

# NYIMAK

## Journal of Communication

Nyimak Journal of Communication

Vol. 9

No. 1

Pages 1 - 171

March 2025

ISSN 2580-3808



Published By:  
Department of Communication Science  
Faculty of Social and Political Science  
Universitas Muhammadiyah Tangerang

**Journal Address**

Program Studi Ilmu Komunikasi Fakultas Ilmu Sosial dan Ilmu Politik

UNIVERSITAS MUHAMMADIYAH TANGERANG

Jl. Perintis Kemerdekaan I No. 33 Kota Tangerang, Banten 15118

Website : <http://jurnal.umt.ac.id/index.php/nyimak>

Email : [journalnyimak@fisipumt.ac.id](mailto:journalnyimak@fisipumt.ac.id)

# NYIMAK

## Journal of Communication

### DAFTAR ISI (TABLE OF CONTENT)

Self-Disclosure in Toxic Relationship in Victims of Affairs Under the Suspicion of Rifka Annisa Foundation — <b>Ardian Setio Utomo, Feysa Evina Sugih Harjo, Widhihatmini</b> —	1 – 22
Religious Tourism Development through Policy Formulation: Synergy of Myth, Tradition, and Entrepreneurial Communication — <b>Priyo Subekti, Diah Sri Rejeki, Ibrahim Wada, Hanny Hafiar</b> —	23 – 50
The Role of Communication in Structuring Religionists and the Military for Blue Economy Development — <b>Nurul Chamidah, Moch. Imron Rosyidi, Andri Azis Putra, Panji Suwarno</b> —	51 – 69
To What Extent Do Online News Platforms Frame Environmental Issues? A Content News Analysis In Indonesia's Dompu Maize Development Program — <b>Baskoro Wicaksono, Al Fauzi Rahmat, Fajar Rahmanto, M. Rafi, Lóránt Dénes Dávid</b> —	70 – 97
The Ideological Upheaval of Stakeholders in Online News about AI as CEO — <b>Rustono Farady Marta, Hana Panggabean, Monica Sri Sunaringsih, Fathul Qorib, Nurlina Bangun</b> —	98 – 119
A Bibliometric Analysis of Cross-Cultural Communication on Digital Platforms: Mapping Collaboration, Citations, and Research Themes — <b>Arroyya Nur Safitri, Rully Khairul Anwar, Yunus Winoto, Ninis Agustini Damayani, Kusnandar</b> —	120 – 152

“Peringatan Darurat” as a Cancel Culture Social Movement through  
Social Media in Indonesia

153 – 171

— **Jefri Audi Wempi, Chrisdina, Rully** —

## “Peringatan Darurat” as a Cancel Culture Social Movement through Social Media in Indonesia

Jefri Audi Wempi<sup>1</sup>, Chrisdina<sup>2</sup>, Rully<sup>3</sup>

<sup>1,2,3</sup> LSPR Institute of Communication and Business, KH. Mas Mansyur, Kav. 35, Central Jakarta 10220, Indonesia

Corresponding Author Email: [chrisdina@lspr.edu](mailto:chrisdina@lspr.edu)

### ABSTRACT

*At that time, the Indonesian government was organizing regional elections, part of the ongoing general election process following the presidential and legislative elections. In a short period, a public movement emerged to reject and cancel the Draft Law (RUU) proposed by the Indonesian Parliament, following the Constitutional Court's ruling on presidential nomination thresholds and political party participation in elections. The "Cancel Culture" movement, known as the "Emergency Alert," quickly gained momentum and was carried out by various groups across Indonesia. It culminated in massive demonstrations involving diverse communities. This study's key question is how the "Emergency Alert" movement, through social media, managed to oppose the regional election bill so quickly and effectively, motivating people to participate in both online and physical protests. The research aims to understand the content and platforms used in social media to shape public participation, and how the characteristics of new media triggered rapid and widespread engagement. Using new media, social media, and cancel culture theories, this qualitative research with a constructivist framework found that new media characteristics—interactivity, friendliness, richness, autonomy, playfulness, privacy, and personalization—were crucial in mobilizing support for the "Emergency Alert" movement.*

*Keywords: Digital political activism, cancel culture, emergency alert*

### ABSTRACT

Pemerintah Indonesia saat itu tengah menyelenggarakan pemilihan kepala daerah, bagian dari proses pemilihan umum yang sedang berlangsung setelah pemilihan presiden dan legislatif. Dalam waktu yang singkat, muncul gerakan masyarakat untuk menolak dan membatalkan Rancangan Undang-Undang (RUU) yang diajukan DPR RI, menyusul Putusan Mahkamah Konstitusi ketentuan mengenai ambang batas pencalonan presiden dan partisipasi partai politik dalam pemilu. Gerakan "cancel culture" yang dikenal sebagai "Peringatan Darurat" dengan cepat mendapatkan momentum dan dilakukan oleh berbagai kelompok di seluruh Indonesia. Puncaknya adalah demonstrasi besar-besaran yang melibatkan berbagai komunitas. Pertanyaan utama dari penelitian ini adalah bagaimana gerakan "Peringatan Darurat" melalui media sosial berhasil menentang RUU PILKADA dengan begitu cepat dan efektif, memotivasi orang untuk berpartisipasi dalam protes fisik dan online. Penelitian ini berupaya memahami konten dan platform media sosial yang digunakan untuk membentuk partisipasi publik dalam gerakan ini, dan bagaimana karakteristik media baru memicu keterlibatan yang cepat dan meluas. Penelitian ini menggunakan teori media baru, media sosial, dan budaya pembatalan, dengan menggunakan pendekatan kualitatif dengan kerangka konstruktivis. Temuan penelitian menunjukkan bahwa karakteristik media baru—interaktivitas, keramahan, kekayaan media, otonomi, keceriaan, privasi, dan personalisasi—sangat penting dalam memobilisasi dukungan untuk gerakan "Peringatan Darurat".

Kata Kunci: Aktivitas politik digital, cancel culture, peringatan darurat

Submitted: 2024-12-19

Revised: 2025-03-05

Accepted: 2025-03-12

Available Online: March 2025

**CITATION:** Wempi, J. A., Chrisdina, & Rully. (2025). "Peringatan Darurat" as a Cancel Culture Social Movement through Social Media in Indonesia. *Nyimak Journal of Communication*, 9(1), 153–171.



Copyright (c) 2025 Nyimak Journal of Communication  
This work is licensed under a Creative Commons Attribution-ShareAlike 4.0

## INTRODUCTION.

Indonesian society was currently undergoing a democratic party in the context of regional head elections. Then in the last few days at that time, there was a wave of rejection of the Draft Law (RUU PILKADA) which attempted to create a new Draft Law that was different from the previous Constitutional Court ruling. On August 22, 2024, a mass movement took place voicing demands for the cancellation of the RUU PILKADA at the MPR/DPR Building of the Republic of Indonesia. Referring to the Agenda Setting Theory according to McCombs (2014), which explains how the media influences public perception by determining issues that are considered important. In the context of the rejection of the Pilkada Bill, mass media and social media play a role in shaping public opinion by highlighting the impact of the policy, thus encouraging collective action such as demonstrations at the MPR/DPR Building.

Likewise with the Network Society Theory put forward by Manuel Castells (2010), this theory explains how communication technology allows individuals and groups to form strong social networks in organizing social movements. The phenomenon of the rejection of the PILKADA Bill shows how social media has become the main tool in mobilizing the masses quickly and widely. So that various community groups, including laborers, students, middle-class workers, celebrities, and others, took part in the movement. The demonstration that took place in the morning ended in a clash between demonstrators and security forces because the demonstrators tried to enter the MPR/DPR Building by damaging the building fence. This social media content is an aggressive and massive mass movement in voicing its opinions since the reform era began.

The mass demonstration on August 22, 2024, reacted to the revision of Law Number 10 of 2016 concerning regional head elections (PILKADA). The revision was carried out one day after the Constitutional Court (Mahkamah Konstitusi - MK) changed the PILKADA nomination requirements through Decisions number 60/PUU-XXII/2024 and 70/PPU-XXII/2024. In decision number 60, the Constitutional Court stated that political parties or coalitions of political parties participating in the general election (PEMILU) can nominate regional head candidates even if they do not have DPRD seats. In connection with that, the Constitutional Court also lowered the threshold for the requirements for nominating regional head candidates for all parties. Meanwhile, in decision number 70, the Constitutional Court changed the minimum age requirement for gubernatorial and deputy candidates to 30 years old at the time of determination, not when inaugurated as previously stipulated by the Supreme Court (MA) (Rosa, 2024).

The Constitutional Court, in Decision Number 60/PUU-XXII/2024, decided that the nomination requirements must be more inclusive, allowing independent candidates with broad public support to participate in PILKADA. This decision aims to strengthen democracy by providing wider opportunities for political participation. However, the DPR proposed a revision that maintains or even tightens the nomination requirements, such as increasing the threshold of support required for independent candidates. The DPR's reasoning was to ensure that the candidates who ran had legitimacy and strong support from the community, and to prevent political fragmentation that could disrupt the stability of regional government.

This difference of opinion reflected the tension between efforts to expand political participation and the need to maintain stability and government effectiveness. While the Constitutional Court emphasized the importance of inclusivity in the democratic process, the DPR was concerned that too many candidates without a strong support base could hinder efficient governance. This situation sparked widespread public protests, as the public considered that the DPR's proposed revisions were contrary to the spirit of the Constitutional Court's ruling and could hinder participatory democracy. This wave of protests eventually prompted the DPR to cancel the controversial RUU PILKADA.

As mentioned, the DPR Legislative Body discussed the RUU PILKADA for 7 hours. Two articles in the revised Law have sparked public emotion: Article 7 concerning the minimum age of regional head candidates and Article 40 concerning the threshold for regional head nominations. The revision of the two articles contradicts the Constitutional Court's Decision because it refers to the Supreme Court's Decision, which the Constitutional Court changed.

What is interesting about this phenomenon is the occurrence of large-scale demonstrations in various regions in Indonesia opposing the DPR Legislative Body Bill within a day since the Constitutional Court made its Decision. In other words, just like the DPR's reaction to the Constitutional Court's Decision, which only took one day, so did the mass demonstration formed within a day. The movement to convey opinions by civil society did not only occur in the field but also cyberspace. Calls with visuals and the hashtag "Peringatan Darurat" echoed on various social media platforms. This new social movement is systematic, fast, and focused, resulting in a massive cancel culture phenomenon. In a study, it was found that the use of hashtags and relevant sentences greatly helped the spread of digital platforms. The study revealed that Twitter has become a consistent medium for disseminating the issue of the Kanjuruhan stadium disaster, one of which is through the #prayforkanjuruhan conversation network with high conversation intensity. In addition, many Twitter accounts responded to this incident from various sectors, not only sports activists (Perdana, 2023).

Theoretically, this phenomenon can be explained through Manuel Castells' Network Society Theory, which highlights the role of digital media in forming social movements quickly and widely. In addition, the Resource Mobilization Theory is also relevant in explaining how society uses social media as a tool to organize collective action effectively. Thus, the lightning demonstration that occurred in a day reflects a new dynamic in digital politics, where cyberspace becomes the main arena for voicing aspirations and forming political pressure on state policies.

When the Constitutional Court's Decision was socialized simultaneously, a visual emerged as a viral symbol. With the title "Indonesian Peringatan Darurat". The visual uses white and blue colors, depicting the Garuda bird, the symbol of the Indonesian state, spreading quickly. The accompanying sound came from a radio with a not-so-good network or, more precisely, reflected the conditions of the past during the war. Accompanied by narration from an adult male voice with deep intonation and giving a call that Indonesia was in a state of emergency. Many social media users use the Peringatan Darurat image to show a reaction.

"Peringatan Darurat" first appeared as an internet meme that triggered a resonance action related to the Draft Law on Regional Head Elections (RUU Pilkada) on August 22, 2024. This phenomenon began with an upload by the X account (previously known as Twitter) @BudiBukanIntel on Wednesday, August 21, 2024, at 08.12 WIB. The upload was a response to a post by the @PJalawira account which joked about a hypothetical story of the occupation of government offices by the military due to the "ongoing constitutional crisis". The discussion took place during a Legislative Body meeting discussing the Pilkada Bill, which is considered unconstitutional. The uploaded image features a dark blue background with the Garuda Pancasila symbol and white emergency warning text, resembling the Emergency Warning System used in several countries.



**Image. 1. Original Visual of "Peringatan Darurat"**

**Source: [www.katadata.co.id](http://www.katadata.co.id)**



Related to this condition, Indonesian society, which is relatively quick to react in the digital realm, quickly spreads a visual that triggers a movement. Based on a study, the network produces one mode, which refers to relationships formed by actors of the same type, such as a network consisting solely of individuals or organizations. In contrast, two-mode networks involve varied actors, including individuals, organizations, companies, and groups, allowing for a more complex interaction structure within the network (Dewi et al., 2024). Another study that discussed how social media can mobilize anti-corruption revealed that hashtags and memes have a dominant role in the context of public participation in social media related to the anti-corruption movement in Indonesia. Hashtags organize and coordinate actions and unite anti-corruption narratives on platforms like Twitter, Instagram, and Facebook (Idrus et al., 2024).

In a journal, Syareif said that using web-based technology, social media can turn communication into an interactive dialogue (Dewi et al., 2024). Social media has several functions, including Social media, which can transform unidirectional communication practices from one media institution to many audiences (one to many) to create large dialogic communication between audiences (many to many). The presence of social media supports the democratization of knowledge and information. And creating a mobilization of individuals who were initially identified as users and recipients of message content to the creators of the message themselves.

It becomes interesting when, in a previous study, the focus of cancel culture was connected to a profession. The culture of cancellation is a highly complicated social movement. On one hand, it is one of the highest displays of the democratization of discourse. On the other hand, it is also a force for censoriousness and intolerance for ideas contrary to the dominant acceptable social norms (Velasco, 2020). As shown in the study, The research problem that arises in this study is how the “Peringatan Darurat” as a cancel culture movement through social media to cancel the regional head election bill can occur very quickly and on target so that various groups of people are willing to participate in demonstrations in the field and on digital media?

“Peringatan Darurat” can be seen as part of the cancel culture phenomenon in Indonesia, reflecting social mobilization triggered by dissatisfaction with political policies that are considered detrimental to democracy and the constitution. Theoretically, this phenomenon can be explained through the Cancel Culture Theory which highlights how people use social media to voice their disapproval of actions or policies that are considered to violate social and democratic values. Cancel culture, in this context, refers to a social movement that

aims to “cancel” or put pressure on the party considered guilty, in this case, the DPR, which is considered to have proposed a revision to the Pilkada Law that contradicts the Constitutional Court’s decision.

In this case, “Peringatan Darurat” functions as a symbol of resistance that is uploaded and amplified through social media, using hashtags and visuals to massively strengthen the protest message. The Resource Mobilization Theory is also relevant here, as it shows how community groups utilize digital platforms to organize and mobilize the masses in a short time. Therefore, “Peringatan Darurat” reflects how social media functions as a primary tool in the cancel culture movement, accelerating the process of mobilizing and disseminating information, as well as strengthening demands for the cancellation of policies that are not in accordance with the public’s will.

Cancel culture, as explained by Ng (2020), is a social mechanism that arises from public dissatisfaction and functions as a form of accountability by exposing and opposing individuals or institutions that are considered to have committed social or moral violations. In this case, the DPR became the subject of “cancellation” by the public, who felt that the revision of the Pilkada Bill was contrary to the Constitutional Court’s decision.

Related to this problem, this study aims to understand what content and social media are used in forming community participation to be involved in the “Peringatan Darurat” cancel culture movement and the character of new media that encourages such participation quickly and massively. The results of this study fill the gap in the discussion of cancel culture, which will continue to develop in terms of its impact and use along with technology. The study underlines the function of cancel culture as a behavior that needs to be observed. Phenomena, like cancel culture, result from a tendency toward the decline of democratic formation in modern society in general, something which springs from, among other things, decades of a growing focus on technological development (Gaini, 2023).

## RESEARCH METHOD

The method used in this research is qualitative with a constructivist approach. Constructivists assume that our knowledge of real things is never direct but mediated by concepts, language, and practical interests. Meanwhile, the data collection techniques used to obtain data and information are interviews and literature studies. The focus of this study is the content and media used in the cancel culture movement, as well as the character of new media that supports the movement. Meanwhile, the analysis techniques used are data collection, data organization using coding, and interpretation (Denzin, 2018).

Data collection is categorized into certain conditions. (1). The researcher uses #peringatandarurat as a keyword to find a visual connection to the original. (2). Grouping posts that get more than 3,000 likes. (3). Grouping posts that get more than 100 reposts. Grouping the uploads that get all the data is then compared to observe the contents and how consistent the account owner makes the uploads.

## DISCUSSION

The use of visual “Peringatan Darurat” has developed into various forms. In this diversity, there is consistency in visual style, such as color, font, and content of the appeal. The development carried out by netizens can be seen as follows:

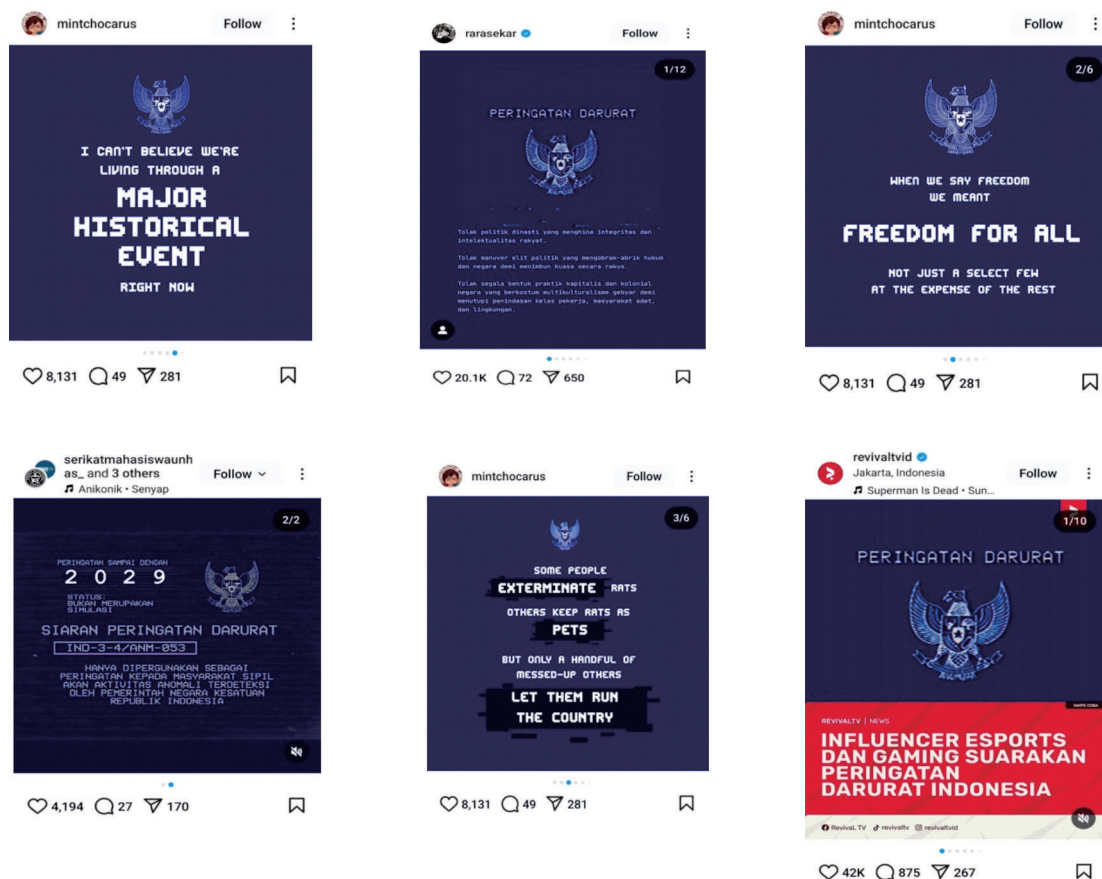


Image. 2. Visual Development of “Peringatan Darurat” in Various Social Media Uploads

## **New Media and Social Media**

In his book, McQuail (McQuail, 2011) states that new media is a collection of various technologies with special characteristics. New media has several characteristics, namely, interactivity, sociability, media richness, autonomy, playfulness, privacy, and personalization. What is meant by interactivity is that new media allows for multiple communication channels. Then, what is meant by autonomy is having control over content and its use without relying on the source. What is meant by media richness involves more senses, therefore making it more personal. What is meant by personalization is that content and its use can be personalized and adjusted to the purpose of communication. Playfulness is a characteristic of new media related to entertainment and pleasure. Privacy is a character related to behavior that can make users become loners; their choices and responses are individualistic and often anonymous. Sociability is the feeling that comes from personal contact with others when using a particular medium.

One of the new media studies is social media. According to Kaplan and Haenlein, as conveyed by Nurhalimah (2019, p27), social media is a group of internet-based applications built on the foundation of Web 2.0 ideology and technology and allows the creation and exchange of user-generated content. Social media is a computer-mediated communication technology that allows the creation and sharing of information, ideas, and other forms of expression through virtual communities and networks (Quesenberry, 2019).

## **Cancel Culture**

Cancel culture is part of the form of a new social movement. The cultural movement to cancel something using community participation through social media or participatory actions is common today. In the past, the act of canceling was used to reject something, but currently, cancel culture is related to withdrawing support from community leaders or the community in response to unpleasant behavior or opinions (Dershowitz, 2020). Not only that but cancel culture can also take the form of boycotting certain organizations (Waani & Wempi, 2021).

Cancel culture, as explained by Ng (2020), is a social mechanism that arises from public dissatisfaction and functions as a form of accountability by exposing and opposing individuals or institutions that are considered to have committed social or moral violations. In this case, the DPR became the subject of "cancellation" by the public, who felt that the revision of the Pilkada Bill was contrary to the Constitutional Court's decision.

Theoretically, the success of a social movement depends on the ability to access and utilize resources, including social media, community networks, and public figures (McCarthy

& Zald, 1977). In the case of “Emergency Warning”, the use of digital activism through viral hashtags and visuals on various platforms became the main means of rallying support and pressuring the DPR effectively.

### **Emergency Alert**

The emergence of the “Peringatan Darurat” with the Garuda image and the blue background color is related to the emergence of the Constitutional Court Decision on the 2024 REGIONAL ELECTION on August 20, 2024. According to Nova Mujahid, an analyst from Drone Emprit, this went viral and was uploaded by various groups, ranging from civil society, students, and even political figures. On August 21, at around 14.00, the “Peringatan Darurat” was uploaded by several well-known accounts, such as Najwa Shihab, @ivooxid, and @projectm\_org, to comedians such as Mamat Alkatiri, Bintang Emon, Arie Kriting, and Abel (Ferdian & Kurnianto, 2024).

Based on a Kompas.com media report on August 21, 2024, the content of “Peringatan Darurat” came from a screenshot of an analog horror show on YouTube made by EAS Indonesia Concept (Source Kompas). Drone Emprit analyzed how the visuals went viral on social media X. It was stated that on August 21, at around 03.00 WIB in the morning, there was a tweet jokingly about the occupation of government offices by the military. @BudiBukanIntel responded to the tweet by uploading “Peringatan Darurat” at 08.00 am (Emprit, 2024). It is highly suspected that the initial context of “Peringatan Darurat” was just a joke. However, it went viral and changed the context (Ferdian & Kurnianto, 2024).

The “Peringatan Darurat” video is a hashtag accompanied by images and videos set on October 24, 1991. One of the narratives describes the existence of a mysterious creature that roams around until residents are prohibited from going out at night. This video imitates the emergency road system (EAS) that appears in countries like Japan when experiencing an earthquake or tsunami. The incident did not occur during the New Order Era but was shocking (Asmoro, 2024).

From the explanation above, the context of the “Peringatan Darurat” has shifted from what was originally a hoax related to a mysterious creature that roamed around in 1991 to a joke related to the occupation of government offices by the military on August 21, 2024, to its use related to guarding the Constitutional Court Decision. In the study of Representation put forward by Stuart Hall, a shift in a context like this is possible because the audience is not a passive entity but is active in consuming, reproducing, and redistributing messages.

In an interview with Ahmad, a middle-class worker, it was stated that at first, he was curious about the Garuda visual with a blue background and the hashtag “Peringatan Darurat” that was widely appearing on social media X. Then he looked for more information about the YouTube video that was the source of the visual. He then uploaded the “Peringatan Darurat” visual because he managed to find what he was looking for and because of the flood of tweets related to the “Peringatan Darurat” association and the virtual movement about guarding the Constitutional Court Decision, he then uploaded the “Peringatan Darurat” visual.

In another interview, Putri said that the current condition is similar to what was conveyed in the video that aired in 1991. She described that the current condition is similar because of a mysterious power that makes society unable to move and can only remain silent to see the deviations that occur. Putri, a master’s degree graduate in communication science, interpreted the visual meaning of “Peringatan Darurat” by referring to the connotative meaning of a sign. She said, “Connotatively, people can see the similarity in context between what was conveyed in 1991 and now. It is not directly related, but people can grasp the meaning.”

In contrast to the views of the two sources above, Johari, a student, said he was interested in the “Peringatan Darurat” issue after seeing many public figures and celebrities uploading the same visuals. Moreover, it then became a trending topic among students. Johari and his friends discussed the situation and concluded that this was a mass movement to uphold justice.

Reproduction and redistribution of messages were also carried out by various online news media, such as Viva, which made “Peringatan Darurat” part of the title of an article published on August 22, 2024, at 08:07 WIB. The title describing the plan for a large-scale demonstration at the MPR/DPR RI Building was “Peringatan Darurat! Workers and Students Will Demonstrate Today at the DPR Building” (Syahdan & Andrew, 2024).

Various groups have linked the “Peringatan Darurat” to the movement to Guard the Constitutional Court Decision, as carried out by Indonesian students studying in Canberra, Australia. They called for a boycott of the 2024 PILKADA if the DPR does not comply with the MK Decision. The call was officially released and signed by 36 Indonesian citizens from various campuses in the city. The students sent a statement to CNNIndonesia.com on Friday, August 23, 2024: “Punish the political elite by boycotting the PILKADA if they refuse to submit to the MK decision 60/XII/2024” (Indonesia, 2024)

Winarno in Detiknews stated that netizens widespread sharing of “Peringatan Darurat” is the echo chamber effect of social media. The echo chamber effect is a space in cyberspace where everyone can “shout.” The echo chamber metaphorically describes a situation that



makes people believe in something through continuous repetition (Winarno, 2024). This is also in line with one of the propositions conveyed in Cultivation Theory, which states that a person's beliefs and behavior can change due to repeated exposure to information.

The “Peringatan Darurat” visual used in the movement to reject the Pilkada Bill has a strong symbolic power, making it effective in mobilizing the masses and spreading widely on social media. The effectiveness of this image can be explained through several psychological, emotional, and political factors that encourage people to like, share, and respond quickly. Psychologically, this image plays an important role in mobilizing collective emotions. Affect Theory, as explained by Jenkins (2008), suggests that emotions triggered by visuals have the power to connect individuals to larger social issues. In this section, the “Peringatan Darurat” image depicts a very urgent situation, which triggers feelings of discomfort and fear of threats to democratic values.

This visual depicts a critical situation with symbols that immediately remind people of an emergency, which is often associated with a critical situation that requires immediate attention. Emotionally, this image utilizes the elements of ‘care and calling’ that demand a quick response from the community. The ‘Collective Emotion Theory’ (Durkheim, 1912), states that symbols that can unite collective feelings in society will have greater appeal, because these symbols create a sense of unity and urgency. By using symbols that are widely known by the public, such as colors and text that resemble an emergency warning system, this image can quickly touch a sense of social responsibility and a desire to improve socio-political conditions that are considered unfair.

In a political context, this visual functions as a collective call to action which, according to Framing Theory (Entman, 2001), explains how an image or message can shape public perception in a certain way. In this context, the “Peringatan Darurat” image frames the Pilkada Bill situation as a serious threat to the principles of democracy that have been upheld by the Constitutional Court. This creates a political narrative in which the public feels the need to take action against policies that are considered unconstitutional, with the visual as a symbol that strengthens this urgency.

In addition, this visual uses elements of simplicity and symbolic power. Semiotic Theory (Barthes, 1972), shows that simple yet meaningful images can be more effective in conveying messages. By using minimalist design elements—the Garuda Pancasila symbol, striking blue color, and clear text—this image can be easily understood and remembered by various levels of society, thus increasing its likelihood of being published and spread through social media. Overall, the visual effectiveness of the “Emergency Warning” in the movement to

reject the Pilkada Bill can be understood as a result of deep emotional influence, strong political narrative construction, and the appropriateness of visual design that allows the message to be spread massively in cyberspace. These factors together create momentum for a fast and effective protest movement.

### **The Role of Social Media**

Social media is a place for producing, distributing, and consuming the cancel culture movement message “Peringatan Darurat.” The communication activity is continued with repeated reproduction, redistribution, and consumption activities so that there is a shift in context. Social media has become a major platform that allows individuals and groups to produce, distribute, and consume social movement messages. According to Castells (2012), social media functions as a communication infrastructure that allows for more efficient social organizing, by providing a space for individuals to participate in the process of producing social messages. This allows for rapid social mobilization, with messages that can be widely disseminated and directly reach relevant audiences. In this context, social media not only acts as a distribution channel, but also as a tool that facilitates active participation in social movements.

As mentioned above, the beginning of the emergence of this content began with a tweet on social media X, which was responded to by the @BudiBukanIntel account by uploading a visual of “Peringatan Darurat” and its connotative context developed to related to “Kawal Putusan MK” (Monitor the Constitutional Court Decision) and called for participatory action in cyberspace or demonstrations, and boycotts. The question is how this message can develop so quickly and massively. This certainly cannot be separated from the existence of new media characters, as Dennis McQuail conveys, namely, interactivity, sociability, media richness, autonomy, playfulness, privacy, and personalization (McQuail. 2020)

In the message exchange activities related to the issues of “Peringatan Darurat” and “Kawal Putusan MK,” a total of 247 articles (with 337 mentions) were found in media coverage, alongside 70,299 mentions on Twitter. A report from Drone Emprit indicated that positive sentiment toward this issue reached 99% in online media and 86% on social media, significantly contributing to public support for mass actions. Meanwhile, negative sentiment accounted for only 1%, mainly associated with allegations of political party interests and potential chaos.



Discussions on X (formerly Twitter) were dominated by two major clusters: the general public and supporters of Anies Baswedan and Ganjar Pranowo. The majority of discussions (87%) were marked in green, indicating that the primary issue was the call to monitor the Constitutional Court's decision. The blue Garuda symbol ("Peringatan Darurat") served as a protest emblem.

Given the high level of multidirectional communication activity on social media regarding "Peringatan Darurat," it can be concluded that interactivity plays a crucial role in providing a platform where anyone can participate in discussions on trending issues. The escalation of discussions that lead to consensus on a particular issue fosters a sense of collective enthusiasm in voicing opinions. Therefore, the multidirectional interactivity offered by new media and social media serves as a highly supportive medium for public discourse.

The use of new media, particularly social media, involves multiple sensory functions, making it a deeply personal activity. In McQuail's concept of 'media richness', the autonomy of individuals in managing their digital activities provides psychological freedom to absorb and express opinions. This mechanism allows anyone interested in participating to freely articulate their views—ranging from simple actions such as reposting the "Peringatan Darurat" visual to more complex forms of communication, such as delivering persuasive arguments. Data from Drone Emprit illustrates that the nature of new media provides users with a greater psychological impetus to voice their opinions boldly.

The autonomous nature of new media also plays a pivotal role, as users have full control over the content they consume and distribute. In the case of "Peringatan Darurat" and "Kawal Putusan MK," the rapid flow of information was evident in its widespread circulation across various social media platforms (Aditya et al., 2024). Individuals engage in the encoding process of diverse information, leading to the formation of shared attitudes in support of these issues. Additionally, the freedom to decode information allows users to interpret messages from their own perspectives. With new media enabling everyone to become an actor in content production and distribution, it is unsurprising that a massive wave of social persuasion emerged.

Furthermore, the 'playful' nature of new media was evident in the emergence of both virtual and real-world movements surrounding "Peringatan Darurat." Initially, this movement stemmed from a joke posted by the anonymous account @BudiBukanIntel. This demonstrates how new media often originates as a form of entertainment but can evolve into something more significant. According to Kumparan Tech, the original tweet about "Peringatan Darurat" was most likely a humorous remark. However, as the content aligned with the prevailing

political climate, it transformed into a social protest symbol. The visual appeal of “Peringatan Darurat,” with its classic blue background and Garuda emblem, attracted public interest, prompting individuals to seek further context—akin to solving a puzzle. Once they grasped its significance, they felt a sense of inclusion in the movement and demonstrated their involvement either by digitally sharing the content or actively participating in demonstrations.

The ‘echo chamber’ effect on social media cannot be separated from the role of conventional media, such as print, radio, and television (Sunstein, 2001). Information related to “Peringatan Darurat,” which initially went viral on social media, was subsequently amplified by mainstream media from August 21-22, 2024. This issue was linked to “Kawal Putusan MK” and the political dynamics surrounding the registration of regional election candidates. Public attention was particularly drawn to discussions about Anies Baswedan and speculation regarding potential support from the Indonesian Democratic Party of Struggle (PDIP).

News reports in conventional media and discussions in public spaces accelerated the formation of social awareness regarding the interconnection between “Peringatan Darurat,” “Kawal Putusan MK,” and the protests at the MPR/DPR Building. In an open democratic climate, people from various backgrounds became increasingly convinced of the interrelatedness of these issues, ultimately engaging in a social movement recognized as ‘cancel culture’—a form of social resistance aimed at rejecting or boycotting actions perceived as unjust, in this case, the legislative decisions made by the DPR.

Based on the explanation above, it can be concluded that the ‘cancel culture’ movement against the DPR’s proposed ‘RUU PILKADA’ was a series of events initiated by the “Kawal Putusan MK” campaign, which gained traction following Constitutional Court rulings No. 60/PUU-XXII/2024 and 70/PPU-XXII/2024 on August 21, 2024. This movement was then associated with “Peringatan Darurat,” which initially began as a joke on social media but later evolved into a social symbol that sparked collective awareness and opposition against the ‘RUU PILKADA’ proposed by the DPR. The shift in the meaning of “Peringatan Darurat” occurred due to social media discourse involving various groups, including students, academics, workers, civil society, celebrities, and middle-class professionals. Supported by the characteristics of new media, which allow for the rapid and widespread dissemination of messages, this digital movement led to the simultaneous emergence of collective understanding. In a short time, it accelerated the formation of the ‘cancel culture’ movement as a form of protest against policies perceived as detrimental to the public.

From a practical perspective, researchers recognize a critical gap that requires public attention—namely, the contextual shifts in digital content, which are unlikely to occur naturally but can be manipulated by certain actors who remain anonymous in digital spaces. Therefore, increased awareness and digital literacy are essential to ensure rational and informed online engagement.

## CONCLUSION

On the practical side, researchers see a gap that the public needs to consider related to the shift in the content context that could not have happened naturally but allows it to be infiltrated and engineered by certain parties who hide their identity in an anonymous digital space. Therefore, caution and increased literacy awareness are needed for rational digital actions. Moreover, this is related to political culture in Indonesia. Moreover, this is related to the political culture in Indonesia. Which is still easily swayed by political issues.

Theoretically, the success of a social movement depends on the ability to access and utilize resources, including social media, community networks, and public figures (McCarthy & Zald, 1977). In the case of “Peringatan Darurat”, the use of digital activism through viral hashtags and visuals on various platforms became the main means of rallying support and pressuring the DPR effectively.

## REFERENCES

- Aditya Priyatna Darmawan, A. N. D. (2024). *Kenapa Muncul “Peringatan Darurat Indonesia*. Kompas.Com. <https://www.google.com/amp/s/amp.kompas.com/tren/read/2024/08/22/101529565/kenapa-muncul-peringatan-darurat-indonesia>
- Asmoro, H. T. (2024). *Asal-Usul ‘Peringatan Darurat’ Berlatar Orde Baru 1991, Ini Fakta Sebenarnya*. Kabar 24bisnis.Com. <https://kabar24.bisnis.com/read/20240821/15/1793001/asal-usul-peringatan-darurat-berlatar-orde-baru-1991-ini-fakta-sebenarnya>
- Barthes, Roland. (1972). *Mythologies*. The Noonday Press.
- Bouvier, G. (2020). *Racist call-outs and cancel culture on Twitter: The limitations of the platform’s ability to define issues of social justice*. Discourse, Context & Media, 38, 100431.
- Buchman, E. (2023). *Boycotting vs Canceling: Exploring consumer activism against corporations*. CUNY Academic Works. [https://academicworks.cuny.edu/bb\\_etds/155/](https://academicworks.cuny.edu/bb_etds/155/)
- Castells, Manuel. (2009). *Communication Power*. Oxford University Press.

- Castells, Manuel. (2010). *The Rise of the Network Society*. Blackwell Publishing Ltd.
- Castells, Manuel. (2012). *Networks of Outrage and Hope: Social Movements in the Internet Age*. Polity Press.
- Da Silva, J. A. T. (2021). *How to shape academic freedom in the digital age? Are the retractions of opinionated papers a prelude to "cancel culture" in academia?*. Current Research in Behavioral Sciences, 2, 100035.
- Denzin, N. K. Y. S. (2018). *Book of Qualitative Research*. Sage Publications.
- Deriglazova, L. V., & Pogorelskaya, A. M. (2023). *The Impact of Cancel Culture on Politics and International Relations*. Vestnik MGIMO-Universiteta, 16(4). <https://doi.org/10.24833/2071-8160-2023-4-91-7-33>
- Dershowitz. (2020). *Cancel Culture-Hot Books*. Sky Horse Publishing.
- Dewi, E. A. S., Diyaulmuhana, & Pratamawaty, B. B. (2024). *Unmasking the Network: The Power Dynamics Behind the Social Movement Against Election Postponement*. Nyimak Journal of Communication, 8(2), 199–222.
- Duque, R. B., Rivera, R., & LeBlanc, E. J. (2021). *The active shooter paradox: Why the rise of cancel culture,"me too", ANTIFA and Black Lives Matter... matters*. Aggression and violent behavior, 60, 101544.
- Emprit, D. (2024). *Kawal Putusan MK: Suara Publik Menyatu dalam Peringatan Darurat*. <https://pers.droneempnit.id/kawal-putusan-mk-suara-publik-menyatu-dalam-peringatan-darurat>
- Entman, Robert M., Andrew Rojecki. (2001). *The Black Image in the White Mind: Media and Race in America (Studies in Communication, Media, and Public Opinion)*. The University of Chicago Press.
- Ferdian, H. A., & Kurnianto, K. S. (2024). *Peringatan Darurat yang Viral di Media Sosial*. Kumparan Tech. <https://www.google.com/amp/s/m.kumparan.com/amp/kumparantech/asal-usul-gambar-garuda-biru-peringatan-darurat-yang-viral-di-media-sosial-23OgKPjXkt1>.
- Gaini, S. M. (2023). *Democratic Formation as A Response to A Growing Cancel Culture*. Athena, 3(1), 47–73.
- Habermas, J. (1985). *The Theory of Communicative Action: Reason and the Rationalization of Society*. Boston: Beacon Press.

- Hamid, Ihsan., Ishak Hariyanto., Agus Dedi Putrawan. (2024). *Cancel Culture: Legal And Public Policy Challenges in The Digital Age*. Sociología & Tecnociencia. <https://doi.org/10.24197/st.1.2025.154-175>
- Hughes, G. (2010). *Political Correctness. A History of Semantics and Culture*. Oxford-Malden: Wiley-Blackwell
- Idrus, I. A., Firman, F., & Rahmawati, R. (2024). *Social Media for Political Participation: Bridging the Anti-Corruption Movement in Indonesia and Government Transparency*. Citizen and Government Review, 1(1), 11–20.
- Indonesia, C. (2024). *Dua Poin RUU Pilkada yang Menyulut Amarah Demo di Berbagai Daerah*. CNN Indonesia. <https://www.google.com/amp/s/www.cnnindonesia.com/nasional/20240823081834-617-1136519/dua-poin-ruu-pilkada-yang-menyulut-amarah-demo-di-berbagai-daerah/amp>
- Jaafar, G. B., & Herna, H. (2023). *The Impact of Media in Cancel Culture Phenomenon*. Jurnal Komunikasi Ikatan Sarjana Komunikasi Indonesia, 8(2), 382-390.
- Janssens, J., & Spreeuwenberg, L. (2022). *The moral implications of cancel culture*. Ethical Perspectives, 29(1), 89-114.
- Jenkins, Richard. (2008). *Social Identity*. Routledge
- Kaur, Arvind., Synne Valen Kvåle. (2024). *Speaking Up in the Cancel Culture Era*. Norwegian Business School.
- Khan, Sayal., Tansif Ur Rehman., Nasir Abbas., Sobia Anees Shahzad., Adnan Zawar., Mehmood Ahmed Usmani., Syed Adeel Ali Bukhari. (2024). *Legal perspective of cancel culture and boycotting in Pakistan*. The Al-Mahdi Research Journal
- Kyriakou, C., Papaioannou, T., & Komodromos, M. (2023). *Online criticism and cancel culture in digital marketing: A case study of audience perceptions of brand cancellation*. International Journal of Technology Enhanced Learning, 15(4), 412-427. <https://doi.org/10.1504/IJTEL.2023.133788>
- Lendvai, Gergely Ferenc. (2025). *More Than Just a Buzzword—Mapping the Evolution of Research on Cancel Culture in Social Sciences*. Wiley: Human Behavior and Emerging Technologies. <https://doi.org/10.1155/hbe2/4671293>
- Lewis, R. (2022b). *Drama Platform: “Cancel Culture,” Celebrity, And the Struggle for Accountability on YouTube*. In New Media and Society (Vol. 24, Issue 7, pp. 1632–1656).

- Liu, J., & Su, Z. (2023). *Cancel Culture: An Interdisciplinary Analysis from Mindsets to Social Practices*. *Advances in Education, Humanities and Social Science Research*, 6(1), 324-324.
- Louis, H. Saint. (2021). "Understanding cancel culture: normative and unequal sanctioning." *Firstmonday*, Vol. 26, No. 7, pp. 1–17.
- Mangone, E. (2022). *Narratives and Social Change. Social Reality in Contemporary Society*. Springer.
- McCarthy, J. D., & Zald, M. N. (1977). "Resource Mobilization and Social Movements: A Partial Theory." *American Journal of Sociology*, 82(6), 1212-1241.
- McCombs, M. E., & Shaw, D. L. (1972). "The Agenda-Setting Function of Mass Media." *Public Opinion Quarterly*, 36(2), 176-187.
- McCombs, Maxwell. (2014). *Setting the Agenda: The Mass Media and Public Opinion*. Polity Press.
- McQuail, D. (2011). *Mass Communication Theory 6th Edition*. Sage Publications.
- Muna, Jazilatul., Irfal Dziki., Laila Yusuf Ramadon., Muhammad Rizky Fatullah., Pia Khoirotun Nisa. (2025). *Tren Politik Peringatan Darurat Garuda Pancasila Berlatar Belakang Biru di TikTok*. *INNOVATIVE: Journal Of Social Science Research*
- Ng, E. (2020). "No Grand Pronouncements Here...: Reflections on Cancel Culture and Digital Media Participation." *Television & New Media*, 21(6), 621-627.
- Ng, E. (2022). *Cancel culture: a critical analysis*. Palgrave Macmillan. E-book edition.
- Norris, P. (2023). *Cancel Culture: Myth or Reality?*. *Political studies*, 71(1), 145-174.
- Perdana, G. N. R., Irawan, B. I., & Akbar, P. (2023). *#PrayForKanjuruhan On Twitter: Public Response to the Kanjuruhan Stadium Disaster*. *Nyimak Journal of Communication*, 7(1), 89–107.
- Phelan, Sean. (2023). *Seven theses about the so-called culture war(s) (or some fragmentary notes on 'cancel culture')*. Informa UK Limited, trading as Taylor & Francis Group. <https://doi.org/10.1080/09502386.2023.2199309>
- Picarella, Lucia. (2024). *Intersections in the digital society: cancel culture, fake news, and contemporary public discourse*. *Frontiers in Sociology*. <https://doi.org/10.3389/fsoc.2024.1376049>

- Putri, DNA., Sahwa Aurelia., Shifa Salsabila., Himatus Sya'adah. (2025). *Tindak Tutur Direktif Komentar Warganet dalam Postingan Najwa Shihab tentang "Peringatan Darurat"*. Talenova: Journal of Talent and Innovation.
- Quesenberry, K. (2019). *Social Media Strategy Marketing, Advertising, and Public Relations in the Consumer Revolution*. Rowman & Littlefield Publishers.
- Rosa, N. (2024). *Isi Revisi UU Pilkada 2024 yang Jadi Sorotan dan Akhirnya Dibatalkan DPR*. <https://www.google.com/amp/s/www.detik.com/edu/detikpedia/d-7504668/isi-revisi-uu-pilkada-2024-yang-jadi-sorotan-dan-akhirnya-dibatalkan-dpr/amp>
- Sunstein, C. R. (2001). *Republic.com*. Princeton University Press.
- Syahdan, N., & Andrew, T. (2024). *Peringatan Darurat! Buruh dan Mahasiswa Bakal Demo Hari Ini di Gedung DPR*. Viva News. <https://www.google.com/amp/s/www.viva.co.id/amp/berita/nasional/1744643-buruh-dan-mahasiswa-gelar-demo-hari-ini-di-gedung-dpr-mengawal-putusan-mk-terkait-pilkada>
- van Dijck, J., Poell, T., and de Waal, M. (2018). *The Platform Society: Public Values in a Connective World*. Oxford: Oxford University Press
- Velasco, J. C. (2020). *You are Cancelled: Virtual Collective Consciousness and the Emergence of Cancel Culture as Ideological Purging*. Rupkatha Journal on Interdisciplinary Studies in Humanities, 12(5), 1–7.
- Waani, M., & Wempi, J. A. (2021). *Cancel Culture as a New Social Movement*. American Journal of Humanities and Social Sciences Research, 5(7), 266–270.