

Multimodal Analysis on the Construction of Identity and Ideology in the X (Twitter) Account @DokterTifa

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ABSTRAK

Dalam era banjir informasi digital, figur publik di media sosial kian memainkan peran sentral dalam pembentukan opini publik. Penelitian ini mengupas akun kontroversial @DokterTifa, yang dikenal luas di Indonesia karena narasi-narasi kritisnya terhadap kebenaran akan isu ijazah palsu mantan presiden Jokowi. Menerapkan analisis multimodal, kajian ini menelusuri bagaimana konstruksi identitas dan agenda ideologi dibentuk, dikomunikasikan, dan dimobilisasi melalui kata, simbol, serta strategi retorika. Penelitian ini memfokuskan pada keterkaitan multimodal antar semua unsur dalam postingan baik tekstual maupun visual dengan menggunakan pendekatan semiotika sosial oleh Gunther Kress and Theo van Leeuwen untuk mendapatkan makna dari tanda dan narasi secara utuh. Strategi wacana yang digunakan oleh akun @DokterTifa secara konsisten menerapkan gaya bahasa retorik dan sarkastik, serta pemilihan representasi visual yang mendukung klaim pada teks. Hal ini digunakan untuk membingkai narasi identitas rakyat sipil yang kritis dan akademis yang berani, beroposisi terhadap kekuasaan yang dianggap manipulative dan tertutup, serta agenda ideologis untuk mendelegitimasi supremasi hukum dan otoritas negara.

Kata Kunci: narasi, multimodal, identitas, ideologi

ABSTRACT

In the era of digital information overload, public figures on social media increasingly play a central role in shaping public opinion. This study examines the controversial account @DokterTifa, widely known in Indonesia for its critical narratives regarding the truth of the fake diploma issue surrounding former President Jokowi. Applying multimodal analysis, this study explores how identity construction and ideological agendas are formed, communicated, and mobilized through words, symbols, and rhetorical strategies. This research focuses on the multimodal interrelationships between all elements in posts, both textual and visual, using a social semiotic approach by Gunther Kress and Theo van Leeuwen to derive the full meaning of signs and narratives. The discourse strategies employed by the @DokterTifa account consistently employ rhetorical and sarcastic language styles, as well as the selection of visual representations that support the claims in the text. This is used to frame the narrative of a critical and academic citizen identity who is bold, opposing power perceived as manipulative and closed, and an ideological agenda to delegitimize the rule of law and state authority.

Keywords: narrative, multimodal, identity, ideology

A. INTRODUCTION

The development of digital technology has fundamentally changed the landscape of public communications. The paradigm shift is also influenced by the relentless growth of social media, which has toppled the dominance of conventional media and replaced it with polyphonic platforms where discussions thrive, opinions resonate, and viewpoints multiply (Kapila, 2024). The study of discursive practices in social media has become a major focus in contemporary communication, linguistics, and cultural studies. In the past two decades, academics have become increasingly aware that social media is not only a means of interpersonal communication but also a symbolic political arena where identities are constructed, meanings negotiated, and ideologies disseminated.

Social media, especially X (formerly *twitter*), is not only a medium for sharing information, but also a strategic space for individuals and groups to form identities, build authority, and spread ideologies. In this context, public figures on social media not only appear as individuals, but also as actors involved in the production and reproduction of social and political meaning (Marwick &

Boyd, 2017). In this context, the influence of social media also extends into the realm of activism, where it serves as a trigger for change in society.

The @DokterTifa account on social media platform X is a prominent example of this phenomenon in Indonesia. This account actively voices views on issues ranging from health, religion, politics, and even global conspiracy theories. Recently, the account has been actively and sharply vocal about its response and stance on the controversial issue of the legitimacy of former President Joko Widodo's diploma, leading to the account owner being reported to the police on April 24, 2025, for slander, incitement, and accusations of a fake diploma (<https://share.google/n0hxdwYzfrFVUIAjh>).

Contemporary studies have extended their approach to the realm of social media, including X. Tufekci reveals how digital platforms are used as tools to spread ideological narratives, build polarized communities, and challenge official authority (Tufekci, 2022). Throughout 2024 in India, media was used to spread hate speech, particularly against minority groups, particularly Muslims. By analysing text, video, and

audio samples, this study demonstrates the impact of media manipulation on democracy. The results suggest that media propaganda can negatively impact social cohesion and the democratic process (Ahmad et al., 2025).

However, there is a gap in the literature that there are not many studies that specifically examine how medical professionals such as the account @DokterTifa utilize their professional status to build a digital identity and spread ideology through Twitter. This account combines authoritative narratives (based on science), alternative narratives (counter-institutional), and religious symbolism in one complex discursive entity that is effective in reaching a certain public. Interestingly, the professional authority of being a "doctor" is used as a source of legitimacy to frame various opinions, both scientific and ideological. Hence, the identity constructed through this account is not just as a health worker, but also as a social activist, political commentator, and alternative discourse. Thus, this research is at an important meeting point between digital identity studies, critical discourse analysis, and ideological studies in digital space in the context of Indonesian society.

Examining the @DokterTifa account not only means examining communicative content, but also uncovering the dynamics of power, representation, and the production of meaning that are taking place in our current social media ecosystem. Therefore, this study formulates its problem with a question: How is the representation of social and ideological identity constructed through text and visuals in the uploads of the @DokterTifa account on social media X.

B. LITERARY REVIEW

1. Social Semiotics and Multimodal Discourse

Semiotics is defined as the science of signs, whether they can be seen, heard, or even felt. In communication, signs can be letters, words, objects, colours, sounds, natural movements, activities, aromas, and anything that can then be used as a means of conveying a message. Any form of sign has the potential to be interpreted as meaning, but nothing has intrinsic meaning unless it is interpreted as a signifier of something (Chandler, 2022). In communication science, semiotics studies signs and everything related to them, how they are created, used, and interpreted. Semiotics encompasses all

forms of communication that use signs. Therefore, a sign is a primary element that does not stand alone but always refers to something beyond the sign itself. In other words, a sign will always have meaning because it represents something (Sobur, 2013). Semiotics helps to understand the communication process not only as the delivery of messages, but as the formation of meaning through a system of signs that is rich in cultural and ideological context (Jensen, 2020).

Sobur emphasized that meaning is not inherently inherent in a sign, but rather is generated through a process of interpretation by the recipient of the sign. Therefore, meaning is dynamic and contextual, dependent on culture, experience, and social situation. In communication semiotics, the communication process is viewed as an exchange of signs between a sender and a receiver. These signs are arranged in a mutually understood system (code) so that they can be interpreted. Communication failure can occur if the code or sign system is not understood by the receiver (Sobur, 2013). Communication semiotics views communication as a social process rich in signs and meanings. Signs are not neutral; they can convey ideology, power,

and complex cultural messages. With semiotic analysis, we can uncover how meaning is formed, conveyed, and interpreted in various forms of communication.

Multimodality refers to the study of how meaning is formed and communicated through a combination of various semiotic modes, such as verbal (words, captions, hashtags), visual (images, symbols, colours, layout), audio (music, sound effects, voice intonation), gestural (body movements, facial expressions), and spatial (layout, composition between elements). This concept was systematically developed within the framework of social semiotics by Gunther Kress and Theo van Leeuwen, who started from Michael Halliday's systemic functional linguistic theory. They stated that each mode has its own meaning and grammatical potential, and the final meaning of an artifact or text is the result of the interaction between these modes in a particular social context (van Leeuwen, 2021). In general, multimodal analysis on social media is applied in the following stages:

1. Identifying the modes used in the text/post (verbal, visual, audio, gestural, layout).

2. Analysing the function of each mode based on Halliday's meta-functions:
 - Representational (what is displayed)
 - Interactional (the relationship between the sender and receiver of the message)
 - Compositional (how the elements are arranged)
3. Analysing the relationships between modes (mode interrelation): Do they reinforce, contradict, or add meaning?
4. Interpreting the social and ideological context: How is multimodality used to construct social narratives, identities, or power? (Sarwo Nugroho & Fa'iqah Salsabil Qadiriyah, 2021).

2. Critical Discourse Analysis

The critical approach sees language as always involved in power relations, especially in the form of subjects and various acts of representation that exist in society. Therefore, critical discourse analysis will analyse language not only from a linguistic perspective but also by connecting it to context. The context in question is intended for specific purposes and intentions. Fairclough in

(Badara, Aris, 2013) argues that discourse is a social practice. Fairclough divides discourse analysis into three dimensions, namely: text, discourse practice, and social practice. Text relates to linguistic elements such as vocabulary, sentence structure, coherence, and cohesiveness, as well as how these units form a meaning. Discourse practice is a dimension related to the process of text production and consumption, for example, work patterns, work charts, and routines when producing news. Social practice is a dimension related to the context outside the text, for example, the context of the situation or the context of the media in relation to a particular society or political culture (Badara, Aris, 2013).

Critical discourse analysis can be formulated as an in-depth study of discourse that attempts to uncover activities, views, and identities based on the language used in the discourse. Because it is under the critical paradigm, the study approach uses multilevel methods which emphasize that to obtain a complete understanding of the text, the analysis must be placed in a sociocultural context and the background of the actor who created the text.

Critical discourse analysis also considers the element of power. Every

discourse that emerges in text, conversation, or anything else is never viewed as natural, normal, or neutral, but rather as a form of power struggle. The concept of power is one of the keys to the relationship between discourse and society. Likewise, a text is never free from ideology and has the ability to manipulate readers towards that ideology. In relation to critical culture, ideology is a concern, alongside consciousness and hegemony. Ideology is a system of ideas expressed in communication, a central concept in critical discourse analysis (Sobur, 2013).

C. METHOD

This study uses a critical qualitative approach by combining social semiotic analysis and critical discourse analysis which aims to understand how the construction of identity and ideology is built through discursive and symbolic practices in social media, as well as revealing the possibility of a certain ideological agenda (Kress & Gualberto, 2012) behind the text and visuals displayed in the uploads of the @DokterTifa account on platform X. This type of research is a critical case study, namely an in-depth study of a particular text object (Gee, 1995) in this case the @DokterTifa account on platform X as a

representation of a discursive actor who actively shapes public opinion in the digital space.

The object of this research is the posts (tweet) of the X account @DokterTifa with the analysis unit in the form of text (caption, narrative), visual units in the form of images, illustrations, and videos attached to the posts. These objects and units of analysis are examined to uncover the identity constructions displayed in these accounts and the ideological agendas implied in the combination of text and visuals. This study is limited to the uploader's representational practices and does not include the responsiveness or reception dimensions of the audience.

The primary data source was obtained in the form of uploads from the @DokterTifa account taken from platform X in the period from April 25, right after the account owner reported it to the police, to May 29, 2025, when there was suspicion of hacking of the @DokterTifa account. Secondary data was obtained from news articles with similar titles and supporting references related to critical discourse, identity and ideology construction, multimodal studies, and social media studies.

All data were collected through manual scraping techniques, namely searching and archiving account uploads

during a specified period, as well as purposive sampling, namely selecting data with criteria that clearly display identity construction, use of symbols and ideological indications with keywords: diploma, genuine diploma, and fake diploma. Each data is recorded in written documents and screenshots for multimodal analysis needs (Sarwo Nugroho & Fa'iqah Salsabil Qadiriyyah, 2021). Data analysis in this study was conducted in two stages: critical discourse analysis and semiotics. Norman Fairclough's critical discourse analysis approach was used to examine the relationship between language, identity, and power through text, discursive practices, and social practices (Gee, 1995):

1. Text: linguistic analysis of word choice, metaphors, sentence structure, and phrases representing self-identity.
2. Discursive practices: text production, circulation, and consumption by readers through engagement with each post, as well as the role of the @DokterTifa account as a space for identity negotiation with readers (netizens).
3. Social practices: the ideological and sociopolitical context

underlying the discourse, and the power relations depicted, for example: the @DokterTifa account portrays the people and posts are directed at the government or political elite.

The semiotic approach is used to read visual elements and symbolic signs in uploaded content with Roland Barthes' semiotic model in the form of denotation, connotation, and myth as well as multimodal with the social semiotic model of Kress and van Leeuwen, namely to examine:

1. Text and visuals reinforce each other to build a digital identity.
2. The visual composition elements include uploaded images or videos and the layout of captions or narratives with illustrations (Crible & Kosmala, 2025).

To maintain the validity and credibility of the data, this study applies triangulation methods by combining critical discourse analysis and multiple semiotic approaches, source triangulation through comparison of the analysis results with news articles related to the theme. This research uses open data because the account name @DokterTifa has become a public actor. However, the interpretation is carried out critically, scientifically, and is not intended to

discredit the individual (Jensen, 2020) but merely to analyse the dynamics of discourse and identity in the digital space.


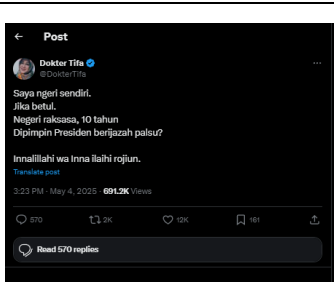

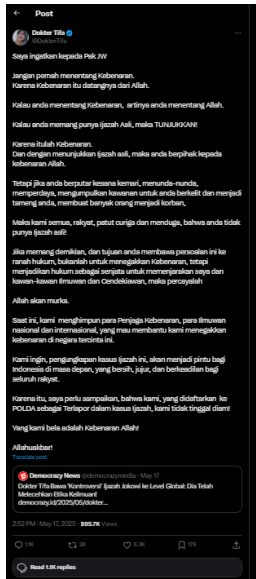
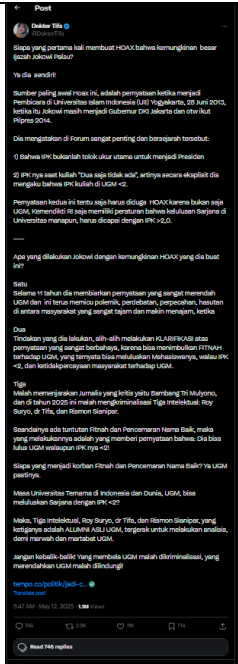

D. RESULT

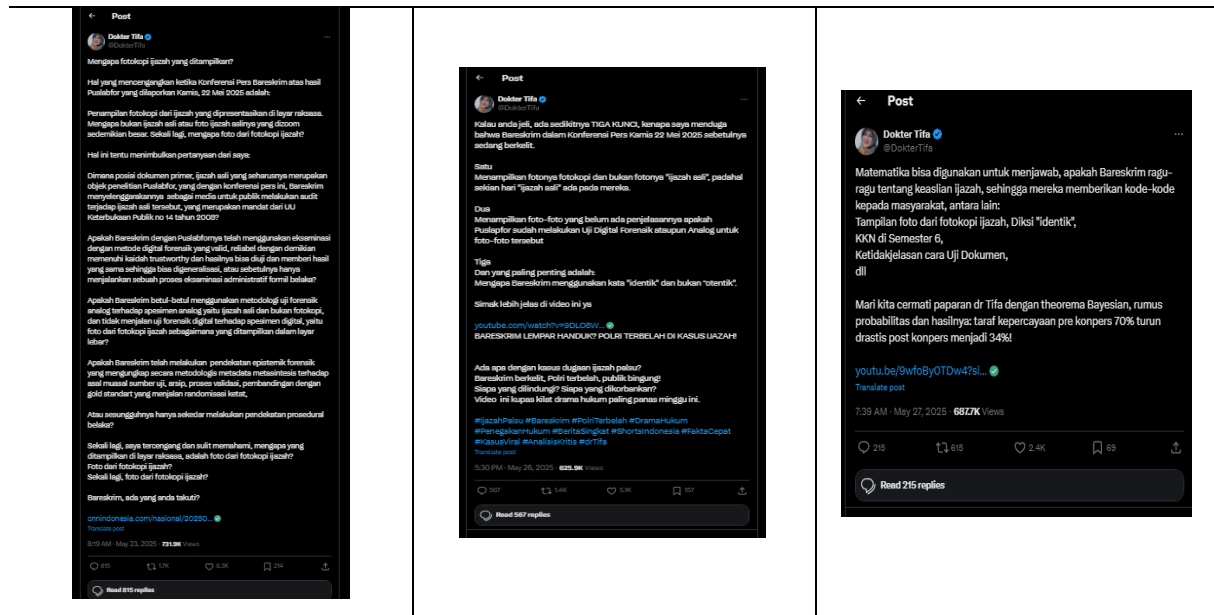
The @DokterTifa account utilizes the X platform (formerly known as Twitter) as a public communication space to raise discourse that questions the legitimacy of the president, in this case former president Joko Widodo. Intertextual practices appear in references to state

and educational institutions such as Bareskrim and UGM with Jokowi's diploma documents which have long been the subject of polemics among some opposition groups.

There are 23 @DokterTifa posts on platform X which meet the sample selection criteria in this study, and were then divided into three categories which are grouped in tables below. All data was examined and analysed using multimodal analysis from the textual and visual sides.

Table 1: Text only posts



Textually, this group's posts form a narrative chain that reinforces each other, namely: having a confrontational tone, presenting emotional aspects, and giving a scientific impression. In the post April 24, 2025, the opening sentence "Saya dilaporkan? BAGUS!" uses meaningful challenging rhetoric shows a confrontational attitude, turning negative meanings into positive ones. Dictions such as "tagih janji Jokowi" and "sombongnya" shows a cynical and skeptical tone towards the credibility of President Joko Widodo. Capitalization typology in "IJAZAH ASLI" emphasizes the importance of authentic evidence which then strengthens the claim that the authenticity of Jokowi's diploma is in doubt. Writing specific numbers "34 dokumen" gives a systematic and serious impression in challenging the UGM

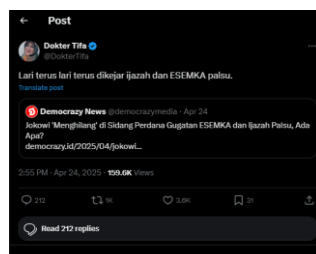
institution. Sentence "Saya ngeri sendiri" (4 May 2025 post) shows fear and anxiety. Some phrases of "innalillahi wainnaillaihi rojiuun" and "Allahu akbar" (17 May 2025 post) gives the impression of a public moral crisis by bringing the issue of this administrative crisis into the spiritual realm. Medical terms "NPD" (10 May 2025 post), and phrase "matematika bisa digunakan" (27 May 2025 post) give a scientific impression to political opponents and strengthening the rhetoric of delegitimization. using narrative and pseudo-analytical approaches to explain the emergence of "HOAX" with a framing that @DokterTifa was not the source but merely revealing the facts (12 May 2025 post). Rhetorical language and repetition are used to emphasize the oddity of the polemic narrative, as seen in the phrase "foto dari

fotokopi ijazah?" which is repeated three times in the post of 23 May 2025. Interrogative sentences build a narrative of doubt and suspicion regarding the credibility of Bareskrim, whereas the use of phrase "eksaminasi forensik", "trustworthy" and "gold standart" in the post shows the author's intellectual credibility. Persuasive style in the sentence opening "kalo anda jeli" (26 May 2025 post) emphasizes position of @DokterTifa as a party that is alert and critical, logical and systematic.

All posts in this category uses the rhetorical and semiotic discourse strategies to build the author's image as a revealer of lies and a holder of moral authority. Through rhetorical questions and repetition of key phrases, a sharp

critique of legal procedural practices is presented that are deemed to avoid substantial transparency. The symbol of phrase "foto dari fotokopi ijazah" is considered a powerful metaphor for the alleged manipulation of evidence and the institution's fear of revealing the truth, and represents a crisis of confidence in the law enforcement process, which is considered formalistic and manipulative. @DokterTifa posts show that social media is used as an arena for producing counter-discourse against state authority. Through rhetorical, semiotic, and epistemic referential strategies, the author builds self-credibility while simultaneously challenging the integrity of legal institutions.

Table 2: posts with supportive visuals





All posts in this category attaches photos or videos which support the narrative given in the cation texts. In the post of 24 April 2025, the main sentence structure is in the form of a rhetorical interrogative "*Ijazah replika? Karena ijazah asli hilang?*" and "*Ijazah tidak bisa dibuat salinan atau replika?*" lead the reader to conclude that something is not proper. This shows the insinulative strategy of @DokterTifa. Sentence of "Gimana ini Pengacara Mulyono?" puts pressure on the figures who are considered to be defending Jokowi as if challenging or doubting the existence of the original diploma. This post uses screenshots from other

accounts that also doubt the validity of Jokowi's diploma. This appendix is used as a secondary authoritative source that intensifies the main claim that Jokowi's diploma is not authentic even though this retweet model is a common discursive technique in digital opposition media. Screenshot attachment from news portal Democracy.id is used to to inject a narrative that strengthens the agenda of criticizing power.

An interesting finding in the 30 April 2025 post is the strengthening of the construction of an identity as a medical expert with a caption about physiognomy, the science related to

facial anatomy. This post is accompanied by a video explaining Dr. Tifa's explanation of the face on Jokowi's diploma. The connotation of this composition is that the five-point difference in the upload caption is proof that the two individuals being compared are not the same person. Body (face) as a source "*kebenaran sejati*" that cannot be engineered, makes the body an authentic document. This myth reinforces the narrative that all institutional lies can be deconstructed through science. The text-verbal modality displays captions in authoritative and scientific language and uses technical terms. In the video attached to this post, Dr. Tifa's facial expressions, intonation, and gestures reinforce the impression of confidence and scientific expertise. Her expert-like presentation style lends credibility. The denotation of two faces being compared shows the difference in facial features. This suggests a narrative that the two faces belong to two different individuals, supporting the myth of false identity claims. The compositional structure of the visual layout focuses on Dr. Tifa's face as an expert, allowing all modes of verbal, visual, and gestural functions to work in unison to create the effect of science, aka objective proof.

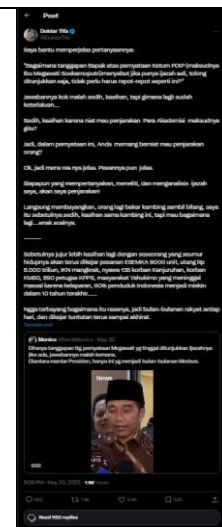
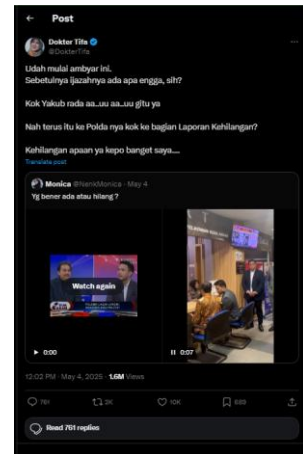
This post utilizes a visual and technology-based discourse strategy of delegitimization. The President's identity is exposed not through his behavior, but through the administrative symbol of legality: his diploma. In Barthes's approach, images function as myths about the lying state, while Kress & van Leeuwen's multimodal approach shows how images and text work together to create a truth effect. Critically, this is a form of resistance to power by prioritizing digital authority (forensics, visuals, and the imprint of the stamp) over formal institutions like courts or universities.

Rhetorical sentences, suggestive questions, repetition of words "*menyewa*" increase the dramatization of the situation, build the image as if there is a big conspiracy to cover up the diploma as seen in the caption "*sampai harus menyewa preman, menyewa pengacara, menyewa pemandu sorak, bayar buzzer*". The discourse of delegitimization of state authority through the symbol of educational legality is found in the narrative of doubts about the authenticity of Jokowi's diploma as in the caption "*Mengapa JKW begitu sulit menunjukkan dan menyimpan rapat-rapat...?*" and phrase "*bahkan sampai melaporkan ke polisi...*" contains distrust of institutions,

which has an impact on the perception of repression of criticism, strengthening political polarization, and creating social tension. In the post of May 16, 2025, a long caption was shown accompanied by a video of a press conference held by Doctor Tifa, Roy Suyo, and Rismon. The visual of a team of scientists together at a long table at a press conference, taking turns speaking, and documents being displayed, in representational meaning can be interpreted as a collective representation of rationality, proof, and collaborative work. Eye contact and open gestures toward the camera while explaining invite the audience's trust and foster participatory interaction. Meanwhile, the well-organized visual structure, with the speaker and table, communicates authority, professionalism, and credibility. This intertextuality is also evident in the narrative in the upload's caption. Phrase of *"Para Peneliti Diaspora tiga Benua..."* and *"lembaga-lembaga forensik internasional"* provides a sign of

credibility and positioning as part of the global scientific community. Scientific discourse is used as a tool to legitimize political resistance, as in the phrase *"metode ilmiah akan menjelaskan semua ihwal ijazah ini"*. In social discourse, the response to the criminalization of scientists is as written in the phrase *"ancaman marwah ilmiah...kriminalisasi terhadap para ilmuwan"* positions oneself as a victim of state repression and carries a narrative of collective intellectual moral struggle. This post demonstrates the integration of scientific, moral, and political discourse practices, where the @DokterTifa account and its team construct a self-image as a collective of diaspora scientists fighting for the nation's truth and justice through scientific methods. By relying on multimodality in the form of formal visuals, academic language, and ethical-religious narratives, they create an ideological opposition to state institutions perceived as covering up the truth.

Table 3: posts with denial visuals



The captions on this category posts narrate against or reject the attached images and videos. Informal, satirical style "*Pancen ruwet tenan*", "*si Mukidi*", "*Kurang jahat apalagi*" provides a negative framing of political actors

(Jokowi and PSI cadre). Emotional words like "*bohong*", "*pidanakan*", "*jahat*", "*ruwet*" creates a nuance of accusation and criticism. In the 2 may 2025 post, @DokterTifa positions herself as a revealer of lies by showing the

chronology of the origins of the diploma photo to delegitimize PSI's claims and present a conspiratorial narrative: the existence of an actor who "*membayar orang untuk berbohong secara berjamaah*". This post challenges the credibility of official institutions and certain political actors (PSI) and voices distrust towards state institutions and political elites, in line with the opposition narrative. The visual aspect provides a representative meaning in the form of a video of Dian Sandi Utama's face answering an interview with Roy Suryo and Rismon. From this combination of text and visuals, it provides a compositional meaning in the form of directing the reader to one interpretation: that there is fabrication and lies being spread systematically. The visuals in this post support the narrative of delegitimization. This discourse aligns with the CDA model, which demonstrates how language is used to reproduce or challenge power relations and semiotically implies a political myth about the moral corruption of the ruling elite.

The May 17, 2025, post included a video of a press conference by the Indonesian National Police's Criminal Investigation Unit. The text contained a series of rhetorical questions addressed

to the Indonesian National Police regarding the validity of photocopies of diplomas as legal evidence. The sentence "*Apakah Kepolisian RI tidak mampu meminta Pelapor untuk menyerahkan Ijazah aslinya?*" contains an implicit accusation of alleged negligence or bias on the part of the authorities. Discursively, this text functions as a form of counter-discourse against the legitimacy of the legal process involving President Jokowi.

Through the rhetoric of questions and answers, a narrative is constructed to doubt the integrity of legal procedures, while simultaneously inserting the assumption that the reporting party (Jokowi) cannot legally prove his educational identity. The text also shows the existence of intertextuality with legal discourse "*Siapa yang mendalilkan harus membuktikan*" which is used strategically to delegitimize president Jokowi. The construction of the identity of the Criminal Investigation Agency of the Indonesian National Police is represented as an institution whose neutrality and professionalism are questioned, while @DokterTifa is a public watchdog, a challenger to authority, and a voice of critical public opinion. This post contains an ideological plan for transparency, anti-authoritarianism, and

the rule of law; but it also contains a bias towards political opposition.

An antagonistic narrative has emerged between the state (Jokowi) and the people/academics. This is a process of reframing the president's official statements. Jokowi's emotional responses are recontextualized as indications of repressive intent. This practice targets critical audiences and mobilizes emotions (anger, ridicule, and distrust). This discourse arises from the tension between academic freedom, public transparency, and symbolic authoritarianism. The criticism expressed is part of a discourse of resistance against a state that is considered undemocratic and unaccountable. In the video, Jokowi's expression is flat and gloomy, his face focused on the camera. This calm gesture conveys gentleness and empathy. However, within the context of the caption, this is interpreted as irony. Low, flat, non-aggressive intonation is actually read as defensive and manipulative in the interpretation of the caption. The use of rhetorical questions, hyperbolic analogies, and satirical irony in the captions is interpreted as challenging the truth of the visual narrative, inviting the audience to read the meaning behind the president's statement. The identity that is formed is a

representation of a critical public that acts as a moral and intellectual reminder against the misuse of empathy symbols to cover up authoritarianism, and positions itself as a watchdog against the language of power that frames criticism as a criminal act. The ideology presented reveals the contradiction between the image of humanistic leadership and repressive state practices, questions the legitimacy of power through symbols (diplomas, emotional responses, the criminalization of academics), and urges readers not to be fooled by the symbolic language of power.

E. DISCUSSION

In the digital era marked by the dominance of social media and platform-based communication, the practice of producing and consuming meaning is no longer limited to verbal language forms alone. Social media platforms like Instagram, Twitter (X), Facebook, TikTok, and YouTube are inherently multimodal, combining various communication modes such as text, images, emojis, audio, video, gestures, and layout structures simultaneously. Therefore, the study of social media requires an analytical approach capable of capturing this complexity of meaning, namely through multimodal analysis.

a. Multimodality of Kress and van Leeuwen

In social media studies, a multimodal approach is used to understand how users construct identities, convey ideologies, negotiate power, or form relationships through the combination of semiotic elements in their posts.

Here are some ways to apply it:

1. Single-Post Analysis

Every social media post can be viewed as a multimodal text containing various modes: text (caption), image or video, emoji, and layout structure. (Jones, 2009). The analysis is carried out by identifying:

- representational meaning: What is displayed visually and verbally?
- Interactional meaning: How is the relationship between content creators and audiences built?
- Compositional meaning: How are the elements arranged to form an overall meaning?

2. Multiple-Post Analysis

This study examines multimodal patterns in a series of posts, such as how narratives are constructed over time, how visuals are used repeatedly to construct identities

or convey particular agendas (Blas, 2025).

3. Ideology and Identity Analysis

Through multimodality, social media users can construct specific social and political identities. The choice of visuals, verbal tone, emoji type, and design style is not only aesthetic but also ideologically charged and reflects specific social positions (Rahardi, 2024).

Social media is becoming increasingly important in communication science. It provides content creators with unique opportunities to express themselves and showcase their identities, giving them significant control over the online identities they share and present to others (Steinke et al., 2024). @DokterTifa utilizes social media platform X to address an issue that has been circulating in Indonesian society for quite some time, namely former President Joko Widodo's undergraduate degree.

By applying Kress and van Leeuwen's multimodal study, both verbally and visually, it was found that almost all of the posts from the @DokterTifa account used a critical language style, full of rhetoric, building an opposition narrative against an institution. However, the choice of simple

and easy-to-understand words creates a populist narrative and gives the impression of closeness to the general public. Capitalizing key words directs the reader's attention and creates visual emphasis in the text, encouraging the reader's imagination to create their own "conspiracy." The use of logical, analytical language and the choice of scientific terminology convey a sense of objectivity and rationality in the narrative of rebuttals and accusations. The use of an informal and satirical style to garner sympathy and reinforce the authenticity of the author of the @DokterTifa account suggests a specific identity construction being constructed.

The visualizations in the text attachments provide both supporting and opposing effects towards institutions such as the president and the police. The images and videos presented provide representative meaning that strengthens the claims in the caption text. The combination of text and visuals leads readers to interpret the situation as a systematic fabrication and spread of lies. The visuals support the creation of a narrative that delegitimizes government institutions. The visual position is shown at close or medium distance which can then be interpreted interactionally as giving the impression of inviting the

reader to observe and assess the authenticity of the narrative being conveyed. This combination of verbal and visual narrative creates an inferential effect. The meaning of this composition is that readers can immediately believe the narrative claims conveyed in the caption.

Kress and van Leeuwen's multimodality also refers to Halliday's discourse analysis which provides three meta-functions, namely for ideational, interpersonal and textual meaning (Santoso, 2022). The text in the upload by the @DokterTifa account and accompanied by additional visuals builds the reality that the president or leader can no longer hide behind symbols of nationalism and image. The style of speech seems to invite readers to laugh at or criticize the same claims. The use of popular satire, which is socially effective because it is easy to spread and understand, conveys an interpersonal meaning that the relationship between writer and reader is a collective emotional one. The meta-function of textual meaning is easily recognized by the emphasis of verbal signs in text and visuals, such as capitalization of diction, terminology, numbering, and the position (layout) of sentence structure and additional visuals. This multimodal construction of meaning is in line with

Roland Barthes' study of semiotic signs, which refers to this as the naturalization of ideology, namely when political opinions are packaged in everyday language so that they appear neutral but are full of ideological meaning (Valovic, 2021).

The table below shows one example of a summary of how multimodal is used by @DokterTifa to construct its ideas and goals.

Dimensions	Results
Critical	<ul style="list-style-type: none"> - leverages retweets as an amplification tool and uses rhetorical questions to shape public perception - the use of alternative media and provocative comments form a narrative of evasion of responsibility by the President
Semiotics	<ul style="list-style-type: none"> - creates the myth that power is built on administrative manipulation. - the myth of the false leader is formed through symbols that were previously used as icons of success (diploma, ESEMKA, etc)
Multimodal	<ul style="list-style-type: none"> - interpersonal meaning is created in which the reader is invited to become <i>an investigator</i> with the author - narrative structures and popular styles are used to create emotional engagement and reinforce ideological messages virally

b. Identity Construction and Ideology Agenda

The advantages of multimodal analysis in social media include being able to capture the complexity of contemporary communication which is not only text-based, revealing the visual and rhetorical strategies used by users to shape public perception, being relevant for analyzing viral content in the media and popular culture, and being able to read the implied and symbolic meanings of textual, visual, and layout choices (Liu et al., 2024). @DokterTifa consistently shapes her and her group's identity

through narrative, visual, and symbolic patterns. This identity is constructed through sharp textual opposition and word choice "saya" and "kami" for the people, scientists, nationalists, whereas "mereka" for the power elite, state institutions, law enforcement.

In its various posts, the @DokterTifa consistently builds an image as a representation of ordinary citizens who are intelligent, critical, and love their country. Including visual images and videos that support its narrative serves as a form of social authentication that criticizing power is not subversive, but

rather an expression of civic consciousness. This account establishes an identity as a legitimate and objective intellectual authority, while simultaneously countering perceived manipulative state authority.

@DokterTifa's criticism of public figures, including the President, is not only conveyed verbally, but also through a combination of text, visuals, and cultural symbols. This study analyses how identity construction is constructed through a number of posts questioning the authenticity of President Joko Widodo's diploma, using a combined approach of critical discourse analysis, Barthes's semiotics, and multimodality. The identity constructed in his series of posts reflects a primary identity construction: a critical, academic, and symbolically literate

citizen. This identity is formed through the use of irony, satire, and rhetorical questions that demonstrate cognitive abilities to *reading between the lines*. Mentioning academic and professional backgrounds, such as UGM alumni and experts explaining anatomy, provides reinforcement to this construction. These personal claims serve as epistemic authority, not merely subjective opinion. Many posts demonstrate the authors' attempts to construct identities as individuals sensitive to symbolic details, such as the shape of diploma folders, the body language of officials, or the diction of official statements.

The table below highlights how the identity construction that @DokterTifa is trying to build.

Aspects	Identity Construction
Relations to power	Active opposition, challenger to the elite and the state
Discourse strategy	Rhetorical, confrontational, insinuation-based and digital data
Source of legitimacy	Digital facts, metadata analysis, investigative retweets
Social relations	Identifying with the people, not the elite
Ideological goals	Delegitimization of power through symbols of education & fake nationalism

The semiotic resources involved in the meaning-making process that enables the coexistence of luxury and sustainability discourses, and examines how these semiotic resources work

together to construct meaning (Nervino et al., 2025). Multimodal is a form of integration between linguistic and visual concepts in understanding the messages and meanings conveyed in a discourse,

work, design, advertisement or content by considering the existing semiotic modes or signs.(Hurrotul Firdausiyah, Jessica Meilia Syahreni, 2024). Referring to Kress and van Leeuwen, a combination of text, visual images and videos, and narrative structure are used to convey political messages effectively. The photo of Jokowi with a serious expression, the video of a nervous lawyer, and the unconventional design of the diploma folder all form a system of signs aimed at eliciting public doubt. The inter-semiotic relationship between visual and verbal modalities reinforces the ideological position of the post's author.

The series of posts emphasizes the importance of honesty and openness of public information, especially regarding important documents such as diplomas. Criticism of the use of photocopies, differences in map shapes, and inappropriate symbolic designs are forms of rejection of bureaucratic manipulation. The President's statement that he called himself "sedih dan kasihan" is interpreted as a form of justification for repressive actions against academics. In this narrative, the speaker conveys resistance to power that uses emotion as a guise to justify violations of intellectual freedom. The shape of the diploma folder, the institutional logo, and the

orientation of the document are used as grounds to question the legitimacy of state symbols. In this case, physical symbols (diplomas, folders, officials' expressions) are considered non-neutral and can be manipulated to consolidate power. The post demonstrates the public's ability to read and deconstruct these symbols.

Multimodal social semiotics provides a powerful analytical framework for understanding how resistive or counter-meanings are formed through the combination of different modes of communication in digital spaces. In any case, on any social media platform, the dynamics revolving around representation and interaction are enabled and constrained by the particular social media platform; that is, by the particular social media capabilities in place (van der Meij & Declercq, 2025). This collection of posts forms a digital counter-discourse that challenges the official narrative through the construction of identities as critical citizens and collective academic representations. The ideology promoted is one of transparency, anti-authoritarianism, and resistance to symbolic manipulation. Through a combination of text, images, and videos, the posts on the @DokterTifa account not only convey opinions but

also form a symbolic field of resistance against the legitimacy of power.

F. CONCLUSION

In a series of consistent posts, the @DokterTifa account constructs an identity as a representation of ordinary people who are critical and nationalistic, who dare to question authority and demand transparency from those in power. This identity is constructed through multimodal techniques, such as the use of rhetorical and sarcastic language, and the selection of visual representations that support the claims in the text. In contrast, President Joko Widodo is constructed as a symbol of closed, repressive, and manipulative power, depicted using lawyers, thugs, buzzers, and state officials to avoid accountability for the authenticity of his diploma. Through this narrative, the @DokterTifa is not only positions itself as a martyr for truth, but also forms the ideology of digital populism, namely the

belief that truth should be in the hands of the people, not formal institutions. Use of symbolic objects such as "ijazah," "map," and "fotokopi" serves as a means of symbolic delegitimization of the leader, using him as an indicator of his honesty and right to lead. Thus, this account consistently displays ideological opposition to the state and authority through multimodal discourse practices that evoke emotional responses while building solidarity within a like-minded digital community.

From the various posts reviewed, the @DokterTifa account constructs a collective identity as a bold, critical and academic citizenry, opposing what it considers manipulative and closed-minded power. Through visual framing and rhetorical text, this account solidifies its position as part of an anti-authoritarian digital populist movement that seeks to deconstruct the legitimacy of leaders through a key symbol: the diploma.

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