FIGHTING THROUGH LANGUAGE? NEOLOGISMS IN THE INSTAGRAM HASHTAG #RESETINDONESIA: A MORPHOLOGICAL STUDY

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ABSTRACT

This study examines neologisms in digital resistance discourse in Instagram posts tagged #ResetIndonesia. Neologisms not only reflect linguistic innovation, but also represent critical attitudes, collective identity, and resistance to power. This study aims to identify the process of neologism formation and analyze its social and discursive functions in digital resistance. The research uses a descriptive qualitative approach through observation and documentation of Instagram posts. Data analysis refers to Yule's word formation theory and Androutsopoulos' digital discourse framework. The results show 45 neologisms formed through seven morphological processes, with derivation as the dominant process, particularly through the affixation of pe-...-an, ke-...-an, and meN-. Functionally, neologisms play a role in ideological evaluation, delegitimization of power, mobilization of collective action, and construction of collective identity. This study enriches morphological studies by presenting an empirical mapping of Indonesian neologisms in the context of digital activism, as well as deepening the study of digital discourse by demonstrating the role of morphological forms as discursive strategies of resistance on social media.

Keywords: *Instagram, Morphology, Neologism, Digital Resistance, #ResetIndonesia*

INTRODUCTION

Neologisms are one of the most interesting forms of language development. The development of information and communication technology, especially social media, has given rise to various new forms of social and political communication. One phenomenon that has been impacted by technological and informational developments is the rapid development of language. Language development in society often gives rise to innovative and creative linguistic phenomena (Abdurrozak & Hilalludin, 2025; Junadi & Laili, 2021; B. Pratiwi & Nupita, 2025; Ulinnuha & Hikmah, 2025; Zein & Wagiati, 2018). In this context, language plays a central role, especially in new linguistic forms that emerge naturally from digital communities. This creative word formation process is closely related to the branch of linguistics known as morphology. The phenomenon of neologism from a linguistic perspective is closely related to how words are formed or the branch of science known as morphology (Humairo et al., 2024; Noviandini & Ridwan, 2025; Putra & Supri, 2025). Morphological analysis is necessary to investigate the morphological aspects of neologisms, examining prefixes, suffixes, and other morphemes that contribute to their structure.

Neologism is the addition of a new meaning that acquires a new understanding or meaning (Amalia et al., 2024; Syach & Ridwan, 2021; Zainurrakhmah, 2024). The process of forming these words can take the form of phrases or terms that are widely accepted and recognized in a language. The function of neologisms that can be seen directly is as a bridge for communication needs that arise due to the impact of socio-cultural changes. Neologisms do not only have a function from a linguistic point of view as lexical fillers. There are also two other functions of neologisms, namely cultural and economic functions (Fitriana & Siregar, 2025; Kumalasari et al., 2025; Latifah et al., 2025). In its cultural function, neologisms serve as a trace of cultural diversity in popular linguistics that was once possessed by Indonesian speakers. Meanwhile, from an economic function, neologisms can serve as an attractive marketing medium for consumers or for parties who are the target market (Satriani et al., 2021).

The process of neologism in today's digital world mostly occurs online, with the creation of new words that are creative and tend to be taboo, especially for some people who do not actively use social media or certain platforms (Amalia et al., 2025; Maharani et al., 2025; Muzani & Lotfie, 2024). Today, the phenomenon of neologism, in addition to its linguistic role, can also be used as a medium for conveying the aspirations of a group with a specific purpose. Freedom of expression and opinion is guaranteed by Indonesia as a democratic country for every citizen. In the context of online or digital democracy, this freedom is further strengthened by the presence of several social media *platforms* that can be used by every citizen to voice their aspirations. The existence of social media can be used as a form of digital resistance by every citizen to convey various aspirations, such as expressions of disagreement, invitations, and education about what has been happening recently (Athallah et al., 2025; Suriadi, 2025; Tapotubun & Rahmah, 2021).

Many global studies have highlighted the role of hashtags in digital activism as an important tool for organizing public opinion, creating collective solidarity, and expanding the space for political participation through social media, for example, the #BlackLivesMatter and #SayHerName campaigns, which connect social movements with a global audience (Ibrahim et al., 2024). Studies such as these show that hashtags are not only topic markers, but also strategic communication mechanisms capable of shaping political and social discourse across countries, for example, studies of hashtags in digital activism in India and the global feminist movement (Onyari & Ekevere, 2025). In addition, studies of neologisms as a linguistic phenomenon on social media have been noted in cross-cultural research that reveals how new words are produced through various morphological processes

in response to social change and digital communication technology (Sanu & Kashyap, 2021).

However, research combining morphological analysis of neologisms with their role in the construction of digital activism discourse is still rare, especially in the context of political hashtags on social media other than Twitter. Most studies focus on the function of hashtags as a tool for mobilization or framing messages, while the aspect of new word formation (neologisms) and how these morphological forms contribute to the discursive strategies of political activism have not been systematically investigated. Existing studies of neologisms tend to be general or cross-platform in nature, without linking them to the dynamics of specific digital resistance discourses triggered by the contemporary political context.

The ease of accessing social media with various supporting features, such as hashtags created specifically to raise awareness of a topic, can attract widespread public attention. Hashtags have become an important tool in digital activism because they enable the formation of online communities, the dissemination of messages, mobilization, and the differentiation of discourse that opposes the status (Rimang et al., 2025; Sugiarto and Manara, 2025). Digital resistance occurred on the Instagram platform with the use of the hashtag #ResetIndonesia as a form of resistance by the Indonesian people against policies previously issued by the government (Muttaqin, 2022; Nigsih et al., 2025; A. Pratiwi & Pangestu, 2022; Syakira et al., 2024). The phenomenon of using the hashtag #ResetIndonesia reflects the dynamics of digital political communication in Indonesia, and posts containing this hashtag display many unique linguistic phenomena. The hashtag #ResetIndonesia emerged as a form of protest by the Indonesian people against policies issued by the government that were considered unfair.

The digital space has rapidly developed into a new arena for democratic practices, particularly in terms of citizen participation in socio-political issues (Athallah et al., 2025). Instagram provides a variety of features that support the expression of public aspirations. Instagram is also one of the platforms commonly used by the public, and the dissemination of information on this platform tends to be faster than on other platforms (Marzella et al., 2024; Noviandini & Ridwan, 2025). Instagram also has a search feature that makes it easy for users to find a desired topic. This greatly helps users of this platform to access information quickly. The hashtag #ResetIndonesia emerged and spread widely on Instagram, characterized by two colors—pink and green—as a representation of the victims of anarchy, namely online motorcycle taxi drivers and women on the front lines during demonstrations. The hashtag #ResetIndonesia is also accompanied by a template of 17 + 8 people's demands as a form of transparency, reform, and empathy towards the government and the House of

Representatives. In posts using the hashtag #ResetIndonesia, there is a process of neologism that represents a discourse of digital resistance.

There are several neologisms that can be found in Instagram posts with the hashtag #ResetIndonesia, such as in the sentence "*untuk kali ini lo FOMO gpp bgt! Sini gue jadiin profpic lo pink-ijo.* " In this sentence, we find neologisms in the words "*FOMO*," "*gpp*," and "*profpic*," which are morphological processes, namely abbreviations. This sentence shows a discourse of resistance packaged in an assertive sentence. Assertive sentences serve as invitations or appeals to the general public to participate in the #BravePinkHeroGreen movement as a form of popular resistance. The neologisms in the sentence can be used as something unique and distinctive in the dissemination of information. Thus, these terms are easy to remember and easy to spread to readers or the general public.

Seeing the gaps in previous studies, the focus was directed towards understanding the use of neologisms as part of digital resistance, especially in Instagram posts with the hashtag #ResetIndonesia. This is because many Indonesian language researchers still leave room for further research in future studies. First, they still leave gaps in the morphological process that occurs in the phenomenon of neologisms. Researchers not only analyze the morphological form of neologisms, but also trace the social function of the emergence of new words in the context of community resistance to social and political issues. Then, the research will explore the forms of neologisms that appear in the #ResetIndonesia hashtag and how the use of these neologisms is utilized in digital resistance to socio-political issues in Instagram posts with the #ResetIndonesia hashtag.

Based on the research background that has been presented, the research questions in this study focus on two main aspects, namely the form and function of neologisms in digital resistance discourse. Specifically, this study aims to examine the morphological forms that represent the phenomenon of neologisms in Instagram posts with the hashtag #ResetIndonesia, as well as the function of these neologisms as a means of digital resistance in responding to and criticizing social and political issues developing in the digital public sphere. Thus, this problem formulation is expected to direct the analysis towards the relationship between linguistic innovation and discursive practices of resistance on social media.

REVIEW OF THE LITERATURE

Research on neologisms in Indonesian is currently still rare, and discussions are limited to the form of neologisms rather than how these words are formed through morphological processes (Amalia et al., 2024; Muzani & Lotfie, 2024). In addition, these

studies are still limited to morphological processes alone and do not mention the types of morphological phenomena that occur in a word that undergoes neologism, such as *coinage*, *borrowing*, *compounding*, and so on, which, if grouped in a structured manner, may lead to the discovery of a new type of neologism. Furthermore, these studies have not explored the ideological social meaning contained in the emergence of these new words. In today's digital context, the formation of new words or the phenomenon of neologism not only serves as linguistic innovation but can also be used as a representation of identity, resistance, or solidarity of certain groups. Finally, these studies have also not defined the function of word formation in a particular situation or social environment.

Studies on neologisms show that the formation of new words is closely related to social contexts and communication media. Research by Al Suod et al (2024) found that in the Jordanian context, neologisms during the COVID-19 pandemic were mostly formed through morphological processes such as *borrowing*, *calque*, and *hybridization*, indicating the strong influence of English on Arabic. Meanwhile, Wahyuningsih (2022) through a cross-linguistic corpus analysis of Indonesian–Korean reveals the emergence of various neologisms that reflect social changes during the pandemic, although the study is still descriptive in nature. On the other hand, Varchol (2024) reviews the evolution of the term "neologism" from linguistics to the medical field, demonstrating the flexibility of this concept in various disciplines. These three studies confirm that neologisms are a linguistic response to social and technological changes. Based on these findings, the study *"Neologisms in Digital Resistance on Instagram Posts with the Hashtag #ResetIndonesia"* attempts to fill the gap in research by examining the formation and morphological function of neologisms in the context of digital resistance on social media, where linguistic innovation becomes a means of ideological expression and collective identity.

The three studies on neologisms provide important insights into the formation of new words during the pandemic and shifts in the meaning of terms, but they have several limitations (Al Suod et al., 2024; Varchol, 2024; Wahyuningsih, 2022). The study by Al Suod et al. focuses on the influence of English in the Jordanian context without examining social or discursive aspects, while Wahyuningsih only describes cross-linguistic neologisms in Indonesian and Korean without in-depth morphological analysis and does not consider social media. Varchol's study is more conceptual, so there is a lack of empirical data regarding the use of neologisms in society. Overall, all three rarely link neologisms to digital communication practices and ideological expression, thus opening up opportunities for research in the context of digital resistance, for example in Instagram posts with the hashtag

#ResetIndonesia.

Other relevant research emphasizes conflict and cultural expression in the use of hashtags in various contemporary social movements, including studies showing how hashtags, especially on platforms such as Twitter and X, help expand social and political narratives through "crowd-sourced framing" that enables the involvement of various actors outside formal organizational structures, for example in the context of the #YesAllWomen and how this gives voice to previously underrepresented groups (Kaufman et al., 2025). In addition, recent global studies on neologisms and linguistic innovation in social media show that digital media accelerates the formation and spread of new words in response to online social and cultural dynamics, and highlights the morphological processes of language that are reinforced by digital interactions. Cross-platform research including TikTok, X, and Instagram found that neologisms serve as tools for group identification and creative communication between users, as well as reflecting social motivations and new forms of cultural expression in the digital realm (Muzani & Lotfie, 2024).

Furthermore, other recent studies show that lexical innovation in the digital space is a linguistic practice that is directly intertwined with ideology and political resistance. In the context of digital activism, morphological processes such as derivation, blending, and conversion are understood as semiotic resources for naming inequalities, delegitimizing power, and building collective ideological positions (Dynel & Zappavigna, 2023; Kopf, 2025). Studies on online activism discourse also confirm that the formation and reinterpretation of vocabulary through hashtags serve to expand the reach of resistance and connect local issues with global narratives. Morphology in digital communication cannot be separated from critical discourse analysis, because lexical innovation operates as an ideological mechanism that bridges language, power, and resistance in contemporary online political practices (Kopf, 2025).

Thus, although global literature has discussed hashtag-based activism and neologisms on social media separately, there is still little research that integrates the morphological formation of new words with their strategic function in digital activism discourse, especially on visual platforms such as Instagram and in the context of contemporary politics. This study aims to fill this gap by focusing on neologisms in the #ResetIndonesia hashtag as a linguistic and discursive phenomenon that contributes to digital resistance strategies.

METHODOLOGY

This study is a descriptive qualitative study that focuses on linguistic studies, particularly in the field of morphology, with the object of study being the phenomenon of neologisms in the context of digital resistance. A descriptive qualitative approach was chosen because this study aims to examine in depth the process of forming new words (neologisms) along with their social and discursive functions in social media posts. The research data is presented in the form of verbal descriptions, rather than numbers, thus allowing for a comprehensive understanding of the linguistic phenomena under study.

The data source for this study is public posts on Instagram using the hashtag #ResetIndonesia. The selection of this hashtag was based on two main considerations. First, the hashtag #ResetIndonesia emerged and was used intensively in response to social and political phenomena that were currently hot topics in Indonesia, such as increasing public criticism of government policies, issues of democracy, and social justice. Second, this hashtag serves as a medium for the articulation of consistent digital resistance discourse, presenting various forms of innovative language that are relevant for morphological and discursive analysis. Instagram was chosen because of its characteristics as a visual-text social media platform with a high level of user participation and its significant role in constructing and disseminating critical discourse in the digital public sphere.

Data collection was conducted over a three-month period, from January to March 2025, a period when the use of the hashtag #ResetIndonesia showed high intensity and widespread engagement from netizens as public discourse on these issues intensified. The research data consisted of linguistic units such as words, phrases, or new lexical forms that indicated the process of neologism and were used in the context of criticism and resistance to social and political issues. Data collection techniques were carried out through observation and digital documentation by applying listening and note-taking techniques. The listening technique was carried out by observing Instagram posts tagged #ResetIndonesia during the data collection period, while the note-taking technique was used to document data in the form of post texts, screenshots, and post timestamps. The data was then selected based on the following criteria: (1) it contained new or innovative linguistic forms, (2) it was relevant to social and political issues currently developing in Indonesia, and (3) it demonstrated a function of criticism or resistance.

The amount of data was determined based on the principle of data saturation, which is when the addition of data no longer produces new neologisms or significant variations in morphological processes. Saturation was determined analytically through the repetition of

consistent word formation patterns and discursive functions across data. When additional data only reproduced identified patterns without enriching the variety of analysis, data collection was stopped. Thus, data adequacy is not determined by quantity alone, but by the representativeness of linguistic phenomena and the stability of findings in explaining the relationship between lexical innovation, ideological discourse, and digital resistance practices. Based on these criteria, 45 neologisms were obtained that were considered representative. Data analysis was carried out using descriptive morphological analysis through the following stages: (1) identification of neologisms; (2) classification based on word formation processes, such as composition, derivation, borrowing, blending, and acronymization with reference to Yule's (2006) theory of neologisms; (3) contextual meaning analysis; and (4) interpretation of the social and discursive functions of neologisms as digital resistance strategies using the digital discourse framework (Androutsopoulos, 2014). To ensure data validity, this study applies the principles of qualitative validity according to Lincoln & Guba (1985), which include credibility, transferability, dependability, and confirmability. All data are sourced from public posts, and user account identities are anonymized to maintain privacy and comply with the principles of social media-based research ethics.

FINDINGS AND DISCUSSION

This section presents findings on neologisms used in Instagram posts with the hashtag #ResetIndonesia as a representation of digital resistance discourse. Based on morphological analysis, 45 neologisms were obtained and classified into several types of word formation according to Yule, namely *coinage* (6 data), *borrowing* (9 data), *blending* (4 data), *back-formation* (1 data), *conversion* (7 data), *acronym* (5 data), and *derivation* (13 data). The dominance of derivation and borrowing processes indicates a tendency for speakers to utilize productive and easily recognizable linguistic resources to voice social criticism in the digital space.

All of this data is presented systematically in a table of analysis results that not only contains the form and type of neologisms, but also the context of their use and interpretation of their social and discursive functions as a form of digital resistance, referring to the theoretical framework of Androutsopoulos's (2014). Thus, the table presented serves as the main basis for understanding how neologisms are not merely a linguistic phenomenon, but also play a role as a discursive strategy in building critical attitudes, delegitimizing power, and mobilizing discourses of resistance. Interestingly, from all the data analyzed, no neologisms with *clipping* and *compounding* processes were found, indicating that these two processes are not dominant

morphological strategies in this study. To provide a systematic and structured overview, the results of the neologism analysis are presented in tabular form in the following section.

Table 1. Analysis of Neologisms in Instagram Posts with the hashtag #ResetIndonesia

No	Sentence Data	Neologism Data	Morphological Process	Function of Neologism
Coinage				
1	"Selama negara dikendalikan **rezimodal**, rakyat hanya jadi korban."	rezimodal	"rezim" + "modal" = "rezimodal"	Evaluation (*stance-taking*)
2.	"Demokrasi hari ini cuma ilusi karena sudah masuk fase **oligarkisasiu**."	oligarkisasiu		Evaluation (*stance-taking*)
3.	"Yang terlihat kuat sebenarnya hanya **kuasapalsu** hasil pencitraan."	kuasapalsu	"kuasa" + "palsu" = "kuasapalsu"	Delegitimization
4.	"Ini bukan demokrasi mereka, ini **demokrasiku** yang diperjuangkan rakyat."	demokrasiku	"demokrasi" + "ku" = "demokrasiku"	Construction of collective identity
5.	"Negara ini bukan demokrasi, tapi **elitcracy** terselubung."	elitcracy	"elit" + "cracy" = "elitcracy"	Ideological *indexicality*
6.	"Kami tidak anti-negara, kami hanya ingin menuju **resetopia**."	resetopia	"reset" + "utopia" = "resetopia"	Mobilization and affiliation
Borrowing				
7.	"Sistem yang rusak ini tidak bisa ditambal, harus **reset** total."	*reset*	Dari Bahasa Inggris "reset"	Evaluation (*stance-taking*)
8.	"Selama kebijakan hanya menguntungkan **elite**, rakyat terus dikorbankan."	*elite*	Dari Bahasa Inggris/Prancis "*elite*"	Delegitimization of power
9.	"Negara ini bukan kekurangan hukum, tapi dikuasai **oligarki**."	*oligarki*	Dari Bahasa Yunani "*oligarchy*"	Indexicality (ideological marking)
10.	"Kami turun bersuara bukan karena benci negara, tapi demi **justice**."	*justice*	Dari Bahasa Inggris "*justice*"	Construction of collective identity
11.	"Masalahnya bukan individu, tapi **system** yang dibiarkan busuk."	*system*	Dari Bahasa Inggris "*system*"	Legitimacy of criticism
12.	"Kalau cuma ganti pejabat tapi tetap jaga **status quo**, percuma semua."	*status quo*	Dari Bahasa Latin "*status quo*"	Evaluation (*stance-taking*)
13.	"Sistem **corrupt** ini tidak akan berubah tanpa tekanan rakyat."	*corrupt*	Dari Bahasa Inggris "*corrupt*"	Delegitimization of power
14.	"Kalau suara rakyat dibungkam, **people power** jadi pilihan terakhir."	*people power*	Dari Bahasa Inggris "*people power*"	Mobilization and collective action
15.	"Kalau hukum tumpul ke atas, kita sedang menuju **failed state**."	*failed state*	Dari Bahasa Inggris "*failed state*"	Ideological indexicality
Compounding				
-				
Blending				
16.	"Selama kebijakan dikuasai **rezimodal**, rakyat hanya jadi penonton."	rezimodal	"rezim" + "modal" = "rezimodal"	Evaluation (*stance-taking*)
17.	"Pemilu lima tahunan tidak cukup kalau hasilnya cuma **demokrasiu**."	demokrasiu	"demokrasi" + "semu" = "demokrasiu"	Delegitimization
18.	"Tagar ini lahir sebagai ruang **oligarkritik** dari rakyat."	oligarkritik	"oligarki" + "kritik" = "oligarkritik"	Construction of collective identity
19.	"Kebijakan hari ini dikendalikan oleh **kapitalit**, bukan aspirasi publik."	kapitalit	"kapital" + "elit" = "kapitalit"	Ideological idexicality
Clipping				
-				
Backformation				
20.	"Data bantuan harus **verif** dulu sebelum diumumkan ke publik."	verif	penghilangan sufiks -*ikasi*	Legitimacy of criticism
Conversion				
21.	"Kasus ini harus kita **viralkan** supaya tidak ditutup-tutupi."	viral	Adjektiva → Verba	Mobilization and collective action
22.	"Media besar memilih **senyap** saat rakyat disakiti."	senyap	Adjektiva → Verba	Delegitimization of institutional actors
23.	"Kebijakan ini terlalu **elit** dan jauh dari	elite	Nomina → Adjektiva	Evaluation (*stance-*

	kebutuhan rakyat."			*taking*)
24.	"Hari ini **netizen** melawan lewat unggahan dan komentar."	netizen	Nomina → Subjek Verbal/Kolektif	Collective identity construction
25.	"Kasus ini sengaja di-**aman**-kan oleh	aman	Adjektiva → Verba	Delegitimization of power
26.	"Di media sosial, rakyat memilih jadi	oposisi	Nomina → Posisi diskursif/Identitas	Constructior of collective identity
27.	"Publik berhak **transparan**-kan semua	transparan	Adjektiva → Verba	Legitimacy of criticism
Acronym				
28.	"Peran **CSO** penting untuk mengawal agenda #ResetIndonesia."	CSO (*Civil Society Organization*)	*Initialism*	Mobilizatior and collective action
29.	"Rakyat berhak tahu ke mana **APBN** dialokasikan."	APBN (Anggaran Pendapatan dan Belanja Negara)	*Initialism*	Ideological indexicality
30.	"**UU ITE** sering dipakai untuk membungkam suara kritis."	UU ITE (Undang-Undang Informasi dan Transaksi Elektronik)	*Initialism*	Delegitimization of power
31.	"Pasal bermasalah di **RKUHP** harus dikawal publik."	RKUHP (Rancangan Kitab Undang-Undang Hukum Pidana)	*Initialism*	Legitimacy of criticism
32.	"Selama **KKN** masih jadi budaya, reformasi cuma jargon."	KKN (Korupsi, Kolusi, Nepotisme)	*Initialism*	Evaluation (*stance-taking*)
Derivation				
33.	"**Pembungkaman** kritik justru memperkuat solidaritas publik."	Pembungkaman	pe- + bungkam + -an	Delegitimization of power
34.	"Rakyat sudah terlalu lama hidup dalam	ketidakadilan	ke- + tidak + adil + -an	Ideologica l
35.	"Kebijakan hari ini semakin **oligarkis**."	oligarkis	oligarki + -is	Delegitimization of dominant
36.	"Netizen terus **kritisi** kebijakan bermasalah.'	kritisi	kritik + -i	Mobilizatior and collective action
37.	"Masalah utamanya ada pada **penguasaannya** yang tidak transparan."	penguasaannya	pe- + kuasa + -an + -nya	Legitimacy of criticism
38.	"Kebijakan ini justru memperlebar **ketimpangan** sosial."	ketimpangan	ke- + timpang + -an	Ideological evaluation
39.	"Yang dilakukan hanya **pencitraan**,	pencitraan	pe- + citra + -an	Delegitimization of power
40.	"**Penindasan** terhadap kritik hanya mempercepat konsolidasi	penindasan	pe- + tindas + -an	Mobilization and collective identity
41.	"Publik menuntut **keterbukaan** dalam setiap proses kebijakan."	keterbukaan	ke- + terbuka + -an	Legitimacy of criticism
42.	"Publik menolak **pemihakan** kebijakan	pemihakan	pe- + pihak + -an	Ideologica l
43.	"**Pengendalian** informasi di media sosial	pengendalian	pe- + kendali + -an	Ideological indexicalit
44.	"**Ketertutupan** informasi justru memicu	ketertutupan	ke- + tertutup + -an	Delegitimization of power
45.	Kritik publik terus **membungkam** oleh	membungkam	meN- + bungkam	Delegitimization of power

1. Conaige

Based on the analysis results table, six neologisms were found to have been formed through *coinage* in Instagram posts tagged #ResetIndonesia. The coinage process in these data did not appear as completely random word creation, but rather as the formation of new terms that were creative and contextual, combining familiar lexical elements to produce new meanings that were ideologically sharper. This strategy allows speakers to convey social criticism in a concise, symbolic, and easily recognizable manner to the digital discourse community.

Morphologically, *coinage* in the data is characterized by the creation of new forms such as *rezimodal*, *kuasapalsu*, *elitcracy*, and *resetopia*, which combine political, economic, and ideological elements into a single lexical unit. The formation of such words functions as a tool for conceptualizing social reality, for example by representing power relations (*rezimodal*), dismantling the illusion of power (*kuasapalsu*), or offering an alternative vision of the political future (*resetopia*). Thus, coinage not only plays a role as a linguistic innovation, but also as a means of condensing structural criticism.

From a social and discursive perspective, these six coinages demonstrate a variety of functions, including evaluation or stance-taking, delegitimization of power, construction of collective identity, ideological indexicality, and mobilization and affiliation. The evaluative function appears to be dominant, especially in neologisms used to negatively assess the state of democracy and the exercise of power. Meanwhile, *coinages* such as *demokrasiku* and *resetopia* serve to build a sense of shared ownership and direct readers toward a vision of change, thereby strengthening the role of neologisms as instruments of digital resistance in social media discourse.

2. Borrowing

Based on the analysis results, the borrowing process produced nine neologisms that appeared in Instagram posts tagged #ResetIndonesia, indicating that lexical borrowing is one of the linguistic strategies chosen by speakers in constructing digital resistance discourse. The dominance of lexical elements from English and several terms rooted in Latin, Greek, and French indicates that the discourse is not only local in nature, but also connected to global political vocabulary that already has ideological legitimacy.

In this context, borrowing serves to transfer established political meanings into criticism of Indonesia's socio-political reality.

At the morphological level, terms such as *reset, elite, justice, system, corrupt, people power,* and *failed state* are used without morphological adjustments to Indonesian. The choice to retain these original forms reflects both an economic linguistic strategy and a symbolic strategy: complex abstract concepts can be conveyed concisely, while also evoking resonances associated with discourses on democracy, justice, and state failure in a global context. Thus, borrowing not only serves as a mechanism for word formation, but also as a means of linking local criticism to a transnational discourse framework.

From a social and discursive perspective, neologisms resulting from borrowing play a multi-layered role. In addition to being used for stance-taking and delegitimizing power, these terms also function as ideological markers that position speakers within a particular spectrum of criticism. For example, the use of *status quo* and *reset* reflects an evaluation of political stagnation, while *people power* functions as a symbol of mobilization that activates the collective imagination of change through collective action. This pattern shows that borrowing contributes to the formation of collective identity and the legitimization of public criticism, while also strengthening the persuasive power of digital resistance discourse through lexical choices that have broad meanings and strong political connotations.

3. Blending

In the discourse of digital resistance that developed through the hashtag #ResetIndonesia, the strategy of creating new words was not only based on established linguistic forms, but also on linguistic creativity that was symbolic and satirical in nature. One such strategy was evident in the use of blending. Based on the analysis results table, four neologisms were found to have been formed through this process. Blending allows speakers to condense two socio-political concepts into a single lexical form that is concise, provocative, and critical. Forms such as *demokrasiu, oligarkritik,* and *kapitalit* demonstrate the process of merging word elements (*democracy–semu*, *oligarchy–criticism*, *capital– elite*) without retaining the original structure intact. This cutting and combining is not intended to create morphological clarity, but rather to produce new

evaluative and ironic semantic effects. The resulting meaning does not simply add up to the sum of its constituent parts, but constructs a new concept that represents political reality as a condition that is deviant, pseudo, or controlled by the elite.

From a social and discursive perspective, neologisms resulting from blending play an important role in ideological stance-taking, delegitimizing power, and constructing collective identities. The term *demokrasiu* is used to undermine claims of procedural democratic legitimacy, while *oligarkritik* builds a shared identity as a community critical of oligarchic domination. Meanwhile, *kapitalit* encapsulates criticism of the power relations between capital and the political elite in a single, suggestive lexical expression. The dominance of evaluative and ideological functions in this data shows that blending is an effective linguistic strategy for summarizing structural criticism concisely but with a strong impact in the discourse of digital resistance.

Overall, these findings confirm that blending not only reflects morphological creativity, but also functions as a discursive and rhetorical strategy to frame political inequality and deviance in a form of language that is easily recognizable, easily disseminated, and ideologically resonant in social media spaces.

4. Backformation

Based on the analysis results table, one neologism was found to have been formed through *back-formation* in Instagram posts tagged #ResetIndonesia. Back-formation in this case occurred through the removal of affixes or suffixes from more complex forms to produce shorter words that are more practical for use in digital communication. This strategy reflects the tendency of social media speakers to simplify language forms without losing their core meaning.

Morphologically, the form *verif* is the result of shortening the word *verifikasi (verification)* by removing the suffix *-ikasi*. Despite this reduction in form, the word retains its basic meaning related to the process of checking or validating data. This type of shortening is not only linguistically economical, but also reflects the informal style of language commonly used in digital discourse. From a social and discursive perspective, the use *of verif* serves to legitimize criticism. By emphasizing the importance of data verification before publication, this neologism is used to strengthen critical arguments

against the information management practices of authorities. Thus, back-formation in this data not only demonstrates morphological innovation, but also acts as a discursive strategy to assert the rationality and validity of criticism in the context of digital resistance.

5. Conversion

Digital resistance is not always expressed through the creation of complex new words, but also through shifts in the function of existing words. Based on the analysis results table, seven neologisms were found to have been formed through a process of conversion. This process allows speakers to activate new meanings without affixation, so that critical messages can be conveyed quickly, directly, and easily understood by a wide audience. In discursive practice, conversion changes vocabulary that was originally descriptive or neutral into instruments of action and ideological positions. Words such as viral**,** silent**,** safe, and transparent no longer function solely as adjectives, but are used as verbs that mark actions, intentional conditions, or political demands. A similar shift can be seen in the word elite, which has shifted from a noun to an evaluative adjective to give a specific ideological label, as well as in netizen and opposition, which function as collective subjects in narratives of resistance.

From a morphological perspective, data conversion shows a shift in word class without lexical form change, such as adjectives to verbs (*viral* → *viralkan*), nouns to adjectives (*elite*), and nouns positioned as discursive identities. This shift transforms static concepts into dynamic social actions. For example, the use of *viralkan* functions as a collective instruction, while opposition does not merely refer to a formal political position, but becomes a resistive identity that is negotiated in the digital space. Functionally, neologisms resulting from conversion play a strategic role in mobilizing collective action**,** delegitimizing power**,** ideological evaluation**,** and forming solidarity. The word viralkan explicitly activates public participation, while senyap and di-aman-kan frame institutions as actors that cover up or control information. Meanwhile, the use of the terms "*elite***,**" "*netizens*," and "*opposition*" clarifies the dividing line between "us" and "them" in the discourse of resistance.

Thus, these findings confirm that conversion is not only an economical morphological process, but also an effective discursive strategy in transforming everyday

language into a tool of criticism, activating collective agency, and strengthening the persuasive power of digital resistance on social media.

6. Acronym

In Instagram posts tagged #ResetIndonesia, five data points were found that used acronyms. The use of abbreviations appears to be a prominent communicative strategy in voicing social and political criticism. Speakers use initialism acronyms to abbreviate terms that are laden with institutional and ideological meaning, so that messages of resistance can be conveyed quickly, concisely, and sharply within the limitations of social media space. This strategy demonstrates the speakers' linguistic awareness of the need for efficiency and the appeal of discourse in the context of digital activism.

Initialisms such as *CSO, APBN, UU ITE, RKUHP*, and *KKN* operate as discursive symbols that are firmly embedded in the collective knowledge of the public. Rather than introducing entirely new terms, speakers activate meanings that are already established in the collective memory of the public. Thus, each acronym not only refers to a specific entity or policy, but also immediately brings with it ideological associations, controversial histories, and evaluative attitudes.

Functionally, initialisms enable speakers to map their targets of criticism with precision. *CSO* refers to collective subjects that are expected to act as agents of change, while *APBN* focuses attention on the structural dimensions of power through the issue of budget management. The *ITE* Law and the Criminal Code Bill are used as tools of delegitimization by framing the law as an instrument of control and restriction of civil liberties. Meanwhile, *KKN* functions as an evaluative label that has consistently been given a negative connotation, making it effective for assessing practices of power without the need for further elaboration.

From a morphological perspective, all of these forms are initialisms that are retained as they are without any phonological adjustment or affixation. The immutability of these forms actually reinforces the stability of the reference and accelerates the meaning. Therefore, initialism acronyms in this data cannot be understood solely as a form of language shortening, but rather as a discursive tool that crystallizes criticism, clarifies the direction of resistance, and strengthens the ideological position of speakers in

the discourse of digital resistance.

7. Derivation

Analysis shows that derivation is the most productive process of neologism formation in Instagram posts tagged #ResetIndonesia, with 13 instances identified. The dominance of derivation indicates that Indonesian affixation is the main linguistic resource in the articulation of digital resistance. Through this process, speakers not only create new words, but also construct certain perspectives on power relations, social inequality, and collective responses from society.

From a morphological perspective, derivative neologisms utilize various affixation patterns, including the prefixes *pe-*, *ke-*, *meN-*, the suffixes *-an*, *-i*, *-is*, and *-nya*, as well as the confixes *pe-...-an* and *ke-...-an*. This pattern results in the dominance of nominal forms such as *pembungkaman (silencing), ketidakadilan (injustice), ketimpangan (inequality), pencitraan (image-building), penindasan (oppression), keterbukaan (openness),* and *ketertutupan (closedness*), which represent social phenomena as structural and recurring conditions or practices. In addition, the emergence of adjectival forms (*oligarchic*) and verbal forms (*criticize, silence*) shows that derivation is also used to mark ideological attitudes and active actions in power relations. This tendency toward nominalization shows the speakers' efforts to abstract social issues so that they can be conceptualized, debated, and negotiated collectively in the digital space.

Discursively, derivative neologisms perform interrelated and layered functions. Nominal forms such as *silencing, image-building,* and *secrecy* play a powerful role in delegitimizing power by framing the practices of authority as repressive and manipulative. Meanwhile, words such as *injustice, inequality,* and *partiality* realize ideological evaluation, namely critical assessments of policies and social structures that are considered imbalanced. The function of legitimizing criticism arises through the use of forms such as *openness* and *control*, which affirm normative demands for transparency and accountability. Furthermore, derivation also contributes to the mobilization and formation of collective identity**,** as seen in the use *of criticism* and *oppression,* which activate collective consciousness and encourage public participation in discourses of resistance. Conceptually, these findings show that derivation functions not only as a morphological

mechanism for word formation, but also as a discursive strategy that allows speakers to frame social reality, assert ideological positions, and strengthen the critical power of digital resistance discourse. The dominance of derivation in the data confirms that the affixation system of the Indonesian language has significant potential as a linguistic resource for articulating criticism, resistance, and collective aspirations on social media.

Neologisms in Instagram posts tagged #ResetIndonesia operate as discursive practices that directly confront power. Language not only reflects political reality, but is actively used to name, assess, and challenge state authority and political elites. Through the formation of new words and shifts in lexical function, speakers deconstruct official discourse that tends to normalize inequality, while presenting counter-interpretations of power practices that are considered repressive and unaccountable. Ideologically, the dominance of derivation and nominalization reveals a systematic attempt to objectify power as a problematic structure, rather than simply individual mistakes. Terms such as *silencing*, *injustice*, and *inequality* construct power as a mechanism that works repeatedly and institutionally. This strategy shows resistance to the dominant ideology that often frames repression as a legal procedure or national stability, by producing language that opens up space for moral and political delegitimization.

Digital resistance in #ResetIndonesia is also symbolic in nature. The use of borrowing and acronyms links local criticism to global discourse on democracy, civil rights, and transparency. However, unlike in non-Indonesian contexts such as digital movements in North America or Europe, where criticism of the state is relatively protected by freedom of expression, resistance practices in Indonesia take place in a situation that is more vulnerable to criminalization. This condition makes neologisms not merely a stylistic choice, but a survival strategy for conveying sharp yet economical criticism.

Through blending and conversion, resistance is manifested in the form of concise, symbolic language that is easily circulated, such as *demokrasiu* and *viralkan*. These forms emphasize that resistance does not always take the form of lengthy rational arguments, but rather as quick ideological interventions that challenge the legitimacy of power in the digital public sphere. Thus, the neologisms in #ResetIndonesia function as

tools of resistance that not only articulate criticism, but also build collective awareness and maintain a space for opposition amid the hegemony of state discourse.

Thus, these findings confirm that morphological innovations in the #ResetIndonesia discourse cannot be understood solely as a symptom of linguistic creativity, but rather as an ideological practice operating within an unequal field of power. Neologisms function as semiotic resources for rearticulating the relationship between the state and its citizens, as well as a form of symbolic resistance against the discursive hegemony legitimized by the official language. This synthesis shows that morphological processes such as derivation, blending, acronyms, and conversion serve as mechanisms for the materialization of ideology in language, where the choice of word form both reflects and produces the speaker's political position. By directly linking linguistic structure and discursive function, this study reinforces the view that morphology is not neutral, but is actively involved in the production of ideological meaning and digital resistance, especially in the context of societies whose space for criticism is limited by state regulation and control.

CONCLUSION

This study shows that neologisms in Instagram posts tagged #ResetIndonesia function as a significant linguistic strategy in the practice of digital resistance against dominant power and ideology in Indonesia. This is achieved through various morphological processes, primarily derivation, followed by acronyms, blending, and conversion. Speakers not only form new words, but also critically frame socio-political realities, challenge the legitimacy of authority, and build collective identity and solidarity in the digital public sphere. The specificity of the Indonesian context, characterized by limited freedom of expression and the potential criminalization of criticism, makes lexical innovation a relatively safe, concise, and easily circulated medium of resistance.

However, this study has a number of methodological limitations. The data is limited to Instagram posts with one main hashtag and within a specific time frame, so the findings do not fully represent the dynamics of cross-platform or cross-political phase digital resistance. Furthermore, the qualitative-descriptive approach used emphasizes

depth of discourse analysis, but does not measure the social impact or actual reach of neologisms on changes in public opinion. Therefore, further research is recommended to expand the data corpus, involve a cross-platform or quantitative approach, and examine audience reception in order to enrich our understanding of the role of morphology in broader digital resistance practices.

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