Jurnal Komunikasi ISKI, Vol. 11 (1), 2026

J U R N A L

KOMUNIKASI

IKATAN SARJANA KOMUNIKASI INDONESIA

E-ISSN: 2503-0795
P-ISSN: 2548-8740

Add Yours: Millennial and Gen Z Cyberactivism on Instagram for #AllEyesOnRafah

https://doi.org/10.25008/v00nvq17

Ferra Martian[1*] Nabilla Anasty Fahzaria[1], Safina Arina Faza [1], Nazwaluna Camisha Zakaria[1]
[1]Universitas Islam Bandung
Jln. Tamansari No. 20, Kota Bandung 40116 - Indonesia
[*]Corresponding author: ferramartian@unisba.ac.id

Submitted: November 28, 2025, **Revised**: May 2, 2026, **Accepted**: June 5, 2026
Accredited by Kemristekdikti No. 152/E/KPT/2023 until Vol 12(1) in 2027

Abstract - Indonesia ranks fourth among Instagram users worldwide, with Generation Z and Millennials as dominant users. Instagram Stories, particularly the "Add Yours" feature, has become an important medium for self-expression and digital activism. The virality of the #AllEyesOnRafah campaign demonstrates how humanitarian issues can be expanded through simple digital participation mechanisms, while reflecting a shift in global solidarity to the visual and interactive realm. The objectives of this study include exploring the meaning of Palestine and genocide, the motives behind cyberactivism, and the typology of cyberactivism among Millennial and Generation Z Instagram users. This research uses a qualitative method with a cyber-phenomenological approach, which is constructed as an intrinsic case study in the Indonesian context to understand the experiences of Millennials and Gen Z in the campaign. Data were obtained through interviews with 15 informants, community observation, and a literature review. Analysis used the Color Coding Analysis Procedure (CCAP) to identify participating themes and motives. The findings indicate that for this generation, "Palestine" and "genocide" are interpreted as symbols of humanitarian crises and human rights violations. Motives for engagement primarily encourage empathy, moral obligation, a desire to raise awareness, and a sense of belonging in the digital community. The Add Yours feature facilitates a spectrum of interactions, from simple re-sharing to more powerful personal narratives. The findings of this study provide a theoretical contribution to the use of cyberphenomenology to understand the transition from symbolic to substantive digital advocacy, demonstrating how interactive features construct networked publics that demand global accountability.

Keywords: Add Yours; Cyberactivism; Instagram; Digital Campaign; #AllEyesonRafah

Introduction

Indonesia consistently ranks as the fourth largest Instagram user base in the world, with estimated user numbers ranging from 91.77 million in 2021 to over 109 million by April 2023, representing approximately 22–25% of the population (Alfaiz & Mustikasari, 2024; Kusuma, 2021; Miranti et al., 2024; Nurhasanah & Saepudin, 2024). The 2024 APJII survey noted that 51.9% of Gen Z frequently access Instagram, making it one of their favorite platforms, while 22.1% of Millennial users were recorded as actively using Instagram (Ahdiyat, 2024).

One popular form of cyberactivism is the use of the "Add Yours" sub-feature to promote "viral justice"; a phenomenon in which social accountability is achieved more quickly because an issue goes viral on social media. Gen Z's engagement with the Palestinian issue reflects their intersectional commitment to the global social justice movement. The slogan "All Eyes on Rafah," accompanied by an AI-generated image, has been shared more than 47 million times on Instagram, creating a massive wave of solidarity.

The analytical framework in this study is strengthened by integrating cyberphenomenology and Networked Publics theory to explain the phenomenon of "viral justice." Cyberphenomenology helps understand users' subjective lived experiences of interactive features, while Networked Publics theory (Boyd, 2011) explains how the architecture of digital platforms through persistence, visibility, and ease of disseminationallows individual messages to aggregate into a collective force capable of influencing public opinion and international policy.

This study aims to explore the construction of meaning, motives, and typologies of cyber-activism carried out by Millennials and Gen Z in the #AllEyesOnRafah campaign.

One of Instagram's features is Instagram Stories, a feature for sharing daily stories in the form of photos and short videos that disappear after 24 hours. Users share content that reflects their mood, personality, and social goals, often to express feelings, build relationships, or increase intimacy with their audience (Martha, 2021). The “Add Yours” sticker on Instagram Stories encourages user interaction by inviting them to share themed content, and while it hasn’t been extensively researched, studies suggest the interactive Stories feature plays a role in communication, self-expression, and authenticity.

Meanwhile, activism has now shifted to the digital space. Cyber activism is the use of digital technology, particularly social media, for advocacy, socio-political participation, and mobilization, ranging from information dissemination to collective action online and offline (Torrecillas-Lacave & Fernández-Martínez, 2024). Cyber activism is characterized by open structures, mass self-communication, spontaneous leadershiplessness, inclusiveness, and rapid mobilization (Danesh & Athari, 2024; Torrecillas-Lacave & Fernández-Martínez, 2024). This activity provides space for marginalized groups, builds global solidarity, and has the potential to shape public opinion and policy (Danesh & Athari, 2024; González-Véliz, 2024; Helwani, 2024).

One form of cyber activism that has recently become popular among netizens is the "Add Yours" sub-feature, which shares posts promoting "viral justice." Viral justice is a phenomenon where legal or social accountability is achieved more quickly because an issue goes viral on social media, driven by public attention, rather than traditional legal processes (Gussela et al., 2024; Kharisma, 2025; Wahid et al., 2025; Wuysang et al., 2024). Generation Z's engagement with the Palestinian issue on social media reflects their intersectional commitment to the global social justice movement, highlighting the interconnectedness of various forms of oppression to foster solidarity across issues (Buheji, 2024), as seen in movements like Black Lives Matter.

In the Middle East, the conflict between Palestine and Israel continues unabated, sparking a wave of activism in various countries in support of Palestine. In the Middle East, the conflict between Palestine and Israel continues unabated, sparking a wave of activism in various countries in support of Palestine. Extracted from an Al Jazeera article (May 29, 2024) (Al Jazeera, 2024), in February, about half of Gaza's 2.3 million residents moved to Rafah after Israel announced plans for a ground operation, claiming the presence of four Hamas brigades there. This statement drew global condemnation. WHO's Richard "Rik" Peeperkorn called "all eyes" on Rafah, while Ameera Kawash suggested the phrase likely originated from her comments. The slogan was later widely used on protest posters and social media.

This activism also took place on social media, particularly Instagram. "All Eyes on Rafah" is an AI-generated image with a slogan calling attention to the situation in Rafah, the southernmost city in the Gaza Strip near the border with Egypt (Al Jazeera, 2024). The hashtag #AllEyesOnRafah, which went viral on the social media platform, has been shared more than 47 million times on Instagram, shared by users including celebrities such as Dua Lipa, Lewis Hamilton, and Gigi and Bella Hadid (Davies & BBC Arabic, 2024).

The Palestine-Israel conflict has caused disruptions in international trade and foreign investment, with Indonesia experiencing significant economic impacts, particularly in commodity price fluctuations and market stability (Aziz et al., 2024; Lituhayu et al., 2024; Yudha et al., 2025; Yulivan et al., 2024). On the other hand, war is a key issue addressed in the Sustainable Development Goals (SDGs), which

serve as a global development agenda aimed at human well-being and planetary health. This is implicitly referenced in SDG 16, which focuses on peace, justice, and strong institutions. The escalation of the Palestine-Israel conflict threatens the achievement of the SDGs set by the United Nations (UN), not only for the countries directly involved but also for other countries, especially developing countries vulnerable to economic crises, such as Indonesia.

Several recent studies have examined the phenomenon of cyberactivism in various contexts and using current research approaches, such as a study of cyberactivism in the topic of war conducted by pro-Palestinian netizens on Instagram (Amrullah et al., 2024) and in the context of the Ukraine war on Twitter/X (Torrecillas-Lacave & Fernández-Martínez, 2024), environmental issues carried out by the Pandawara Group in Indonesia (Rahmawati, 2025) and cyber activism regarding the climate crisis carried out by the figure Greta Thunberg on Instagram using content analysis (L. Krebs et al., 2024), and analyze cyber activism in general in Iran and Syria through a case study approach (Danesh & Athari, 2024; Helwani, 2024). The research that specifically examines "All Eyes on Rafah" was conducted using qualitative descriptive analysis of news coverage regarding the matter and how digital media and visuals generated by AI shape humanitarian concerns at the international level (Luhuringbudi et al., 2025b, 2025a).

This study attempts to explore the construction of meaning in cyberactivism carried out by millennials and Generation Z who are dominant users on the Instagram platform. This study is expected to provide an overview and depth in (1) The meaning of Palestine and genocide according to millennials and Generation Z in the #AllEyesOnRafah campaign (2) The motives behind cyberactivism in the #AllEyesOnRafah campaign, and (3) Typology of cyberactivism among millennials and Generation Z in the #AllEyesOnRafah content.

This study uses a qualitative method with a cyberphenomenological approach, an approach that emerged from the development of phenomenological approaches in cyber communities. With the rise of cyberactivism on social media, this approach is relevant for uncovering the meanings and experiences of millennial and Gen Z netizens in their roles as Instagram users and as members of society sensitive to issues related to global peace, particularly the genocide of Palestinians by Israel in this context.

This research is relatively novel, highlighting the significant role of cyberactivism on social media carried out by Millennials and Generation Z, a phenomenon that is currently relevant to issues closely related to the SDGs, such as the topic raised by the widespread use of the hashtag #AllEyesonRafah on Instagram. To date, no similar research has discussed cyberactivism in the context of the genocide in Palestine from the perspective of individual users' subjective experiences on Instagram.

Material and Methodology

This study attempts to uncover the construction of the meaning of cyberactivism carried out by millennial and generation Z netizens on social media, particularly on Instagram through the "Add Yours" sub-feature on Instagram in the hashtag campaign #AllEyesOnRafah. The research method used is qualitative, which aims to understand the phenomenon in depth through the exploration and interpretation of non-numerical data, such as text, conversations, experiences, or behavior (Sugiyono, 2017) and to explore and understand the meaning that individuals or groups give to a social or humanitarian issue (Creswell & Creswell, 2023).

The approach used is cyberphenomenology, which is a branch of the phenomenological philosophical method and part of that approach, so that the cyberphenomenological approach used uses all the principles of qualitative phenomenological philosophical research (Bungin, 2023). This research approach focuses on exploring social interactions through social media used by individuals, exploring the social experiences of individuals in cyber communities, with the communication media used being modern communication media, namely digital communication technology (Bungin, 2023).

The stages of cyber phenomenology include: (1) selecting research questions; (2) selecting informants; (3) collecting data; (4) organizing, analyzing, and synthesizing data; (5) recording and initial grouping, and (6) reducing and eliminating (Bungin, 2023). The informant data collection procedure involved individuals who experienced cyber phenomena in cyber communities, were Instagram users of the millennial generation (29-44 years) and Z (18-28 years), and played a vocal role in spreading the hashtag #AllEyesonRafah through the Add Yours sub-feature. Meanwhile, the primary data collection method used was interviews, with additional data in the form of observations in the

Instagram cyber community and a literature review through searching for scientific articles, e-books, online media, and other relevant sources.

The following table displays a list of research informants.

Table 1. Informant Data

Informan Code	Initial Name	Year Old	Generation (Y / Z)	Gender	Job
P01	AS	28	Z	Woman	Chef
P02	RRP	25	Z	Man	Engineer
P03	SM	27	Z	Women	Teacher
P04	ZGA	28	Z	Men	Editor
P05	SNK	28	Z	Women	Housewife
P06	NR	28	Z	Women	Housewife
P07	RAQ	27	Z	Women	Civil Servant
P08	LM	32	Y	Women	Teacher
P09	Y	33	Y	Women	Teacher
P10	SA	36	Y	Women	Content Writer
P11	F	38	Y	Man	Lecturer
P12	RN	34	Y	Women	Private Employee
P13	AK	36	Y	Men	Video Editor
P14	SM	37	Y	Women	Civil Servant
P15	AP	39	Y	Men	Marketing

Source: Author, 2025

The data analysis method used was Color Code Analysis (CCAP), which includes: (1) compiling notes, (2) creating research transcripts, (3) coding words and short phrases, (4) assigning colors to coded words and short phrases, (5) creating color categorizations, (6) creating color themes, and (7) creating color memos (Bungin & Irwanti, 2022). Meanwhile, to test the validity of the research, first-level data triangulation was carried out on sources to strengthen the research analysis.

Result and Discussion

For Millennials and Gen Z, "Palestine" and "Rafah" are constructed as severe humanitarian crises, transcending geographical boundaries and becoming symbols of universal human vulnerability. The term "genocide" is understood not simply as a consequence of war, but as a systematic violation of human rights. Participation through "Add Yours" becomes a performative act demanding accountability.

This section will present empirical findings obtained from qualitative data analysis using the cyberphenomenology approach and the Coding Color Analysis (CCAP) method. The results answer three research objectives: (1) the meaning of Palestine and genocide,; (2) the motives behind cyberactivism, and (3) the typology of cyberactivism among Millennial and Generation Z Instagram users in the #AllEyesOnRafah campaign.

Based on the patterns observed in the results of in-depth interviews with informants and observations of #AllEyesonRafah content, we propose an "Add Yours" cyberactivism model on the #AllEyesonRafah topic as shown in Figure 1.

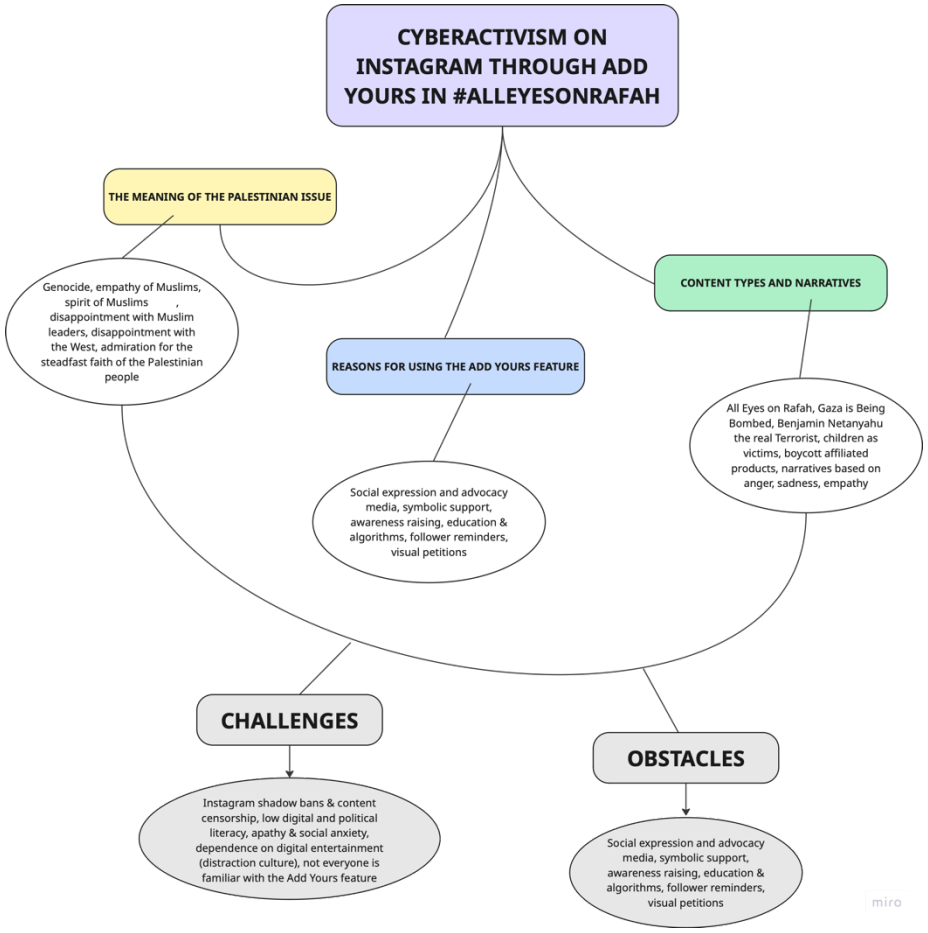


Figure 1. Research Findings Model on Cyberactivism via Add Yours in #AllEyesOnRafah
Source: Research Result, 2025

These findings also outline the challenges and obstacles surrounding #AllEyesonRafah cyberactivism on social media, specifically Instagram. The various findings and analytical discussions of the research results are systematically outlined below.

The Construction of Meaning: Palestine and Genocide

This subsection will detail how Millennial and Gen Z informants view and interpret the terms "Palestine" and "genocide" in the context of the #AllEyesOnRafah campaign. This analysis will reveal shared semantic fields, emotional associations, and shared understandings. The following table shows the themes of meaning construction related to the Palestine and genocide issues based on color-coded categories.

Table 2. The Construction of Meaning: Palestine and Genocide

Emergent Theme (Color Category)	Key Meanings/Associations	Representative Quote (Participant)
Humanitarian Crisis (Blue)	Suffering, displacement, injustice	"For me, Rafah isn't just a place, it's a symbol of unimaginable suffering and global silence."
Violation of Rights (Red)	Oppression, human rights abuse	"Genocide means the deliberate erasure of a people, and that's what we're seeing. It's not just war."
Call to Conscience (Green)	Moral imperative, global responsibility	"It's about our collective humanity. If we stay silent, we're complicit."

Source: Research Result, 2025

The meaning of "Palestine," particularly in the context of "Rafah," is largely constructed as a severe humanitarian crisis. Informants frequently associated these terms with images and narratives of suffering, displacement, and profound injustice. The "Add Yours" campaign, often spearheaded by graphic, artificial intelligence-generated imagery, visually communicated the dire situation, making the crisis feel tangible even without explicit textual details. Participants described feelings of helplessness and shock when confronted with the sheer scale of human suffering.

The "global silence" mentioned by one participant underscores the perceived lack of an adequate response from international bodies, amplifying a sense of urgency and moral outrage. This interpretation highlights a strong empathetic connection, where geographic location becomes a potent symbol of universal human vulnerability. Millennials and Gen Z understand the term "genocide" not simply as a consequence of war, but as a deliberate and systematic violation of human rights.

Informants view it as oppression and human rights violations, extending beyond the loss of life in combat to include the systematic marginalization and targeting of specific populations. The distinction made by one participant, "This is not just war," is crucial; it reflects an understanding that goes beyond superficial conflict to recognize patterns of deliberate violence. For this generation, the concept of "genocide" implies a betrayal of universal ethical principles and a threat to global human dignity, making the issue deeply personal, regardless of geographic distance.

The "global silence" mentioned by one participant underscored the perceived lack of an adequate response from international bodies, amplifying a sense of urgency and moral outrage. This interpretation highlights a powerful empathetic connection, where geographic location becomes a potent symbol of universal human vulnerability. Millennials and Gen Z understand the term "genocide" not simply as a consequence of war, but as a deliberate and systematic violation of human rights.

Their cyberactivism, even through simple "Add Yours" posts, becomes a performative act of asserting violated rights and demanding accountability. This activism can exert significant pressure on policymakers, shape public opinion, and foster advocacy across borders—even in undemocratic regimes (Cheng et al., 2024; Putra, 2024b, 2024a; Sudirman et al., 2024). Informants also expressed a strong belief in the moral imperative and shared global responsibility to address this situation.

Recognizing the collective humanity of every individual is key to addressing social, political, and cultural inequalities through transforming societal narratives that allow all people, especially marginalized groups, to be truly recognized and valued (Joseph, 2024). In the context of #AllEyesonRafah, this idea demonstrates that inactivity or silence is tantamount to engagement, a sentiment that drives many to participate in cyber activism. This reflects the Millennial and Gen Z generation's keen sensitivity to issues of social justice and global interconnectedness, as expressed by P07 below.

> "The ongoing conflict in Palestine has made me think about taking part in stopping the genocide, even through simple actions, based on a sense of humanity and empathy for the Muslim community in Palestine."

The "Add Yours" feature, by inviting widespread participation, transforms individual moral discomfort into a collective declaration of conscience. This sense of shared ethical obligation fuels viral spread, as individuals feel compelled to join a tangible movement that aligns with their fundamental values, demonstrating a collective awakening to global responsibility. As P06 explained regarding the reason for re-sharing "Add Yours" on his Instagram Story, he explained:

> *"Because the Add Yours feature is one of the easiest ways to speak up for Palestine, it can have a huge impact on those who see it. This leads many who might not care to know what's behind those posts."*

Participating in the Add Yours #AllEyesonRafah Instagram post reflects a moral and humanitarian stance, as well as a manifestation of concern and solidarity with the suffering of Palestinians. This simple action emphasizes that silence is not an option, and serves as a form of moral support and a consequence of religious beliefs to stand up for those who are oppressed. Research shows that when individuals experience shared experiences, they tend to act prosocially toward others globally, without weakening their ties to family or country (Reinhardt & Whitehouse, 2024).

Participating in the Add Yours #AllEyesonRafah Instagram post reflects a moral and humanitarian stance, as well as a manifestation of concern and solidarity with the suffering of Palestinians. This simple action emphasizes that silence is not an option, and serves as a form of moral support and a consequence of religious beliefs to stand up for those who are oppressed. Research shows that when individuals experience shared experiences, they tend to act prosocially toward others globally, without weakening their ties to family or country (Keller et al., 2024). This was conveyed by P03 below.

> "The Add Yours feature can influence how the Instagram algorithm works. The more people use or view the Add Yours feature about Palestine, the more likely it is that posts about Palestine will appear in the timeline or on Instagram Explore. By using this feature, I hope that my followers, who were previously unaware of the situation in Palestine, will become aware, educate them, and hopefully, they will also share news about Palestine."

The act of reposting "Add Yours" is seen as a small step that can have a far-reaching impact. Repeated posts can inspire others to care, speak up, and strengthen digital social movements. In this way, moral resistance to oppression is maintained, anti-colonial campaigns are strengthened, and hope for peace remains alive. The emotional expression common on Indonesian Instagram is channelled into this moral stance, transforming personal feelings into public statements of solidarity.

Behind Cyberactivism in the #AllEyesOnRafah Campaign

Primary motives include empathy and moral obligation, a desire to raise awareness, social conformity, and frustration with the slow action of international authorities. "Add Yours" offers a low-barrier entry point but has a far-reaching impact due to Instagram's algorithmic mechanisms that favor viral content.

This section would explore the underlying **motivations** that drive Millennial and Gen Z individuals to engage in cyberactivism using the "Add Yours" feature for the #AllEyesOnRafah campaign. The findings would reveal both intrinsic and extrinsic motivators.

Table 3. Motives Behind Cyberactivism in the #AlleyesOnRafah

Motivating Factor (Color Theme)	Description	Illustrative Participant Statements
Empathy & Moral Duty	Feeling compelled to act due to compassion for victims.	"I just felt sick seeing the images. I had to do something, even if it's just a story."
Desire for Awareness	Belief that spreading information is crucial to elicit change.	"Many people don't know the full story. My posts help keep the issue visible."
Social Conformity/Belonging	Participating to align with peer groups or digital communities.	"Everyone else was doing it, and I felt like I needed to show my solidarity too. It's part of our generation."
Frustration with Inaction	Using social media as an outlet for anger or helplessness regarding geopolitical events.	"Governments aren't doing enough, so we have to use our voices online."

(Source: Research Result, 2025)

This discussion emerged as a fundamental intrinsic motivator. Participants often expressed a profound emotional response to the visual content associated with #AllEyesOnRafah, particularly the AI-generated images and news clips depicting the humanitarian crisis. For Millennials and Gen Z, often characterized by heightened social awareness and global connectivity, the suffering in Rafah triggered a strong sense of moral obligation. Sharing through "Add Yours" became a low-friction yet powerful way to express this empathy and fulfill a perceived obligation to acknowledge and act on human suffering, even if the action was purely symbolic in the digital realm.

The immediate and expansive visual nature of the campaign facilitates this emotional connection (Suganda et al., 2022). A significant driver was the belief that simply raising awareness of the situation was a crucial step toward change. Many informants expressed concerns that mainstream media or public discourse might not be adequately covering the events in Rafah, or that their colleagues might be uninformed.

The "Add Yours" feature serves as an effective tool for disseminating information, even if it's limited to simple slogans and images. Social media allows activists to bypass traditional gatekeepers, share personal stories, and build communities, which can shift public opinion and influence policy (Boukhobza, 2025; Dube, 2025; Johann et al., 2023; Oza, 2024). For the majority of informants, Instagram is not just a personal platform, but also a civic space where information, even in short, viral formats, can contribute to collective understanding and potentially mobilize further action. The viral spread of the #AllEyesOnRafah image itself is evidence of this desire, as users want to ensure the issue remains "visible" on their network timelines while simultaneously recognizing the ongoing conflict. As P15 notes below.

> "Like a brand, it's bought because people know it exists and frequently appears. Global awareness of the genocide in Palestine has actually been growing, becoming global, and slowly but surely, global support is starting to flow, which is good. Of course, this growing support didn't just appear out of nowhere. It emerged from numerous demands and consistent movements (both in the real world and online). This means that if awareness of the conflict isn't nurtured, it will be forgotten. So, for me, reposting the Palestinian issue is a form of resistance in the form of nurturing awareness of the conflict."

Beyond individual beliefs, the desire for social harmony and belonging within digital communities plays a significant role. When the #AllEyesOnRafah "Add Yours" trend gained significant traction, many participants felt a social pull to join. This wasn't simply due to a lack of genuine concern, but rather due to the reinforcing nature of social media, where participation signifies shared values and identity with peers and the broader digital community. Studies have shown that social media can enhance connection, self-esteem, and a sense of belonging (Zsila & Reyes, 2023).

The "everyone's doing it" movement creates strong normative pressure, suggesting that not participating can be perceived as indifference or a lack of solidarity. These extrinsic motivators contribute significantly to the rapid virality and widespread adoption of such campaigns, making the movement feel larger and more impactful than individual efforts alone.

A deeper, often underlying, motive is a profound frustration with the perceived inaction of authorities, whether national governments or international bodies. For many Millennials and Gen Z, social media platforms have become a platform for expressing helplessness, anger, and frustration when traditional political channels seem unresponsive. Engaging in cyberactivism, even though a simple "Add Yours," provides a sense of agency and a means to channel these powerful negative emotions into tangible collective protest. Social media remains a crucial tool for raising awareness and promoting social change, particularly for historically marginalized groups and underresearched areas (Foyet & Child, 2024; Oza, 2024; Sharmin, 2024).

These findings collectively illustrate that while “Add Yours” offers a low-threshold entry point, the motivations behind its use in the #AllEyesOnRafah campaign are deeply rooted in a mix of personal beliefs, social dynamics, and political sentiment, demonstrating the complex drivers of contemporary cyber activism.

Typology of Cyberactivism via #AllEyesOnRafah Content

The narratives in this campaign include: 1) "All Eyes on Rafah" as a symbol of solidarity; 2) "Gaza Bombed" to maintain collective consciousness; 3) "Children as Victims" to evoke universal empathy; and 4) a call to boycott affiliated products.

In interpreting this campaign, there is a distinction between dominant readings, in which informants view the AI images as a genuine call for humanity, and negotiated readings, in which users acknowledge the importance of the message but question the effectiveness of the AI visuals compared to real-world footage. Furthermore, algorithmic challenges such as shadow banning are recognized as serious obstacles that can exclude critical narratives from the mainstream of users' timelines.

Our cyberphenomenological analysis reveals a nuanced typology of cyberactivism among Millennial and Gen Z Instagram users who participated in the #AllEyesOnRafah campaign through the "Add Yours" sticker. This typology highlights not only the diverse forms of engagement but also the underlying motivations and perceived impact. The "Add Yours" feature, by its design, lowers the barrier to entry for digital activism, enabling a spectrum of participation that might not be possible with more traditional social media posts.

This study investigates the complex phenomenon of Millennial and Generation Z cyberactivism on Instagram, specifically through the "Add Yours" feature, in the context of the #AllEyesOnRafah campaign. The conceptual model above summarizes key findings, illustrating the interrelated factors that drive, enable, and challenge this form of digital engagement. Several typologies of #AllEyesonRafah narratives on cyberactivism on Instagram can be divided into the following types.

All Eyes on Rafah

This category emerged most prominently. Informants emphasized that All Eyes on Rafah has become a symbol of global solidarity, a reminder of the deteriorating conditions in Gaza, and a means of disseminating up-to-date information. Many see it as an effective digital campaign because it's easy to understand, massive, and emotionally stimulating. Numerous studies have shown that social media significantly expands the visibility and influence of the Palestinian solidarity movement, allowing global support to be accessed and conveyed more quickly and easily than ever before (Cervi & Divon, 2023; Nasereddin, 2023; Satkhed et al., 2025; Wahyuddin et al., 2024; Zulaihah, 2023).

Gaza Bombed

Posts with the theme of direct attacks on Gaza are used to remind the public that the conflict is not over, even though media coverage has begun to wane. This narrative maintains collective consciousness, ensuring the tragedy is not forgotten and remains a focus of international attention. Studies show that social media facilitates the rapid spread of both positive and critical sentiment, as evidenced by sentiment analysis showing the extent of public support for Palestine in various countries (Simamora et al., 2024).

Children as Victims

Several respondents highlighted the plight of Palestinian children as a powerful narrative strategy. Visualizing children as victims serves to evoke empathy, fostering gratitude and moral awareness, especially among parents. This demonstrates that humanitarian issues are more universal and transcend religious boundaries.

Boycott Affiliated Product

Some informants linked the posts to calls to boycott products that support Israel. This narrative not only voices symbolic protest but also encourages concrete actions in everyday life (e.g., selective product choices). This connects digital activism with everyday consumption practices. This narrative typology is validated by studies showing that social media, especially Instagram, played a significant role in encouraging boycotts of Israeli products during the 2023–2024 war, which resulted in a decline in the stock prices and profits of affiliated companies (Nurfaedah et al., 2025).

Narratives Based on Anger, Sadness, and Empathy

Many statements emerged in the form of emotional expressions, such as calling Benjamin Netanyahu a "terrorist" or describing sleepless nights after witnessing the tragedy. These emotional posts demonstrate that participation on social media is not only a rational act, but also a means of expressing anger, sadness, and empathy, motivating people to continue voicing support. This aligns with several research findings showing that visual storytelling, emotional appeal, and the sharing of personal and humanitarian stories on these platforms have been shown to increase global empathy, influence public opinion, and encourage humanitarian action (Faaizati & Aprilia, 2024; Nasereddin, 2023; Satkhed et al., 2025; Yuniati & Tutiasri, 2025).

These findings reveal a deep and diverse understanding of the Palestinian issue among young people, extending beyond simple political conflict to profound moral and humanitarian concerns. In a digital context, Instagram's Add Yours feature has emerged as a means of social expression, allowing users to demonstrate their support while also offering symbolic support. While often criticized as a form of slacktivism, this participation remains effective in raising public awareness. The primary motivations for its use are to disseminate the issue to a wider audience, provide concise educational content, maintain topical relevance within the algorithm, and serve as a constant reminder for followers.

It's important to understand that slacktivism and cyberactivism both involve online engagement on socio-political issues, but differ in depth and impact. Slacktivism refers to low-key actions like

liking, sharing, or using hashtags that raise awareness but rarely lead to actual participation (Garaschuk, 2023; Nitafan & Fulleros, 2024; Solidor et al., 2025). In contrast, cyber activism encompasses a broader spectrum of digital activities, from organizing campaigns and mobilizing supporters to taking concrete actions that have the potential to produce social and political change (Garaschuk, 2023; Garima et al., 2023; Scotto di Carlo, 2023; Solidor et al., 2025).

This narrative typology represents the deepest level of engagement within the "Add Yours" framework, characterized by higher commitment and a clear call to action. Informants in this layer use the "Add Yours" sticker to do several things: (1) Directly calling for action by encouraging followers to donate to a specific organization, sign a petition, or contact a political representative; (2) Tagging relevant stakeholders by directly mentioning official organizations, influential figures, or even government accounts to apply pressure or demand accountability; (3) Sharing personal testimonies or experiences of impact. While less common for global conflicts like Rafah, this can involve connecting global issues to local implications or personal values.

Add Yours also serves as a visual petition showcasing public demands related to the Gaza issue. It is part of an ecosystem of resistance that combines online and offline strategies to amplify visibility and pressure for change (Cervi & Divon, 2023). The most powerful narrative emerges from the depiction of children as victims, which is used to evoke empathy and outrage. Furthermore, campaign content often encourages concrete action, such as boycotting affiliated products, demonstrating a shift from symbolic awareness to economic action.

This narrative series is imbued with emotions of anger, sadness, and empathy, forming an "affective public," a collective emotional connection that strengthens solidarity and broadens participation. Research shows that social media facilitates the rapid spread of both positive and negative emotions, which can create affective publics that fuel support and drive public discourse, or, conversely, undermine the spirit of activism and sustained engagement (Wang & Tan, 2023; Zhou et al., 2023).

The #AllEyesOnRafah campaign on Instagram depicts the characteristics of the networked public (Boyd, 2010), where individuals connect with each other through digital technology, forming a dispersed yet influential community. Unlike traditional publics that gather in physical spaces or around a single media outlet, networked publics are characterized by: (1) Persistence: Online expressions are often automatically recorded and archived; (2) Searchability: Content can be found through search engines or hashtags; (3) Replicability: Content can be easily copied and shared; (4)Scalability: The potential for content visibility is enormous; (5) Multifaceted Context: Multiple social roles and audiences come together in one space.

The "Add Yours" sticker, in particular, leverages replication and scalability. By allowing users to simply "add" their stories to the chain, it reduces individual effort in content creation while collectively amplifying the message. This decentralized, user-driven amplification challenges traditional media gatekeeping mechanisms, enabling grassroots issues like Rafah's to bypass mainstream media barriers and directly reach a wide audience, including Indonesia's 90.18 million Instagram users. (Rizaty, 2024).

Despite its effectiveness, this study found that this form of cyberactivism on social media faces several significant challenges, including:

Shadow Banning & Cencorship. Posts about Palestine, including the #AllEyesonRafah campaign, are often restricted by algorithms or removed by platforms. This reduces the reach of solidarity messages, despite high engagement. Shadow bans can influence opinion on social media, but these mechanisms are at risk of being misused by platforms in secret, allowing public opinion to be manipulated undetected (Chen & Zaman, 2024).

Low Literacy. Many users simply follow trends without understanding the political and historical context of the conflict. As a result, engagement is often shallow, easily trapped by misinformation, and difficult to develop into concrete action. Strengthening digital literacy plays a crucial role in countering misinformation, enabling more ethical and effective digital activism practices, and increasing community resilience in the face of complex and conflict-ridden digital spaces (Abu-Ayyash, 2025; Chen & Zaman, 2024; Polanunu, 2025; Rajagopal & Chandrashekaran, 2025; Weninggalih & Pramiyanti, 2025).

Apathy and Fear. Some people choose to remain silent out of indifference or fear of expressing political opinions in the digital space. Studies show that self-censorship practices have a significant

impact on democracy and public debate, as they risk reducing the diversity of perspectives and reinforcing polarization in the digital realm (Mozdeika, 2024; Yilmaz et al., 2025).

Culture of Distraction. Activist content has to compete with the massive entertainment wave on social media. As a result, while #AllEyesonRafah briefly went viral, its attention was quickly drowned out by other, more lighthearted trends.

Feature Limitations. Not all Instagram users are familiar with the Add Yours feature. This limits the reach of a campaign, preventing all potential support from being fully mobilized. Understanding this feature is crucial for safe and effective social media use, especially for users unfamiliar with the platform (Mozdeika, 2024; Rajagopal & Chandrashekaran, 2025; Yilmaz et al., 2025).

In this way, Instagram's "Add Yours" feature facilitates a dynamic and multi-layered form of cyberactivism for campaigns like #AllEyesOnRafah. This feature democratizes participation, allowing for a seamless progression from symbolic support to more concrete advocacy.

Conclusions

The terms "Palestine" and "genocide" are understood not simply as political issues, but as symbols of a humanitarian crisis, human rights violations, and a global moral imperative. The drive to engage stems from empathy, moral obligation, and a desire to raise public awareness, while external factors such as social conformity also reinforce participation.

The "Add Yours" feature has been shown to facilitate various forms of engagement, from low-commitment actions like sharing stickers to more robust advocacy through personal narratives or boycott campaigns. The emerging narrative typology includes global solidarity, the Gaza tragedy, child victims, calls for boycotts, and emotional expression. These findings demonstrate that cyberactivism is not simply slacktivism but can evolve into concrete advocacy that builds solidarity across borders.

The limitations of this study lie in its limited participant base, which is limited to Instagram users in Indonesia, and its focus on symbolic perceptions without measuring the real impact on offline policies or actions. Furthermore, the qualitative approach does not fully capture algorithmic dynamics or long-term trends. Future research is recommended to: (1) expand the study across platforms and generations; (2) combining qualitative and quantitative methods, including big data analysis; (3) examining the relationship between digital campaigns and concrete impacts such as donations, boycotts, or offline solidarity actions; and (4) exploring the role of digital literacy so that participation is not merely symbolic but leads to substantive advocacy.

Instagram's "Add Yours" feature has democratized digital participation for Millennials and Gen Z. The #AllEyesOnRafah campaign is not just a cyber phenomenon, but a manifestation of a new global consciousness. While often criticized as slacktivism, this participation has been effective in keeping the issue relevant and influencing public opinion at large. Future research is recommended to more thoroughly measure the real (offline) impacts such as donations and boycotts.

Thus, this research confirms that a simple feature like "Add Yours" can be a powerful medium for the digital generation to express solidarity, build global awareness, and strengthen humanitarian discourse in the virtual public sphere.

Acknowledgements

This research was generously supported by the Institute for Research and Community Service (LPPM) at Universitas Islam Bandung (UNISBA) through the Beginner Lecturer Research (Penelitian Dosen Pemula - PDP) scheme with contact number: 001/B.04/LPPM/I/2025. Their invaluable financial assistance made this study possible.

References

Abu-Ayyash, S. (2025). Bridging the academia-industry gap: Insights from digital journalism education in Palestine. *Journalism*. https://doi.org/10.1177/14648849251320040

Ahdiyat, A. (2024, September 24). *Media Sosial Favorit Gen Z dan Milenial Indonesia*. Databoks Katadata. https://databoks.katadata.co.id/infografik/2024/09/24/media-sosial-favorit-gen-z-dan-milenial-indonesia

Al Jazeera. (2024). *What is 'All eyes on Rafah'? Decoding a viral social trend on Israel's war*. https://www.aljazeera.com/news/2024/5/29/what-is-all-eyes-on-rafah-decoding-the-latest-viral-social-trend

Alfaiz, R., & Mustikasari, A. (2024). Implementasi Konten Marketing Pada Akun Instagram @Kampunginggrisbandung Tahun 2024. *Journal of Economic, Bussines and Accounting (COSTING)*, *7*(4), 1403–1414. https://doi.org/10.31539/costing.v7i5.11516

Amrullah, H. F., Bate, A. P., & Briandana, R. (2024). Pro-Palestinian netizen cyber activism through the Julid Fi Sabilillah movement on Instagram. *Islamic Communication Journal*, *9*(2), 167–188. https://doi.org/10.21580/icj.2024.9.2.22395

Aziz, A. Z., Indah Sari, W., & Efendi, B. (2024). Detection of the Palestine-Israel Conflict on Economic Stability in Indonesia. *International Journal of Research and Review*, *11*(8), 415–423. https://doi.org/10.52403/ijrr.20240845

Boukhobza, M. (2025). Social topics on social media: a communicative approach. *EON*, *6*(1), 67–79. https://doi.org/10.56177/eon.6.1.2025.art.6

Boyd, D. (2010). ocial network sites as networked publics: Affordances, dynamics, and implications. In *A Networked Self: Identity, Community, and Culture on Social Network Sites* (pp. 39–58). Routledge.

Buheji, M. (2024). Connecting the Dotts.. How Gen-Z Re-establishing The True Story of Palestine? *International Journal of Social Sciences Research and Development (IJSSRD)*, *6*(1), 179–199. https://doi.org/10.17605/OSF.IO/VCQ3N

Bungin, B. (2023). *Cyberphenomenolgy Research Procedure: Social Media, Big Data, and Cybercommunity untuk Ilmu Sosial-Humaniora*. Penerbit Kencana.

Cervi, L., & Divon, T. (2023). Playful Activism: Memetic Performances of Palestinian Resistance in TikTok #Challenges. *Social Media + Society*, *9*(1). https://doi.org/10.1177/20563051231157607

Chen, Y.-S., & Zaman, T. (2024). Shaping opinions in social networks with shadow banning. *PLOS ONE*, *19*(3), e0299977. https://doi.org/10.1371/journal.pone.0299977

Cheng, E. W., Lui, E., & Fu, K. (2024). The power of digital activism for transnational advocacy: Leadership, engagement, and affordance. *New Media & Society*, *26*(11), 6416–6439. https://doi.org/10.1177/14614448231155376

Creswell, J. W., & Creswell, J. D. (2023). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. Sage Publisher, Inc. .

Danesh, A., & Athari, S. H. (2024). Cyber Activism in Iran: A Case Study. *Social Media + Society*, *10*(3). https://doi.org/10.1177/20563051241279258

Davies, A., & BBC Arabic. (2024, May 31). *All Eyes on Rafah: Di balik unggahan yang dibagikan lebih dari 47 juta orang di Instagram*. BBC. https://www.bbc.com/indonesia/articles/c511kk2r1x0o

Dube, M. (2025). Youth Activism and the Power of Social Media to Drive Social Change. *International Journal For Multidisciplinary Research*, *7*(2). https://doi.org/10.36948/ijfmr.2025.v07i02.42967

Faaizati, K. K., & Aprilia, R. (2024). The Role of Social Media Instagram @Eye.On.Palestine in Increasing Social Awareness and Humanitarian Action. *AURELIA: Jurnal Penelitian Dan Pengabdian Masyarakat Indonesia*, *4*(1), 1155–1162. https://doi.org/10.57235/aurelia.v4i1.4694

Foyet, M., & Child, B. (2024). COVID-19, social media, algorithms and the rise of indigenous movements in Southern Africa: perspectives from activists, audiences and policymakers. *Frontiers in Sociology*, *9*. https://doi.org/10.3389/fsoc.2024.1433998

Garaschuk, D. (2023). Slacktivism's Political Prospects: Dichotomy, Diversity, and Implications. *Visnyk of the Lviv University*, *51*, 121–129. https://doi.org/10.30970/PPS.2023.51.14

Garima, Shukla, S., Mahobia, H., Dublish, N., & Kumar, G. (2023). Slacktivism or Activism: Investigating the Influence of Social Media Engagement on Individual Willingness to Resist and Report Sexual Harassment. *European Economic Letters*. https://doi.org/10.52783/eel.v13i3.261

González-Véliz, C. (2024). Social Movements and Digital Appropriation in Latin America and the Caribbean. *Revista Lusófona de Estudos Culturais*, *11*(2), e024018. https://doi.org/10.21814/rlec.5750

Gussela, M. D., Kurniawati, M., N, J. S., Hermanto, D., Fauziansah, S., & Saebani, B. A. (2024). Fenomena "No Viral No Justice" Perspektif Teori Penegakkan Hukum. *Ranah Research : Journal of Multidisciplinary Research and Development*, *7*(2), 792–800. https://doi.org/10.38035/rrj.v7i2.1326

Helwani, I. (2024). Cyberactivism in Syria: Emergence, Transformation, Potentials, and Limitations. *Güvenlik Stratejileri Dergisi*, *20*(48), 239–263. https://doi.org/10.17752/guvenlikstrtj.1463912

Johann, M., Höhnle, L., & Dombrowski, J. (2023). Fridays for Future and Mondays for Memes: How Climate Crisis Memes Mobilize Social Media Users. *Media and Communication*, *11*(3). https://doi.org/10.17645/mac.v11i3.6658

Joseph, T. (2024). Challenges to transforming narratives and seeing others. *Ethnic and Racial Studies*, *47*(13), 2780–2784. https://doi.org/10.1080/01419870.2024.2335339

Keller, M.-E., Döschl, A., Mandl, P., & Schill, A. (2024). Intelligent algorithm selection for efficient update predictions in social media feeds. *Social Network Analysis and Mining*, *14*(1), 164. https://doi.org/10.1007/s13278-024-01315-9

Kharisma, D. B. (2025). No viral no justice: is it a principle of social justice? (Study of viral cases on social media in Indonesia). *Safer Communities*, *24*(2), 103–115. https://doi.org/10.1108/SC-07-2024-0037

Kusuma, I. K. A. H. J. (2021). *Analisis Video Likes to Video Views Ratio Instagram Pada 7 Tim Esports Tersukses di Indonesia*. https://doi.org/10.31219/osf.io/873am

L. Krebs, C., Jamie Loizzo, Dr., P. Barnett, C., & Baker, Dr. S. (2024). Climate Change Cyber Activism- Visual Communication Content Analysis of Youth Activist Greta Thunberg's Instagram. *International Journal of Arts, Humanities & Social Science*, *05*(01), 1–10. https://doi.org/10.56734/ijahss.v5n1a1

Lituhayu, B. N. A. L., Nasywa Mukhbita Nayla, & Kyung Park, H. (2024). Analysis of the Iran-Israel War Conflict on Economic Implications in Indonesia. *Jurnal Hukum In Concreto*, *3*(2), 149–161. https://doi.org/10.35960/inconcreto.v3i2.1491

Luhuringbudi, T., Putra, P., Liza, F., Masuwd, M. A. M., Utami, D. N., & Alsayd, A. D. (2025a). Humanitarian Crisis and Digital Advocacy: Unpacking The All Eyes on Rafah Campaign. *Qaulan: Journal of Islamic Communication*, *6*(1), 99–19. https://jurnal.iainponorogo.ac.id/index.php/qaulan/article/view/10480

Luhuringbudi, T., Putra, P., Liza, F., Masuwd, M. A., Utami, D. N., & Alsayd, A. D. (2025b). From Image to Impact. *Makna: Jurnal Kajian Komunikasi, Bahasa, Dan Budaya*, *17*(2). https://doi.org/10.33558/makna.v17i2.10758

Martha, Z. (2021). Penggunaan Fitur Media Sosial Instagram Stories Sebagai Media Komunikasi. *Jurnal Komunikasi Nusantara*, *3*(1), 26–32. https://doi.org/10.33366/jkn.v3i1.67

Miranti, D. Y., Rewindinar, & Andrian, P. (2024). Social Media Preferences and Usage Behaviour among Indonesians Insights and Implications for Business Strategies. *South Asian Journal of Social Studies and Economics*, *21*(11), 25–36. https://doi.org/10.9734/sajsse/2024/v21i11898

Mozdeika, L. (2024). Between civic virtue and vice: Self-censorship of political views on social media among Norwegian young adults. *Nordicom Review*, *45*(s1), 152–172. https://doi.org/10.2478/nor-2024-0011

Nasereddin, S. (2023). Impact of social media platforms on international public opinion during the Israel war on Gaza. *Global Change, Peace & Security*, *35*(1), 5–31. https://doi.org/10.1080/14781158.2024.2415908

Nitafan, R. P., & Fulleros, P. A. B. (2024). The Monday Afternoon Tree: A Grounded Theory of Slacktivism among Filipino Students in a State University. *Philippine Social Science Journal*, *7*(2), 42–53. https://doi.org/10.52006/main.v7i2.944

Nurfaedah, N., Mustikasari, M., & Sehabudin, D. (2025). The Role of Social Media in Strengthening The Boycott Movement of Israeli Products During The Israel-Palestine War 2023-2024. *KOMITMEN: Jurnal Ilmiah Manajemen*, *6*(1), 42–49. https://doi.org/10.15575/jim.v6i1.43721

Nurhasanah, N., & Saepudin, A. (2024). Pengaruh Media Sosial Instagram Terhadap Perilaku Masyarakat. *Intellektika : Jurnal Ilmiah Mahasiswa*, *2*(2), 33–39. https://doi.org/10.59841/intellektika.v2i2.922

Oza, P. (2024). Dalit Activism in the Digital Age- Social Media as a Platform for Change. *SSRN Electronic Journal*. https://doi.org/10.2139/ssrn.4807043

Polanunu, H. S. A. B. (2025). Digital Warfare and Computational Propaganda in the Israeli-Hamas War: An Analysis of the Influence of Perception Warfare on Conflict Dynamics. *Eduvest - Journal of Universal Studies*, *5*(4), 4400–4414. https://doi.org/10.59188/eduvest.v5i4.49962

Putra, B. A. (2024a). Digital activism in Southeast Asia: the #MilkTeaAlliance and prospects for social resistance. *Frontiers in Sociology*, *9*. https://doi.org/10.3389/fsoc.2024.1478630

Putra, B. A. (2024b). Digital Uprising: Palestinian Activism in the Cyber Colonial Era. *FWU Journal of Social Sciences*, 44–62. https://doi.org/10.51709/19951272/Fall2024/5

Rajagopal, T., & Chandrashekaran, V. (2025). Political Fake News Fueling Israel and Hamas War, 2023: Fourth Generation Warfare in India. *Glocalism: Journal of Culture, Politics and Innovation*. https://doi.org/10.54103/gjcpi.2025.26422

Reinhardt, L., & Whitehouse, H. (2024). Why care for humanity? *Royal Society Open Science*, *11*(4). https://doi.org/10.1098/rsos.231632

Rizaty, M. A. (2024). *Data Jumlah Pengguna Instagram di Indonesia 6 Tahun Terakhir hingga Juli 2024*. https://dataindonesia.id/internet/detail/data-jumlah-pengguna-instagram-di-indonesia-6-tahun-terakhir-hingga-juli-2024.

Satkhed, B., Thaloor, S., & Indrakanti, G. (2025). Instagram activism: Analysing the Palestinian narrative post-7 October 2023 attacks. *Journal of Arab & Muslim Media Research*, *18*(1), 161–188. https://doi.org/10.1386/jammr_00098_1

Scotto di Carlo, G. (2023). Activism or slacktivism? *Journal of Language and Politics*, *22*(2), 204–224. https://doi.org/10.1075/jlp.22025.sco

Sharmin, S. (2024). Evolution of user behaviour on social media during 2018 road safety movement in Bangladesh. *Social Network Analysis and Mining*, *14*(1), 194. https://doi.org/10.1007/s13278-024-01349-z

Simamora, S. D., Irwiensyah, F., & Hasan, F. N. (2024). Analisis Sentimen Terkait Konflik Palestina-Israel Pada Media Sosial X Menggunakan Algoritma Naïve Bayes Classifier. *Building of Informatics, Technology and Science (BITS)*, *6*(1). https://doi.org/10.47065/bits.v6i1.5344

Solidor, D. L., Cabantog, J., Corpuz, J. J., Sinsuat, D. M., Garcia, T. Y., Demafeliz, Y. F., Talania, M. E., & Decolas, B. J. (2025). Like and Subside: Slacktivism on Social Justice and Civic Engagement Among Ateneo de Davao Senior High School Learners. *International Journal For Multidisciplinary Research*, *7*(2). https://doi.org/10.36948/ijfmr.2025.v07i02.39770

Sudirman, Rosmilawati, S., Toun, N. R., & Riyanti, N. (2024). Hashtags, Resistance, and Reform: The Global Rise of Digital Activism. *Sinergi International Journal of Communication Sciences*, *2*(4), 233–244. https://doi.org/10.61194/ijcs.v2i4.681

Suganda, D., Yuliawati, S., & Darmayanti, N. (2022). Expression of emotion as impoliteness markers in Instagram comments section in Indonesia: A pragmatic study. *RENTAS: Jurnal Bahasa, Sastera Dan Budaya*, *1*(1), 119–136. https://doi.org/10.32890/rentas2022.1.4

Sugiyono. (2017). *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*. Bandung: CV Alfabeta.

Torrecillas-Lacave, M.-T., & Fernández-Martínez, L.-M. (2024). Cyberactivism and Social and Political Participation Regarding the War in Ukraine: Analysis of Social Interactions in Spanish on Twitter. *Communication & Society*, 197–213. https://doi.org/10.15581/003.37.4.197-213

Wahid, A., Rohadi, R., & Kusyandi, A. (2025). "No Viral No Justice" Phenomenon in Indonesian Law Enforcement: Acceleration or Threat to Justice ? *Reformasi Hukum*, *29*(1), 36–51. https://doi.org/10.46257/jrh.v29i1.1183

Wahyuddin, W., Reynaldi, R., Marta, R. F., Engliana, E., & Iskandar, I. (2024). A Social Network Analysis of the #AllEyesOnRafah on X Social Media. *Ultimacomm: Jurnal Ilmu Komunikasi*, *16*(1), 20–39. https://doi.org/10.31937/ultimacomm.v16i1.3722

Wang, W., & Tan, X. (2023). Demoralizing Internet Contention: Affective Publics and Emotional Mobilization on China's Social Media During the Covid-19 Pandemic. *Critical Criminology*, *31*(2), 417–431. https://doi.org/10.1007/s10612-023-09708-6

Weninggalih, P., & Pramiyanti, A. (2025). Analysis of Communication Patterns and Social Networks in Digital Journalism on the Palestine-Israel Conflict. *Ranah Research : Journal of Multidisciplinary Research and Development*, *7*(3), 1594–1602. https://doi.org/10.38035/rrj.v7i3.1453

Wuysang, J. M., Rohani, S., Patriani, I., & Zawawi, A. A. (2024). Viral Justice: Law Enforcement in the Social Media Era. *Nurani: Jurnal Kajian Syari'ah Dan Masyarakat*, *24*(1), 1–16. https://doi.org/10.19109/543h0568

Yilmaz, I., Akbarzadeh, S., Abbasov, N., & Bashirov, G. (2025). The Double-Edged Sword: Political Engagement on Social Media and Its Impact on Democracy Support in Authoritarian Regimes. *Political Research Quarterly*, *78*(2), 419–436. https://doi.org/10.1177/10659129241305035

Yudha, E. M., Widodo, P., & Sutanto, R. (2025). The Impact of the Israel - Hamas (Palestine) War on the Indonesian Economy. *Jurnal Sosial, Politik Dan Budaya (SOSPOLBUD)*, *4*(1), 171–182. https://doi.org/10.55927/sospolbud.v4i1.13776

Yulivan, I., Mahroza, J., Rianto, R., Prakoso, L. Y., & Setiadi, M. I. (2024). Defense Economic Diplomacy in Overcoming the Impact of the Israel - Hamas War on Indonesia's Economic Resilience. *Indonesian Journal of Banking and Financial Technology*, *2*(1), 55–70. https://doi.org/10.55927/fintech.v2i1.7754

Yuniati, L., & Tutiasri, R. P. (2025). Penerimaan Audiens Pada Konten Campaign untuk Palestina di Akun Instagram @ariekuntung. *Reslaj: Religion Education Social Laa Roiba Journal*, *7*(1). https://doi.org/10.47467/reslaj.v7i1.5740

Zhou, S., Yang, X., Wang, Y., Zheng, X., & Zhang, Z. (2023). Affective agenda dynamics on social media: interactions of emotional content posted by the public, government, and media during the COVID-19 pandemic. *Humanities and Social Sciences Communications*, *10*(1), 797. https://doi.org/10.1057/s41599-023-02265-x

Zsila, Á., & Reyes, M. E. S. (2023). Pros & cons: impacts of social media on mental health. *BMC Psychology*, *11*(1), 201. https://doi.org/10.1186/s40359-023-01243-x

Zulaihah, S. (2023). Keffiyeh trend on social media as a form of solidarity for Palestine. *Digital Theory, Culture & Society*, *1*(2), 135–144. https://doi.org/10.61126/dtcs.v1i2.27