

Strengthening Indonesian Equivalents on the Instagram Account @narabahasa: A Critical Discourse Analysis by Norman Fairclough

Rohani Nur Aisyah^a, Eko Hardianto^b

^{a,b}Universitas Hasyim Asy'ari, Tebuireng, Jombang

Corresponding Author:

^arohaniaisyah@mhs.unhasy.ac.id

ABSTRACT

Strengthening Indonesian language equivalents in the digital space is a strategic effort to liberate the Indonesian language amid the dominance of foreign terms. The Instagram account @narabahasa serves as an informal institution that provides accurate and educational linguistic information to bridge the gap between formal language and language practices among the public. This study aims to describe the forms of Indonesian equivalents presented in the texts and visuals posted on the Instagram account @narabahasa, analyze discourse practices in efforts to strengthen Indonesian equivalents, and reveal the socio-cultural implications of the discourse on strengthening Indonesian equivalents. This study uses a qualitative approach with Norman Fairclough's critical discourse analysis method, including text analysis, discourse practices, and socio-cultural practices. The research data consists of posts and captions from the Instagram account @narabahasa that contain contextual discourse on Indonesian language equivalents. The results of the study show that the @narabahasa account not only functions as a medium for language education but also as a digital medium that plays a significant role in shaping the language awareness of the community. This study reveals that the process of term equivalence in the digital space involves power relations, meaning negotiation, and the construction of linguistic identity within the digital community.

Keywords : Critical discourse analysis, Norman Fairclough, Narabahasa, Indonesian language equivalents

INTRODUCTION

The recognition of Indonesian as an official language of the 10th General Conference by the United Nations Educational, Scientific and Cultural Organization (UNESCO) through the 42nd General Assembly in Paris on November 20, 2023, marks a significant milestone in the history of global linguistics. This recognition not only serves as an acknowledgment of the existence of the Indonesian language but also reinforces its role as a tool for communication, identity, and international diplomacy. However, amidst this monumental achievement, the Indonesian language faces serious challenges in the digital space, particularly regarding the use of Indonesian equivalents, which are increasingly being eroded by foreign terms. This phenomenon highlights a contradiction between international recognition of the Indonesian language and the language practices of the Indonesian public in the digital space. The

dominance of foreign terms without appropriate Indonesian equivalents raises concerns about the quality of digital literacy. For example, the word “podcast” is better known than ‘*siniar*,’ the term “influencer” is used more frequently than ‘*pemengaruh*,’ and the Indonesian equivalent ‘*takarir*’ still feels foreign compared to the more familiar foreign term “caption.” Social media exerts a significant influence on how people use language. Digital communication patterns tend to be informal, brief, and often do not adhere to established linguistic norms (Tarigan *et al.*, 2025).

Young people, as active social media users, frequently use abbreviations, acronyms, and a mix of Indonesian and foreign languages when interacting or communicating. This trend has raised concerns about a decline in the use of Indonesian in the digital space. According to data from Reportal, Instagram had 103 million users, equivalent to 36.3 percent of Indonesia’s total population at the start of the year. Of these, 52.8 percent were women, while the remaining 47.2 percent were men. Meanwhile, 47.8 percent of Instagram users are over 18 years old (Kamp, 2025). Social media also offers opportunities to preserve and promote the Indonesian language. Several new initiatives have been undertaken by the community to utilize social media platforms in disseminating knowledge about Indonesian language equivalents (Rachman in Rohmah, 2025) .

Narabahasa is one of the Instagram accounts actively educating the public on the proper use of the Indonesian language, including in the context of linguistic equivalents. The Narabahasa account was founded by Ivan Lanin, an internet expert passionate about the Indonesian language. Narabahasa is managed by a team of language experts focused on providing accurate and educational linguistic information to bridge the gap between formal language and the language practices of the younger generation. The researchers selected Narabahasa as the research subject due to its consistency in presenting linguistic content that prioritizes the preservation and renewal of Indonesian language equivalents through creative, communicative, and contextual presentations.

The Indonesian language is a reflection of national identity and the nation’s civilization. However, the digital revolution has transformed how society communicates, learns, and constructs meaning. The widespread use of foreign terms on social media necessitates efforts to ensure the sustainability and strengthening of Indonesian language equivalents to foster literacy awareness in the digital space, as well as critical, creative, and contextual language awareness among the younger generation. Therefore, the nurturing and development of the Indonesian language are the responsibility of every Indonesian language speaker. All Indonesian society must play a role in nurturing and developing the Indonesian language (Gusnayetti, 2021). The existence of the Indonesian language must be preserved amidst the currents of globalization and disruption; this can be supported through education and the cultivation of proper and correct Indonesian language usage (Bowo, 2022) .

The dominance of foreign terms over Indonesian equivalents on social media raises issues regarding language awareness among the digital community. This phenomenon raises questions about how discourse on strengthening Indonesian equivalents is produced and presented on social media, particularly through language education accounts that aim to introduce language equivalents to the digital community. Therefore, this study is necessary to

examine the discourse practices of strengthening Indonesian equivalents through language education accounts, such as Narabahasa. The discourse activities carried out by this account reflect language practices as social actions that can be analyzed using Norman Fairclough's Critical Discourse Analysis (CDA) model, incorporating the dimensions of text, discourse practices, and socio-cultural factors.

Several previous studies have discussed language use phenomena related to the strengthening of the Indonesian language in digital spaces. First, a study was conducted by Alifya Azzahra, Kartinah Budi Fransiska, and Savira Dwi Pratiwi (2022) titled "*Analisis Padanan Kata Pada Fitur-Fitur Media Sosial*," the study's findings indicate that the terms used on Instagram, Facebook, and Snapchat largely align with the functions of those features within the apps. Therefore, the study hopes for the addition of new terms in the Indonesian language, particularly in the field of technology. This aims to prevent the Indonesian language from fading and to enable the public to preserve it. Second, the study by Welsi Haslina, Afrini Rahmi, and Ulfatmi Azlan (2023) titled "*Deklarasi Capres 2024 Anies Baswedan: Analisis Wacana Kritis Norman Fairclough*" outlines the linguistic strategies employed by Anies Baswedan in his presidential candidacy declaration speech according to Fairclough's discourse dimensions. Third, the study by Abdul Kohar, Adi Wicaksono, Farhat Abas, and Muhammad, Faroida Awalia (2025) titled "*Analisis Penggunaan bahasa Indonesia dalam Media Sosial Implementasi di Marketing STIE Ganesha*" explains that the use of Indonesian in social media content plays a strategic role in shaping institutional image and enhancing the effectiveness of marketing communication. This study confirms that the appropriate use of the Indonesian language not only reflects national identity but also serves as an effective tool for reaching and positively influencing the audience.

Based on previous studies, research examining the discourse practices of strengthening Indonesian word equivalents through a critical discourse analysis approach remains relatively scarce. Therefore, the researcher aims to fill this research gap by applying Norman Fairclough's model of critical discourse analysis to the discourse of strengthening language equivalents on Instagram. Consequently, this study focuses on examining Indonesian word equivalents presented and represented in posts on the Instagram account @narabahasa.

Based on the above, this study aims to: (1) describe the forms of Indonesian word equivalents presented in the text and visuals of posts on the @narabahasa Instagram account; (2) analyze the discursive practices in the effort to strengthen Indonesian word equivalents on the @narabahasa Instagram account; and (3) uncover the sociocultural practices of the discourse on strengthening Indonesian word equivalents. Thus, through the research title "Strengthening Indonesian Equivalents on the Instagram Account @narabahasa: A Critical Discourse Analysis by Norman Fairclough", it is hoped that this study can serve as a concrete step toward preserving the existence of the Indonesian language amidst the tide of linguistic globalization and strengthening national identity through critical, creative, and contextual digital literacy.

LITERATURE REVIEW

Critical Discourse Analysis (CDA)

The term “discourse” (in what is broadly referred to as discourse analysis) denotes a specific view of language as an element of social life that is closely intertwined with other elements. Brown and Yule also comment on discourse analysis: *“The term 'discourse analysis' has come to be used with a wide range of meanings which cover a wide range of activities. It is used to describe activities at the intersection of disciplines as diverse as sociolinguistics, psycholinguistics, philosophical linguistics, and computational linguistics”*. Based on this view, they describe that discourse analysis has been used with various meanings encompassing diverse activities. Discourse analysis is employed to describe a variety of interdisciplinary activities, such as sociolinguistics, psycholinguistics, philosophical linguistics, and computational linguistics. Discourse analysis possesses a complexity in its field of study, thereby encompassing various academic disciplines. Discourse analysis has emerged as a form of linguistic expression used by individuals to comprehensively understand issues related to language (Khusniyah, 2021:3).

The research question identified that analyzing social issues requires a critical mindset, rather than merely explaining and presenting phenomena in a purely descriptive manner. One method for identifying these objectives and understanding the overall meaning of a text is through the application of critical discourse analysis (Ratnaningsih, 2019:2-3).

In the context of social media, discourse manifests through visual representations and digital communication practices. Researchers require in-depth and comprehensive analysis to uncover the Indonesian language equivalents on the Instagram account @narabahasa, making critical discourse analysis the appropriate and relevant method for this study. Critical discourse analysis is not limited to the linguistic domain but can be linked to other dimensions of phenomena. This is supported by the assertion that critical discourse analysis is an approach or activity aimed at understanding discourse more deeply, moving beyond the view that discourse is merely ordinary text (Marzuki, 2023:8).

Norman Fairclough’s Critical Discourse Analysis

M.A.K. Halliday’s ideas regarding language in use represent a significant development in the field of critical discourse analysis. This study employs Norman Fairclough’s theory of critical discourse analysis, which views discourse as a social practice within the context of digital literacy. Critical discourse analysis, as explained by Fairclough in his book titled *“Critical Discourse Analysis”*, combines a text-based analytical approach with a broader understanding of the social context. Language, which functions as a textual manifestation, is analyzed through an approach that focuses on the processes of its formation and its influence by social relations and specific contexts (Hardinanto, 2025)

“CDA analysis is not an analysis of discourse ‘in itself’ as one might assume, but rather an analysis of the dialectical relations between discourse and other objects, elements, or moments, as well as an analysis of the ‘internal relations’ of discourse. And since the analysis of such relations cuts across conventional boundaries between disciplines (linguistics, politics, sociology, and so on), CDA is an interdisciplinary form of analysis, or

as I prefer to call it, a transdisciplinary form". Fairclough defines critical discourse analysis not merely as an analysis of discourse, but as one that connects it with other elements, since critical discourse analysis is an approach to discourse analysis that encompasses various disciplines. Fairclough sought to create a discourse analysis model that plays a role in sociocultural analysis so that it can combine the textual analysis tradition from a closed dimension with a more complex social context. Another view adds that critical discourse analysis is an analysis of various forms of systematic relationships in social processes. Critical discourse analysis involves a systematic analysis of texts (not only descriptive but also narrative) (Inggit, 2024).

Based on the above discussion, this study employs Norman Fairclough's critical discourse analysis as its primary theoretical framework, as it is capable of analyzing the processes of discourse production, distribution, and consumption, as well as the underlying sociocultural contexts. Through three dimensions of analysis text, discourse practices, and socio-cultural context this study seeks to uncover how the discourse on strengthening Indonesian language equivalents is represented and interpreted in posts on the Instagram account @narabahasa. There are three dimensions in critical discourse analysis: text, discourse practices, and socio-cultural context. The following is a diagram of the three dimensions of critical discourse analysis by Fairclough in his book "*Critical Discourse Analysis: The Critical Study of Language*".

1. Text

The text is analyzed linguistically, examining vocabulary, sentences, and semantics. Additionally, it also examines cohesion and coherence how words or sentences are combined to form meaning (Eriyanto in Marzuki, 2023:33). Text analysis is the initial stage where the text is examined linguistically through an analysis of vocabulary, grammar, and sentence structure.

2. Discourse Practice

Discourse practice focuses on how texts are produced and consumed (Marzuki, 2023) . Texts are shaped through a discourse practice, which determines how the text is produced (Eriyanto in Marzuki, 2023:45). News texts involve complex and intricate discourse practices. It is this discourse practice that determines how the text is formed. In Fairclough's view, there are two sides to these discursive practices: text production (on the part of the media) and text consumption (on the part of the audience). The process of text consumption allows for differences across various social contexts.

3. Sociocultural Practices

Analysis of sociocultural practices is based on the assumption that the social context existing outside the media influences how discourse emerges within the media (Marzuki, 2023:45). Sociocultural factors outside the editorial office influence both the production and consumption of the texts presented. There are three levels of analysis in sociocultural practice: situational, institutional, and social. The following is a further explanation of the three levels of Norman Fairclough's analytical dimensions (Fairclough in Marzuki 2023:46) .

- a. Situational: In this social context, attention is paid to situational aspects when the text is produced.
- b. Institutional: at this level, we examine the influence of organizational institutions in the practice of discourse production; these institutions may originate within the media, and there are also external forces outside the media that determine the news production process.
- c. Social: Social factors influence the discourse that emerges in news reporting. Sociocultural aspects within society significantly shape the development of the discourse reported by the media.

METHODS

This study employs a qualitative descriptive approach. In qualitative research, the descriptive method is an analytical approach in which the researcher remains faithful to the original data, uses a simple framework and interpretation to explain the data, and organizes the information into various themes (John W. Crewell, 2023). Qualitative research views the object as something dynamic, the result of the construction of thought and interpretation of observed phenomena, and as a whole because every aspect of the object forms an inseparable unity (Sugiyono, 2023:20). This approach is used to examine the discourse on the reinforcement of Indonesian language equivalents as represented in the research object. Through this approach, this study specifically employs Norman Fairclough's critical discourse analysis model to examine the discourse on the reinforcement of Indonesian word equivalents as represented in the posts of the Instagram account @narabahasa.

The object used in this study is the Instagram account @narabahasa. Meanwhile, the research data is sourced from the Instagram account @narabahasa in the form of text and visuals contained in the account's posts that feature Indonesian word equivalents. The research data consists of five posts based on specific criteria, namely: (1) posts that explicitly display Indonesian word equivalents, (2) posts containing sentence contexts or captions that demonstrate the use of Indonesian word equivalents, and (3) posts that can be analyzed using Norman Fairclough's critical discourse analysis framework. The data findings were drawn from posts on the @narabahasa account uploaded between 2022 and 2025, which displayed information regarding Indonesian word equivalents along with their post descriptions.

Data collection in this study was conducted through two main stages: observation and documentary analysis. During the observation stage, the researcher identified posts related to equivalents for analysis using Norman Fairclough's critical discourse analysis model. The analysis of the Instagram account focused on posts, captions, comment sections, and follower interactions containing Indonesian word equivalents. In the documentation study phase, the researcher collected, stored, and selected various digital documents related to the discourse on strengthening Indonesian word equivalents on the Instagram account @narabahasa. The documentation in question includes posts in the form of images, captions, comments, as well as visual and text elements found on the account.

After collecting the research data, the researcher analyzed each data finding. The data analysis technique in this study employs Norman Fairclough's three dimensions of critical

discourse analysis: text, discourse practices, and socio-cultural context. Critical discourse analysis is a method that prioritizes the analytical process of understanding words and sentences within a discourse (Fiantika *et al.*, 2023:159).




In the text analysis, the researcher examined the linguistic aspects of posts from the @narabahasa account, as well as the translation of foreign terms into Indonesian. Additionally, the analysis covered word choice, sentence structure, cohesion, coherence, and supporting visual elements such as color, typography, and symbols that reinforce the text's meaning. This is followed by a discourse practice analysis, in which the researcher examines the processes of production, dissemination, and consumption of discourse related to Indonesian language equivalents. The analysis covers how the @narabahasa team designs content, how messages regarding Indonesian language equivalents are communicated through visual and textual strategies, and how the public interprets and responds to these posts in the comment section. Finally, in the analysis of sociocultural practices, the researcher connects the discourse findings to a broader social context, such as linguistic ideology, public awareness, and the dynamics of digital literacy among the younger generation



After analyzing the data findings, this study also required confirmation of the validity and reliability of the research findings. Therefore, the researcher applied three primary methods of data validity techniques: triangulation, observational persistence, and *peer debriefing*. Regarding the triangulation validity technique, this study employed source triangulation and method triangulation. Source triangulation was conducted by comparing data obtained from Instagram posts with content documentation. Meanwhile, method triangulation was carried out by combining observation techniques and documentary analysis during the data collection process. On the other hand, the researcher also applied persistence of observation by repeatedly analyzing the data and conducting peer debriefing with expert lecturers and several participants to obtain new input and perspectives on the results of data interpretation.

RESULTS

Based on the analysis of posts from the Instagram account @narabahasa, five posts were identified that explicitly featured Indonesian equivalents for foreign terms. These five data points indicate that Indonesian equivalents appear in various contexts, such as '*tengkes*', '*penanggung jawab*', '*pemilih mengambang dan bimbang*', '*pendengung*', and '*basantara*'. Each data finding was analyzed using Norman Fairclough's three dimensions of critical discourse analysis: text, discourse practices, and socio-cultural context. The following table presents the findings of Indonesian equivalents in the posts of the Instagram account @narabahasa.

Table1 . Indonesian Equivalents on the Instagram Account @narabahasa

Data	Post Date	Indonesian Equivalent	Content Type	Written Discourse	Documentation
1	December 12, 2022	Stunting	Post	<i>Let's prevent stunting!</i>	
2	July 15, 2024	Person in Charge (PIC)	Post and captions	<i>What roles have you served as a PIC, Nara's Friends? By the way, in the article "Naratugas" in Tempo Magazine, Hardyanto—a master of applied linguistics from the University of New South Wales—proposed "naratugas" as the equivalent of "person in charge." What do you think, Nara Friends?</i>	
3	January 18, 2024	Swing voters and undecided voters.	Post and captions	<i>Oh man, Nara is currently an undecided voter. Turns out, choosing a leader isn't as easy as choosing a life partner, is it? Don't you agree, Nara's Friends?</i>	

4	November 20, 2024	Buzzer	Post and captions	<p><i>What do you think, Nara's Friends? Could the term "buzzer" ever take on a positive meaning someday?</i></p>	
5	May 22, 2025	Basantara/lingua franca	Post and captions	<p><i>When did Kerabat Nara first learn that the equivalent of "lingua franca" is 'basantara'?</i></p>	

DISCUSSION

These findings will be analyzed in greater depth using Norman Fairclough's three dimensions of critical discourse analysis; the following is a discussion of this.

Data Analysis 1

1. Text

The analysis results indicate that posts containing the term '*tengkes*' employ a persuasive imperative sentence strategy combined with meme visuals to introduce the new term to the digital community. Linguistically, the Indonesian term '*tengkes*' serves as an alternative to the foreign term 'stunting,' which originates from English. The choice of the term '*tengkes*' reflects an effort to introduce Indonesian vocabulary with a meaning similar to the foreign term that is more familiar to the public. The selection of '*tengkes*' as the Indonesian equivalent of 'stunting' has undergone a term-mapping process, as explained in a Narabahasa article titled "*Kosakata yang Bertumbuh*" There are five criteria for selecting an equivalent term to ensure it is not chosen arbitrarily: it must be precise, concise, pleasant, and appropriate. A term must accurately convey the concept's meaning using the shortest possible word or phrase. Additionally, the term should have a positive connotation and sound pleasant. Finally, the term should also conform to the rules of the Indonesian language, such as syllable patterns and pronunciation (Lanin, 2021).

At the discourse level, "*Mari, cegah tengkes!*" features the word "*mari*" as an interjection used to express an invitation, appeal, or persuasion, and the verb "*cegah*," which positions '*tengkes*' as a problem to be avoided. Semantically, this discourse level aims to introduce the Indonesian equivalent of '*tengkes*' through a persuasive imperative sentence. This sentence structure was chosen to eliminate the hierarchical distance between the Language Producer as the text creator and the 'Language Audience' as the

text consumer, using a language style that is more friendly and less authoritarian. The discourse consists of only one sentence but is combined with a visual featuring a meme, a linguistic form frequently used by the younger generation on social media. Ultimately, the integration of informative discourse and engaging meme visuals can help the public better understand the linguistic message being conveyed. Based on Norman Fairclough's three dimensions of critical discourse analysis, the textual dimension in this post indicates the presence of linguistic strategies within the discourse designed to gradually familiarize the public with the use of Indonesian equivalents in the health sector. Thus, if the Indonesian term 'tengkes' begins to be adopted by formal institutions when discussing health issues, the public will already be familiar with the meaning of 'tengkes' which is more commonly known by its foreign term, 'stunting.'

2. Discourse Practice

In the text production stage, this post was created by the Instagram account @narabahasa, one of the Instagram accounts actively educating the public on the proper use of the Indonesian language, including in the context of Indonesian equivalents. The creation of content featuring Indonesian equivalents demonstrates an effort to enrich the Indonesian vocabulary while reducing the dominance of foreign terms in society. The discourse generated by the Instagram account @narabahasa aims to serve as content for disseminating education regarding the Indonesian language.

According to an article by Narabahasa written by Yudhistira (2021) titled "*Mengapa Harus Diindonesiakan?*", the most important benefit of creating equivalents for foreign terms is to explain a concept so that language users can share a common understanding. Indonesian equivalents are crucial as a form of language modernization, ensuring the language has a functional level on par with other languages worldwide and fostering effectiveness in the communication process. During the text distribution phase, the discourse is disseminated through social media accounts, specifically Instagram. The Instagram platform features comments, likes, and shares, enabling the discourse to spread more widely through user interactions. Consequently, the Indonesian term 'tengkes' can be easily accessed on social media, allowing it to gain recognition among the digital community in a relatively short time.

Meanwhile, at the text consumption stage, one of the distinctive features of the @narabahasa Instagram account is the use of the term 'Kerabat Nara' which is directed at followers, readers, or the audience consuming the linguistic content from that Instagram account. The purpose of referring to them as 'Kerabat Nara' is to foster a more familial, close, and equal relationship, creating a more responsive and participatory linguistic discussion space for anyone wishing to learn and delve deeper into the Indonesian language alongside Narabahasa. At this stage, 'Kerabat Nara' serve as both recipients and interpreters of the linguistic messages conveyed. Social media users are actively involved in interpreting the discourse and responding to posts featuring Indonesian word equivalents. Thus, the digital community not only understands the new equivalents presented but can also implement them in daily communication.

3. Social and Cultural Practices

a. Situational

In terms of the current situation, Indonesia is one of the countries in Southeast Asia with a high rate of stunting, with a prevalence of 21.6% in 2022. This situation relates to a post shared by the @narabahasa account in December 2022, which addressed the health issue of stunting. The discourse created relates to the public's growing concern regarding child nutrition and growth. Narabahasa leveraged this momentum as a breakthrough to address educational topics related to Indonesian language equivalents. The presented Indonesian language equivalents also play a crucial role in bringing global health issues into a local context through the power of language, utilizing the momentum and reach of social media.

b. Institutional

From an institutional perspective, the discourse on Indonesian language equivalents relates to the efforts of the Instagram account @narabahasa as an educational service provider that disseminates information about the Indonesian language to the digital community. The linguistic content presented primarily Indonesian language equivalents aims to strengthen the position of the Indonesian language amidst the dominance of foreign terms. Additionally, there is an external influence in the form of policies from the Language Development and Promotion Agency (*Badan Bahasa*), which has developed the web-based "*Padanan Istilah*" (*Pasti*) application to facilitate the search for Indonesian equivalents of foreign terms. Thus, the Narabahasa account supports the ideas or policies of formal institutions regarding the proper and correct use of the Indonesian language in communication, particularly the use of Indonesian equivalents as substitutes for foreign terms.

c. Social

In the social sphere, the health sector is an integral part of the social system within society. The issue of 'stunting' has become a familiar health concern among the public. Therefore, the presentation of content featuring Indonesian equivalents related to health issues serves as an effort to raise public awareness about the importance of using Indonesian vocabulary more frequently. Instagram users or the digital community can be interpreted as a group marginalized from the discourse on Indonesian equivalents because they more frequently use foreign terms in daily life. Thus, efforts to introduce Indonesian equivalents related to national health issues demonstrate the power of language in shaping public perspectives to preserve national linguistic identity and Indonesian culture by using Indonesian equivalents in daily life. This finding differs from the study by Alifya et al., titled "*Analisis Padanan Kata Pada Fitur-Fitur Media Sosial*" which only identified the emergence of new terms in Indonesian from specific fields, whereas this study reveals the linguistic strategies employed to strengthen Indonesian terms in the digital space through visual texts, production processes, distribution, and the reception of discourse by readers.

Data Analysis 2

1. Text

The phrase *'penanggung jawab'* is an Indonesian equivalent used to replace the foreign term “person in charge,” which originates from English. The choice of the term *'penanggung jawab'* has become established as a replacement for the foreign term because it is already widely recognized by the public in both formal and informal communication contexts. Semantically, this Indonesian equivalent represents the meaning of a person or individual designated for a specific task, project, or activity. Furthermore, in discourse, *“Omong-omong, melalui artikel “Naratugas” dalam Majalah Tempo, Hardyanto—seorang master linguistik terapan dari University of New South Wales—mengusulkan “naratugas” sebagai padanan “person in charge”*”, Narabahasa indicates the existence of a second alternative equivalent besides *'penanggung jawab'* namely *'naratugas.'* The emergence of two Indonesian equivalents to replace the foreign term, as seen in this discourse, illustrates the dynamic nature of the search for the most appropriate equivalent to replace the foreign term *“person in charge.”*

Additionally, the sentence structures in the text *“Pernah jadi PJ apa aja, nih, Kerabat Nara?”* and *“Bagaimana menurut Kerabat Nara?”* contain interrogative sentences. These sentence structures are used to foster two-way communication between Narabahasa and *“Kerabat Nara”* in expressing opinions or answering questions. The phrase *“Kerabat Nara”* is a distinctive feature of the Narabahasa account used to address its followers. This illustrates a greeting strategy aimed at fostering familiarity, thereby increasing reader engagement in the discourse. The discourse in the post also maintains a logical flow between the introductory question and the subsequent sentences, which discuss information regarding Indonesian language equivalents. This sentence structure makes the discourse easier for readers to understand, as there is a coherent connection of meaning between one sentence and the next. Based on Norman Fairclough’s three dimensions of critical discourse analysis, the textual dimension in this discourse reveals linguistic strategies such as interrogative sentence structures, educational information, the use of unique greetings, and visual presentation that makes readers feel comfortable reading the discourse in the post.

2. Discourse Practice

During the production phase, the presentation of Indonesian word equivalents on the @narabahasa Instagram account is part of the content designed to disseminate language education to the digital community. Narabahasa integrates content from other media outlets, such as Tempo, to offer new perspectives on Indonesian word equivalents. In fact, the discourse produced in Narabahasa’s posts has undergone various intellectual discussions based on expert figures and reliable sources. During the distribution stage, as previously discussed in the data analysis, posts featuring Indonesian word equivalents are disseminated through the Instagram account. This platform facilitates rapid information dissemination and offers interactive features enabling text producers and consumers to engage with one another. At the consumption stage, the digital community is not limited to merely receiving information and being expected to understand the discourse; they

actively participate in linguistic discussions presented through the Instagram account @narabahasa. As a text producer, Narabahasa also provides a discussion space in the comments section for Nara's Followers to express their views on whether to approve or reject the Indonesian word equivalents introduced, in accordance with their linguistic preferences.

3. Social and Cultural Practices

a. Situational

People's daily experiences in various activities within organizations, committees, campuses, and the workplace show that the term "person in charge" is quite common, and is even more frequently used in communication practices. Thus, Narabahasa introduces the digital community to the Indonesian equivalents '*penanggung jawab*' and '*naratugas*' Discussions regarding Indonesian equivalents are considered important for many people to know because they are closely related to people's lives, especially the younger generation who are often involved in the professional world.

b. Institutional

There is an interesting fact to be found in the discourse surrounding the Indonesian equivalents '*penanggung jawab*' and '*naratugas*.' As previously noted, Narabahasa is an educational service provider actively involved in disseminating information regarding proper and correct Indonesian language usage. However, the additional information noting that a master's degree holder in applied linguistics proposed the equivalent '*naratugas*' as a replacement for the foreign term sufficiently demonstrates that the process of term equivalence is often initiated by the educated class or experts before being disseminated to the general public.

c. Social

The foreign term "person in charge" still dominates professional environments, such as communities, campuses, and the workplace. This influences the public's perspective and awareness, leading them to use foreign terms rather than Indonesian equivalents in everyday communication. The presentation of posts featuring Indonesian equivalents on the Instagram account @narabahasa is an effort to counter the hegemony of foreign terms in society and to build Indonesian linguistic identity amidst the influence of language globalization. This finding aligns with Fairclough's statement that language used in social life is always closely connected to other elements.

Data Analysis 3

1. Text

The fictional character Nara in the sentence "*Duh, Nara menjadi pemilih bimbang nih*" represents the administrator of the Instagram account @narabahasa in the social media sphere. Meanwhile, the greeting "*Kerabat Nara*" is directed at the public. Linguistically, the discourse begins with the use of an interjection as a premise presented in the form of a post and caption. The interjection used by Nara is the word "*duh*," which expresses indecision and confusion. The subject element in this discourse the character Nara is

positioned as an ordinary individual and addressed personally. Meanwhile, the second sentence, “*Ternyata, memilih pemimpin tidak semudah memilih pasangan hidup, ya*” consists of a sentence structure that uses a contextual comparison between political activities and personal experiences, making the discourse’s meaning more relatable to everyday life.

At the discourse level, the sentence “*Bukan begitu, Kerabat Nara?*” is not interpreted as a purely interrogative sentence but rather as a form of subtle persuasion aimed at encouraging readers to agree with the viewpoint presented. Additionally, the inclusion of the particles “*nih*” and “*ya*” indicates that the discourse is informal and non-official. These particles serve to enhance social closeness between the Instagram account @narabahasa and its audience. Overall, Norman Fairclough’s three dimensions of critical discourse analysis confirm that the constructed discourse functions as a linguistic strategy supporting the normalization of Indonesian language equivalents in a political context. This strategy is necessary given that the equivalents ‘*pemilih mengambang*’ and ‘*pemilih bimbang*’ are still rarely known and used by the digital community, both in political discussions and in everyday conversations.

2. Discourse Practice

During the production phase, the content creator introduced the fictional character “Nara” to position herself as a representation of a discursive strategy that does not assert power through an authoritarian style, but rather employs a personal, experiential approach to present Indonesian word equivalents in the context of political topics. This strategy indicates an adaptation of political discourse to the characteristics of the Instagram social media platform, which often engages the public’s emotions through a simple, concise, and easily understandable style of language. Consequently, the public can still grasp the conceptual meaning presented within the context of Indonesian word equivalents by the text producer. During the distribution stage, the linguistic content specifically Indonesian word equivalents is introduced via the social media platform Instagram. This platform features concise and visually appealing discourse, resulting in a large user base and the ability to reach a broad audience. During the text consumption stage, the user base of Instagram dominated by the younger generation also influences the discourse consumption process. Therefore, discourse is presented using dialogic, narrative, and informal structures, integrated with personal experiences closely tied to daily life, as this makes the content easily understandable to the public.

3. Social and Cultural Practices

a. Situational

In terms of the situational aspect, the content was uploaded on January 18, 2024, coinciding with the general election campaign period, which ran from November 28, 2023, to February 10, 2024. Generally, a campaign is a crucial component of the electoral process aimed at influencing the public to secure support during the general election. In other words, the discourse produced relates to the current situation where, during the campaign period, a significant portion of the public remains uncertain about choosing a leader, particularly among the younger generation the primary users

of the Instagram social media platform. The Instagram account @narabahasa effectively produces linguistic discourse by highlighting popular political terms amidst the ongoing political process. This discourse reflects the producer's effort to adapt the Indonesian terms *'pemilih mengambang'* and *'pemilih bimbang'* to the everyday experiences of the digital public.

b. Institutional

From an institutional perspective, the context of the discourse on Indonesian language equivalents presented reflects the role of the Instagram account @narabahasa as a provider of language education services that offers information regarding the understanding of Indonesian language equivalents for foreign terms. The written discourse on these equivalents is also produced through a personal approach, as the account functions as a company providing language education services. Additionally, there is an external influence similar to previous data in the form of policies from the Language Development and Promotion Agency (*Badan Bahasa*), which has developed the web-based application *Padanan Istilah (Pasti)*. This directly supports Narabahasa's efforts to introduce Indonesian equivalents more widely to the public as part of an initiative to achieve linguistic independence by reducing the use of foreign terms in daily communication.

c. Social

In the social aspect, the discourse on floating voters and undecided voters relates to Indonesia's political system and democratic culture. Reflecting this system, uncertainty in choosing leaders and indecision regarding choices are often experienced by the public ahead of general elections. Through the use of the terms *'pemilih mengambang'* and *'pemilih bimbang'* this discourse reconstructs a national linguistic ideology that normalizes the use of Indonesian equivalents as alternatives to foreign terms. From the perspective of Norman Fairclough's critical discourse analysis model, this practice indicates a subtle symbolic power relationship at work between language and society. In this context, language is used to represent political reality, thereby guiding the public to accept these terms as a form of legitimization. The dominant value systems and groups that champion the use of Indonesian also influence the production of this discourse, while simultaneously reinforcing the acceptance of the national language in the digital sphere.

Data Analysis 4

1. Text

At the discourse level, the text "*Menurut Kerabat Nara, apakah istilah 'pendengung' bisa berubah menjadi positif suatu hari nanti?*" presents an interrogative form that does not merely seek an answer but opens a space for discussion among readers regarding the future orientation of the term's meaning. The discourse begins with the phrase "*Menurut Kerabat Nara,*" which indicates a blurring of authority and creates a dialogic process by providing a reflective space for readers to engage in linguistic discussion. Based on current connotations, the lexical choice of *'pendengung'* as the Indonesian equivalent of

the foreign term “buzzer” still tends to carry neutral to negative connotations due to its association with repetitive and disruptive sounds. This connotation is reinforced by the phrase “*bisa berubah menjadi positif*,” which implicitly acknowledges the negative meaning attached to the term. Additionally, the use of the temporal phrase “*suatu hari nanti*” indicates that the discourse is oriented toward the future. The discourse aims to soften the judgment of *the* term ‘*pendengung*’ by opening the possibility of a shift in meaning through language use practices in society. Based on Norman Fairclough’s three dimensions of critical discourse analysis, this textual dimension illustrates persuasive and reflective linguistic strategies aimed at normalizing the use of Indonesian equivalents without directly imposing authority on the reader.

2. Discourse Practices

During the production phase, the term ‘*pendengung*’ the Indonesian equivalent of “buzzer” is presented through a discourse practice that reflects on *Kerabat Nara*. This discourse originates from a popular political term in the digital sphere, packaged as a form of language equivalence education. The presentation of foreign terms that opens up a space for linguistic discussion as a shared reflection indicates that the text producer positions themselves as a facilitator of discussion for the public who have a keen interest in linguistic issues. Through the use of the interrogative form “*Menurut Kerabat Nara?*”, it is evident that the linguistic content is designed to encourage public engagement in providing responses in the comment section. This strategy is used by the content creators to foster an active and sustainable digital discussion space regarding the linguistic discourse presented.

During the distribution phase, the linguistic content on Indonesian word equivalents is presented by *Narabahasa* via the Instagram platform. The choice of Instagram as a platform for language education is supported by significant user statistics, with a user base predominantly consisting of young people. Consequently, the dissemination of the presented discourse can be easily accessed and reaches a wide range of the public. During the consumption phase, *Kerabat Nara* is always involved in the process of interpreting the meanings of Indonesian equivalent terms. This open space signifies that they do not merely accept terms as absolute linguistic facts, but actively participate in collectively considering potential shifts in the meanings of these terms. From the outset, *Narabahasa* has facilitated linguistic discussion spaces for every piece of linguistic discourse content presented. This consumption strategy serves not only as an effort to introduce Indonesian equivalents but also to foster critical awareness among the public regarding the dynamics of political terminology. The consumption of discourse becomes a process of meaning negotiation that unfolds socially within the digital space.

3. Social and Cultural Practices

a. Situational

From a situational perspective, the discourse was uploaded on November 20, 2024, exactly one month after the inauguration of the elected President and Vice President on October 20, 2024. The situation underlying this discourse stems from the political controversy that arose following the inauguration of the country’s new leaders. In this

context, the term ‘buzzer’ frequently appears on social media, referring to accounts or individuals paid to disseminate information or opinions on a massive and structured scale across social media. This social situation highlights the need to use the equivalent term ‘buzzer’ consciously and with commitment, while reducing the use of foreign terms. Additionally, the discourse “*Menurut Kerabat Nara, apakah istilah ‘pendengung’ bisa berubah menjadi positif suatu hari nanti?*” serves as a rhetorical question within the discourse, functioning as a response to the term’s current meaning in society. This is because, to date, the term ‘buzzer’ still carries a negative connotation and is frequently associated with political interests in Indonesia.

b. Institutional

In the institutional aspect, the digital media platform active in the field of language education is the Instagram account @narabahasa. This account functions as an educational service provider that shapes the practice of using Indonesian equivalents in the general sphere of social media. Since Narabahasa is not a formal institution, the presentation of linguistic content is accompanied by engaging visuals, an informal discourse style, and a more interactive approach. Thus, the term ‘*pendengung*’ is introduced through a question that encourages the digital community to engage in discussions surrounding linguistic issues. Additionally, discourse production practices are influenced by the external agenda of the Language Development and Promotion Agency (*Badan Bahasa*) to reduce the dominance of foreign terms in daily life and replace them with their Indonesian equivalents. The Narabahasa account produces linguistic discourse content by balancing educational interests and social interaction needs, ensuring the discourse is widely accepted by the public.

c. Social

In the social aspect, the term ‘*pendengung*’ relates to modern political communication practices and social media behavior, where the term tends to stand out in public discourse. By introducing the equivalent ‘*pendengung*’, the text revives the national linguistic ideology affirming that the Indonesian language is a legitimate and valuable language for use in the daily lives of the public, replacing foreign terms. A social system that emphasizes the use of Indonesian as a national identity influences the acceptance of this term. This practice also aligns with research analyzing the use of Indonesian on social media, which suggests that linguistic discourse can serve as a tool to shape public awareness of political phenomena by utilizing existing Indonesian equivalents, while simultaneously asserting symbolic control through lexical choices produced in the digital space.

Data Analysis 5

1. Text

The phrase “*lingua franca*” is a foreign term derived from Italian that has an Indonesian equivalent, ‘*basantara*’ (*bahasa perantara*). The choice of the term ‘*basantara*’ is a combination of the words “*bahasa*” (language) and “*antara*” (between). Linguistically, the word ‘*basantara*’ refers to an intermediary language used as a communication tool by

communities with different native languages, much like English is used globally as an international language. The adaptation of the term 'lingua franca' into '*basantara*' represents a process of localizing a global term by aligning it with the speech patterns of the Indonesian spoken language. Semantically, '*basantara*' also carries the same meaning as its foreign counterpart a lingua franca or a bridge between two distinct groups for communication. The Indonesian term '*basantara*' is typically required for specific purposes, such as trade or business, diplomacy, and as a means for scientists or researchers to exchange knowledge on the international stage.

The post discussing Indonesian word equivalent specifically, "*Kapan pertama kali Kerabat Nara tahu bahwa padanan "lingua franca" itu 'basantara'?*" takes the form of a reflexive interrogative sentence. The post also includes the greeting "*Kerabat Nara,*" which is associated with the Instagram account @narabahasa. The linguistic strategy employed serves to build rapport with readers while encouraging discussion regarding the Indonesian equivalent that has just been introduced. Based on Norman Fairclough's critical discourse analysis, this text demonstrates a reflective interrogative linguistic strategy accompanied by visuals that convey an appealing, modern, and aesthetic impression.

2. Discourse Practice

During the production phase, Narabahasa acts as a text producer, designing linguistic content as a provider of language education services. The Indonesian word equivalent '*basantara*' is not widely known by many people, so Narabahasa takes on the role of introducing this equivalent to make it more widely recognized by the general public. During the distribution process, the text and visuals uploaded as content for the Indonesian word equivalent are presented through the Instagram account @narabahasa. As a social media platform with a substantial user base, Instagram has the potential to make a post accessible to a broader digital audience. This linguistic content can generate high engagement from users if readers support the posts by liking, commenting, sharing, or reposting them on their personal Instagram accounts.

During the text consumption phase, the public, as text consumers, can offer their interpretations or perspectives on the Indonesian word equivalents introduced by the @narabahasa Instagram account. For readers unfamiliar with the term '*basantara*' consuming this content serves as new knowledge and insight to enrich their Indonesian vocabulary. Meanwhile, readers already familiar with the term can offer new perspectives regarding its acceptance in everyday social communication.

3. Social and Cultural Practices

a. Situational

In the situational aspect, within academic or scientific fields, there are many foreign terms that are used more frequently by the public than their Indonesian equivalents; in fact, some people are still largely unaware that equivalents for these foreign terms even exist. Therefore, Narabahasa presents Indonesian equivalents integrated into academic and scientific fields by introducing the Indonesian term '*basantara*'. This

serves as an effort to strengthen the narrative of national identity, affirming that the Indonesian language acts as a bridge amidst the proliferation of other global terms.

b. Institutional

From an institutional perspective, the Indonesian equivalent '*basantara*' for the foreign term 'lingua franca' represents an effort to develop the Indonesian vocabulary by language experts, language institutions, and language literacy communities. This holds high relevance given that Narabahasa is a professional company providing language education services. Through its Instagram platform, Narabahasa plays a role in introducing Indonesian equivalents to the public so that more people become aware of them. This also serves as a collaborative step by Narabahasa in supporting the National Language Agency's efforts to free society from the dominance of foreign terms.

c. Social

In the social sphere, Indonesia is a diverse nation with a wide variety of regional languages. Given this, the Indonesian language can be positioned as a '*basantara*' to facilitate communication among different regional groups. Additionally, the Indonesian term '*basantara*' serves as a relevant effort within the context of strengthening linguistic identity and enhancing appreciation for the richness of the Indonesian vocabulary amidst the dominance of foreign terms. The Indonesian term '*basantara*' serves as a symbolic step to demonstrate that the Indonesian language possesses a rich vocabulary with equivalent meanings without the need to use or constantly borrow foreign terms. The content featuring Indonesian equivalents introduced by the Instagram account @narabahasa is expected to raise public awareness of the existence of Indonesian vocabulary that can be used as alternatives to foreign terms.

Research on five posts on the @narabahasa Instagram account confirms the existence of a creative, communicative, and contextual discursive strategy in introducing Indonesian equivalents in the digital space. Based on Norman Fairclough's three dimensions of critical discourse analysis, these strategies are ideological in nature. This finding expands upon previous research, which tended to focus solely on identifying the forms of term equivalents, by demonstrating that the process of equivalence also involves discursive strategies, power relations, and social practices in the digital space. Thus, social media becomes part of the production of linguistic ideology that shapes public awareness regarding the use of the Indonesian language.

CONCLUSION

This study confirms that the use of Indonesian equivalents on the Instagram account @narabahasa constitutes an ideological discursive strategy. At the textual level, Narabahasa employs interrogative or persuasive sentences to encourage a discussion process involving readers. At the level of discourse practice, each content post is produced and distributed interactively through social media, thereby fostering a negotiation of meaning between the producers and consumers of the text. Narabahasa establishes a distinctive communication

pattern on its Instagram account to foster a sense of closeness, serving as a representation that social media is a vital tool for language education within the digital community. At the socio-cultural practice level, the use of Indonesian language equivalents represents an effort to counter the dominance of foreign terms while simultaneously strengthening national linguistic identity. Theoretically, these findings confirm that social media can function as a vehicle for discourse practices that affirm its role in shaping linguistic ideology through persuasive and participatory strategies. Thus, this study expands the scope of critical discourse analysis by demonstrating that the process of term equivalence in the digital space involves power relations, the negotiation of meaning, and the construction of linguistic identity within the digital community.

REFERENCES

- Azzahra, et al. (2022). Analisis Padanan Kata pada Fitur-Fitur Media Sosial. *Deiksis*, 14(3), 291–301. <https://doi.org/10.30998/deiksis.v14i3.11647>
- Bowo, S. A. (2022). Pemanfaatan Instagram sebagai Sarana Penguatan Eksistensi Bahasa Indonesia Di Ruang Publik. *Jurnal Cakrawala Ilmiah*, 1(7), 1855–1870. <https://doi.org/10.53625/jcijurnalcakrawalailmiah.v1i7.1809>
- Fiantika, et al. (2022). *Metodologi Penelitian Kualitatif*. PT. Global Eksekutif Teknologi.
- Gusnayetti. (2021). Dampak Penggunaan Bahasa Gaul di Kalangan Remaja terhadap Bahasa Indonesia. *Ensiklopedia Sosial Review*, 3(3), 275–281. <http://jurnal.ensiklopediaku.org>
- Hardinanto, E. (2025). *Potret Ideologi Perempuan dalam Karya Sastra Feminis: Perspektif Analisis Wacana Kritis*. Unisma Press.
- Haslina, W., Rahmi, A., & Azlan, U. (2023). Anies Baswedan 's 2024 Candidacy Presidential Declaration : Norman Fairclough Critical Discourse Analysis Deklarasi Capres 2024 Anies Baswedan: Analisis Wacana. *Gramatika*, 9(2), 286–300. <https://doi.org/10.22202/jg.v9i2.7381>
- Inggit, et al. (2024). Indonesian Cultural Identity in Social Media Networks: a Critical Discourse Analysis on Instagram of Gen Z Users. *MSJ: Majority Science Journal*, 2(1), 171–177. <https://doi.org/10.61942/msj.v2i1.76>
- John W. Crewell, J. D. C. (2023). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. Sage.
- Kemp, S. (2025). *Digital 2025: Indonesia*. Data Reportal. <https://datareportal.com/reports/digital-2025-indonesia>
- Khusniyah, N. L. (2021). *Analisis wacana*. Sanabil.
- Kohar, A., Wicaksono, A., Abas, F., & Awalia, F. (2025). Analisis Penggunaan Bahasa Indonesia dalam Media Sosial Implementasi di Marketing STIE Ganesha. *Sosmaniora (Ilmu Sosial dan Humaniora)*, 4(2), 372–380. <https://doi.org/10.55123/sosmaniora.v4i2.5144>
- Lanin, I. (2021). *Kosakata yang Bertumbuh*. Narabahasa. <https://narabahasa.id/nawala-narabahasa/kosakata-yang-bertumbuh/>
- Marzuki, I. (2023). *Analisis Wacana Kritis (Teori dan Praktik)*.

- Ratnaningsih, D. (2019). *Analisis Wacana Kritis: Sebuah Teori dan Implementasi*. Universitas Muhammadiyah Kotabumi.
- Rohmah, R. A. (2025). Dinamika Penggunaan Bahasa Indonesia Di Media Sosial: Analisis Literatur. *Journals of Indonesian Multidisciplinary Research*, 3(1), 71–77. <https://doi.org/10.61291/50q1bp86>
- Sugiyono. (2023). *Metode Penelitian Kuantitatif Kualitatif dan R&D*. CV. Alfabeta.
- Tarigan, M. F. B., Hutagalung, Y. H., Damanik, H. A., Agustiani, D., & Febriana, I. (2025). Bahasa Indonesia dalam era digital: Tantangan dan peluang. *Jurnal Penelitian Ilmiah Multidisiplin*, 9(2), 44-50. <https://sejurnal.com/pub/index.php/jpim/article/view/6641>
- Yudhistira. (2021). *Mengapa Harus Diindonesiakan?* Narabahasa. <https://narabahasa.id/artikel/linguistik-umum/mengapa-harus-diindonesiakan/>