough's Critical Discourse Analysis (CDA) framework. The data sources for this research are 100 Instagram post captions consisting of text that enhances the dominance of accompanying visual content. Data were collected using a purposive sampling technique through three stages: (1) reading and understanding the discourse in the Peringatan Darurat Garuda posts, (2) marking sections of the discourse relevant to Fairclough's theory, and (3) cataloging sentences within the discourse that align with the theory. This study focuses on linguistic and rhetorical structures, the context of production and consumption of the discourse, and the socio-political implications of crisis language. The study finds that 80 out of 100 analyzed posts prominently feature crisis-oriented terms such as "darurat", "demokrasi dibajak", "marah", "kepentingan rakyat", "lawan", "culas", and "oligarki." These linguistic patterns reflect deliberate rhetorical strategies to evoke urgency, highlight systemic injustices, and mobilize public sentiment. Using Norman Fairclough's Critical Discourse Analysis, the findings reveal how these linguistic elements construct narratives that not only critique power structures but also interact with broader social practices, reinforcing the role of language in shaping socio-political realities and fostering civic engagement.

Keywords: *Crisis Language; Social Media Discourse; Public Sentiment*

Introduction

Language in its various forms is the dominant tool used to frame social reality. Language has great power in shaping and influencing public thinking and behavior (Bloomfield, 1995). In the context of a crisis, the use of language has a very important role, both in shaping public perceptions of the issue and in influencing reactions, actions and decisions. This is where the concept of discourse emerges, which refers to the ways in which language is used to organize knowledge and create meaning in society (Foucault, 1972).

Along with the growing use of social media as a platform for voicing public opinions and responses, sentiments that appear on social media can be a representation of the concerns or expectations of the community at large. Social media is currently a very massive communication medium (Wiryani,

et.al 2022). The crystallization of public discourse in the form of the phrase “Peringatan Darurat Garuda” on Instagram and X social media platforms in Indonesia is a significant point of departure to examine the dynamics of language in the contemporary socio-political context. The emergence of this phrase is not simply a linguistic phenomenon, but a reflection of the complexity of the interaction between language, public sentiment and power structures (Utami, 2018).

The popularity of hashtags and posts related to this alert demonstrates how socio-political issues are increasingly integrated into digital spaces, forming new arenas for public discourse and opinion mobilization. The speed of dissemination and widespread reach of this alert emphasizes the importance of understanding the dynamics of crisis language in the social media era. In critical discourse studies it is important to understand that language does not stand alone but is always related to social structures and power (Vamanu, 2019).

The importance of critical discourse analysis lies in its ability to empower people by raising critical awareness of the role of language in the construction of social reality. This approach helps reveal the discursive strategies used by various social actors in producing, reproducing, or challenging unequal power relations. This is supported by various previous studies, namely Purwaningrum (2023) analyzing political discourse in Indonesian mass media, while Lim (2017) examined the role of social media in shaping public opinion during the 2014 election. However, the majority of these studies focus on analyzing mainstream media or structured political campaigns and not many have examined grassroots phenomena such as “Peringatan Darurat Garuda”.

In line with this, Bourdieu (1995) argued that language is not a transparent medium that represents reality in a neutral manner, but rather is closely related to power. CDA, therefore, critiques the tendency of structuralist and generative linguistics to abstract language from its social and cultural contexts, emphasizing language as a reflection of power relations and ideological biases embedded within discourse. Highlight the importance of understanding public sentiment towards democratic institutions.

However, their study focuses more on macro analysis and has not specifically examined how such sentiments are articulated in people's everyday language, especially on social media. The author also begins to understand that society's ability to choose and interpret the meanings of mass media messages serves as a sort of shield that limits the absorption of information from various mass media, both online and printed (Paramita, 2019). The author, in this case, only seeks to better understand the role and function of mass media. The ideologies of mass media toward society as part of the mediation process of constructing reality through news texts. Although there have been several studies using critical discourse analysis in the Indonesian context, such as the one conducted by Sekarsari and Wijayanto (2021) on political discourse on Twitter, there are still limitations in terms of focusing on the phenomenon of crisis language that arises spontaneously from the community. Existing research tends to focus on discourse produced by political elites or mainstream media, so it is not sufficient to understand the dynamics of language in the digital grassroots movement.

In Indonesia, CDA is often used to analyze the ideological leanings of both print and electronic mass media. The aim is to critically analyze how language and rhetoric are used to shape public opinion and perpetuate certain political, social, and cultural norms and values (Haslina, et.al, 2023). Furthermore, there remains controversy and academic debate regarding the effectiveness and implications of using crisis language in social media for real socio-political change. Fuchs (2021) questions whether digital activism can truly transform power structures, while others, such as Castells (2015), see it as a new form of civil society power.

The lack of research that specifically examines the “Peringatan Darurat Garuda” phenomenon using Norman Fairclough's critical discourse analysis framework is also an important gap that needs to be filled. Fairclough's approach, which emphasizes a three-dimensional analysis (text, discursive practices,

and social practices), has not been widely applied to understand the phenomenon of crisis language and in the context of Indonesian social media.

There is also a lack of understanding of how the language of crisis on social media interacts with and influences mainstream political discourse. By analyzing the language, narratives, and rhetorical strategies (Oringo, et.al, 2024). There is not enough empirical evidence to show the extent to which phenomena such as “Peringatan Darurat Garuda” can influence the national political agenda or shape broad public perceptions on issues such as corruption, freedom of expression, and the integrity of democratic institutions.

Based on the background and research gaps that have been identified, this study aims to critically analyze the use of language in “Peringatan Darurat Garuda” posts on Indonesian social media. Using Norman Fairclough's critical discourse analysis framework, this study will investigate how the language of crisis is used to construct sociopolitical reality, reflect public sentiment, and potentially influence power relations.

Specifically, this study will report findings related to (1) the linguistic and rhetorical structures used in the “Peringatan Darurat Garuda” post, (2) the context of production and consumption of the discourse in the Indonesian social media landscape, (3) the socio-political implications of the use of the language of crisis on issues such as the polemics over the Constitutional Court's decision vs. the Revised Pilkada Law, corruption and law enforcement as well as freedom of expression and democracy. Through this analysis, a deeper understanding of the role of language in shaping and reflecting contemporary Indonesian socio-political dynamics is expected.

Method

This research uses a descriptive qualitative approach with Norman Fairclough's Critical Discourse Analysis (AWK) method to analyze the captioned text from Instagram social media, especially on posts related to the “Peringatan Darurat Garuda”. Data collection was conducted through a documentation study with purposive sampling technique, by selecting 100 posts that were appropriate and considered to represent a variety of opinions on the issue. The selected posts are expected to cover a wide variety of views to get a more comprehensive picture of the discourse developing on social media.

The data analysis process that will be used in this research includes text, discourse practice, and sociocultural practice. Data validity is maintained by using data triangulation which involves comparing theories and various sources to ensure the accuracy and credibility of the findings. This triangulation allows researchers to gain a deeper understanding of how the discourse related to the “Peringatan Darurat Garuda” is reproduced and perceived among Instagram users.

Discussion

A. Concept and Significance of the “Peringatan Darurat Garuda”

On August 21, 2024, Indonesian social media was abuzz with a post featuring an image of the Garuda bird against a blue background with the caption "Peringatan Darurat." This post quickly went viral, sparking a variety of public reactions concerning Indonesia's political and social situation. This phenomenon is seen as a response to several significant issues, including the Constitutional Court's (MK) ruling, revisions to the Regional Election Law, as well as corruption cases and law enforcement practices that are perceived as problematic. The public sentiment generated through digital platforms also illustrates how social media has served as an alternative space for critical discourse against the government.

The post, initially shared by the Instagram accounts of najwashihab, narasi.tv, matanajwa, and narasnewsroom, visualized the Peringatan Darurat with an image of a blue Garuda symbol on a blue background, accompanied by the words “Peringatan Darurat” at the top. This image was reposted by celebrities, influencers, and various communities, becoming a trending topic and widely discussed on social media, particularly on Instagram and X. This was especially notable on narasi.tv’s Instagram account, which actively highlighted the "Peringatan Darurat" phenomenon and covered the development of various mass actions and demonstrations on August 22, 2024, which followed this trigger. The post, liked by over 4 million Instagram users, is displayed in figure 1.

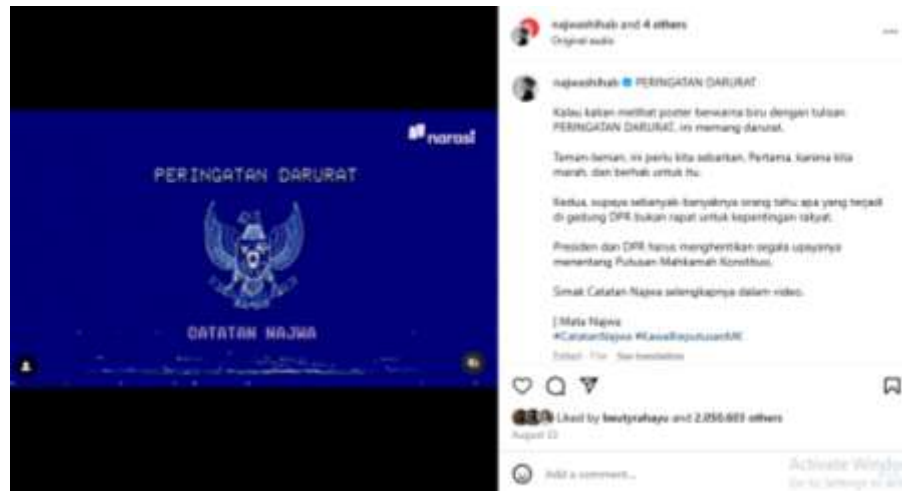


Figure 1 Peringatan Darurat Garuda Posts

The researcher used Norman Fairclough's model of critical discourse analysis to examine the framing of the emergency warning in Instagram posts on the narasi.tv account. This analysis is part of a three-dimensional approach, encompassing the relationship between text, discursive practice, and social practice, as illustrated in the following diagram (Eriyanto, 2001: 288).

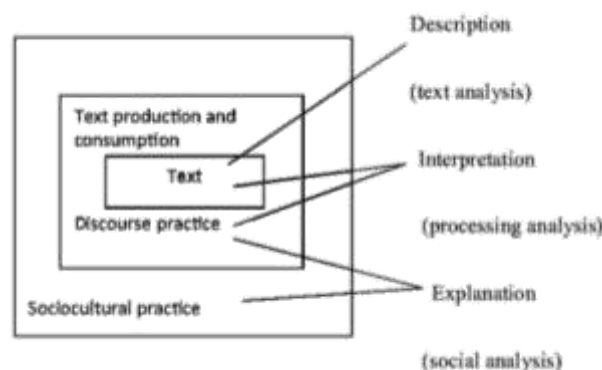


Chart 1 Three-Dimensional Framework Fairclough

1. Textual

The text has been linguistically analyzed with a focus on the linguistic and rhetorical structures used in the “Peringatan Darurat Garuda” post, along with the context of its production and consumption within the Indonesian social media landscape. This analysis further explores the socio-political implications of the crisis language, particularly in relation to the polemics surrounding the Constitutional

Court's decision versus the Revised Pilkada Law, issues of corruption and law enforcement, as well as freedom of expression and democracy.

The language patterns within these texts are also analyzed in terms of their structure, including the use of capitalization, exclamatory language, and simple but potent phrasing (Chiluwa&Ifukor, 2015: 387). This analysis shows how these patterns work to enhance the text's emotional appeal, aiming to evoke an immediate, visceral reaction from readers (Kress, G&Van Leeuwen, 2006). Additionally, the choice of terms and stylistic emphasis—like capitalized words or frequent exclamations—creates a sense of coherence and amplifies the urgency behind each message, suggesting a cohesive and strategic use of language to prompt civic awareness and encourage engagement with the issue.

a. Initial Category Analysis

The majority of posts focus on the theme of "democracy in crisis" and threats to civil freedom. Terms like "emergency," "authoritarianism," and "state betrayal" are frequently used to emphasize a critical state in Indonesia's political system. In Fairclough's analysis, mode refers to the media or communication channel used. In this text, the communication channel is social media, specifically Instagram, which is a platform that is based on visuals and text.

Data 1. Post by @narasinewsroom

*"Demokrasi Indonesia saat ini berada dalam keadaan **darurat**. Tiga pilar demokrasi kini sudah dalam keadaan **rawan**. **Reot** dan nyaris **runtuh**. Atas rentetan kejadian yang terjadi dalam kurun satu periode, kini mencatat saja tidak cukup"*

In this post, "Demokrasi Indonesia saat ini berada dalam keadaan darurat," employs strong linguistic and rhetorical structures to convey a sense of urgency. Words such as "darurat," "rawan," "reot," and "runtuh" evoke imagery of decay and instability, painting a grim picture of the state of democracy. The post uses short, impactful sentences like "Reot dan nyaris runtuh" to create a rhythm that emphasizes the severity of the message, while the concluding phrase, "mencatat saja tidak cukup," serves as a subtle call to action, suggesting that passive observation is inadequate in addressing the issues at hand. This message is produced in a social media context where it seeks to inform and provoke critical discussion among its audience. On platforms like Instagram, posts with urgent tones and strong rhetoric are designed to resonate with politically engaged users who are concerned about governance and democracy. The Instagram platform amplifies the reach of such posts, enabling rapid sharing among like-minded users, potentially sparking broader conversations about political accountability and reform. The imagery and rhetoric also align with the digital culture of activism, where visual and textual cues combine to mobilize public discourse.

Socio-politically, the post's language of crisis reflects widespread dissatisfaction with issues such as corruption, judicial controversies, and threats to freedom of expression in Indonesia. The emphasis on democracy's "three pillars" indirectly critiques specific controversies, such as the Constitutional Court's decision and the Revised Pilkada Law, which have been viewed as undermining democratic stability. While such posts highlight critical concerns and inspire activism, they also risk polarization by framing the discourse in stark, binary terms. Ultimately, the post contributes to the ongoing public dialogue on the state of Indonesia's democracy, serving both as a warning and a rallying call for engagement.

Data 2. Post by @guruhonorermuda

*"Negara Sudah **Darurat** Menuju Otoriterianisme. **Demokrasi di Bajak!!!** Sistem pendidikan bobrok. Guru Honorer Menjerit".*

The post employs direct, emotionally charged language, with phrases like “*Negara Sudah Darurat*” and “*Demokrasi di Bajak!!!*” to evoke a sense of urgency and crisis. The use of exclamation marks emphasizes alarm and frustration, while the inclusion of varied issues—“*sistem pendidikan bobrok*” and “*guru honorer menjerit*”—broadens the critique to multiple societal sectors. The rhetorical structure is fragmented, mimicking a shouted warning, which enhances its appeal as a rallying cry.

This post likely emerges from a politically charged context, addressing audiences that feel disenfranchised by current governance. On social media, the combination of crisis language and references to specific issues (education and labor) positions the post as both a critique and an invitation for collective dissatisfaction. The simple, accessible language makes it sharable across a broad demographic, resonating particularly with activists and citizens experiencing or perceiving systemic injustices. The post underscores a widespread distrust of the government, particularly in terms of democratic values and social welfare. By connecting authoritarianism with practical issues like education and the treatment of teachers, it links abstract political concerns with tangible daily struggles. This kind of discourse may galvanize grassroots movements but also risks oversimplifying complex systemic challenges.

Data 3. Post by @najwashihab

“PERINGATAN DARURAT Kalau kalian melihat poster berwarna biru dengan tulisan PERINGATAN DARURAT, ini memang darurat. Teman-teman, ini perlu kita sebarkan. Pertama, karena kita marah, dan berhak untuk itu. Kedua, supaya sebanyak-banyaknya orang tahu apa yang terjadi di gedung DPR bukan rapat untuk kepentingan rakyat. Presiden dan DPR harus menghentikan segala upayanya menentang Putusan Mahkamah Konstitusi.”

This post uses direct address “*teman-teman*” to create an inclusive and collective tone. The repetition of “*darurat*” underscores the urgency, while the sequential structure “*Pertama,*” “*Kedua*” organizes the message for clarity and impact. The language is intentionally provocative, using phrases like “*kita marah*” to validate emotional responses and “*bukan rapat untuk kepentingan rakyat*” to cast doubt on the intentions of authorities. This post fits within a broader digital activist movement, leveraging social media’s visual and viral potential. The mention of “*poster berwarna biru*” and “*sebarkan*” demonstrates an awareness of Instagram’s image-driven platform, encouraging users to share widely. The production context suggests a politically motivated effort to amplify dissatisfaction with government actions, particularly regarding legislative and judicial controversies. The call to action directly challenges the legitimacy of government institutions, framing them as adversaries of public interest. By critiquing the President and DPR, the post reflects growing frustrations over judicial independence and governance. The focus on sharing and mobilizing indicates an attempt to transform passive consumption into active resistance, contributing to the polarization of public discourse.

Data 4. Post by @satupersenofficial

“Apa kabar cita-cita Indonesia Emas 2045? Belakangan ini, media sosial lagi ramai dengan postingan ‘Peringatan Darurat’ disertai gambar garuda biru. Bahkan, aksi demo sebagai bentuk ‘perlawanan’ pecah di berbagai kota, termasuk Gedung DPR RI” and @aktivismahasiswa.ind “Kondisi darurat seperti ini perlu teriakan perlawanan dari kita!!!”

The question “*Apa kabar cita-cita Indonesia Emas 2045?*” introduces irony and skepticism, questioning the feasibility of long-term national goals amid current turmoil. The post shifts between descriptive and emotive language, using “*pecah di berbagai kota*” to depict widespread unrest and “*teriakan perlawanan*” to call for active resistance. The repetition of “*darurat*” and the imagery of “*garuda biru*” reinforce the theme of crisis and national identity. This post is likely produced in response to ongoing political tensions and protests, tapping into the heightened emotions of its audience. By referencing widely recognized symbols like “*Indonesia Emas 2045*” and “*garuda biru,*” the post

connects current events to larger narratives about the nation's future. The platform context suggests that it is aimed at digitally active youth, especially those involved in student movements or civic activism. The juxtaposition of long-term aspirations with immediate crises underscores the disconnect between government rhetoric and public sentiment. The post amplifies the voice of protests, framing them as a necessary reaction to perceived authoritarian tendencies. By invoking symbols of national pride and resistance, it seeks to mobilize a sense of collective duty while simultaneously intensifying the polarization between state institutions and civil society.

Data 5. Post by @bem_unair

*“DARURAT KEAMANAN INDONESIA DIJAJAH OLIGARKI BEROTAK CULAS, **KEDAULATAN RAKYAT DIPERMAINKAN, MAKA KITA SEGENAP RAKYAT INDONESIA JANGAN DIAM, LAWAN.**”*

The post uses strong, emotive language, with words like “*dijajah*,” “*culas*,” and “*dipermainkan*” framing oligarchic control as an act of betrayal against the nation. The repeated emphasis on collective identity (“*kita segenap rakyat Indonesia*”) invokes unity and solidarity, while the imperative “*jangan diam, lawan*” functions as a direct and forceful call to action. The sentence structure builds momentum, escalating from problem identification to a rallying conclusion. Produced by a student body organization, the post reflects the politically active stance of university students often engaged in civic issues. On social media, it is intended to mobilize student networks and broader civil society, leveraging the platform’s capacity for viral messaging. The explicit mention of “*oligarki*” and “*kedaulatan rakyat*” resonates with ongoing concerns about governance and corruption. This post highlights the tension between democratic ideals and the perceived dominance of corrupt elites. The framing of “*dijajah oligarki*” suggests systemic failures that jeopardize national security and sovereignty. By rallying collective action, it seeks to energize grassroots movements, particularly among students, while contributing to the broader discourse on democratic accountability.

Data 6. Post by @ramasahid

“Melihat aksi para wakil rakyat akhir akhir ini diluar nalar. Tidak lagi bicara kualitas, tapi yang penting isi tas. Tidak lagi taat konstitusi, tapi yang penting bisa dimanipulasi. Saya bukan siapa siapa, hanya rakyat biasa. lebih baik bersuara, karena kedepan masih ada asa. I love Indonesia.”

The post uses contrast and parallelism for rhetorical effect, such as “*tidak lagi bicara kualitas, tapi yang penting isi tas*” and “*tidak lagi taat konstitusi, tapi yang penting bisa dimanipulasi.*” These contrasts emphasize the gap between ideal governance and current practices. The humble tone of “*Saya bukan siapa-siapa, hanya rakyat biasa*” juxtaposes with the assertive message to “*lebih baik bersuara.*” The use of personal reflection adds authenticity, while the closing statement, “*I love Indonesia,*” reaffirms patriotic sentiment. The post reflects individual frustration but appeals to a collective audience, particularly those disillusioned with political representatives. Its relatable tone and accessible language resonate with social media users, encouraging ordinary citizens to voice their concerns. The use of poetic phrasing and balanced critiques makes it highly shareable within digital activist circles. This post critiques corruption and manipulative governance, emphasizing the ethical and moral decay in leadership. It frames civic engagement as a hopeful response, urging individuals to reclaim agency in the face of systemic issues. While optimistic in tone, it underscores a persistent distrust of political elites, contributing to broader calls for accountability and reform.

b. Discursive Practice

Norman Fairclough's practice of discourse involves the processes of production, distribution, and consumption of texts within a discourse. This process reflects how texts are not only shaped by social context, but also used to influence and re-form society's views, values, and

actions. The analysis of the six posts can be interpreted through the interplay of discursive practice context as follows:

The posts utilize crisis-oriented language and rhetorical strategies to evoke emotional reactions and mobilize public action. Terms like “*darurat*,” “*lawan*,” and “*pengkhianatan*” serve to highlight an existential threat to democracy and citizens' rights. These linguistic choices are reinforced through repetition and imperatives, such as “*Mari bersatu*” and “*Jangan diam, lawan*,” fostering a sense of collective solidarity. The rhetorical structure simplifies complex issues into accessible narratives that are easy to share and amplify on social media. In Fairclough’s framework, this reflects *text production*, where specific linguistic features are intentionally crafted to reproduce particular ideologies and emotions.

These posts emerge in a politically charged environment, marked by controversies like the Constitutional Court’s rulings on the Revised Pilkada Law and widespread concerns over corruption and authoritarianism. As digital content, they leverage the interactive and viral nature of social media to spread messages and galvanize public discourse. Fairclough’s concept of *discursive practice* explains this as the interaction between text production and consumption within a social context. Social media enables non-governmental actors, such as students, activists, and organizations, to articulate criticisms of political elites and engage diverse audiences. The consumption of these texts by various demographics facilitates the shaping of collective opinions and public discussions.

The language of crisis reflects and amplifies narratives framing Indonesian democracy as under threat, with leaders portrayed as engaging in “*arbitrariness*” and “*constitutional defiance*.” In Fairclough’s framework, this interaction between discursive and social practices illustrates how these posts operate both as a critique of systemic issues and as a call for collective action. By framing the discourse around “*democratic emergency*,” the posts transform criticism into collective advocacy for the protection of democratic values, including freedom of expression and legal accountability. However, the heightened rhetoric also risks polarizing the public and reducing opportunities for constructive dialogue. In broader social practices, the discourse underscores a tension between safeguarding democratic sovereignty and resisting elitist political structures.

c. Social Practice

Applying Norman Fairclough’s approach, the *social practice* surrounding the six posts reflects broader socio-political dynamics in Indonesia, highlighting how discourse both shapes and is shaped by societal structures and power relations:

The repeated use of crisis language, such as “*darurat*,” “*pengkhianatan*,” and “*lawan*,” mirrors a broader societal perception of instability and declining democratic norms. These linguistic and rhetorical choices are not isolated; they reflect a growing societal tendency to frame political events through the lens of existential threats. This normalization of crisis language contributes to shaping a collective mindset that associates political opposition with moral duty and urgency. Such framing influences how citizens perceive democracy, encouraging active resistance while fostering skepticism toward established power structures.

The posts emerge in a digital environment where social media platforms play a pivotal role in facilitating civic engagement and political critique. In Indonesia, platforms like Instagram have become arenas where dissatisfaction with governance, such as issues involving the Constitutional Court’s decision and the Revised Pilkada Law, is publicly aired and amplified. These texts are consumed predominantly by younger, politically aware audiences who use them as tools for mobilization and discourse. Social media has thus become a democratizing force, enabling alternative narratives that challenge dominant political discourses. This context underscores a shift in the public sphere, where traditional media’s gatekeeping role is diminished, allowing grassroots movements to shape public discourse more effectively.

The use of crisis language reflects deeper societal anxieties about democracy's perceived erosion in Indonesia. By portraying governance as failing and institutions as compromised, the posts contribute to a broader critique of systemic corruption, weakened law enforcement, and limitations on freedom of expression. These narratives align with a global trend where populist rhetoric and grassroots resistance intersect to challenge elite power. However, the heightened rhetoric may also deepen societal divisions, fostering distrust between the public and governmental institutions. While the posts empower civic actors to demand accountability, they risk exacerbating polarization, potentially undermining the democratic values they aim to protect.

Conclusion

This study critically examines the discourse surrounding the "Peringatan Darurat Garuda" phenomenon on Indonesian social media by analyzing six representative posts. First, the linguistic and rhetorical structures of these posts consistently employ crisis-oriented language, such as "darurat," "demokrasi dibajak," and "pengkhianatan," to evoke urgency and emotional responses. The use of capitalization, exclamation marks, and imperative calls to action reinforces the gravity of the issues, effectively mobilizing public sentiment. These rhetorical strategies, such as irony and contrast, connect abstract democratic concerns to relatable, tangible struggles, thereby increasing the posts' resonance among diverse audiences.

Second, in terms of the context of production and consumption, the posts emerge from a politically charged environment marked by dissatisfaction with governance, particularly the Constitutional Court's controversial decisions and the Revised Pilkada Law. Social media platforms like Instagram serve as democratized spaces for public discourse, where grassroots actors, including influencers and student organizations, articulate critiques of power structures. The viral nature of these posts amplifies their reach, fostering civic engagement and collective solidarity while offering an alternative narrative to mainstream media.

Finally, the socio-political implications of the crisis language reflect growing concerns about democratic erosion, systemic corruption, and limitations on freedom of expression. Posts highlighting these issues have mobilized civic action and contributed to framing governance as an existential crisis. However, such heightened rhetoric risks polarizing public opinion and reducing opportunities for constructive dialogue. Despite these challenges, the posts underscore the transformative potential of social media in galvanizing grassroots movements and challenging entrenched power structures.

Norman Fairclough's CDA framework effectively dissects the relationship between language, power, and society by integrating textual analysis, the interplay of discourse production and consumption, and the socio-political context. This approach reveals how grassroots digital discourse shapes and is shaped by societal structures, offering insights into the transformative potential and challenges of social media activism in contemporary Indonesia. Especially from the perspective of discursive practices, the production and distribution of these posts took place in a politically charged social media environment. Grassroots actors and influencers utilise platforms such as Instagram to disseminate narratives that criticise the government, especially in relation to the Constitutional Court decision and the Revised Pilkada Law. The consumption of these texts by politically aware users creates an interactive space for discussion, enabling the articulation of alternative narratives that challenge dominant power structures and encourage civic mobilisation.

At the level of social practice, the repeated use of crisis language reflects broader societal anxieties about the erosion of democracy, systemic corruption and restrictions on freedom of expression. The posts illustrate how social media has become a democratising space where grassroots movements amplify public concerns and mobilise action. However, heightened rhetoric also risks deepening societal polarisation and undermining constructive dialogue. Despite these risks, this research underscores the

transformative potential of digital activism in reshaping socio-political realities and promoting accountability in contemporary Indonesia.

Through this multidimensional analysis, the study demonstrates that the "Peringatan Darurat Garuda" discourse not only reflects public anxieties but also redefines the dynamics of digital activism in shaping Indonesia's socio-political realities.

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