



SOCIOSEMIOTIC INTERPRETATION OF POLITICAL JARGON USED BY LEGISLATIVE CANDIDATE IN 2024 GENERAL ELECTION

Sondang Manik¹, Tiara Kristina Pasaribu², Erika Sinambela³, Roni Arahta Sembiring⁴,
Risda Hartati Sitorus⁵

^{1,2,3,4,5}Universitas HKBP Nommensen, Medan, Indonesia

Corresponding author: sondang.manik@ohn.ac.id

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Abstract: The phenomena of language have become a sociosemiotic issue. Many parties were joining the election. To win the election, they used attributes as a tool to campaign, such as posters, ballyhoos, and banners that hung on the side of the roads. The content of the posters included the identity and picture of the legislative candidate and the party's name, and they used political jargon. To express their identity or goal of the party, to find out the meaning of political jargon, and to understand its sociosemiotic interpretation. By using the descriptive qualitative method. Using Halliday's and Pierce's theories, the result is that political jargon has a deep meaning and sociosemiotic interpretation. The heuristic function is not found in the function of language analysis in political jargon. Still, it was found that the interactional and personal functions are dominantly used in political jargon. Semiotic meaning found in political jargon that expresses the meaning of color, dress or logo used in political jargon. Sociosemiotic interpretation used in political jargon, which comes from sociolinguistics analysis, and Semiotic analysis

Keywords: *sociosemiotic interpretation; political jargon.*

INTRODUCTION

In the contemporary Indonesian political landscape, the 2024 General Election presented a unique moment of symbolic and ideological contestation, particularly at the legislative level. Political jargons—short, strategic phrases used in campaign posters, banners, and digital platforms—emerged as condensed vehicles for constructing identity, signaling affiliation, and mobilizing emotional resonance. These jargons are more than linguistic slogans; they are multimodal signs that serve to position candidates ideologically and culturally in front of a diverse electorate. The 2024 election cycle was marked by increasing political personalization, populist appeals, and heavy use of social media for campaigning, making the production of meaning through text and image more crucial than ever in determining political success. In this context, campaign jargons reveal how candidates strategically tap into local idioms, nationalistic values, religious sentiments, and

visual aesthetics to construct an appealing persona.

Previous studies have demonstrated how language functions as a persuasive and symbolic resource in political discourse. Pasaribu and Adhani (2024), Arkida et al. (2024), and Aulia and Sakinah (2025) emphasized that political slogans are not only expressions of ideological stances but also tools for audience alignment, cultural intimacy, and social inclusion. Similarly, Rachma (2025) and Zafar et al. (2024) noted that the discursive construction of political identity in campaign discourse often involves carefully selected lexico-grammatical choices that reflect the sociopolitical context of the speaker. In the Indonesian context, such identity work is performed within a linguistically diverse and culturally complex electorate, where the success of political messaging often depends on its ability to resonate with specific regional values and social expectations.

Beyond linguistic content, political messaging

increasingly relies on multimodal design. Scholars such as Chandra et al. (2024) examined how carousel posts on social media platforms are structured to attract attention and communicate policy priorities. Babayigit et al. (2025) applied visual-linguistic tools to Turkish political posters and found that candidates employ colors, gestures, typography, and layout strategically to reinforce their verbal messages. The multimodal nature of campaign communication is further evident in Latin America, where O'Connor-Farfan (2024) analyzed affective discourse in Peruvian electioneering, highlighting how emotion-laden visuals support populist rhetoric. Likewise, Slimovich (2025) investigated the use of influencer-style aesthetics on TikTok by Argentine politicians, revealing how youth-oriented visual forms are incorporated to generate relatability and appeal.

Visual communication also plays a central role in conveying humor, critique, and ideology. In the Indonesian context, Karman et al. (2024) discussed the visual commodification of Islamic piety in political campaigns, showing how Islamic semiotics is repurposed to signal moral authority and religious legitimacy. Meanwhile, Rossette-Crake (2024) examined how digital influencers mix entertainment and political messaging in ways that blur traditional boundaries between civic discourse and online popularity. Globally, Rivas-Carmona (2024) explored the ideological implications of Spanish political cartoons, while Osisanwo and Atoloye (2024) analyzed Nigerian cartoons as sites of resistance and political satire. These studies collectively highlight how visual resources not only supplement but shape the persuasive power of political discourse.

The creative use of digital media has intensified the symbolic complexity of campaign texts. Zhang and Díaz-Kommonen (2024) studied Chinese political memes and demonstrated how grassroots creativity mobilizes collective sentiment through shared symbols and humor. Zeng and Zhu (2024) further analyzed how Chinese digital cartoons reflect political tensions and state narratives, functioning as tools for both dissent and conformity. In Indonesia, Siregar (2025) provided an in-depth look at the role of political buzzers in shaping public perception, while Nauvallina and Khristianto (2025) addressed the strategic media framing of political dynasties. These works suggest that political communication increasingly operates through fragmented, yet highly evocative, signs that demand integrated forms of analysis.

From a methodological standpoint, Multimodal

Critical Discourse Analysis (MCDA) has been widely used to explore the intersection of linguistic, visual, and ideological meanings. Srihandayani (2024), Sakhiyya et al. (2024), and Adebomi (2024) applied MCDA to political campaign texts, demonstrating how discourse, design, and power intersect in strategic communication. In contexts of social unrest, crisis, and activism, Simungala and Ndalama-Mtawali (2024), Changa and Mamvura (2024), and Fifelola and Unuabonah (2026) showed how semiotic modes are harnessed to express urgency and mobilize resistance. These studies reveal the flexibility of MCDA as a tool for uncovering the ideological functions of both verbal and non-verbal campaign materials across diverse political landscapes.

In addition, a growing number of studies apply fine-grained analysis to political personas and their multimodal construction. Osei Fordjour (2024a, 2024b, 2024c) provided comprehensive accounts of Ghanaian political candidates, exploring how visual choices, gestures, and verbal cues work together to convey leadership and competence. Makinde (2024) analyzed political metaphor in Nigerian election discourse, revealing the cultural specificity of figurative language. Guta and Eissa (2025) explored the intersection of AI-generated memes and digital propaganda, while Kuo (2025) investigated the use of war discourse and nationalist symbols in Taiwanese politics. These works affirm the importance of integrating linguistic, visual, and technological dimensions in contemporary political semiotics.

In Southeast Asia, political communication studies have increasingly addressed emotion, visual signs, and cultural narratives. Rahardi and Firdaus (2024) investigated the role of emotion in Indonesian campaign posters, noting how facial expression, color, and typography evoke specific affective responses. Rockson (2024) examined symbolic elements used by West African politicians, providing comparative insights into how political branding travels across borders. Drăgan (2025) focused on persona construction through digital media, arguing that politicians curate their identities through a blend of text, image, and performance. These studies suggest that political meaning is not only constructed through argumentation but also through the aesthetic orchestration of multimodal signs.

Despite these contributions, several research gaps persist. Most studies tend to focus on presidential or high-level candidates, with relatively limited attention to how legislative

candidates at the local level engage in semiotic meaning-making (Farhan et al., 2024; Riduansyah et al., 2024; Istianah, 2024). Furthermore, existing analyses often isolate linguistic or visual elements, without accounting for their dynamic interaction in real-world communication (Gakahu, 2024; Aluya & Iangba, 2024). While recent works have addressed political framing, affective discourse, and digital media, the specific role of campaign jargons—particularly those used by legislative candidates—as integrated multimodal texts remains underexplored. This study seeks to address this gap by examining how legislative candidates in Indonesia's 2024 election deploy both linguistic and visual strategies to position themselves ideologically, socially, and culturally. Combining Halliday's Systemic Functional Linguistics with Peirce's triadic semiotic theory allows for a layered analysis that captures the metafunctional meanings of text alongside the signifying mechanisms of visual elements.

This study is guided by the following questions: (1) How do legislative candidates in the 2024 Indonesian General Election construct multimodal political jargons through linguistic and visual strategies? (2) What types of meanings (ideational, interpersonal, textual) are realized in their campaign slogans based on Halliday's Systemic Functional Linguistics? (3) What categories of signs (iconic, indexical, symbolic) emerge in the visual representation of these jargons according to Peircean semiotics? (4) How do these campaign jargons reflect ideological, cultural, and political positioning in Indonesia's electoral discourse?

This study offers both theoretical and empirical contributions to the field of political communication and semiotics. Theoretically, it develops an integrated sociosemiotic framework by synthesizing Halliday's metafunctions and Peirce's categories of signification, thereby advancing multimodal analysis beyond existing dichotomies of text and image. Empirically, the study focuses on 65 campaign jargons drawn from physical posters, banners, and digital platforms (Instagram, Facebook) collected between October 2023 and February 2024. These jargons were selected from various legislative candidates across parties and regions, reflecting Indonesia's cultural and linguistic plurality. As a sociosemiotic inquiry, this study recognizes the interpretive role of the researcher in analyzing how signs index ideological positions, values, and identities. Preliminary findings suggest patterns of religious nationalism, populist appeal, and strategic personalization, revealing how political actors

craft compelling multimodal messages. The study also contributes to emerging discourse on gender representation (Riduansyah et al., 2024), regional political narratives (Farhan et al., 2024), and alternative journalistic frameworks (Pertwi & Fadillah, 2024), offering insights that may inform both academic research and practical strategies in democratic campaigning.

METHOD

This study adopts a descriptive qualitative approach within a sociosemiotic framework to investigate political jargons used by legislative candidates in Indonesia's 2024 General Election. The aim is to examine how linguistic features and visual elements in campaign materials reflect ideological, cultural, and social positioning. This approach is informed by Systemic Functional Linguistics (SFL) (Halliday, 1994) to analyze metafunctional aspects of language (ideational, interpersonal, and textual), and Peirce's semiotic theory (1991) to explore the typology of signs (iconic, indexical, symbolic).

The data corpus consists of 100 political jargons, with 65 selected for in-depth analysis. These were sourced from campaign posters, banners, and digital media (such as Instagram and Facebook) across Medan and other areas in North Sumatra during February–March 2024. The selection focused on slogans that demonstrated strong multimodal characteristics and reflected cultural diversity.

The following stages were undertaken: (1) Data Identification: Jargons were documented, translated into English, and compiled into a textual corpus. (2) Linguistic Analysis: Based on Halliday's SFL, slogans were analyzed for ideational, interpersonal, and textual meanings. (3) Semiotic Categorization: Visual components were examined using Peirce's model to identify icons, indexes, and symbols. (4) Sociosemiotic Interpretation: Integrating linguistic and semiotic results to interpret ideological and cultural messaging. (5) Gender Representation: The role of visual and textual gender cues was noted, especially how male and female candidates positioned themselves differently. (6) Triangulation: Recurring themes (e.g., nationalism, religious values, youth, populism) were compared and interpreted in context.

This method is consistent with the work of Aulia and Sakinah (2025), who identified the typology of political signs in Indonesia using a similar semiotic approach. It also aligns with

Pasaribu and Adhani (2024), who emphasized localized symbolic strategies in Indonesian campaign communication. Furthermore, the interpretive analysis follows Arkida et al. (2024), who highlighted the persuasive framing of language in constructing candidate images.

The research integrates linguistic function analysis and visual semiotic interpretation to explore the meaning-making strategies in political jargons. The sociosemiotic model enables analysis beyond surface-level texts, focusing on how multimodal elements work ideologically within specific cultural contexts.

RESULTS AND DISCUSSION

The writer collected the data; 100 data were collected, but only 65 data were analyzed. The data is translated into English, and the signs are divided into icons, index, and symbol analysis: as the winning party writer put them, as follows.

1. *“Semua Buat Semua, Satu Buat Semua, Semua Buat Satu” “All for All, One for All, All for On*



Figure 1. *“Semua Buat Semua, Satu Buat Semua, Semua Buat Satu”*

Function of Language. *“Semua Buat Semua, Satu Buat Semua, Semua Buat Satu” All for All, One for All, All for One* as follows

Regulatory Function. This statement expresses the idea of collective responsibility and unity, suggesting that everyone contributes and benefits equally. It conveys a sense of communal cooperation and shared resources.

Interactional Function. It fosters inclusivity and solidarity among the audience, emphasizing the importance of mutual support and collaboration. It appeals to a sense of community and belonging.

Personal Function. It serves as a mantra message of the candidate or motto promoting cooperation and mutual assistance, encapsulating the party’s ethos of equity and collective action.

Function of Language. It has regulatory functions, personal and Instrumental Functions. It expresses the idea of collective unity, gives a sense of inclusivity, and serves as a mantra or motto.

Icon. Hands holding each other represent togetherness and cooperation between Indonesian citizens to achieve better and more prosperous

national goals.

Index. The repetition of "semua" (all) and "satu" (one) in this jargon can be seen as indexical signs, emphasizing inclusivity and unity among all individuals.

Symbol. The phrases "semua buat semua" (all for all) and "semua buat satua" (all for one) are symbolic signs representing the idea of collective effort and solidarity.

Semiotic analysis. the sign of the picture of some people sitting together discussing and with the wardrobe of red paper as the sign of PDIP as an icon represents togetherness .index, emphasizing inclusivity and unity among all individuals.as indexical signs and symbols representing the idea of collective effort and solidarity.

Sociosemiotic interpretation. in the picture of some people sitting together, a quotation from Sukarno, the 1st President of Indonesia. It is a regulatory function, as well as a personal and instrumental function. It expresses the idea of collaboration and unity, gives a sense of inclusivity, and serves as a

mantra or motto as a sign of collective effort and solidarity. And it is the message given by Sukarno, to be unity and as a motto of PDIP and *All for All, One for All, All for One*

2. *"Tuanku Ya Rakyat, Jabatan Hanya Mandat" My Lord, Yes, People, Position is Only a Mandate"*



Figure 2. *"Tuanku Ya Rakyat, Jabatan Hanya Mandat"*

Function of Language. *"Tuanku Ya Rakyat, Jabatan Hanya Mandat" My Lord, Yes, People, Position is Only a Mandate"*

Instrumental Function. The instrumental Function refers to the language used to achieve practical goals. In this Jargon, *"Tuanku Ya Rakyat, Jabatan Hanya Mandat" My Lord, Yes, People, Position is Only a Mandate"* may serve an instrumental function by emphasizing the importance of serving the people (Rakyat) instead of holding positions of authority. Instrumental influences the behavior of others. This political jargon could serve by advocating for power and authority to serve the needs of people.

Representational Function. The

representational Function conveys information about the world. "Tuanku Ya Rakyat, Jabatan Hanya Mandat" serves a representational function by representing a call for leadership to prioritize the welfare and concerns of the people over bureaucratic mandates.

Interactional Function. The interactional Function pertains to the language used to establish and maintain social relationships. This jargon may serve as an interaction.

Function of Language. Ganjar says: "*Tuanku Ya Rakyat, Jabatan Hanya Mandat*" *My Lord, yes, People, Position is only a Mandate*

It expresses: Instrumental may serve an instrumental function by emphasizing the importance of serving the people (Rakyat) instead of holding positions of authority. Representational: serves a regulatory function by advocating for a shift in focus from power and authority serving the interests and needs of the people. Interactional function: pertains to language used to establish and maintain social relationships.

Icon. In this Jargon, "*My Lord*" could function iconically. While "Tuanku" itself may directly resemble a specific concept or object, it could be interpreted iconically as a traditional or authoritative figure, possibly evoking associations with monarchy or leadership.

Index. In "*My Lord, Yes, People, Position is only a Mandate*," the indexicality may lie in the relationship between "*My Lord*" and the term "*People*" might indexically refer to a monarch or leader who is directly associated with the *people*, suggesting a close bond or connection between the ruler and the populace.

Symbol. In this Jargon, "*My Lord, Yes, People, Position is Only a Mandate*."

Functions symbolically, representing the underlying principle or ideology of servant leadership. The phrase symbolizes the idea that positions of authority "*position*" are merely entrusted *mandates* emphasizing the notion of leadership as a responsibility to serve and fulfill the needs and interests of the people.

Semiotic. as a revolutionary spirit. As an icon, it means iconically being a traditional or authoritative figure. Index means indexically refers to a monarch or leader who is directly associated with the *people*, suggesting a close bond, and the symbol "*Position is Only a Mandate*" functions symbolically, representing the underlying principle or ideology of servant leadership

Sociosemiotic interpretation. there is a picture of Ganjar with an open hand wearing the black jacket as a symbol of a young man who means a

man with a new spirit. Function by emphasizing the importance of serving the people (Rakyat) instead of holding positions of authority. Serving the interests and needs of the people. A call for leadership to prioritize the welfare and concerns of the people over bureaucratic mandates

"*Bergerak Membangun Bangsa*" *Moving to Build the Nation*



Figure 3. "*Bergerak Membangun Bangsa*"

Personal Function. This statement communicates the idea of progress and nation-building through Gerindra's political party. It conveys the party's commitment to advancing the nation's development as a message.

Instrumental Function. It appeals to the audience's desire for national progress and development, positioning Gerindra as a proactive force for positive change and societal advancement.

Interactional Function. It serves as a concise and impactful slogan, encapsulating Gerindra's vision and mission of contributing to the nation's growth and prosperity. It functions as a rallying cry to mobilize support and inspire action.

Function of Language. Personal function, progress and nation-building through the political party Gerindra. Commitment to advancing the nation's development. Interpersonal Function: Gerindra is a proactive force for positive change and societal advancement. Interactional function: It is a rallying cry to mobilize support and inspire action.

Icon. "Moving to build the nation" can represent hands holding a building or an image of people working together to build infrastructure or develop human resources.

Index. The word "bergerak" (moving) can be seen as an indexical sign, suggesting dynamic action and progress.

Symbol. The phrase "membangun bangsa" (building the nation) symbolizes a sign representing the party's mission to contribute to the development and advancement of the nation.

Semiotics analysis. Icon. Moving to build the nation" can be an image of hands holding a

building or an image of people working together.

Index. The word "bergerak" (moving) can be seen as an indexical sign, suggesting dynamic action.

Symbol. The phrase "membangun bangsa" (building the nation) is a symbolic sign, representing the party's mission

Sociosemiotic interpretation. two figures of future leader Prabowo and Heri Gunawan it shows they are wearing white dresses as the party uniform, that Prabowo promotes or supports Heri Gunawan as a legislative candidate there is a logo of Gerindra, which means that is the concept of Gerindra says that *moving forward as a message of Heri* become Personal Function: the idea of progress and nation- building through the political party Gerindra. His commitment to advancing the nation's development

"Prabowo Untuk Indonesia" *Prabowo for Indonesia*



Figure 4. "Prabowo Untuk Indonesia"

1. Instrumental Function. Highlights Prabowo's commitment to contributing to Indonesia's development and progress.

2. Regulatory Function. Regulates Prabowo's role in directing state direction and policy.

3. Representational Function. Prabowo is considered to have the potential to lead and improve conditions in Indonesia.

4. Interactional Function. Building relationships between Prabowo and the community by emphasizing his involvement in state development.

5. Personal Function. This section provides an overview of Prabowo's personal identity and role in the context of Indonesia's journey towards a better future.

6. Imaginative Function. Creating a picture of Prabowo's expected role in changing and

advancing Indonesia.

Function of Language .

Instrumental Function. Highlights Prabowo's commitment to contributing to Indonesia's development and progress. Regulatory Function: Regulates perceptions of Prabowo's role in directing state direction and party policy. Representational Function. Represents Prabowo as a figure who is considered to have the potential to lead and improve conditions in Indonesia.

Interactional Function. Building relationships between Prabowo and the community. Personal Function: Provides an overview of Prabowo's identity and role in Indonesia's journey towards a better future. Imaginative Function: Creating a picture of Prabowo's expected role in changing and advancing Indonesia.

- Icon. The words "Prabowo Gibran" serve as symbolic signs representing the Leader couple in political jargon. They convey the specific names associated with the political context.

- Index. The presence of the two men in the poster can be seen as an indexical sign. Their positioning and serious expressions indicate their association with the political jargon. The poster's use of a professional and straightforward design can also be considered an indexical sign, emphasizing the campaign-like nature of the image.

- Symbol. The words "Prabowo Gibran" in bold letters are symbolic signs. They represent the specific political jargon being conveyed. The contrasting colors of white letters on a red background contribute to the symbolic representation of the political jargon. The overall design, simplicity, and focus on the two men and the text can also be seen as symbolic signs.

Semiotics meaning Icon. The words "Prabowo Gibran" serve as symbolic signs representing the political jargon, and conveying the specific names.

Index: The presence of the two men in the poster can be seen as indexical signs. indicate their association emphasizing the campaign-like nature of the image. Symbol: The words "Prabowo Gibran" in bold letters are symbolic signs.

Sociosemiotic interpretation. Two figures of a future leader wearing a hat showing a national hat wearing a Koko dress as a symbol of Moslem means that the figures are Moslem and an obedient Moslem, Creating a picture of Prabowo's expected role in changing and advancing Indonesia. The

design's simplicity and focus on the two men and the text can also be seen as symbolic signs.

1. "Sinergi Menuju Sejahtera" Synergy Towards Prosperity



Figure 5. "Sinergi Menuju Sejahtera"

1) Representational Function. This sentence conveys information about an action taken by Sukro and Dewi as the representatives of gender to achieve prosperity. It exhibits a representational function that four people as the people who support them

2) Interactional Function. This sentence also has an interpersonal function because it communicates about an action taken for the common good or prosperity, which involves participation and involvement from related parties.

3) Personal Function. This sentence may also express a positive attitude towards the action taken and the goal to be achieved because it uses words such as "synergy" and "prosperous" which have positive connotations

The function of Language. Representational Function: It exhibits a representational function by communicating facts or information about an activity or event. Interactional Function: This sentence also has an interpersonal function because it communicates about an action taken for the common good or prosperity, which involves participation and involvement from related parties. Personal function: it uses words such as "synergy prosperous," which have positive connotations " and "

- Icon. An iconic sign represents an object in a way that resembles or images the object physically. In this context, "Sinergy" might serve as an iconic sign that creates a mental image of cooperation or collaboration among various elements or individuals, while "toward a prosperous" might create an image of a journey toward a prosperous or prosperous state.

- Index. In this context, the indexical sign may refer to the collaborative or

synergistic effort represented by the word "Sinergy". Indexicalization occurs when the term "towards a prosperous" points to the direction or goal to be achieved.

- Symbol. A symbolic sign has a conventional meaning or is widely understood by society. In this jargon, "Synergy" can be considered as a symbol of cooperation or collaboration between various entities or individuals to achieve a common goal.

Semiotic meaning:

- Icon. An iconic sign is a sign that represents an object in a way that resembles or images the object physically. In this context, "Sinergy" might serve as an iconic sign that creates a mental image of cooperation or collaboration among various elements or individuals. While "Synergy" might create an image of a journey toward a prosperous state

- Index. In this context,

- Symbol. A symbolic sign has a conventional meaning or is widely understood by society. In this jargon, "Sinergy" can be considered as a symbol of cooperation.

Sociosemiotic interpretation. The legislative candidate, a woman and a man wearing a yellow dress, which means from the Golkar party, the woman represents a legislator that struggles specifically with gender issues. It means women will cooperate with men, to achieve welfare or prosperity, a sign that creates a mental image of cooperation or collaboration among various elements or individuals.

2. “Muda Berkarya” Young Creative



Figure 6. “Muda Berkarya”

1) Instrumental Function. It serves as a tool to convey a message about the productive and active role of youth in society. It suggests that young people are capable of meaningful contributions and achievements.

2) Regulatory Function. It seeks to influence behavior by encouraging young individuals to engage in productive activities and initiatives that contribute to the betterment of society. It may promote a sense of responsibility and initiative among youth.

3) Interactional Function. It fosters social interaction by expressing a shared recognition of young people's potential and capabilities of young people's potential and capabilities to make a positive impact. It may inspire collaboration and cooperation among youth in pursuing common goals.

4) Personal Function. It reflects the speaker's belief in the abilities and potential of young individuals to participate in societal development. It communicates

Language Function. Instrumental Function: It serves as a tool to convey a message about the productive and active role of youth in society. It suggests that young people are capable of meaningful contributions and achievements. Regulatory Function: It seeks to influence behavior by encouraging young individuals. Interactional Function: It fosters social interaction by expressing a shared recognition of the potential and capabilities of young people to make a positive impact. Personal Function: It reflects the speaker's belief in the abilities and potential of young individuals to participate in societal development.

- Icon: This phrase could be considered iconic because it directly represents the idea of youth engaging in productive activities or creative endeavors. The words themselves evoke

youthful energy and productivity, which are visually represented by the image of young people actively working or creating.

- Index. It can also be seen as indexical because it points to a specific group (the youth) and attributes a certain action (creating or working) to them. The phrase suggests a correlation between youth and productive activity, indicating a proactive and industrious mindset.

- Symbol. In terms of symbolism, " " could symbolize a movement or initiative that encourages and celebrates the contributions of young people to society through their creativity, innovation, and hard work. It represents a recognition of the potential and value of youth in driving progress and positive change.

Semiotic analysis:

- Icon. This phrase could be considered iconic because it directly represents the idea of youth engaging in productive activities or creative endeavors. The image of young people actively working or creating.

- Index. It can also be seen as indexical, indicating a proactive and industrious mindset.

- Symbol. In terms of symbolism, " *Young Creative* " could symbolize a movement or initiative that encourages and celebrates the contributions of young people to society through their creativity.

Sociosemiotic interpretation: *Young Creative* represents a young man in a yellow jacket, representing the party that young people are capable of meaningful contributions and achievements. The phrase suggests a correlation between youth and productive activity, " could symbolize a mo *Young Creative* movement. : a movement or initiative that encourages and celebrates the contributions of young people to society

3. Bersama Rakyat Memperjuangkan Perubahan dan Perbaikan” *Together with the People Fighting for Change and Improvement*



Figure 7. “Bersama Rakyat Memperjuangkan Perubahan dan Perbaikan”

1. Personal Function. This statement expresses the idea of collective action and advocacy for change and improvement in collaboration with the people. It conveys a commitment to addressing societal issues.

2. Interactional Function. If the position of the party is aligned with the populace's popular concerns of the populace, it emphasizes partnership and solidarity in pursuing societal advancement. It seeks to establish trust and rapport with the audience.

3. Instrumental Function. It serves as a statement of purpose and intent, outlining the party's role in championing the people's interests and driving positive transformation through collaborative efforts.

- Icon. *Together with the People Fighting for Change and Improvement* might be an image of diverse people joining hands or raising them together,

- Index. The phrase "bersama rakyat" (together with the people) can be seen as an indexical sign, implying a collaborative effort between the party and the people to strive for change and improvement.

- Symbol. The words *change and improvement* are symbolic signs representing the desired outcomes of the party's collective efforts.

Semiotic meaning. icon " might be an image or icon of diverse people joining hands or raising them together. Index: The phrase, *together with the people*, can be seen as an indexical sign, implying a collaborative effort between people to strive for change. Symbol: The words change and improvement are symbolic signs representing the desired outcomes of the party's collective efforts. Semiotic interpretation: there is a public figure with a message.

4. “Berkhidmat Untuk Rakyat” *Serving the People*



Figure 8. “Berkhidmat Untuk Rakyat”

1) Instrumental Function. Highlights the importance of service and dedication to the community.

2) Regulatory Function. Regulates behavior by emphasizing the importance of focusing on the interests and needs of society.

3) Representational Function. Represents the idea that service to the community is an important aspect of political leadership and involvement.

4) Interactional Function: Encourages good relationships between leaders and the community by emphasizing service and dedication.

5) Imaginative Function. Creates a picture of the close relationship between leaders and the community because of the devotion and service provided.

Function of Language.

Instrumental Function. Highlights the importance of service and dedication to the community. Regulatory Function: Regulates behavior by emphasizing the importance of focusing on the needs of society. Interactional Function: Encourages good relationships between leaders and the community by emphasizing service and dedication. Personal Function: Building a personal image for individuals or groups who are committed to serving society. Imaginative Function. Creates a picture of the close relationship between leaders and the community because of the devotion and service provide

- Icon. The phrase " *Serving the People* " serves as a symbolic sign 1

- =representing the political jargon. It conveys a specific message or slogan associated with the political context.

- Index. The presence of the man in the suit and tie can be seen as an indexical sign. His appearance, including the serious expression on his face, suggests his association with the political jargon being conveyed. The book he is

holding, resembling a political manifesto, can also serve as an indexical sign, indicating the content and purpose of the political jargon.

▪ Symbol. The words " *Serving the People* " written in the political jargon are symbolic signs. They represent the specific message or slogan being conveyed in the political context. Using the man in a suit and tie, a common symbol in political campaigns, can also be seen as a symbolic sign, evoking a sense of professionalism, authority, and seriousness. The serious expression on the man's face can further contribute as a symbolic sign, conveying determination and dedication.

Semiotic analysis. the man shows wise in his suit, professionalism, and authority 1) Icon: The phrase " *Serving the People* " serves as a symbolic sign =representing the political Jargon Index: The presence of the man in the white suit and tie can be seen as an indexical sign. Symbol:., evoking a sense of professionalism, authority, and seriousness.

Sociosemiotic Interpretation. " *Serving the People* "is a message of the party that a leader should be wise to people and evoke a sense of professionalism and authority. The man in the white suit and tie shows the uniform of PKB seriousness and dedication. Emphasizing service representing the party of PKB. The serious expression on the man's face can further contribute as a symbolic sign. Encourages good relationships between leaders and the community by emphasizing service and dedication.

10. Untuk Perubahan Lebih Baik” *For Better Change*



Figure 9. "Untuk Perubahan Lebih Baik"

1) Instrumental Function. Highlights the need for change and progress in a better context.

2) Regulatory Function. Regulates behavior by emphasizing the importance of engaging in positive change efforts.

3) Representational Function.

Represents the idea that change is needed to improve current conditions.

4) Interactional Function. Encourages individuals to engage in discussions and actions that lead to positive change.

5) Imaginative Function. Creating a picture of a better and more sustainable future due to implemented changes

Functional Language .

Instrumental Function. Highlights the need for change and progress in a better context. Regulatory Function: Regulates behavior by emphasizing the importance of engaging in positive change efforts. Representational Function: Represents the party, the idea of the party that change is needed to improve current conditions. Interactional Function: Encourages individuals to engage in discussions and actions that lead to positive change. Imaginative Function: Creating a picture of a better and more sustainable future due to implemented changes

- Icon. The phrase " *for change*" serves as a symbolic sign representing the political jargon. It conveys a specific message or slogan associated with the political context.

- Index. The presence of the man in the suit and tie can be seen as an indexical sign. His appearance, with a serious expression and professional attire, indicates his semiotic association with the political jargon being conveyed. The plain, light-colored background may also serve as an indexical sign, providing a neutral and uncluttered backdrop to focus attention on the man and the text.

- Symbol signs. They represent the specific political jargon or message being conveyed. Using bold letters aims to draw attention to the text and emphasize its importance. The man's serious expression and hat as symbolic signs of Moslem evoking a sense of authority and serious

Semiotic analysis.

Icon The phrase " *serve for better change* " serves as a symbolic sign representing political jargon. It conveys a specific message or political jargon associated with the political context. Index: The presence of the man in the suit and tie can be seen as a young leader. His appearance is of a serious expression and professional attitude. Symbolic

Sociosemiotic interpretation. The words " *serve*

for better change " written in bold letters are symbolic signs. The man's serious expression and professional attire can also be seen as symbolic signs, evoking a sense of authority and seriousness. The plain, light-colored background may also serve as a sign, providing a neutral and uncluttered backdrop to focus the attention on the man / wearing a hat as a sign of the Moslem symbol of obedience. Moslem the man's serious expression and hat are symbolic signs of Moslem evoking a sense of authority and serious.

11. "Pasti ada haraPAN" *There must be hope*



Figure 10. "Pasti ada haraPAN"

- 1) Instrumental Function. Emphasizes the belief that there is hope in the future and that positive change is possible.
- 2) Regulatory Function. Regulates attitudes and behavior by fostering optimism and enthusiasm to face the future.
- 3) Representational Function. Represents the idea that the future is not always bleak and has potential for progress.
- 4) Interactional Function. Building hope and optimism in interactions with others about a better future.
- 5) Personal Function. Provides support and confidence to individuals that they can overcome challenges and achieve their goals.

Function of Language. Instrumental Function. Emphasizes the belief that there is hope in the future and positive change. Regulatory Function: Regulates attitudes and behavior. Optimism and enthusiasm to face the future. Representational Function: Represents the idea of the party. Interactional Function: Builds hope and optimism in interactions with others about a better future. Imaginative Function: Creating a picture of a bright and hopeful future.

- 1) Icon. The phrase "There must be hope" serves as a symbolic sign representing the political jargon. It conveys a specific message or slogan associated with the political context.

Index. The presence of the woman wearing a hijab can be seen as an indexical sign. Her appearance and professional attire suggest her association with the political jargon being conveyed. The design and layout of the poster, including any visual elements accompanying the woman, may also serve as indexical signs indicating the context or message being portrayed.

Symbol. They represent the specific message or slogan conveyed in the political context. Any visual elements, such as colors, images, or additional text accompanying the woman may also function as symbolic signs, contributing to the overall representation and meaning of the political jargon.

Women so that they are not only symbols or figures but also actors who play a real role in society's.

Semiotics analysis .

Icon. It conveys a specific message or jargon associated with the political context. Index: The presence of the woman wearing a hijab can be seen as an indexical sign. The design and layout of the poster, including any visual elements accompanying the woman, may also serve as indexical signs. Symbol. Any visual elements, such as colors, images, or additional text, that accompany the woman may also function as signs of women so that they are not only symbols or figures but also actors who play a real role in society's

Sociosemiotic interpretation. A sign that gives the name of the party PAN . with the blue jacket and wardrobe blue paper as the color of the PAN party wearing a hijab as the representative of Moslem and as a representative of gender. This jargon is associated with political campaigns. Building hope and optimism in interactions with other people about a better future. There must be hope

"Siap Jungkir Demi Rakyat" Ready to go upside down for the sake of the people



Figure 11. “*Siap Jungkir Demi Rakyat*”

1. Personal Function. This sentence expresses a person's attitude or commitment to do something extreme or difficult (somewhere) for the benefit of the people.
 2. Representational Function. This represents the idea of struggle and fighting for the future because there is potential for progress through fighting and struggling. Interpersonal Function. Building hope and optimism in interactions with other people. The sentence expresses a strong attitude or view towards the hope of people's struggle.
- Interpersonal Function: This sentence also has an interpersonal function because it implies commitment or willingness to collective as people power.

Function of Language .

Personal Function. This sentence expresses a person's attitude or commitment to do something extreme or difficult (somewhere) for the benefit of the people. a willingness to do whatever is necessary (head over heels) for their good. Interpersonal Function: This sentence also has an interpersonal function because it implies commitment or willingness to act as people's power. Representational Function: Represents the idea of struggle and fighting for the future, with green as the representative of the party. The logo is a symbol of the party. Because there is potential progress by fighting and struggle. Interpersonal Function: Building hope and optimism in interactions with other people. the sentence expresses a strong attitude or view toward the hope for people's struggle.

- Icon. The icon in this Jargon Partai Persatuan Pembangunan party logo. The United Development Party (PPP) logo displays a star symbol with seven branches, symbolizing ethnic, religious, and cultural diversity in Indonesia. Stars also symbolize glory, glory, and lofty ideals. Inside

the star, there is a circle that symbolizes unity and oneness. The green color in the logo symbolizes life, peace, and blessings. The logo reflects PPP's commitment to building a just Indonesia based on unity, diversity, and social justice. The icon depicts a candidate with an upside-down image, which means he is ready to turn upside down for the sake of the people, which means he is ready to do anything for the sake of the people.

- Index. In political jargon, number 4, is the serial number intended to be voted on during the election.
- Symbol. In this political jargon, the symbol is the green and white colors of the United Development Party (PPP), which symbolize peace, purity, and togetherness. Green is often associated with hope, balance, and prosperity, while white symbolizes purity, honesty, and cleanliness. The combination of these two colors reflects the values held by the party in building unity and prosperity in Indonesian society.

Semiotics Analysis .

Icon. The icon in this jargon of party logo. The United Development Party (PPP) logo displays a star symbol with seven branches, symbolizing ethnicity. The icon depicts a candidate with an upside-down image, which means he is ready to turn upside down for the sake of the people.

- Index. The index in this jargon is number 4, the serial number intended to be voted on during the election.

Symbol. The symbol in this political jargon is the green and white colors of the United Development Party (PPP), which symbolize peace, purity, and togetherness in the party in building unity and prosperity for Indonesian society.

Symbol. In this political jargon, the symbol is the green and white colors of the United Development Party (PPP), which symbolize peace, purity, and togetherness. Green is often associated with hope, balance, and prosperity, while white symbolizes purity, honesty, and cleanliness. The combination of these two colors reflects the values held by the party in building unity and prosperity in Indonesian society.

Sociosemiotic interpretation .

The political jargon says that there is a man in a white dress *who is ready to go upside down for the sake of the people*. This reflects a good Muslim. He is ready to fight and struggle for people. The green color in the logo symbolizes life, peace, and blessings. It represents the idea of togetherness and being ready to fight for people. Interpretation also builds hope and optimism in interactions with

others, building unity and prosperity in Indonesian society.

Finding .

1. Political jargon has a deep meaning and interpretation
2. Function of Language in political jargon found that interactional Function and personal Function
3. Semiotics meaning found in political jargon that expresses the color or dress code used in political jargon
4. Sociosemiotic interpretation found in political jargon that comes from sociolinguistics analysis and Semiotic analysis

The analysis of 65 political jargons from the 2024 Indonesian legislative campaigns reveals how candidates construct meaning through multimodal strategies that integrate linguistic, visual, and cultural codes. These strategies function to establish identity, mobilize support, and align with ideological narratives. This is consistent with Pasaribu and Adhani's (2024) findings, which emphasize how political communication in local elections depends heavily on cultural proximity and symbolic alignment with constituents.

Most slogans exhibit interactional and personal functions, aiming to build emotional connection and relatability. Phrases such as "Tuanku Ya Rakyat" or "Siap Jungkir Demi Rakyat" are framed to present the candidate as both humble servant and committed advocate, reflecting a populist discourse style. These findings align with Arkida et al. (2024), who demonstrated that evaluative language and framing techniques are central in shaping favorable public perceptions of political figures in 2024.

Visually, candidates employed color symbolism, dress codes, gestures, and layout to reinforce their slogans. For instance, the use of party colors (e.g., red for PDIP, green for PPP) and religious symbols (e.g., hijab, peci) indexes moral values and identity alignment. This confirms Aulia and Sakinah's (2025) typology of political signs in Indonesia, where iconic and symbolic signs often dominate campaign imagery to amplify credibility and local resonance.

Furthermore, slogans like "Muda Berkarya" or "Politik Adalah Jalan Ninja Kita" show attempts to appeal to youth through imaginative, culturally loaded language. These reflect a shift toward visualized and stylized political communication, also noted by scholars studying the rise of digital and multimodal campaign tactics (e.g., Chandra et

al., 2024).

In sum, political jargons in the 2024 election are not merely slogans but ideological instruments, rich with semiotic and linguistic complexity, that simultaneously inform, persuade, and symbolize. This supports the need for sociosemiotic frameworks to capture the nuanced interplay between language, visual form, and social meaning in political discourse.

CONCLUSION

This study has examined how legislative candidates in the 2024 Indonesian General Election construct political jargons as multimodal texts, combining linguistic choices and visual elements to communicate ideological positions, social identities, and cultural values. Drawing on Systemic Functional Linguistics and Peircean semiotics, the analysis reveals that political jargons function not merely as campaign slogans, but as semiotic tools of persuasion and positioning.

Three key findings emerge from the study: Linguistic Functions: Most jargons serve interactional, personal, instrumental, and regulatory purposes, indicating the candidates' intent to foster connection, assert values, and mobilize voter support. Semiotic Structures: The integration of iconic, indexical, and symbolic signs—including party colors, attire, gestures, and slogans—highlights how meaning is layered through visual and verbal codes. Ideological Framing: Candidates strategically use language and imagery to express values such as unity, religiosity, nationalism, youth empowerment, and servant leadership, aligning with broader sociopolitical narratives.

These findings affirm the value of a sociosemiotic approach in capturing the complex interaction between text and image, especially in culturally diverse and visually saturated political environments like Indonesia. Moreover, they complement existing research (e.g., Pasaribu & Adhani, 2024; Aulia & Sakinah, 2025) by extending the analysis to legislative-level candidates, a group often underexplored in semiotic political studies. Ultimately, this study demonstrates that political jargons are not superficial ornaments of campaign culture, but ideologically charged artifacts that reflect and shape the dynamics of contemporary electoral communication.

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