

Audience Reception of Instagram Content @narasinewsroom as a Trigger for the Resistance Movement to the Draft Regional Head Election Bill (RUU Pilkada)

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Abstract

The draft of the latest Regional Head Election Bill (RUU Pilkada) has sparked widespread controversy among the public. The provision regarding the minimum age threshold for regional head candidates, which is perceived to benefit certain parties, is expected to be approved by the Legislative Body of the Indonesian House of Representatives (DPR RI). This controversy has emerged on social media, notably through the Instagram account @narasinewsroom, which has actively published content related to the bill. The account has posted various materials that have triggered a wave of resistance against the bill, beginning from the initial debates to the street protests that followed. These posts have generated a wide range of public responses, particularly among the account's followers. The diversity of comments reflects a range of audience receptions. This study aims to analyze how the audience receives and interprets the content of the @narasinewsroom Instagram account in the context of the resistance movement against the Regional Head Election Bill. Using a qualitative approach, the study is further enriched with virtual ethnography to explore online interactions in depth. The research focuses specifically on the interactions occurring within the content presented by @narasinewsroom, analyzed through Stuart Hall's Audience Reception Theory, which categorizes audience responses into three positions: dominant-hegemonic, negotiated, and oppositional. The findings show that the comments reflect diverse interpretations, many of which indicate resistance to the bill. The comments are spread across the three positions: initially, responses aligned with the dominant position, then gradually shifted toward the negotiated position, and eventually, as the resistance movement gained momentum, a growing number of comments were found in the oppositional position.

Keywords: Audience Reception; Regional Head Election Bill (RUU Pilkada); Resistance Movement; Social Media; Virtual Ethnography

Abstrak

Rancangan Undang-Undang Pemilihan Kepala Daerah (RUU Pilkada) terbaru menjadi polemik di Masyarakat. Dengan ketentuan ambang batas usia calon kepala daerah yang dianggap menguntungkan pihak tertentu akan disetujui oleh Badan Legislatif DPR RI. Polemik ini muncul di media sosial salah satunya dalam akun Instagram @narasinewsroom dengan konten terkait RUU Pilkada. Akun tersebut memunculkan konten-konten yang memicu gerakan perlawanan terhadap RUU Pilkada. Konten muncul dari awal pergelakan RUU Pilkada hingga setelah aksi perlawanan turun ke jalan. Konten tersebut mendapat komentar luas di masyarakat khususnya pengikut akun tersebut. Komentar beragam menimbulkan penerimaan yang beragam. Penerimaan khalayakan konten akun Instagram @narasinewsroom terhadap Gerakan perlawanan rancangan Undang-Undang Pilkada menjadi tujuan dalam penelitian ini. Diteliti menggunakan pendekatan kualitatif serta diperdalam metode etnografi virtual yang mendalami interaksi di media sosial serta diulas. Penelitian ini hanya berfokus kepada interaksi yang terjadi dalam konten yang disajikan oleh akun @narasinewsroom diperdalam dengan teori Penerimaan khalayak dari Stuart Hall yang terbagi ke dalam tiga posisi, yaitu posisi hegemoni dominan, posisi negosiasi, dan posisi oposisi. Hasilnya bahwa komentar yang terdapat dalam konten beragam dan memiliki indikasi perlawanan terhadap RUU Pilkada. Terdapat komentar yang tersebar dalam posisi yang berbeda. Awal mula konten muncul komentar berada pada posisi dominan, bergeser dalam posisi negosiasi, hingga setelah gerakan berlangsung komentar menguat pada posisi oposisi.

Kata Kunci: Etnografi Virtual; Gerakan Perlawanan; Media Sosial; Resepsi Khalayak; RUU Pilkada

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INTRODUCTION

Regional Head Election Bill (UU Pilkada) has become hotly debated topics in few years. The Regulations regional head election which includes governors, regents, and mayors. Quoted from Liputan6.com (2024), previously the regional election elected by Regional Representative Council (DPRD) until changes then become direct elections. Hasanah (2024) explain more about regional head election law which is the constitution provides basis for regional head election to be held democratically. From the Article 18 Paragraph (4) of the 1945 Constitution states that governor, regents and mayors as heads of provincial, regency, and city each of them respectively elected through direct elections by the citizen. The interpretation of the term “democratic” refers to direct election mechanism as stipulated in Law no. 32 of 2004 on Regional Government (Regional Elections) in Article 24 (5) which states that the head of the region and the deputy head of the region are elected as directly by the citizen in their own region. Pilkada itself is process that must be undergone to obtain regional leader who alight with the people’s voice and are expected to lead a region effectively.

In 2024, there was discussion regarding the revision of the Regional Head Election Bill by the Constitutional Court (MK). This revision was triggered by a petition filed by the Labor Party and Gelora Party regarding the age limit for regional head candidates. As quoted by

cnbcindonesia.com (2024), this revision prompted the Indonesian House of Representatives (DPR) to hold a plenary session to approve the revision of the Regional Head Election Bill. The News of this plenary session made a wave of protest from Indonesian. One form of protest was expressed by Narasi News Room from its Instagram account @narasinewroom. Narasi is one of the media actively reporting and uncovering issues related to the government and the current state of Indonesia. According to a study by Lim (2013), Independent media in Indonesia, such as Narasi Newsroom, are able to voice public aspiration and often serve as bridge between the public and critical issues, particularly those related to public policy and resistance movements.

Instagram is social media platform which has a significant influence on its users. Research conducted by Lim (2013) shows that social media plays a major role in expanding the reach of information related to protest movements, as well as enabling the public to engage in collective action from online campaigns. On August 22, 2024, Instagram account @narasinewsroom posted content themed by “Emergency Warning”. This post expressed dissatisfaction with Supreme Court’s decision regarding the revision of the Regional Election Law. The post included a video with persuasive narration outlining the reasons to oppose the decision. Before this post uploaded, Instagram account @narasinewsroom had been actively posting

content related to the opposition to the revision of the Regional Head Election Bill. This included demonstrations in front of the House of Representatives building documented by @narasinewsroom, as well as various other content containing information about the revision of Regional Head Election Bill. The content created by @narasinewsroom naturally received a lot of responses from its followers. One of this was prompting followers to share the content across various social media platforms. With thousand of comments on each piece of content elated to the revision of the Regional Head Election Bill, the reactions were a mix of both positive and negative.

The responses posted by followers of this account are the main topic of this study. The reception of followers of the Instagram account @narasinewsroom regarding content related to the Regional Head Election Bill very varies. The comments which appear in the post will be analyzed using Stuart Hall's (1974) reception theory. According to Tan and Aladin (2018), reception theory is a theory which emphasize the reader's response and evaluation of works published within a certain period of time. The emergence of reception research in mass communication studies traces back to Stuart Hall's (1974) encoding and decoding in television discourse. The reception of messages begins with the decoding process, which is the opposite of the encoding process. Decoding is the activity of translating or interpreting physical messages

into a form which has meaning for the recipient (Morissan, 2013). This reception theory focuses on the content creation process carried out by @narasinewsroom, which is the encoding process, up to the reception process by the account's followers in interpreting post related to the Regional Head Election Bill through Instagram. Hall (2005) classifies the audience into three different positions: the dominant hegemonic position where the audience receives massager provided by the media, then the negotiation position where the audience receives messages conveyed by the media but does not full accept them as the audience can still interpret the messages themselves, and the opposition position where the audience critics the messages conveyed by the media and interprets the messages according to their own beliefs. An then, there is three positions which appear in the comment section of post related to the Regional Head Election Bill on the @narasinewsroom Instagram account.

Research related to audience reception is widely found, such as the study by Azizah et al. (2020) titled "Analysis of Audience Reception of Professional Stereotypes in Kitabisa.com Videos on YouTube," which found that there were four informants in the dominant-hegemonic position who understood and accepted the messages conveyed by the media, three informants in a negotiated position who understood but did not full accept the messages, and two

informants in an oppositional counter-hegemonic position who had their own opinions in interpreting the messages. This study utilized Stuart Hall's audience reception theory and encoding-decoding theory. This aligns with the current study which also employs Stuart Hall's audience reception theory.

Previous research aligned with this study by Ramadhani et al., (2024) titled "Analysis of the Reception of Emergency Warning Content Related to Political Dynasties on Social Media." This study uses interviews as data and analyzes them using Stuart Hall's reception theory, resulting in four out of five informants being in the dominant hegemonic position the rest in the opposition position. Another study by Widiastuti et al. (2025) titled "Audience Reception of Symbolic Resistance Propaganda Messages of the Blue Garuda and Emergency Warnings on the @narasinewsroom Instagram account." This study uses Stuart Hall's Reception theory by conducting interviews as a data collection technique, resulting in nine informants being in the dominant hegemonic position and one informant being in the negotiated code position. The majority of informants interpret this message as sign of an urgent situation that must be immediately responded by people. However, public participation in this movement varies, influenced by individual factors. Meanwhile, information in negotiated code position tends to be ambivalent and

skeptical about the effectiveness of this movement. The three studies above use Stuart Hall's Reception Theory as the underlying theory and is supported by reception analyses as a method for analyzing data.

In previous research related to the Instagram content of @narasinewsroom regarding the Regional Head Election Bill, particularly the "Blue Garuda" content, as studied by Aswanda et al., (2024), the focus research was more on the media side, analyzing the farming done by media in greater depth. Therefore, this study will delve into the audience's side in receiving the messages conveyed by the media, more specifically analyzing the audience's reception of the Regional Head Election Bill that triggered a resistance movement on Instagram account @narasinewsroom. This will complement the audience's perspective on the meaning of Regional Head Election Bill content, especially the "Blue Garuda" Content.

LITERATURE REVIEW

Audience Reception Theory

Reception theory itself is a theory that emerged in 1973 by Stuart Hall. Audience reception is known as one of the audience studies that focuses on the audience's reception is known as one of the audience studies that focuses on the audience's ability to position themselves as consumers and producers of meaning (Azizah, 2020). The audience is considered capable of positioning themselves in interpreting the messages

conveyed by the media. According to Stuart Hall, in audience reception analysis, one must be able to interpret the codes in the understanding of media texts (print, electronic, media) in the messages conveyed, so that the audience can interpret the entire message comprehensively (Ayuningtyas et al., 2020).

Reception, etymologically or linguistically, originates from the English word "reception" and the Latin word "*recipere*", which mean acceptance or reception by the reader. Reception, in term of terminology, is a study in aesthetics based on the effects or audience response to a message. This theory has the main characteristic of audience reception of message (Naufal, 2021). Reception is one of the theories used to describe audience interpretation of media texts. Here, text is interpreted not only as writing but also as visual and audio-visual products (Pujama & Yustisia, 2020). According to Pramulyasari and Amalia (2021), reception analysis can examine several reasons why audiences interpret a message differently, including psychological and social factors as well as the social consequences that may arise.

In 1974, reception research developed in mass communication studies in the form of Stuart Hall's encoding and decoding in television discourse. Encoding occurs between the speaker's brain which is the source of information and the speaker's speech organs which function as the message sender

(Gunarwan, 2007). According to Stuart Hall, the encoding process is opposite to the decoding process where the message recipient processes the intended meaning and interprets it within a message, leading to potential differences in meaning between the message sender and recipient. According Hall (Morissan, 2015), the audience decodes messages conveyed the media through three possible positions. The hegemonic position is where the media conveys the message and audience receive it. In this position, the media conveys messages align with the audience's culture, meaning both the media and the audience share the perspective of the dominant culture. Here, there is perfect communication exchange because the audience fully accepts the message from the media. In negotiated position, generally the audience accepts the message conveyed by the media, but rejects its application in certain cases, or the audience accepts part of the message and rejects part of it. The audience understands what media convey but does not interpret it entirely in the same way. This indicates a negotiation process. Oppositional position contrary to the other positions. In this position, the audience rejects the message conveyed by the media. They tend to interpret the message conveyed by the media according to their own socio-cultural background and knowledge. In other words, the audience rejects the media message because it differs from the values they hold. Yuri and Daniar (2022) in their

research stated that Hall suggests three hypothetical positions aimed at constructing a decoding frame work that categorizes the three audience interpretation positions which mentioned above.

METHOD

This study uses a qualitative approach. According to Sugiono (2022), qualitative methodology is a research method used to study natural conditions, in which the researcher is the key instrument. As further explained by Moleong (2014), qualitative research aims to understand phenomena related to what research subjects experience, such as behavior, perceptions, motivations, actions, and so on, using descriptive language and word within a specific natural context, and employing various natural methods. This study will analyze the behavior and conversation of the public in the comment section of post on the Instagram account @narasinewsroom.

The type of research is virtual ethnography. Virtual ethnography is a methodology used to investigate the internet and explore entities (users) when using the internet. Virtual ethnography also reflects the implication of mediated communication on the internet (Nasrulla, 2017). According to Hine (2015), virtual ethnography also reflects the implications of internet-mediated communication. Jorgen Skageby (Daniel, 2011) explains that virtual ethnography is qualitative method used to understand events

within virtual communities. The virtual ethnography method, according to Jorgen (Daniel, 2011), highlights the specific habits of communities in using technology for communication. In journal studied by Mayasari (2022), the method of data analysis in virtual ethnography is explained, as cited from Nasrullah's Book (2022):

Level	Object
Media Space Object	The structure and appearance of media devices, from technical applications
Media Archive Object	The content, aspects, and meaning of text within a cultural artifact.
Media Object	Interactions occurring in cyberspace, communication among community members.
Experiential Stories	Motives, effects, and benefits of online or virtual realities, whether real or mythical.

Table 1. Virtual Ethnography Data Analysis

Source: Rulli Nasrullah, *Etnografi Virtual* (2020)

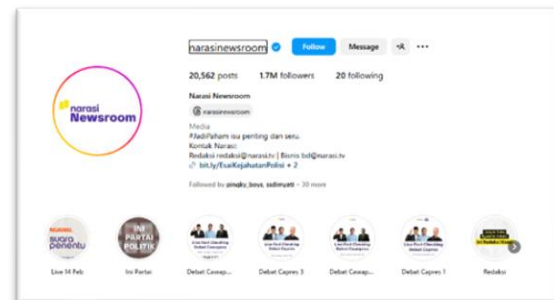


Image 1. Instagram Account Page @narasinewsroom

Source: www.instagram.com/@narasinewsroom

In this study, the @narasinewsroom Instagram account serve as the media space with content related to the Regional Head Election Bill as the media archive. Using virtual ethnography, this study will delve into interaction in the comment section as part of audience reception. Data collection in this study will involve observing the comment section of Instagram post @narasinewsroom account related to the Regional Head Election Bill from August 21 to August 22, 2024. Every

piece of content related to the Regional Head Election Bill will be the object of the research. Particularly the comment section. The research will be conducted using the stages of virtual ethnography mentioned above and combined with audience reception theory. The validity will then be checked using triangulation techniques.

In social media, there is material uploaded by account owners, in which this case is content. According to Basarah and Gustina (2020), Content is the structure of information found on a website page or information available through media. This term is used to identify and quantify various formats and genres of information as value-added components. The @narasainewsroom Instagram account, established in 2019, has approximately 1.7 million followers with over 200.000 posts.

The content presented on Instagram account @narasainewsroom contains the latest news and information related to politics, social issues, culture, crime, and other topics, presented with images and videos which illustrate the content of the news. The content serves as a media archive or media document. One of the most hot issues content uploaded by this account is related to Regional Head Election Bill. On August 21, 2024, @narasainewsroom posted content related to the Legislative Body (Baleg) of Indonesian House of Representatives (DPR RI) agreeing to the Supreme Court's decision regarding the age limit for regional head

candidates. The post also included information that most factions agreed with the decision issued by the Supreme Court. The content includes a video titled "Regional Election Bill Discussed in Just One Hour: DPR Ignores MK & Follows MA on Candidate Age Requirements, Kaesang Still Eligible to Run in Regional Elections." The video features narration by Baleg Vice Chair Achmad Baidowi regarding the Baleg's process in approving the Regional Election Bill. This post has been liked by 193.514 Instagram users, received over around 10.300 comments, and shared over around 35,500 times.



Image 2. Posting of Regional Election Bill Content

Source: www.instagram.com/@narasainewsroom

The content related to the Regional Election Bill approved by the DPR RI Legislative Body was created by @narasainewsroom with the aim of informing the public that they approved the Supreme Court's decision and ignored the Constitutional Court's decision. Thus, the minimum age for candidates running in the simultaneous regional election is 30 years old. This is part of encoding process carried out by @narasainewsroom as a media outlet to present to its followers through its Instagram content. The content above is part of a series of reports on Regional

Election Bill discussed by @narasinewsroom. On the same date as the above post, @narasinewsroom uploaded an image featuring a garuda with a blue background and the caption “Emergency Warning.” The content, which is caption-less explaining the reason for the image, has been liked by 4,026,610 Instagram users, received over 120,000 comments and has not been reposted.



Image 3. Blue Garuda Content Post Without Caption
Source: www.instagram.com/@narasinewsroom

The caption-less post by @narasinewsroom may have caught the attention of the public who were already interested in changes to Regional Election Bill. Narasi news room has caused the public to have many different perceptions and interpretations of the message conveyed by the image that they displayed. Until August 22, 2024, the post related to the blue garuda reappeared on the account. The post was uploaded by @najwasihab account along with @narasinewsroom, @narasi.tv, @matanajwa, and @komunitasnarasi account. The post contained the narrative “Emergency Warning” followed by other provocative narrative encouraging the account’s followers to participate in spreading the message. Followers of the account were urged to “be

angry” at the stance of the Indonesian House of Representatives (DPR RI) and to oppose the DPR’s decision. The post has been liked 2,000,000 times, received approximately 19,500 comments and shared 378,000 times. This post appeared on @narasinewsroom account page and was viewed by the followers of Narasi account.

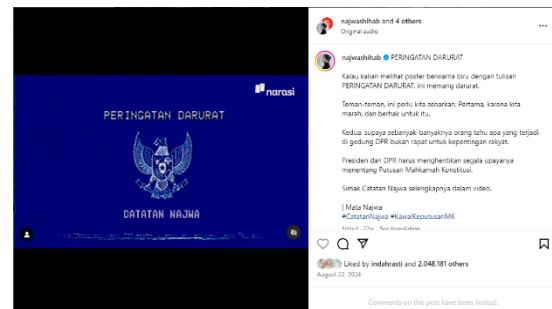


Image 4. Blue Garuda Video Content Post by Najwa
Source: www.instagram.com/@narasinewsroom

The Blue Garuda video has become a symbol of resistance led by Najwa Sihab, the owner of Narasi News Room. The choice of a media platform with tens of the thousand of followers ensures that this powerful message reaches tens of thousands of people. The various responses from the account’s followers have drawn attention. There are many pros and cons in the comment section, which could even lead to conflicts among the account’s followers. The content created by the @narasinewsroom account, with various considerations, is an effort by the media to raise awareness and knowledge among the public about the abuse of power within the Indonesian House of Representatives (DPR RI) that all parties must be vigilant about.

RESULT AND DISCUSSION

Audience Reception

In reception theory, the audience is

understood as an active entity rather than a passive one. The audience does not merely act as a recipient of messages sent by the media but can also function as a source of messages that can reproduce the messages conveyed by the media (Utami & Herdiana, 2021). Followers of the @narasinewsroom account who commented on posts related to the Regional Election Bill on August 21-22, 2024, are active entities who can be specified into three audience positions according to Hall (2005), namely the dominant hegemony position, the negotiation position, and the opposition position. The interactions within these contents are the media objects that will be thoroughly examined in this study. The dominant hegemonic position emerges in the interactions in the comment section of several posts related to the Regional Election Bill, as follows:



Image 5. Comment from Followers @narasinewsroom who Understand the Context of the Regional Election bill Approved by Legislative Body (Baleg)

Source: www.instagram.com/@narasinewsroom

The above comments are from followers who understand the content of @narasinewsroom related to the Legislative Body of Indonesian House of Representatives (Baleg DPR RI) approving the Regional Election Bill, which

contradicts the Constitutional Court's decision. The opinion from the follower with the account @anik_nistina08, which states, "Right now support the opinion of the expert from PDIP," indicates that the account understands the content or news and supports the narrative presented by Mr. Arteri as the representative of the Legislative Body of Indonesian House of Representatives. Unlike the previous comment, which understand and supports the narrative, @haekal_fazal understand that the DPR RI has ignored the Constitutional Court's decision and instead supports the Supreme Court's decision. Another comment comes from @siti_Badriyah15, who comments, "That's exactly right... when it comes to ordinary citizens 25 years old, they must have experience... but he gets become governor right way." This comment indicates that the account understands the content of the narrative regarding the revised age limit for regional head candidates, which was approved by the Legislative Body. The last comment is from @adistiandarnusa, who said, "The Constitutional Court has no self-respect," indicating that the account understands that the Constitutional Court's decision was not approved and believes that the Constitutional Court lacks self-respect, hence its decision was overruled by the Legislative Body of Indonesian House of Representatives. All above the comments are made from a position of hegemony. The followers the account commened because

they already understood the content which had been conveyed. In addition to the dominant hegemonic position, the post also contain comments that indicate a negotiating position. This position shows that the audience understands the message but adapts it to their own values, their explain on image 6.



Image 6. Comments from Followers of @narasnewsroom in a Negotiation Position in the Context of the Regional Election Bill Approved by the Legislative Body
Source: www.instagram.com/@narasnewsroom

The followers of the @narasnewsroom account posted a wide variety of comments, one of which falls into the category of negotiation. One comment was posted by the @Subiako account, which wrote "Chaos" in its comment. This comment seems simple, but the account fully understood the content of the news related to the decision of the Legislative Body of Indonesian House of Representatives and considered that it would cause a commotion. The comment frame the

@subiakto account was responded by several other followers who supported the account's statement. After that, the @renecc account responded by saying, "The politicization of the law to serve the interest of those who want to remain in power. Not now, but we will certainly demand accountability from you, gentlemen of the council." This comment indicates that the account understands and comprehends the content, but it also shows that the account believes the approval of the Regional Election Bill is for benefit of certain parties. She also ensures that the council members who approved the bill will be held accountable later. Another comment was posted by the account @khairanileli, who said, "I've never criticized like this before, but reading news like this makes me feel sick... it is so obvious they are doing whatever they want... Oh My God... this is how this country feels, laws and rules are made according to their needs... so sad." This comment shows that even followers who usually do not comment are now speaking up because they feel it has tarnished existing legal rules. The next comment came from the account @cuinsolihin, who commented, "If the Constitutional Court's decision is overturned... then what happened yesterday was legally flawed... Indonesia is in a state of legal emergency, governed and manipulated as they please..." it is clear that the account fully understands the content of the news and believes that the decision made by the Legislative Body of Indonesian House of

Representatives contradicts existing laws and that what happened previously was a legally flawed action. In addition to the negotiating position, the opposition position also frequently appears in the posts.



Image 7. Comments from @narasinewsroom Followers Who Are in the Opposition Position in the Context of the News about the Regional Election Bill Approved by the Baleg
Source: www.instagram.com/@narasinewsroom

Comments that contradict the content related to the Legislative Body of Indonesian House of Representatives approving the Supreme Court's decision and ignoring the Constitution Court's decision are certainly of interest in this study. The comment from @arianirosidi states, "Which people does the DPR actually represent?" The sarcastic question posed by this account aims to question the DPR's stance as the People's Representative Council, which does not align with the interest of the majority of the Indonesian people. On other hand, the account @ksatria.karim.amr7, who is fed up with the DPR, link this incident to supports who did not vote 02 in president election to unite and initiate a second round of reforms. The previous account's comment is supported by @gakiacn, who calls for the initiation to Mbak Nana (Najwa Sihab) to become initiator a people power movement. Other comments criticized the attitude of the

"Pak De" family, referring to the family of the former president. These comment contradict the content of the news report, as they are more provocative, aiming to incite concrete action against the DPR's actions.

Comment on Blue Garuda Content without Narration

Garuda biru content without narration uploaded by the @narasinewsroom account certainly sparked many comments. There were 120,000 comments on the post even though there was no narration explaining the intent and purposes of the upload. The comments consisted of dominant hegemony, negotiation, and opposition positions. Comment in the dominant hegemonic position understand the intent of the content despite the absence of father narrative.



Image 8. Comment from @narasinewsroom Followers in the Dominant Hegemonic Position on the Blue Garuda Content without Narrative

Source: www.instagram.com/@narasinewsroom

Without a narrative explaining the Blue Garuda post titled "Emergency Warning," it is sufficiently understood by some parties. Some comments show varied understanding, such as those expressed by @nafifaiz, who stated that there are parties who arbitrarily change regulations for personal gain and the people will not remain silent. This indicates that the account understand the meaning of

the emergency warning and the context in which the content was created. Another point raised by account @filo_sebastian, @rezkiahyana, and @konserindonesia is the use of the word “LAWAN” or we can say “FIGHT” as a form of understanding of the post. These three accounts view the post as a form of motivation for the people to resist arbitrary decisions that do not prioritize the people’s interests or needs. Although some understood it well, more comments showed understanding but were adjusted to the values they believe in, such as:

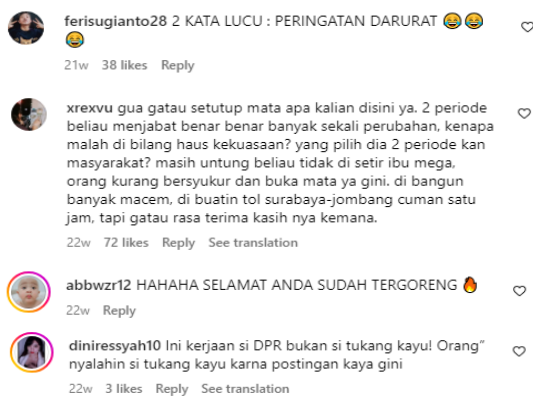


Image 9. Comments from Followers @narasineewsroom Who Were in Negotiating Position on the Blue Garuda Content Without Narrative
Source: www.instagram.com/@narasineewsroom

Followers of the narasineewsroom account understood the content but preferred to focus on what they believed regarding the content. The @ferisugianto28 account stated that the content consists of two humorous words, “Emergency Warning.” The account deemed these words humorous given the chaotic situation at the time. In contrast, the @abbwzr12 account state that the public has been swayed by the content. The account believes that the content is shaping public

opinion. The @xrexvu account has a deeper understanding of the content’s meaning, stating that the public should be able to see the positive changes that occurred during previous regime and not turn a blind eye to the positive results that exist. Meanwhile, the @diniressyah10 account argues that the public should not blame others and focus on the House of Representatives as the main figure in the issues arising from the Regional Election Bill. The Content mostly elicited opposition to the post.

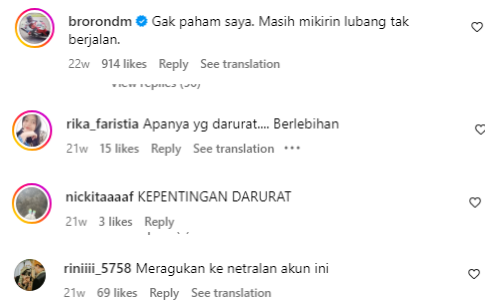


Image 10. Comments from @narasineewsroom Followers who opposed the Blue Garuda Content without Narration
Source: www.instagram.com/@narasineewsroom

Many comments challenging the post appeared, one of which was from the @brorondm account, which chose to say that the account did not understand the content, and chose to think about potholed road. Another comment came from @rika_faristia, who criticized the post by saying “What’s the emergency... it’s excessive.” The perception of the content as excessive became a criticism and contradicted the content itself. The account was deemed inconsistent with the content’s mission. Similarly, @nickitaaaaf stated that the content was only for the creators’ emergency purposes. The post was seen as having its own agenda, which was

communicated to the public and disseminated. In the end, @riniiii_5758 questioned the neutrality of the account for posting the “Emergency Warning” content from Blue Garuda.

Comments on Blue Garuda Najwa’s Notes Content

This content also has received many diverse comments, many of them oppose the content. The content creator is considered to be provocateur of a movement, framing the content in a way that incites resistance. Upon further examination, the comments can be divided into three positions. Namely the dominant hegemony, which consists of people who understand the content on image 11.

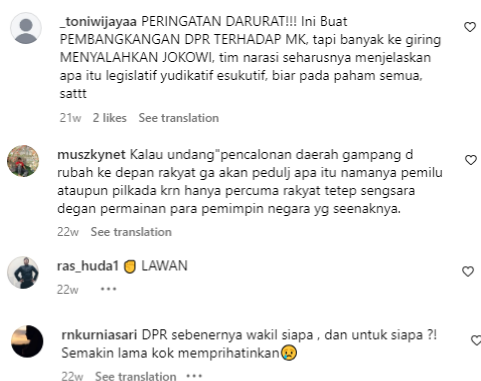


Image 11. Comments from @narasinewsroom Followers Who Are in A Negotiating Position on the Blue Garuda Najwa’s Notes

Source: www.instagram.com/@narasinewsroom

This content, which is considered highly provocative, has sparked much debate. Many understand the content as posted by @ras_huda1, which calls for opposition to all arbitrary actions taken by the Indonesian House of Representatives. More explicitly, the @toniwijayaa account commented that “Emergency Warning” was a form to protest

against the DPR’s defiance of the Constitutional Court, but the narrative in the video blamed the former president. The @muszkynet account opined that if the law on regional head election is amended, the people will no longer care about election in the future. The same sadness was expressed by the @rnkurniasari account, that questioned who the DPR actually represent and for whom, as the situation becomes increasingly concerning. In the post, many understood the content but interpreted it with their own understanding, which emerged in the comment section.

The @harwin_cordho account understood the narrative in the Blue Garuda Najwa’s Notes and chose to leave all results to God, as the account believed that the people were unable to oppose their leaders. Meanwhile, the @beibyadrn account commented that the government has successfully stirred up the people to fight each other. This comment shows that the account understands the message of the content and believes that the government has pitted people against each other. Another comment was made by the @solsepa_jraccount, who stated that Indonesian’s condition is concerning, leading to the upload of the content, so this account believes that the existing power wants to continue through unethical means and violate the constitution. Unlike other comments, the @andini_syawaliyah account compared leadership styles in Indonesia and Japan. In

Japan, government officials resign when they feel that they have failed, which is very different from Indonesia. This comment obviously refers to the content accusing changes to the Regional Election Bill for the benefit of certain parties. Among the many comments on the content above, many are opposed and contradict the content. Many of them oppose this emergency warning content and view as provocation that could divide the people.

The wave of the opposition related to the Blue Garuda Najwa's Notes content has been quite intense, with many assessing that the content is provocation carried out by Najwa Sihab by collaborating with media outlets like Narasi News Room to reach a broader audience. The Opposition to the content was expressed by @yeni_19197, who argued that the real emergency was the global protests and riots that caused the economy to plummet, while the approval of the Regional Election Bill by the Indonesian House of Representatives was not an action that created an emergency situation. The @ongwn.laituihamallo even mocked the content by saying, "The Most Urgent One," which contradicts the content's call for the public to participate in opposing the government. The same sentiment was expressed by @rini_twentytwo, who believes that social media users are smarter than Najwa Shihab as content creator, because were deceived by the issue at hand. Another common comment was that the

@narasinewsroom and Najwa Sihab should focus more on the Asset Seizure Law rather than the Regional Election Bill, as the latter only serves the interest of certain groups and could lead to protest that damage public facilities.



Image 12. Comments form Followers @narasinewsroom in Opposition Position on the Blue Garuda Najwa's Note Content
Source: www.instagram.com/@narasinewsroom

All comments appearing in the content between August 21-22, 2024 varied in content. However, through the uploaded content, the public gained awareness of the impending changes to the Regional Election Bill. Resistance movement emerged when the Blue Garuda content appeared on social media, shared millions of times and even went viral. Many verified accounts with millions of followers shared posts related to Blue Garuda. The resistance movement did not take the form of direct demonstrations but rather in form of opinions, insults, and even support for the content creators. Many comment agreed with the resistance posted by the @narasinewsroom account, providing information that there were mania reaction from the public. The reception of the message in each content varied, with some agreeing, understanding, some understanding

differently, and of course there were contradiction that became debates among followers.

CONCLUSION

The Regional Election Bill, which has been in place since 2005, is scheduled to be amended and a new draft law will be created with provisions setting the minimum age requirement for regional leaders at 30 years old and for deputy regional leaders at 25 years old. This issue has sparked widespread controversy and considered contrary to the interest of the people. The Constitution Court rejected the latest Regional Election Bill, but Legislative Body of Indonesia House of Representatives approved it and plan to legalize it at the Indonesia House of Representatives building. This has triggered conflicts and an unprecedented wave of protest from various groups and the media. One of these protest and news reports was through social media such as Instagram. The @narasinewsroom account was actively sharing news and content related to the development of the Regional Election Bill, and between August 21-22, 2025, there were several pieces of content related to the topic which caught the public attention. In these posts, there were many comments and interactions from the account's followers, reflecting the audience's reception of the content. Some members of the public understood the news and agreed with it, while others were inspired to oppose the

action of the DPR RI's Baleg. There were also those who understood the content but interpreted it in their own way, leading interesting debates. Other opposed the content because they felt it contained individual interests which were not neutral as media. From many comments, some of them reacted against the passing of the Regional Election Bill.

Research focusing on audience reception is worth to do further investigation, especially when reinforced by interviews with account owners who posted interesting and strong comments on each piece of content. The study of content should be broader in order to show the diverse reception before and after the event.

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