High vs Low Context Communication: Analyzing X Reactions to Gus Miftah

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Abstract. This study analyzes social media comments related to a controversial incident involving Gus Miftah and a street vendor, using Edward T. Hall's theory of High- and Low-Context Communication. The goal is to identify the degree of context in each comment and explore how cultural and social values shape online discourse. A qualitative content analysis was conducted on 9 user-generated comments from a social media platform. The comments were categorized as either High-Context or Low-Context based on the use of cultural references, implicit meanings, and the need for shared cultural knowledge to understand the message. The analysis found that 5 out of 9 comments (55%) were Ligh-Context, while 4 comments (45%) were How-Context. High-context comments often utilized religious symbolism, cultural idioms, and implicit moral critiques, reflecting Indonesia's deeply rooted religious and moral values. In contrast, low-context comments relied on direct language, explicit criticism, and factual storytelling, making them universally understandable across cultures. The study highlights how local cultural norms, religious values, and moral expectations influence the nature of public discourse online. This approach demonstrates Hall's framework's relevance in cross-cultural communication studies while also providing insights into how Indonesian social media users engage in moral and religious criticism. This analysis can be used as a basis for future research on the intersection of culture, religion, and digital discourse.

Keywords: cyber discourse, edward t hall, high and low context, X

1. INTRODUCTION

Currently, the communication tool on the rise is through gadgets, which utilize social media as a facilitator. In reality, many positive and negative impacts have been found due to social media. The positive effects are that it can increase cooperation, reduce conflict, expand friendship networks, and others. While the negative impacts of using social media are that social media can distance close people, direct interaction decreases. Many conflicts arise due to the negative influence obtained from social media (Pratidina & Mitha, 2023). Discussion about the internet will continue to be an interesting and dynamic subject in terms of technological development and the political impacts of the state-society caused by various new media. This condition raises possibilities for new dynamics involving the development of communication technology and issues that use the internet as the basis for their realization. Various cases of state officials receiving massive responses from the public in different media have shown enormous pressure for the state to implement the principle of a just state. This reality indicates that the media can become a means of political

interaction between the state and society, which shows the strong relationship between the two. Of course, this article can only cover some aspects related to the dynamics of political communication in new media. Therefore, it is hoped that this article can be a stimulus and source of discussion that continues to be developed by various parties (Noorikhsan et al., 2023).

Academics, political practitioners, and the general public are increasingly interested in the impact of social media on politics. Social media encompasses a wide range of internet-based applications that facilitate the creation, sharing, and exchange of user-generated content within virtual communities. The power of social media to unite people and affect policy decisions is becoming increasingly apparent as time passes (Sampe et al., 2022). Anista's research (2023) explores the impact of technological developments and social media on cultural transformation. This study analyzes related literature published in the last 10 years through the library study method. The study results indicate that digital technology and social media act as agents of cultural transformation, facilitating local culture's preservation while accelerating global culture's homogenization. Social media allows for more inclusive cultural interactions but also poses challenges related to the authenticity of local culture. The conclusion of this study emphasizes the importance of a critical approach to the role of technology in maintaining a balance between globalization and cultural preservation.

The essence of social media lies in its ability to create dialogues through comments, shares, and likes, enabling users to present themselves and engage with others in a digital space. Social media platform 'X', serves as a prime example of a social media platform that embodies these characteristics. Launched in 2006 as Twitter, it is designed around the concept of microblogging, allowing users to post short messages known as "tweets." Each tweet can include text, images, videos, or links to external content, facilitating diverse forms of expression. The platform's emphasis on real-time communication makes it particularly effective for sharing news and updates quickly. Twitter's use of hashtags allows users to categorize their tweets and engage in broader conversations on specific topics. This feature not only enhances discoverability but also fosters community engagement around shared interests or events. According to Putri & Lubis (2018) in Islamiati & Amalia (2024) The advantages of social media X compared to other social media platforms are that it has a broad reach to get friends, more significant advertising potential in the future, and is one of the assessments when looking for a job because the digital footprint can be seen clearly. In addition, social media can be used to read in the digital era. Using social media, X is a

place that allows its users to create a place to read fictional stories in the form of a thread called Alternate Universe, better known as AU.

The term linguistics is often stated with various terms or names. Some are linguistics, introduction to linguistics, general linguistics, or general linguistic knowledge. However, with these different terms, the substance of the study is the same, namely language. Linguistics is the science of language that generally studies, examines, or learns language, including regional languages, Indonesian, or foreign languages. Therefore, linguistics is also called general linguistics. Language as an object of linguistic study is an arbitrary sound symbol system used by social group members to work together, communicate, and identify themselves. The language in question has the following characteristics or properties: language is a system, language is in the form of symbols, language is sound, language is meaningful, language is arbitrary, language is conventional, language is productive, language is unique besides being universal, language is dynamic, and language is human and varied (Efendi, 2012). According to Kuntarto, (2017) linguistics is the study of 'natural language.' It usually includes the study of language's structure (grammar), meaning (semantics), and social functions (sociolinguistics). In recent years, it has become a popular subject. Linguistics study includes introduction to language and linguistic theory, child language theory, language acquisition, phonetics, semantics, sociolinguistics, language, gender, pragmatics, psych, and linguistics.

Cyber discourse refers to communication and interaction that take place in online or digital spaces, such as social media, forums, blogs, or virtual communities. It encompasses various forms of written, visual, and audio exchanges, shaped by the unique characteristics of cyberspace, including anonymity, immediacy, and global connectivity. Cyber discourse often reflects diverse cultural, political, and social dynamics, as individuals and groups use digital platforms to share ideas, form communities, or engage in debates. It also includes studying how language and behavior evolve in these digital environments. This article aims to analyze the dynamics of public opinion surrounding a specific religious figure on Platform X, using Edward T. Hall's framework of high- and low-context cultures as a theoretical lens. Hall's (1976) theory categorizes cultures based on their communication styles. High-context cultures rely heavily on implicit messages, shared experiences, and non-verbal cues, while low-context cultures prioritize explicit verbal communication and directness. By applying this distinction, the study will explore how cultural nuances influence the way online users engage with and critique religious

figures. Understanding this dynamic is crucial, as social media platforms often bring together individuals from diverse cultural backgrounds, creating a complex environment for interpretation and discourse. This analysis seeks to uncover how different cultural contexts shape public reactions to criticism of religious figures, highlighting the broader implications for online discourse. By shedding light on the interplay between cultural dimensions and digital communication, the article contributes to a deeper understanding of how social media facilitates or complicates discussions on sensitive issues. Ultimately, this exploration aims to provide valuable insights into the cultural underpinnings of digital interactions, enhancing our comprehension of how public perceptions of religious figures are formed in an increasingly globalized online space.

2. METHOD

Research methodology is an effort to investigate and trace a problem by using scientific methods carefully and precisely to collect, process, and analyze data and draw conclusions systematically and objectively in order to solve a problem or test a hypothesis and obtain useful knowledge for human life (Abubakar, 2021). Qualitative research is a type of educational research in which the researcher relies on the views of participants or informants: the researcher asks extensive, general questions, collects data consisting mainly of the words (or text) of participants, describes and analyzes the text into themes, and makes subjective and biased inquiries (prompting further questions) (Creswell in Safarudin et al., 2023).This study uses qualitative content analysis to investigate high- and low-context communication in Indonesian online discourse, with Edward T. Hall's cultural communication theory serving as the analytical framework. The investigation focuses on nine Twitter comments criticizing Gus Miftah, a well-known religious figure. The data collection process included identifying public tweets that directly or indirectly questioned Gus Miftah's statement against an iced tea seller. The selection was based on relevancy, linguistic variety, and the richness of cultural or contextual components. Only Bahasa Indonesia comments were chosen to reflect local communication techniques. Visual aids, such as attached photos or videos, were also analyzed to understand the broader context. Classification categorized the comments as either high-context or low-context, following criteria like indirect language, metaphors, idiomatic expressions, and references to cultural, religious, or moral values for high-context communication, while low-context comments were classified as direct, clear, and explicit. Each comment was manually coded, and disagreements were resolved through iterative review. Data analysis calculated the

frequency of high- and low-context comments, with further examination of metaphors, idioms, explicitness, cultural or moral references, and the directness of critique. Ethical considerations were maintained by analyzing publicly available content without accessing private information, and usernames were used to attribute the comments while protecting users' privacy. However, the study has limitations as it focuses on a small sample of nine comments from a single case study and only uses Twitter, where users may communicate more openly than in face-to-face interactions.

3. RESULTS AND DISCUSSION

High-Context Communication: Relies heavily on implicit messages, non-verbal cues, cultural background, and shared understanding. Meanings are often "between the lines" and require contextual knowledge.

Low-Context Communication: Relies on explicit, clear, and direct language. Meanings are explicitly stated, and little is left to interpretation.

No	Author	Comments	High or Low Context	Explanation
1.	@caturprasetyoo (A)	"Mifta bukan pemuka Agama, dia seorang pelacur politik yang mengemis jabatan ke penguasa."	**Low Context**	The statement is direct, clear, and explicitly critical. No implied meaning or cultural knowledge is required.
2.	@benidictivity (B)	"Pemuka agama hidupnya bermewah-mewah aja udah aneh, lha ini kok masih ditambah gak punya empati. DAN masih banyak pengikutnya. Ealah bangsaku."	**High Context**	The term "pemuka agama" could have different meanings depending on the cultural context. The phrase "Ealah bangsaku" requires shared cultural understanding.
3.	@mukaikhlas (C)	"yang pengen mukulin gus miftah boleh Retweet"	**Low Context**	Direct call to action with no need for cultural context or subtext to understand.
4.	@inayawahid (D)	"Ga ada gunanya kamu sok mborong es tehnya kalo kamu merendahkan Beliau di depan publik Yg wajib itu menjaga harkat martabat sesama manusia, bkn mborong dagangan.	**High Context**	The reference to "mborong es teh" and "Beliau" implies shared knowledge of a

		Susah emang kalo pemuka agama jalur ngaku2 bukan jalur ngilmu Lebih mulia dagang es teh daripada dagang agama"		specific incident. The moral undertone requires cultural context to fully understand.
5.	@bluejceans (E)	"3 hal yang pantas diolok-olok dan dianjing-anjingin adalah: 1. Polisi 2. Gus Miftah 3. Pemerintah"	**Low Context**	Clear and direct list. No deeper cultural knowledge is required to understand the meaning.
6.	@JhonSitorus_18 (F)	" Ternyata, bapak Sunhaji berjualan es teh karena mengalami cedera PATAH TULANG tangan saat kerja di pemotongan kayu Akhirnya, pak Sun memilih berjualan es untuk menafkahi istri dan dua orang anaknya yang masih SD dan SMP. Pak Sun dan keluarga tinggal dirumah mertua Saat Miftah ngatain pak sun dengan kata GOBLOK, ternyata dagangan Pak Sun baru laku beberapa cup. Sehingga harus memaksimalkan penjualan es teh utk menghidupi keluarga" Tega lo Miftah	**Low Context**	The story is clear, factual, and direct. No need for cultural context or "reading between the lines."
7.	@akbarfaizal68 (G)	Gus Miftah alias Ta'im alias siapapun namamu, kamu kurang ajar. Ayat mana yg membolehkanmu menghina orang kecil se'goblok' itu? Carilah rejeki dgn cara lain. Berhenti jualan agama. Cobalah jualan es teh keliling. Lalu lewatlah depan rumahku. Entar kuteriakin 'goblok' juga spy kamu tahu rasanya. @KSPgoid @prabowo	**High Context**	The phrase "jual agama" (selling religion) and symbolic threat of calling someone "goblok" relies on shared cultural and moral understanding.

| 8. | @islah_bahrawi (H) | "Semoga penjual minuman yg digoblok2in penceramah agama itu ditinggikan derajatnya oleh Allah. Beban di atas kepalanya mungkin tak bernilai dibanding harga sendal si penceramah. Tapi ingat, dia sedang berjihad menafkahi keluarganya! Sungguh Allah adalah seadil-adilnya penilai. | **High Context** | Implies religious and cultural values, such as "jihad" and "Allah's justice," which require shared Islamic cultural understanding. |
| 9. | @drunkandteparr (I) | "hahaha tolol seorang istrinya dikasih begini alias dipermalukan didepan umum which is banyak orang, inimi yang dibilang orang yang paling berpengaruh agama?? gk dlu si saya Gus Miftah mmf yh." | **Low Context** | Direct criticism with minimal reliance on cultural knowledge. The intent is clear without implicit cultural meaning |

1. Comment A: The tweet has explicit meaning because it directly conveys its message without requiring interpretation. It openly accuses "Mifta" of being a political opportunist, using strong terms like "political prostitute" (pelacur politik) and "begging for positions of power" (mengemis jabatan ke penguasa). The language is straightforward and unambiguous, clearly expressing the writer's opinion without relying on metaphors or hidden implications.

2. Comment B: The tweet has implicit meaning because it indirectly critiques a religious leader and their followers without explicitly naming anyone or detailing specific actions. It highlights the contradiction of a religious figure living in luxury and lacking empathy while still being followed by many, using sarcasm and general observations. The deeper criticism of both the leader's behavior and the followers' support is implied rather than directly stated, requiring readers to infer the underlying message about morality and societal values.

3. Comment C: The tweet has explicit meaning because it directly and clearly expresses a call to action, inviting people to retweet if they want to physically harm "Gus Miftah." The message is straightforward with no hidden meaning or ambiguity, making it clear and unambiguous in suggesting an action of violence toward a specific person. The tweet does not require interpretation, as its intent is directly stated.

4. Comment D: The tweet has implicit meaning because its main message is conveyed indirectly, requiring interpretation to understand the underlying criticism. While it mentions buying iced tea and respecting someone's dignity, it subtly criticizes individuals

who exploit religion for personal gain, using phrases like "pemuka agama jalur ngaku-ngaku" (self-proclaimed religious leader) and "dagang agama" (trading religion). The criticism is not directly addressed to a specific person, and the use of metaphor and sarcasm invites readers to infer the intended target and moral judgment.

5. Comment E: The tweet is included in low context because his critical message against three parties—the police, Gus Miftah, and the government—was delivered explicitly without requiring in-depth interpretation. While readers who know the case of Gus Miftah making fun of ice sellers may understand this tweet more thoroughly, the statements in this tweet are clear enough to be understood directly without the need for additional information. With its blunt language style and use of words such as "deserving of ridicule and dogasing," the message does not rely on non-verbal elements or implicit context, making it easier for readers from different backgrounds to understand.

6. Comment F: The tweet is included in the low context because the information conveyed is very clear, explicit, and does not require in-depth interpretation to understand the content of the message. The author directly explains Pak Sunhaji's situation—from the background of his injury, the reason he sells iced tea, to the condition of his family living in his in-laws' house—as a context to criticize Gus Miftah's actions who call Pak Sunhaji "stupid." The accompanying photo of Pak Sunhaji visually reinforces this narrative, so that the reader can immediately understand the message and emotion that is being conveyed without the need for additional information or complex contextual understanding.

7. Comment G: The tweet was included in low context because his critical message against Gus Miftah was conveyed explicitly, directly, and using clear language without requiring additional interpretation from the reader. The author openly highlights Gus Miftah's behavior which is considered insulting to small people by calling him "idiot," and advises Gus Miftah to try selling iced tea to understand their struggle. The visual in the form of a picture of an iced tea seller with the quote "More noble selling iced tea than selling religion!" emphasizes the criticism. The message in this tweet does not require a deep understanding of the cultural or social background to be understood. All important information is conveyed through text and images so that readers can immediately grasp the intent and emotions they want to convey.

8. Comment H: In this case, the tweet explicitly conveyed criticism of religious preachers, empathy for drinkers, and appreciation for their struggles, without requiring a deep interpretation of the social, cultural, or historical context to understand them. The attached photo of the drinker reinforces the explicit message, providing immediate visual evidence

that supports the narrative, so that readers can instantly capture the message without the need for additional knowledge of the specific cultural context or situation. This implies religious and cultural values, such as "jihad" and "Allah's justice," which necessitate a common Islamic cultural understanding. This comment is based on cultural and religious references ("ditinggikan derajatnya oleh Allah" and "sedang berjihad"). The term "harga sendal si penceramah" is symbolic and requires understanding of Islamic moral values (humility, sacrifice, and social justice).

9. Comment I: In this tweet, the user openly criticized Gus Miftah's behavior by calling his actions "publicly humiliating his wife," and questioning his credibility as a religious figure. The video accompanying this tweet clarifies the context, but still does not require the reader to understand the nuances of culture, tradition, or personal relationships to capture the point. All key elements—criticism, negative judgments, and event references—are conveyed explicitly through text and supported by visual evidence (video), so readers can understand the message without relying heavily on non-verbal or cultural context. This comment is direct, explicit, and clear. The user directly calls Gus Miftah "tolol" (stupid) and clearly expresses disapproval. While there is some use of casual language (like "mmf yh" and "which is"), the meaning is still straightforward. No deeper cultural or symbolic understanding is required to comprehend the criticism.

Contextual Level

High-Context Comments	Low-Context Comments
B,D,G,H	A,C,E,F,I

Out of the **9 total comments**, the classification is as follows:

- **High-Context Comments** (4): B, D, G, H

- **Low-Context Comments** (5): A, C, E, F, I

Characteristics of High-Context Comments

- Cultural and Religious References: High-context comments use religious phrases like "jihad," "derajat," "Allah," and "harkat dan martabat," which rely on Islamic values and beliefs understood by local Indonesian audiences.

- Metaphors and Symbolism: The comparison between "harga sendal" (price of a sandal) and a person's dignity or status is a symbolic message. Similarly, "jual agama" is a cultural idiom that implies using religion for profit.

- Implicit Social Criticism: Comments like "Ealah bangsaku" (Oh my nation) highlight moral disappointment with broader social issues. Such phrases carry a deeper, context-specific moral weight for Indonesian users.

Characteristics of Low-Context Comments

- Direct and Explicit Criticism: Comments like "tolol" (stupid), "pelacur politik" (political prostitute), and "mukulin" (beating up) are clear, unambiguous criticisms.

- No Use of Metaphors: Unlike high-context comments, the message in low-context comments is simple and leaves no room for interpretation.

- Easily Understood Across Cultures: Low-context comments could be understood by any user, regardless of their cultural background. For example, "Pak Sun mengalami cedera patah tulang" (Pak Sun suffered a bone fracture) is a universal human experience that does not require cultural interpretation.

High-Context Comments Analysis

High-context communication relies on indirect language, symbolism, and shared cultural understanding. In the Indonesian context, particularly in religious and moral discourse, high-context communication is a reflection of cultural norms emphasizing collective values, shared religious beliefs, and indirect criticism. This can be seen in comments B, D, G, and H, which showcase moral judgments, cultural metaphors, and religious values deeply embedded in the fabric of Indonesian society.

Key Characteristics of High-Context Comments

1. **Religious and Moral References**

   o Phrases like **"derajat," "jihad," "harkat dan martabat," and "Allah"** reflect religious beliefs rooted in **Islamic cultural norms**. These phrases are more than just words; they carry moral and spiritual connotations understood by those familiar with Islamic teachings.

- o In Comment **H**, the phrase "Semoga ditinggikan derajatnya oleh Allah" implies a moral elevation of the street vendor's status, contrasting it with Gus Miftah's perceived moral downfall. The notion of "jihad" as a moral struggle to provide for one's family further reinforces Islamic teachings on **hard work, perseverance, and divine justice**.

2. **Implicit Criticism Using Symbolism and Metaphors**

- o Comments like **D and G** use indirect criticism through metaphors. In Comment **D**, the statement "lebih mulia dagang es teh daripada dagang agama" (selling iced tea is more noble than selling religion) relies on symbolic comparison, implying that exploiting religion for profit is morally worse than being a humble street vendor. This requires readers to understand the Indonesian cultural view of **dignity in honest labor**.

- o Similarly, in Comment **G**, the phrase "Cobalah jualan es teh keliling. Lalu lewatlah depan rumahku. Entar kuteriakin 'goblok' juga spy kamu tahu rasanya" is an implicit way of asking Gus Miftah to experience life from the vendor's perspective. The act of calling someone "goblok" (stupid) is framed as an experience to be learned rather than a direct insult.

3. **Shared Knowledge and Cultural Context**

- o Comments **B, D, G, and H** are intended for an audience familiar with the incident involving Gus Miftah and the iced tea vendor. The use of terms like **"jual agama" (selling religion)** relies on pre-existing knowledge of past criticisms leveled against certain religious figures in Indonesia, especially those seen as exploiting religion for personal gain.

- o The cultural concept of **"harkat dan martabat" (dignity and honor)** is an essential part of Indonesian social etiquette. Respect for others, especially in public, is seen as a sign of moral virtue. Comments **D and H** highlight this, reinforcing how cultural values of dignity and respect are central to Indonesian discourse.

Implications of High-Context Communication

- **Cultural Sensitivity**: High-context communication reflects the influence of **collectivist values** in Indonesian society, where indirect criticism and polite confrontation are preferred over direct, confrontational language.

- **Moral Superiority and Religious Authority**: Criticism of religious figures like Gus Miftah often carries a **moral undertone**, challenging their perceived status as moral authorities.

- **Group Solidarity**: By referencing shared values and concepts like "jihad" and "derajat," commenters signal moral solidarity with the street vendor, casting him as a righteous figure in the moral struggle for dignity.

Low-Context Comments Analysis

Unlike high-context comments, low-context communication relies on direct, clear, and straightforward language. This type of communication is typically used when the speaker wants to ensure the message is understood without ambiguity. In this analysis, comments A, C, E, F, and I exhibit low-context characteristics, often using explicit criticism, factual storytelling, and direct calls to action.

 Key Characteristics of Low-Context Comments

1. **Explicit Criticism and Direct Language**

    o In **Comment A**, the phrase "Mifta bukan pemuka agama, dia seorang pelacur politik" is a direct insult with no reliance on symbolic meaning. The term "pelacur politik" (political prostitute) clearly conveys the idea of someone seeking political favors, leaving no room for misinterpretation.

    o Similarly, in **Comment C**, the user calls for people to retweet if they want to "mukulin" (beat up) Gus Miftah. The language is plain, and the call to action is explicit and unmistakable.

2. **Factual Storytelling and Objective Descriptions**

    o In **Comment F**, the user provides a complete narrative about Pak Sunhaji's injury, family, and living situation. This storytelling approach provides readers with an emotional appeal but does not require any deeper cultural knowledge to understand the plight of the street vendor.

o The use of facts, such as "cedera PATAH TULANG" (bone fracture) and "menafkahi istri dan dua anak" (supporting a wife and two children), allows readers to **emotionally connect** with the subject without needing a cultural or moral frame of reference.

3. **Call to Action and Explicit Demand**

o **Comment C** explicitly calls for users to "retweet" if they agree with the sentiment. This is a hallmark of low-context communication, where instructions are clear, and no symbolic interpretation is needed.

Implications of Low-Context Communication

- Accessibility: Low-context communication is accessible to a broader audience, regardless of their cultural, religious, or moral background.

- Emotional Appeal: Comments like F rely on emotional storytelling, creating empathy for the street vendor, but the message is still clear and explicit.

- Direct Criticism of Authority: Comments like A, E, and I highlight the trend of open critique of public figures on social media. Indonesian users feel empowered to use strong language and direct criticism, especially against figures they perceive as morally flawed.

Comparison of High- and Low-Context Comments

Aspect	High-Context	Low-Context
Language Use	Implicit, symbolic, indirect	Explicit, clear, direct
Cultural Knowledge	Requires shared cultural context	No prior cultural knowledge required
Tone	Polite, morally loaded	Harsh, blunt, straightforward
Use of Methapors	Frequent use of idioms/metaphors	Rare use of idioms/metaphors
Criticism Style	Indirect moral critique	Direct attacks and name-calling
Purpose	To challenge moral norms	To express anger/frustration

4. CONCLUSION

This study explores how Edward T. Hall's concepts of high- and low-context communication appear in Indonesian online discourse. High-context communication is based on implicit meanings, symbolism, and moral undertones, as seen by comments such

as "lebih mulia dagang es teh daripada dagang agama" (it is more noble to sell iced tea than religion). Such phrases encapsulate collectivist cultural values and indirect moral judgment, necessitating common cultural knowledge for complete interpretation. In contrast, low-context communication is more explicit, direct, and confrontational, exemplified by statements like *"Mifta bukan pemuka agama, dia seorang pelacur politik"* (Mifta is not a religious figure, he is a political prostitute), where criticism is clear and requires no cultural interpretation. Of the nine analyzed comments, four were high-context and five were low-context, suggesting that while Indonesian offline communication tends to be high-context, online platforms enable more direct, low-context expressions of criticism. This shift reflects a hybridization of communication styles, where traditional collectivist norms coexist with the openness of digital platforms. The study reveals how cultural norms, religious values, and social power dynamics shape online discourse, offering new opportunities for public critique and social accountability. This shift illustrates the evolving nature of Indonesian communication in digital spaces, where modern digital transparency intersects with traditional cultural sensitivities. Future research could expand on this by exploring other social media platforms and a broader range of cases, shedding more light on how online discourse influences activism, social criticism, and moral reflection in Indonesian society.

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