

Behind the Comments: Analyzing Netizen Responses to IShowSpeed's Indonesia Visit

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Abstract

[Title: Behind the Comments: Analyzing Netizen Responses to IShowSpeed's Indonesia Visit] In 2023, there will be more than 212 million internet users in Indonesia, making social media a vital forum for public communication, including participation in international cultural events. International celebrity IShowSpeed's 2024 visit to Indonesia generated a lot of conversation on social media, especially on Instagram with the handle @folkative. This study aims to analyze netizens' responses to this visit using a qualitative content analysis approach, examining viral comments to reveal patterns of sentiment, humor, sarcasm, and cultural identity expressed by Indonesian netizens. The findings indicate that netizens' responses reflect not only admiration or criticism of IShowSpeed but also serve as a medium to express national identity and views on local social and cultural issues. This study provides an in-depth understanding of how global pop culture influences communication dynamics on social media, highlighting the significance of social media as a digital public space that facilitates cross-cultural interaction.

Keywords: Netizen comments; netizen responses; Ishowspeed; instagram post; social media

Abstrak

Pada tahun 2023, akan ada lebih dari 212 juta pengguna internet di Indonesia, menjadikan media sosial sebagai wadah vital untuk komunikasi publik, termasuk partisipasi dalam acara budaya internasional. Kunjungan selebriti internasional IShowSpeed ke Indonesia pada tahun 2024 menuai banyak perbincangan di media sosial, khususnya di Instagram dengan akun @folkative. Penelitian ini bertujuan untuk menganalisis respons netizen atas kunjungan tersebut dengan menggunakan pendekatan analisis konten kualitatif, yakni dengan mengkaji komentar-komentar viral untuk mengungkap pola sentimen, humor, sarkasme, dan identitas budaya yang diungkapkan oleh netizen Indonesia. Temuan penelitian menunjukkan bahwa respons netizen tidak hanya mencerminkan kekaguman atau kritik terhadap IShowSpeed, tetapi juga berfungsi sebagai media untuk mengekspresikan identitas nasional dan pandangan terhadap isu-isu sosial dan budaya lokal. Penelitian ini memberikan pemahaman mendalam tentang bagaimana budaya pop global memengaruhi dinamika komunikasi di media sosial, menyoroti pentingnya media sosial sebagai ruang publik digital yang memfasilitasi interaksi lintas budaya.

Kata kunci: Komentar netizen; tanggapan netizen; Ishowspeed; postingan instagram; media sosial

1. Introduction

Internet utilization in Indonesia has significantly increased in recent years, with over 212 million active users documented by 2023. Approximately 167 million individuals in this demographic regularly utilize social media platforms. Indonesians, on average, allocate three hours and eighteen minutes to social media, surpassing the global average of two hours and five minutes daily. Instagram, a popular Indonesian social media platform, had 89.15 million monthly active users at the beginning of 2023. We are Social (2023) reported that 109.9 million people use TikTok.

This development shows that social media, serving as a venue for discourse, information dissemination, and participation in international affairs, has grown an integral part of Indonesian culture. The visit of international YouTuber IShowSpeed to Indonesia in September 2024 serves as a pertinent case, generating considerable interaction across social media platforms. IShowSpeed, who has millions

of followers across multiple platforms, skillfully captured the public's attention through his visits to Pasar Baru and Kota Tua, which were then recorded in several posts on the Instagram account @folkative.

The post detailing the visit on the @folkative account, which has millions of followers, especially among the younger demographic, sparked thousands of reactions from Indonesian netizens. This phenomenon raises relevant research questions about how Indonesian netizens' responses to international YouTubers reflect popular culture consumption patterns and social interactions in digital media. In this regard, it is imperative to realize how alternative media like @folkative shapes public opinion via digital channels.

Instagram has become a significant digital public space in shaping user opinions and behaviors, both through shared content and interactions in the comments section. Various studies show that on one hand, this platform provides a space for positive expressions, such as religious education and the dissemination of health information, but on the other hand, it also facilitates the emergence of negative comments and widespread hate speech. Research conducted by Ramadani (2021) and Sandia (2024) demonstrates that netizen comments frequently encompass discourse that contravenes ethical or social norms, underscoring considerable risks in public communication on social media. Research by Al-Banna and Hilmi (2022) indicates that contemporary methods of delivering religious content, exemplified by the @QuranReview account, can improve user engagement and deepen comprehension, particularly when tailored to the interests of the younger demographic. This study emphasizes that social media is not only a means of entertainment but also an effective educational tool in shaping the insights and behavior of netizens.

The urgency of this research is carried out because it will provide an overview of how global pop culture influences the views and behaviors of Indonesian netizens, particularly in responding to the presence of foreign public figures entering their digital space. This research aims to explore the digital communication patterns of Indonesian netizens through a detailed examination of comments, while also investigating the public's understanding and application of digital ethics in their commenting practices. This comprehension will uncover shifting perceptions, sentiments, and values, while also offering valuable insights for policymakers and social media managers to formulate more suitable and secure policies for users. This research establishes a basis for additional investigations into cross-cultural digital interactions and the impact of international figures, highlighting its significance and timeliness in both scholarly and practical contexts.

2. Research Method

This research explores how internet users respond to posts on the Instagram account @folkative related to IShowSpeed's journey to Indonesia, employing a descriptive qualitative methodology alongside a content analysis technique. This study primarily focused on analyzing user comments on @folkative's Instagram posts regarding IShowSpeed's visit.

The reason for choosing Instagram @folkative is because it focuses on presenting actual and relevant content with the growing social, cultural, and entertainment trends and issues, especially in Indonesia. This story appeals to a large audience since its followers actively participate on several subjects discussed. The selection of the account is supported by data from Suivi, the results of which are as shown in the image below:

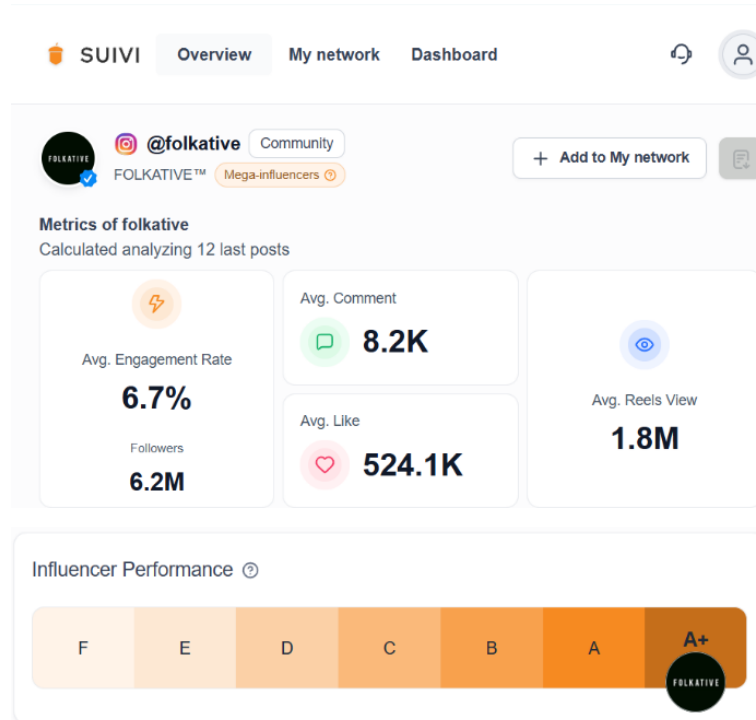


Figure 1. Metrics from the Instagram account @folkative via Suivi

Based on the data from Suivi above, it is known that the number of followers, follower interactions, and engagement ratings are very high so that the Instagram account @folkative gets the predicate of influencer performance, namely A+. This makes @folkative an effective representation for understanding the dynamics of public opinion, including the views and reactions that arise regarding the visit of international figures such as IShowSpeed. By selecting this account, the study can gather responses from many netizens, so enabling the richer and more pertinent analysis results to evaluate social opinion in the domain of digital media.

The Post About IShowSpeed's Visit was chosen in parallel because this figure has a large following and is well-known for producing often provocative material for public debate. The responses of netizens to IShowSpeed not only reflect their impressions of his image but also capture the viewpoint of the Indonesian people about global personalities engaged in social media activity.

To get netizens' direct responses to the material, the comments gathered as samples were viral remarks on eight (eight) Instagram @folkative posts regarding IShowSpeed's visit to Indonesia. The comments were arranged by the researchers into thematic categories including

praise, criticism, instructive, sarcastic, and humorous ones. The examined comments were viral ones from eight Instagram @folkative posts concerning IShowSpeed. Comments deemed viral had more than a 100 likes.

Using the comment analysis approach in this study helps one to have a thorough awareness of netizens' opinions, impressions, and responses to the phenomena of international figures' visits like IShowSpeed. The comments left by internet users on Instagram posts offer rich and real information on how personally people understand the event

3. Result and Discussion

In the digital era, social media has become a major platform for individuals to express their views, feelings, and reactions to various events. One interesting phenomenon is the netizens' response to the arrival of international public figures such as IShowSpeed, which is widely discussed on various platforms, including Instagram. This study focuses on analyzing the content of netizens' messages to posts about IShowSpeed's visit to Indonesia on the Instagram account @folkative. Grouping comments based on their nature, such as praise, criticism, sarcasm, informative, and humor, not only provides an overview of communication patterns on social media but also reflects the socio-cultural dynamics that exist in digital society. Albert Bandura (1986) contended in his research of online social behavior that people pick up knowledge by social interaction and observation of others' behavior. Social reactions on social media often mirror group expectations, in which case social norms of the digital community are developed and embraced. Using categories like praise, criticism, informative, sarcastic, and humorous expression, netizens not only voice their ideas but also show how social influences in the digital sphere shape public opinions of society. These clusters capture group dynamics and social expectations in the Instagram netizen population.

The following is an analysis and discussion of each of the 8 (eight) posts about IShowSpeed on Instagram @folkative:

3.1 IShowSpeed has officially arrived in Indonesia, wearing the national team jersey

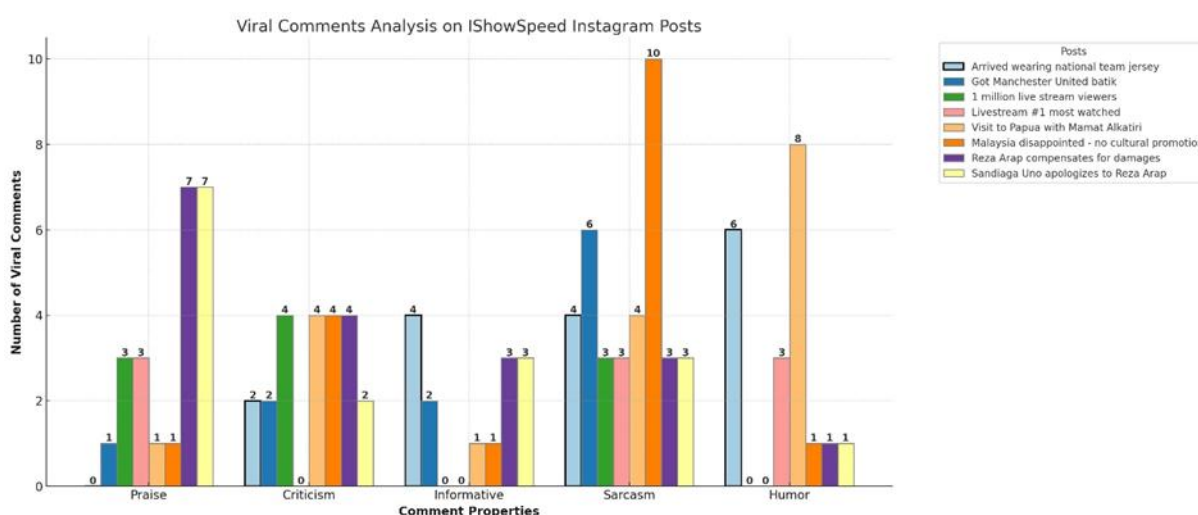


Figure 2. Viral comments analysis on IShowSpeed wearing the national team jersey post

Based on the data in figure 2 above, especially the title "IShowSpeed has officially arrived in Indonesia, wearing the national team jersey" which is marked in light blue, it is known that viral comments with a humorous nature have the highest number, which is 6 viral comments. The humorous nature of the comments has the highest number because it is in accordance with the context of the upload, namely with the title "IShowSpeed has officially arrived in Indonesia, wearing the national team jersey". Humorous comments were conveyed by netizens because of their joy who were indeed waiting for the presence of IShowSpeed on the Southeast Asia tour and stopping by in Indonesia. Humorous comments written by netizens tend to discuss IShowSpeed's hobbies, who like footballer CR7 and the character Luffy in the anime series One Piece, about suggestions for unique locations that can be visited, and about the conditions that IShowSpeed will experience when traveling around.

There are 3 most viral comments from the upload, namely "Raffi Ahmad: Wow, Money" with a total of 5753 likes, "Saying Messi is better than Ronaldo" in front of him, I wonder if he'll get angry, der?" with a total of 2,742 likes, and "Bro, the speed will still slow down in the middle of a traffic jam" with a total of 2608 likes.

The viral comment was sarcastic because IShowSpeed's arrival could be a money field, either sponsorship or content for Raffi Ahmad when he met IShowSpeed to invite him to visit his residence or show off his luxury cars and business. However, the sarcasm and netizens' suspicions were ultimately unproven because Raffi Ahmad and IShowSpeed did not meet each other and did not create content together. However, in the next two viral comments, both were humorous in tone discussing the conditions that IShowSpeed would experience when traveling around, namely being asked about footballer Messi being more successful than CR7, to which his reaction was always angry. Then IShowSpeed, also known as El Cepet by Indonesian netizens, stated that he would be slow due to the country's frequent traffic congestion.

In this context, Meyer (2000) contends that humor in communication, particularly on social media platforms, is frequently used to strengthen social relationships and foster a more inclusive community atmosphere by engaging with current or relevant issues. This type of humor, particularly in relation to the IShowSpeed post, fosters a sense of community among netizens with similar interests, as evidenced by their collective proclivity to respond to viral news with humor.

Furthermore, Jenkins' (2006) theory of cultural convergence states that cultural convergence occurs when people from different cultural backgrounds interact via digital media platforms, resulting in new forms of expression. In this case, the viral comments around IShowSpeed illustrate how global pop culture is interpreted and modified in a local context, such as the specific context of Raffi Ahmad and traffic jams in Indonesia.

In addition, Jenkins' (2006) cultural convergence theory extends this analysis by explaining how global pop culture can be adapted and reinterpreted in local contexts through digital media. In this case, the interaction between IShowSpeed, a global figure, and Indonesian netizens shows how global cultural

elements, such as IShowSpeed's popularity and the Messi vs CR7 rivalry, are adapted with local elements such as traffic jams and Raffi Ahmad's involvement in viral narratives. This interaction produces new expressions that combine global and local elements.

Research on regenerative crisis and public engagement on social media (Harris & Mak, 2021) shows how issues that develop on social media can trigger a broad public response, often in the form of speculation or sarcastic humor. In this case, the sarcasm that developed around Raffi Ahmad and IShowSpeed reflects how the public creates a narrative that has commercial potential, even though it ultimately does not happen.

Cross-Cultural Emotional Analysis in Social Media study (Liu et al., 2023) further shows how cultural differences affect interactions on social media, especially in the context of humor and sarcasm. The phenomenon of sarcasm in IShowSpeed's viral comments shows how Indonesian netizens use humor to express social criticism while maintaining a light atmosphere, which is part of their cultural identity.

Meanwhile, the article Social Media Influencers and Conspicuous Consumption (Dinh & Lee, 2024) highlights the role of Social Media Influencers (SMIs) in influencing consumer perceptions and behavior, which is relevant in this context. Common assumption among celebrities in the social media era is that Raffi Ahmad will use this viral moment for financial advantage. Here the idea of Fear of Missing Out (FOMO) also comes into play since netizens feel driven to join in viral debates about well-known personalities such as IShowSpeed.

3.2 IShowSpeed got Manchester United batik from fans in the Kota Tua

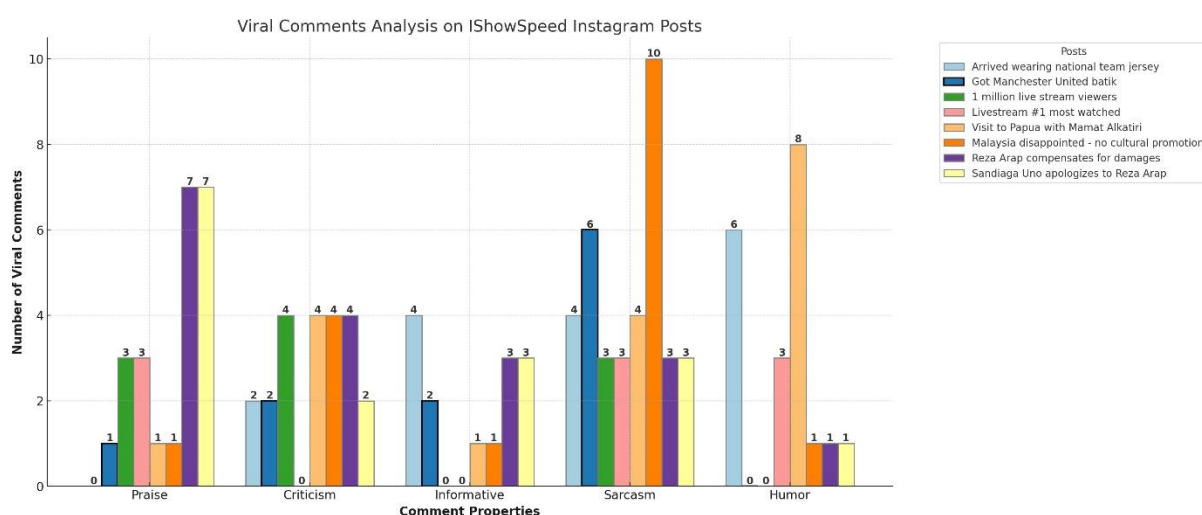


Figure 3. Viral comments analysis on IShowSpeed got Manchester United batik from fans in the Kota Tua post

Based on the figure 3 above, especially the title “IShowSpeed got Manchester United batik from fans in the Kota Tua” which is marked in dark blue, it is known that viral comments with a sarcastic nature have the highest number, which is 6 viral comments. The sarcastic nature of comments has the

highest number because it is in accordance with the context of the upload, namely with the title IShowSpeed got Manchester United batik from fans in Kota Tua. Comments with a sarcastic tone were conveyed by netizens because netizens did not want their idols to get into trouble when visiting areas or cities in Indonesia. In addition, it is also because batik is an Indonesian culture, the context of which is that IShowSpeed visited Malaysia first before going to Indonesia and Malaysian netizens said that batik is their culture and IShowSpeed also wore batik when there.

There are 3 most viral comments from the upload, namely "Bro, don't go to Puncak, it's jammed!!" with a total of 5152 likes, "Tell Ishowspeed which country's original batik is from" with a total of 3702 likes". "He's good at winning the hearts of fans in every country. Thanks to Indonesian fans who make him even richer" with a total of 2449 likes.

The three most viral comments were equally sarcastic, discussing that Indonesia is congested and that Indonesia is indeed good at making famous people from outside Indonesia go viral and become richer. This is in accordance with the phenomenon of Indonesian society which is very easy to make an incident into a public conversation. Moreover, if there is a sarcastic tone from a foreign country, especially Malaysia, it is even more provoked to attack back with sarcastic comments. Added to this is the phenomenon of Indonesian society who really complain about their idols, and do not want their idols to feel disadvantaged or get into trouble when visiting Indonesia.

In social media communication, sarcasm—as articulated by Wilson and Sperber (2012)—is sometimes used as an indirect means of conveyance of criticism or disagreement in a way deemed lighter or humorous. In this setting, sarcasm is used by netizens in response to the continuous cultural debate over the batik tradition between Indonesia and Malaysia as well as to convey their worries about circumstances involving public personalities they admire.

In addition, the phenomenon of viral sarcastic comments is relevant to McQuail's (2010) statement that social media facilitates public involvement in the development of public discourse. In this context, netizens take on a dual role, functioning not only as consumers of information but also as producers of content that significantly influences public discourse through viral comments. For netizens to show social intelligence and implicit criticism, sarcasm has become a rather effective instrument.

The remark of Tajfel and Turner (1979) also helps one to grasp sarcastic remarks concerning the cultural symbol of batik. Using sarcasm, netizens assert their national identity and defend cultural icons like batik from claims made by other nations, in this case Malaysia, so expressing their national identity. Social and cultural identities have a significant impact on interactions among groups of people, especially when there are potential symbolic conflicts between nations. Vitman et al. (2023) publish a scientific paper outlining how sarcasm can elicit strong negative emotional responses on social media platforms, increasing the likelihood of sarcasm going viral.

Regarding sarcastic remarks about IShowSpeed, the negative emotions aroused by these remarks not only promoted involvement but also underlined how netizens help to change public opinion on batik cultural issues.

Meanwhile, Keivanlou-Shahrestanaki et al. (2022) examined how sarcasm is processed using a deep learning model and explained how sarcastic comments often have a different meaning than what is intended to be conveyed. Comments like “Bang, don't go to Puncak, it's jammed!!” humorously point out issues with infrastructure, showcasing this trend really well.

Meanwhile, research like Chia et al. (2024) on the challenges of translating irony and sarcasm emphasizes how crucial it is to grasp emotional nuances and cultural contexts to prevent misunderstandings.

When it comes to viral criticism, Indonesian internet users not only expressed their concerns through ironic sarcasm but also intelligently refuted Malaysian claims of batik culture, which requires a deep understanding of the social and cultural contexts that occur in Indonesia and Malaysia.

Zhang et al.'s (2018) study on social media participation after a crisis shows how negative emotions and interactions on social media can lead to more engagement. People tend to get more involved in discussions when they feel strongly about a topic, especially regarding sensitive national matters like Malaysia's claim to batik culture.

3.3 IShowSpeed records 1 million viewers live stream youtube while in Indonesia

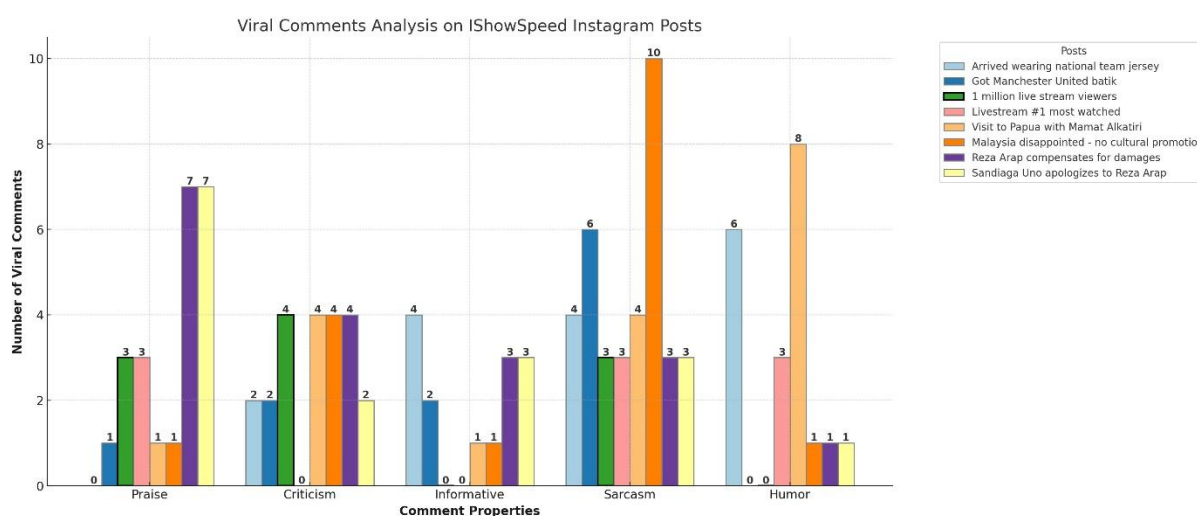


Figure 4. Viral comments analysis on IShowSpeed records 1 million viewers live stream youtube while in Indonesia

Based on the figure 4 above, especially the title “IShowSpeed records 1 million viewers live stream youtube while in Indonesia” which is marked in green, it is known that viral comments with a critical nature have the highest number, which is 4 viral comments. The nature of critical comments has the highest number because it is in accordance with the context of the upload, namely with the title IShowSpeed records 1 million live stream viewers on YouTube while in Indonesia. Critical comments were conveyed by netizens because netizens felt that the conditions in Jakarta when IShowSpeed did live streaming were very uncondusive, too crowded, too disruptive to the live streaming. Netizens hope

that the people of Indonesia, especially Jakarta, will not be too tacky when there are guests from other countries who create content in Indonesia.

There are 3 most viral comments from the upload, namely "The power of Netizens Indo is unquestionable" with a total of 8415 likes, "Ruins, L Jakarta traumatizes Speed" with a total of 6100 likes. "Bro, anything goes viral here" with a total of 1424 likes.

The three comments represent 3 comment characteristics. "The power of Netizens Indo is unquestionable" has the nature of a compliment comment, because Indonesian people are very adept at making an event into a public discussion that invites comments from various parties from ordinary people to the government and even other countries. Next is the remark "Ruins, L Jakarta makes speed traumatized," meaning losing or bad Jakarta City so it can traumatize IShowSpeed. Actually, this criticism did not materialize since IShowSpeed delighted in his live streaming experience in Jakarta and even managed to draw one million viewers on his first day of arrival in Indonesia. The last viral comment is " Bro, anything goes viral here" which shows that everything in Indonesia is very easy to go viral, so it is not strange if IShowSpeed gets 1 million viewers on his live streaming.

Habermas (1984) claimed he underlined in the public domain the need of rational and critical discourse. In this case, netizens use social media platforms as a common venue to express disapproval of social behavior in Jakarta, which is judged incompatible with global standards in interacting with foreign public personalities. This act of critical commentary is a proactive community participation in expressing their viewpoints on events that surface on the digital public sphere.

In addition, as stated by Fuchs (2014), social media allows for produsage, which refers to a condition in which users not only function as consumers of content but also as producers of criticism regarding the content they encounter. These viral critical remarks show how actively netizens help to shape public opinion on events deemed significant, not only as passive viewers.

Rogers's (2003) view also helps one to grasp how rapidly an event or phenomena might become viral. According to Rogers, if material is deemed relevant and draws public attention in the digital paradigm, it can spread swiftly through social networks. In this case, netizens learned that content with famous people like IShowSpeed often goes viral, especially when it comes to issues of Indonesian cultural and social identity.

According to the research by Saquete et al. (2022), content that makes people feel strongly is more likely to go viral on social media. This holds true regardless of whether the content is critical or positive.

This is consistent with the fact that comments about IShowSpeed in Jakarta, whether positive or negative, can spark widespread responses and go viral.

Meanwhile, Khobzi et al.'s article, "The Significant Impact of Content Producers on Decentralized Social Media Platforms," explores the significant impact of content creators on decentralized social media platforms. Although the focus is on decentralized social media, the idea that Indonesian netizens are content creators who influence public discourse remains significant. Indonesian netizens are engaged

in the production and dissemination of viral opinions on both centralized social media platforms, such as YouTube, and more decentralized platforms.

Last but not least, the article by van der Harst & Angelopoulos (2024) elaborates on how sentiment and the presence of famous people significantly impact social media engagement. Here, the IShowSpeed virality phenomenon exemplifies how the social relevance and emotional resonance of the public figure impact netizen engagement with content. Thus, the viral comments involving IShowSpeed in Jakarta illustrate how the Indonesian public is not only involved as observers, but also as content producers that shape digital discourse.

3.4. Record, livestream IShowSpeed in Jakarta is no.1 most watched

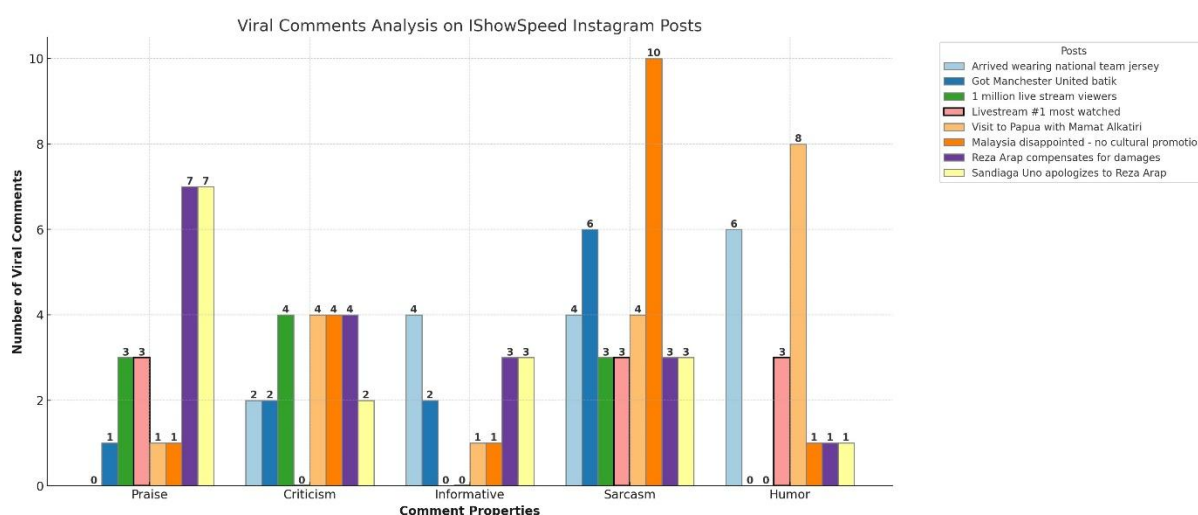


Figure 5. Viral comments analysis on IShowSpeed Record, livestream IShowSpeed in Jakarta is no.1 most watched

Based on the figure 5 above, especially the title “Record, livestream IShowSpeed in Jakarta is no.1 most watched” which is marked in pink, it is known that viral comments with the nature of praise, sarcasm, and humor have the same highest number, namely 3 viral comments. The three types of comments are equally high and balanced because the context of the news is related to the record achieved by IShowSpeed in Indonesia, where netizens think that the record is amazing, some think that if the record is achieved in Indonesia, it is not surprising or has become commonplace, and some respond with jokes.

There are 3 most viral comments from the upload, namely "El speed will go back and forth to Indonesia, because he is an AdSense barn" with a total of 2299 likes, "Speed: Give me Some Air, then someone gave Water" with a total of 2017 likes, and "Am I the only one who doesn't know who he is" with a total of 1305 likes.

The two most viral comments were sarcastic, discussing that again in Indonesia everything can go viral, it can be a money barn or AdSense sponsor for content creators like IShowSpeed, so it is not surprising that he got the record for being the streamer with the most live streaming videos on YouTube. Several other netizens responded that they actually did not know who IShowSpeed was. This is actually

understandable because IShowSpeed's initial target market was gamers, football lovers, and Americans and Europeans, whose target market eventually expanded to Asia. The last viral comment was a netizen's comment indicating that Indonesian people do not understand English. IShowSpeed asked for "Air" because he felt cramped being crowded, but the Indonesian people who were present gave him "Water". This was responded to as humor or humorousness because when given "Air (in english is water)", IShowSpeed still drank it as if he was also thirsty, and gave the impression that what he needed was "Air (in english is water)".

The role of sarcasm in online discourse is significant, functioning as a tool for critique while simultaneously fostering humor. Dews, Kaplan, and Winner (1995) contend that sarcasm enables individuals to articulate critical perspectives while softening their effect via humor or indirect communication. In this context, sarcastic comments reflect the idea that, in Indonesia, virality and monetization of content are not only predictable but expected. Digital citizens scoff at the notion that achieving records, such as those achieved by IShowSpeed, has more to do with capitalizing on Indonesia's viral culture than with achieving authentic accomplishments.

The comments show appreciation for what Bourdieu (1986) calls "symbolic capital." This is when famous people like IShowSpeed get respect and fame, which is often made stronger by their ability to reach many people. "Elcepat will return to Indonesia, the Adsense barn, you know" shows appreciation for this event, highlighting how influential people see places like Indonesia as ideal places for business growth and sponsorship chances.

Gamification theory (Huizinga, 1944) can be used to look at the funny comments, especially the comparison of "Air" and "Air (in English) is water." For this purpose, humor works as a fun way to interact with language play. People in the audience misunderstood IShowSpeed's question about "Air," which means "space" or "opportunity to breathe," as "Air (in English) is water." This shows how language barriers can be used to make intercultural communication fun in a digital setting.

Tomas et al. (2023) emphasize the importance of context in detecting social media irony and sarcasm. IShowSpeed's virality and mixed Indonesian and English comments created ambiguity that required a deeper understanding to interpret the sarcastic comments. In addition, Maladry et al (2023) show that irony, especially when combined with sarcasm, often requires a deeper understanding of the social context behind it. This is closely related to how social media users in Indonesia use sarcasm to comment on content monetization and the phenomenon of virality, which implicitly criticizes the way influencers exploit the Indonesian market.

Likewise, Saroj & Pal (2024) show that sarcasm is often used to criticize broader issues, including content monetization, in a lighter yet meaningful way. Sarcasm serves as both a form of entertainment and a mechanism for expressing intricate social critique. Haripriya and Patil (2024) emphasized that sarcasm frequently generates ambiguity, posing challenges for system comprehension. However, for humans, sarcasm is an effective way to convey dissatisfaction indirectly, especially in broader contexts such as monetization and expansion of digital content.

3.5 IShowSpeed will go to Papua after Bali, accompanied by Mamat Alkatiri

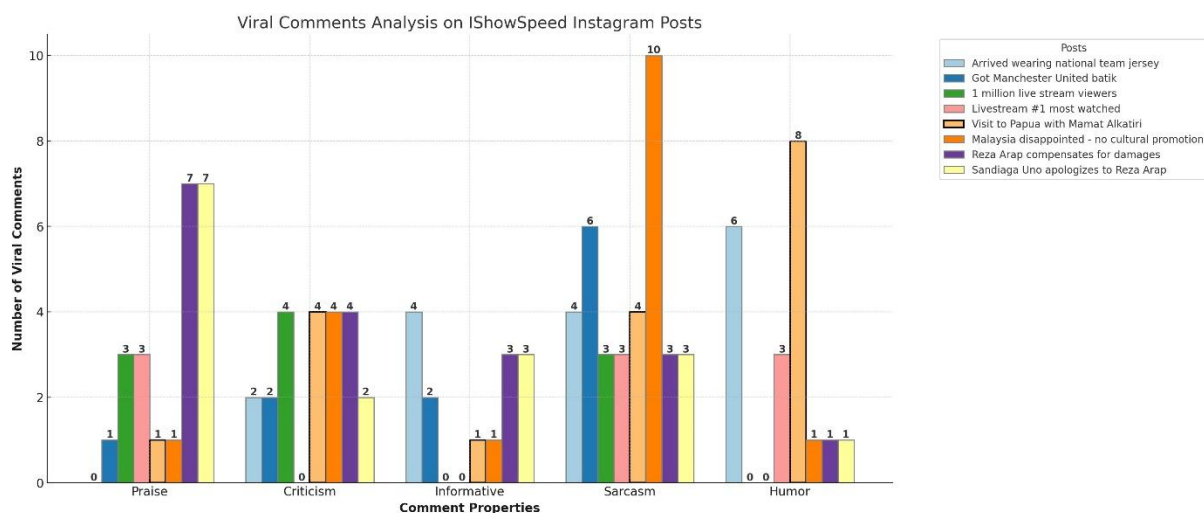


Figure 6. Viral comments analysis on IShowSpeed Record, livestream IShowSpeed in Jakarta is no.1 most watched

Based on the figure 6 above, especially the title “IShowSpeed will go to Papua after Bali, accompanied by Mamat Alkatiri” which is marked in light orange, it is known that viral comments with a humorous nature have the highest number, which is 6 viral comments. The humorous nature of the comments has the highest number because it is in accordance with the context of the upload, namely with the title "IShowSpeed will go to Papua after Bali, accompanied by Mamat Alkatiri". Humorous comments were conveyed by netizens because Mamat Alkatiri is a stand-up comedian from Papua and his joke material is also largely related to conditions in Papua. Therefore, netizens feel that it would be humorous if IShowSpeed collaborated with Mamat Alkatiri to Papua because he would be protected by Mamat.

There are 3 most viral comments from the upload, namely "It should be safe, how come the *** organization will shoot its commander" with a total of 12452 likes, "There will be no riot because the commander of the *** organization came" with a total of 8244 likes, "Mamat: also want to promote mamat *** shop to the world" with a total of 4322 likes.

All three viral comments are humorous. Actually, the two viral comments give a rather sarcastic impression because netizens discuss banned organizations in Papua, which still exist and are disturbing Papuans and Indonesians. They commit various crimes because they want independence and to be recognized by the Indonesian government as a legitimate regional unit. This organization is linked to Mamat Alkatiri because the joke addresses the troubling conditions in Papua as he sees them. Another viral comment relates to the arms business by Mamat Alkatiri; however, it was simply a joke made by his friends. Given his connections to a dangerous organization and the arms trade, he is seen as someone who could effectively act as the commander and protector of IShowSpeed if he were to go to Papua. Individuals frequently use humor to relieve tension or provide nuanced critique of people or situations. Meyer (2000) claims that humor has the ability to "disrupt" tense or sensitive situations, thus improving

interpersonal communication. In this context, internet users used humor to navigate and stimulate discourse about Papua's nuanced political landscape. Specific collectives frequently surfaced as central themes for discourse. The remarks exhibit a fusion of wit and irony, particularly given the participation of Mamat Alkatiri, recognized for his humorous insights regarding Papua.

For example, the question It should be safe, "how come the *** organization is going to shoot its commander" is a sarcastic joke that raises a serious issue about factions in Papua that are mobilized as a result of the ongoing government instability. This sarcasm aligns with the assertion by Colston and Gibbs (2007) that sarcasm serves as a means of critique without inciting provocation. Internet users can navigate sensitive subjects without heightening tensions by employing sarcasm as a form of humor.

Cao et al. (2024) argue that humor, particularly in challenging or stressful circumstances, can assist individuals in managing difficult situations and enhancing their emotional well-being. This study posits that Mamat Alkatiri utilizes humor in discussions regarding Papua as a means to navigate political and social pressures through the lens of satire. This type of humor can reduce stress and strengthen social bonds.

Liao et al.'s (2023) research also shows that humor interventions can make people feel better and help them cope with difficult situations. For example, Mamat Alkatiri, he used humor to talk about various political groups and also to cope with difficult situations without making things worse.

Simultaneously, Raskin's (1985) theory of humor proposes that comparisons between two very different situations frequently result in laughter. In the comment "Mamat: I also want to promote Mamat *** shop to the world," for example, the internet user satirizes a major issue in Papua by linking it to the marketing of a fictitious company owned by Mamat Alkatiri. This comment is humorous because comedic expressions frequently blur the line between reality and absurdity.

3.6 Netizens in Malaysia are disappointed because of the lack of cultural promotion when IShowSpeed came

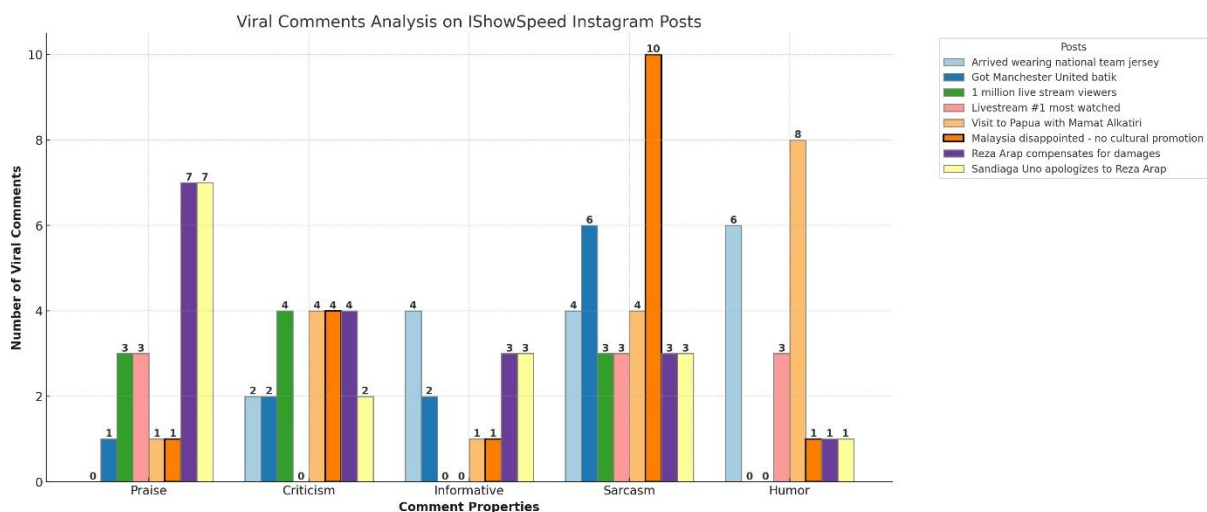


Figure 7. Viral comments analysis on IShowSpeed Record, livestream IShowSpeed in Jakarta is no.1 most watched

Based on the figure 7 above, especially the title “Netizens in Malaysia are disappointed because of the lack of cultural promotion when IShowSpeed came” which is marked in dark orange, it is known that viral comments with a sarcastic nature have the highest number, which is 10 viral comments. The sarcastic nature of comments has the highest number because it is in accordance with the context of the upload, namely with the title "Netizens in Malaysia are disappointed because of the lack of cultural promotion when IShowSpeed came". Sarcastic comments were conveyed by netizens because of the disappointment and blame of the Indonesian people towards Malaysian netizens when IShowSpeed did a live streaming there stating that batik belonged to them. IShowSpeed also felt disappointed when live streaming there because he thought the people there were quite disturbing him. The Malaysian people were also disappointed with IShowSpeed and their own netizens because the live streaming did not run optimally and did not promote their cultures because they did not visit historical and iconic places there, did not try the food and all the typical things there.

There are 3 most viral comments from the upload, namely "Please excuse me, what is your culture? Chaksssss" with a total of 15431 likes, "What culture do neighbors have?" with a total of 9331 likes, "3 humorous words: Authentic Malaysian Batik" with a total of 8539 likes,

The three most viral comments were equally sarcastic, discussing what culture Malaysia has. Indonesian netizens consider Malaysia to have no distinctive culture because they always and only claim the culture of another nation, namely Indonesia, one of which is batik. The cases of cultural claims by Malaysia so far have not only involved batik, but also the plate dance, pendet dance, tor-tor dance, angklung, gordang sambilan musical instrument, to kuda lumping, even the most delicious food in the world, rendang, has also been claimed. Consequently, these remarks reflect the discontent of Indonesian netizens towards their Malaysian counterparts.

Within the realm of communication studies, sarcasm is acknowledged as a nuanced method of indirect communication that adeptly expresses negative sentiments without overt declarations. Dews and Winner (1995) elucidate that sarcasm frequently functions to soften the impact of insults or criticisms, enabling the speaker to preserve social connections while concurrently expressing negative remarks or assessments. In this case, Indonesian netizens use sarcasm as a response to Malaysian cultural claims, especially regarding batik, which is considered a distinctive symbol of Indonesian national identity.

A quote from a study conducted by Colson (2002) shows that sarcasm is often used when the speaker feels dissatisfaction with the existing situation, especially when the situation is contrary to social norms or established expectations. In the context of this cultural debate, Indonesian internet users consider Malaysia's appropriation of batik and other elements of Indonesian culture to be a violation; consequently, they respond to what they see as injustice by using sarcasm in their viral comments.

Some of the comments that have gone viral include "Sorry, what is the culture? "3 words of humor: Authentic Malaysian Batik" and "Chuaksss" demonstrate how sarcasm can convey disagreement in a subtle yet effective way. In this context, Malaysia's claims to aspects of Indonesian culture are

viewed by Indonesian netizens as essentially untenable, as noted by Dynel (2017), who points out that sarcasm is frequently employed as a tool to shame or denigrate statements that are considered invalid. The sarcastic nature of these statements serves to mock Malaysia's cultural claims while simultaneously affirming Indonesian netizens' pride in their own cultural heritage.

In a more modern study, research conducted by Skurka & Lee Cunningham (2023) shows that humor, including sarcasm, can be an effective tool in raising attention to social issues and creating changes in perception. This cultural claim reveals that although sarcasm is used by netizens to criticize, they also draw attention to cultural problems that unite people.

Another research by Barta et al. (2023) on the impact of humor on social media supports the theory that sarcasm and humor can spread rapidly on websites including TikTok and Twitter. This relates to the sarcasm employed by Indonesian internet users, who disseminate criticism of Malaysian cultural claims via social media. Humor and sarcasm have a greater impact when shared on platforms like Instagram and similar ones, as evidenced by the widely shared comment about "Authentic Malaysian Batik".

Telli & Hoicka (2022) finally demonstrated that sarcasm and other forms of humor are strongly correlated with social cognition, in which users may grasp the emotions and points of view of others. In this sense, the sarcasm Indonesian netizens use toward Malaysian cultural claims reflects their capacity to process the social injustice they feel and communicate it through clever and suitable humor. Thus, sarcasm turns into a strong social tool to boost cultural pride by challenging assertions deemed negative.

3.7 Respect! Reza Arap will compensate for the damaged shop during the live IShowSpeed in JKT

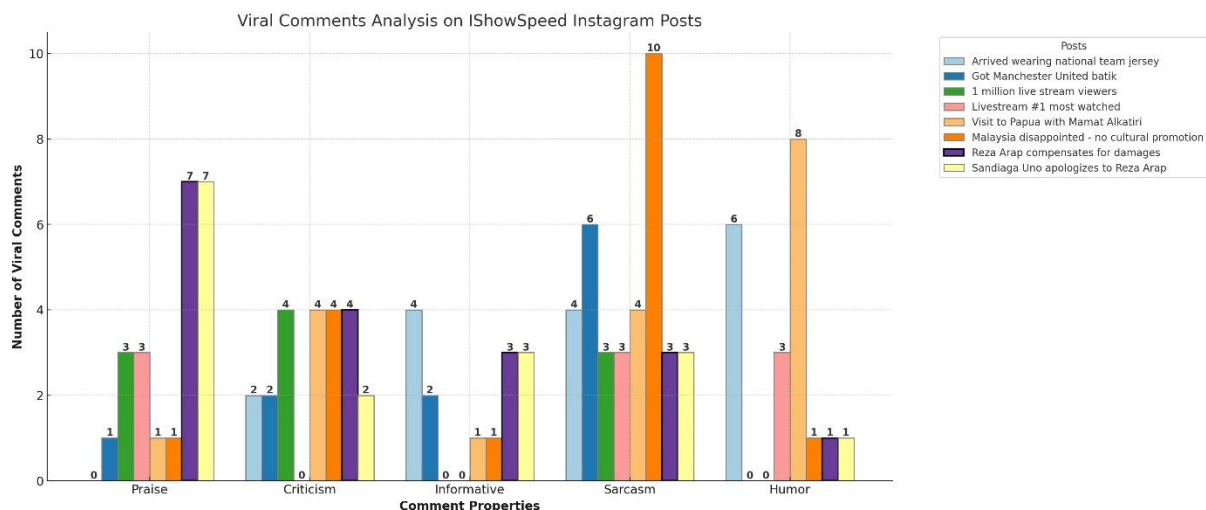


Figure 8. Viral comments analysis on IShowSpeed Record, livestream IShowSpeed in Jakarta is no.1 most watched

Based on the figure 8 above, especially the title "Respect! Reza Arap will compensate for the damaged shop during the live IShowSpeed in JKT" which is marked in purple, it is known that viral comments with the nature of praise comments have the highest number, which is 7 viral comments. The nature of praise comments has the highest number because it is in accordance with the context of the

upload, namely with the title "Respect! Reza Arap will compensate for the damaged shop during the IShowSpeed live stream in JKT". Praise comments were conveyed by netizens because they were proud of Reza Arap for being willing to compensate for the damaged shop when IShowSpeed did a live stream in Jakarta. This is because when IShowSpeed did a live stream, many shops were damaged and suffered losses due to the actions of the Indonesian people who flocked enthusiastically to follow IShowSpeed without paying attention to their surroundings. This was actually also disappointed by Indonesian netizens, because the community was considered fanatical and did not think about the environment around them so that it was very detrimental just because of fanaticism.

There are 3 most viral comments from the upload, namely "Those who want to ask for compensation must also be honest, don't exaggerate, don't take advantage of adversity!" with a total of 22899 likes, "Reza arap rarely appears, once he appears he makes people amazed" with a total of 6133 likes, "I call him handsome and brave" with a total of 4112 likes.

The two most viral comments were both full of praise, discussing the pride of Indonesian netizens towards Reza Arap for caring so much about the shops and merchants who were harmed by the actions of the Indonesian people who participated in IShowSpeed. Reza Arap, mostly known as a YouTuber and usually defined by a rebellious attitude, has won respect from netizens for his rare media coverage. Still, he shows a great social awareness and a real concern for the welfare of others. Reza Arap serves as a guide for IShowSpeed during his time in Indonesia, thus he possesses the ethical obligation to ensure that IShowSpeed can produce content in a safe and comfortable environment while in the country. There is one viral comment with a critical tone, which states that if traders ask for compensation, please be honest and do not claim each other that they were harmed because of the live streaming incident because they are afraid that many traders will claim to have been harmed and ask for compensation from Reza Arap.

According to Kim, HS, Markus, HR (2002) in their examination of social attribution, public praise often arises as a reaction to altruistic behavior that includes personal sacrifice or genuine concern for others. In this context, Reza Arap's initiative to overcome the loss signifies a deep moral obligation, which has triggered public praise. Comments such as "I call him handsome and brave" demonstrate how internet users often praise those who are kind and morally upright, describing them as brave and caring.

In addition, the idea of "moral licensing" might be applicable in this case. According to Merritt, Effron, and Monin's (2010) research, people who exhibit good or moral behavior are more likely to receive praise, particularly if they have a history of being viewed negatively by the public. Once known as a "bad boy," Reza Arap gained more notoriety for actions that went against preconceived notions about him. This led individuals to perceive him as a more responsible individual.

Individuals seeking compensation ought to maintain honesty, avoid deception, and refrain from exploiting the circumstances. This statement illustrates the complexity of social dynamics, highlighting the duality of praise and concern regarding potential abuses of the situation. Keltner and Haidt (1999) discovered that social praise and criticism can coexist, particularly when actions perceived as beneficial

may inadvertently harm others. This is evidenced by the current concerns among internet users regarding the potential misuse of compensation rights.

Dong et al. (2024) examined the dynamics of opinion formation in social networks, revealing that various pathways exist for the development of collective sentiment on these platforms, such as radicalization, polarization, and consensus.

. Based on what's happening with Reza Arap, it seems like a lot of people on social media are coming together to support his ethical behavior, which is why he's gotten so much praise. However, as evidenced by more critical comments, there is a tendency for polarization in the dynamics of opinion, with some netizens policing the integrity and intentions of others taking advantage of this situation.

In addition, Hu et al. (2024) emphasize the profound impact of mass media on the formation of public opinion. When it came to Reza Arap, social media was a big part of how information spread about what he did, which in turn affected how people saw him and how much praise he got. In addition, this article says that mass media and social interaction can speed up the spread of ideas and make moral positions stronger in a social network. However, as explained in this study, mass media can also serve as a catalyst for polarization, especially when the information disseminated causes divisions in views among the public.

3.8 Sandiaga Uno apologizes to Reza Arap for criticism of IShowSpeed in Indonesia

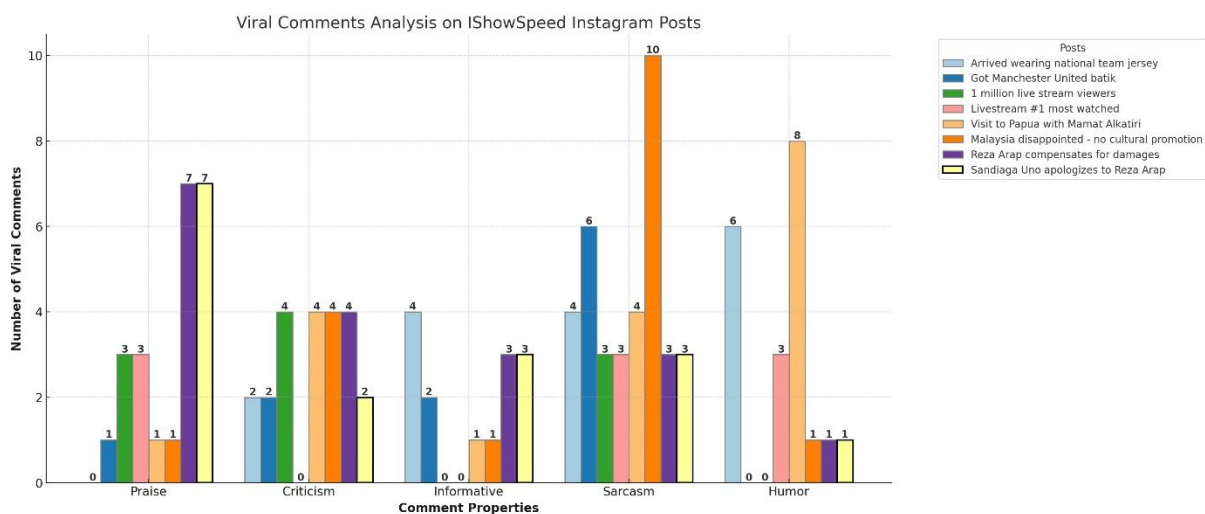


Figure 9. Viral comments analysis on IShowSpeed Record, livestream IShowSpeed in Jakarta is no.1 most watched

Based on the figure 9 above, especially the title “Sandiaga Uno apologizes to Reza Arap for criticism of IShowSpeed in Indonesia” which is marked in yellow, it is known that viral comments with a compliment nature have the highest number, which is 7 viral comments. Given the context of the upload—that of the title "Sandiaga Uno apologizes to Reza Arap for criticism of IShowSpeed in Indonesia"—the nature of the compliment is most natural. Netizens felt that there were rarely any ministers in Indonesia who apologized for their mistakes, which is Sandiaga Uno's stance as Minister of Tourism, thus comments with a compliment tone were expressed. Sandiaga Uno in this context

previously thanked IShowSpeed through social media X for visiting Indonesia and indirectly promoting Indonesian culture. However, Indonesian netizens thought that he could thank him even though he did not play any role at all in IShowSpeed's visit even though he as the Minister of Tourism should be responsible for paying attention to the visits of artists or content creators from abroad who visited Indonesia, but in reality the one who took care of it was Reza Arap with his personal funds.

There are 3 most viral comments from the upload, namely "Respect for both of them, Arap almost always avoids the camera spotlight, and it is rare for officials to apologize" with a total of 16,540 likes, "Violation, what kind of minister is this, why is he apologizing" with a total of 14,028 likes, "Respect for both of them, one doesn't want to be in the camera spotlight, the other wants to apologize, it is rare for officials to apologize" with a total of 6,230 likes.

The two viral comments were both full of praise discussing the pride of Indonesian netizens towards Mr. Sandiaga Uno as the Minister of Tourism who was willing to apologize for thanking IShowSpeed but in reality he was not involved in handling the visit. The praise also targeted Reza Arap for being willing to take care of IShowSpeed's visit to Indonesia with his own energy and money without being reimbursed by the Indonesian government, even though IShowSpeed's visit was very helpful in promoting Indonesian culture and tourism to the international community. Meanwhile, the viral comment was sarcastic, discussing the surprise of Indonesian netizens that there are rarely any public officials at the ministerial level in Indonesia who apologize when they make mistakes. This perception emphasizes that public officials in Indonesia seem arrogant, indifferent and don't care and even feel right even though they have made mistakes. Before, when Mr. Sandiaga Uno admitted he was wrong during IShowSpeed's trip to Indonesia, he didn't act this way.

While writing his 1994 book *Figure Recovery*, Benoit wrote about communication theory and how people act in politics. He said that one of the best ways for a public figure to improve their Figure and stop people from criticizing them is to say sorry. When a government official says "sorry" they not only own their error but also demonstrate their readiness for accountability. These adjustments could enable government and people to coexist peacefully. Most Indonesian officials do not act this way since they dislike to admit mistakes. Sandiaga Uno did something different here. This approach has resulted in a positive perception from Indonesian netizens towards Sandiaga Uno's behavior among the public.

A study by Holland et al. (2021), which is a comprehensive review of transparency in crisis communication, shows that how people think about an organization or public figure is greatly influenced by how they respond to a crisis and how clear the messages they convey are. People trust an organization or person more when they send messages that are clear and honest, especially when those messages are delivered in a way that helps to rebuild trust. People on the internet were pretty nice to Sandiaga Uno after he publicly apologized for what he did. The positive comments of others on the internet help to improve his public profile. Sandiaga Uno supposedly displayed some degree of responsibility not usually displayed by high-ranking Indonesian officials by owning his mistakes and publicly apologizing.

Moreover, discussed in Georgiadou (2023), in his paper on how apologies influence crisis communication is He emphasizes that a sincere apology including an admission of mistakes and a promise to correct them will help people to believe it to be more real. Though it was only a basic apology, the public feels Sandiaga Uno was sincere when he apologized. Research by Georgiadou confirms this observation: the process of reputation repair is much influenced by expressing real regret. Good comments on Sandiaga Uno's apology have come from people on the Internet, suggesting that his humility has won the public respect.

One can also appreciate the humility shown by public official Sandiaga Uno through the prism of public service obligation. According to Verhoeven et al. (2012), apologies during a crisis not only help individuals's own reputation but also the public's impression of the company the person stands for. Regarding Sandiaga Uno, he operates personally rather than under contract for a company. Still, his act of owning accountability by apologies enhanced his reputation. The viral comments praising his behavior clearly show this: netizens stress that this kind of behavior from an Indonesian public official is rare. Moreover, this research implies that avoidable crises affect reputation more than others; hence, apologizing is crucial for restoring the damage. This is particularly true considering that netizens felt Sandiaga Uno did not do to assist the IShowSpeed visit; nevertheless, his later apology helped people view him better at last.

In contrast, the sarcastic comments about the lack of formal apologies highlight a widespread public dissatisfaction with the lack of accountability from officials in Indonesia. Verhoeven et al. (2012) also show that the responsibility for a crisis allocated to public officials has a significant impact on their reputation. When officials are held accountable for preventable issues, failing to publicly apologize can damage their reputation. This contrasts with Sandiaga Uno's conduct, as he apologized and acknowledged his error.

These studies demonstrate that when officials issue apologies effectively, particularly through sincerity and comprehension, it can significantly enhance their public image.

The humility and accountability demonstrated through an apology are important elements in rebuilding public trust, as reflected in netizens' reactions to Sandiaga Uno's apology.

Demonstration of humility by an official, as exemplified by Sandiaga Uno, can also be explained through the paradigm of public accountability. Bovens (2007) argues that public accountability is related to the ability of officials or institutions to explain or justify their actions before the public. This act of apology is an integral part of the accountability framework that directly encourages a trust-based relationship between the government and its citizens. Netizens' positive responses to this action show that the public likes it when officials are honest and open.

On the other hand, sarcastic comments with regard to the absence of formal apologies demonstrate that a significant number of individuals in Indonesia are dissatisfied with the manner in which officials do not accept responsibility for their actions. During their investigation into democracy and accountability, According to Przeworski et al. (1999), people generally expect public officials to answer

for their deeds. People accuse them or doubt their credibility when they fall short of this expectation. These sarcastic remarks thus show that people are unhappy with a political system that does not make people answerable for their actions.

4. Conclusion

This paper investigates the viral comments left after the Instagram post on IShowSpeed's trip to Indonesia on the @folkative account, so highlighting how netizens' interactions mirror the changing dynamics of society and culture in Indonesia among the current era of digital globalization. Viral comments, ranging from sarcasm and humor to informative insights and criticism, illustrate the Indonesian public's reaction to international popular culture events like the arrival of YouTuber IShowSpeed.

This study demonstrates that humor, particularly sarcasm, serves as a key mechanism for Indonesian netizens to convey their opinions indirectly, all the while preserving social connections. If someone said that IShowSpeed might meet Raffi Ahmad, or if someone made fun of the traffic problems in Jakarta, people on the internet replied with sarcasm.

One more thing this study found was that netizens use viral moments to show how they identify with their culture in a global setting. Online users responded to rumors that IShowSpeed might meet Raffi Ahmad and to the traffic issues in Jakarta that were parodied in comments with sarcasm.

This study also revealed that netizens exhibit their cultural identity in a worldwide context using viral events. Individuals on Indonesian social media platforms employ sarcasm and humor to defend their culture against claims from Malaysia and other neighboring countries in discussions regarding batik.

This study highlights the importance of social media as a platform for the convergence of national and global identities. Public opinion is significantly influenced and disseminated through humor and sarcasm. These findings substantiate the notion that Indonesian social media platforms host distinctive and diverse discussions regarding global pop culture phenomena such as IShowSpeed, which are not only adapted but also reinterpreted in Indonesian contexts.

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