

Solidarity Beyond Borders: SEAbblings and Digital Activism in Southeast Asia

Muhammad Fikri 

Master of Communication Science Study Program, Universitas Padjadjaran, Sumedang, Indonesia.

ABSTRACT

The development of social media opens up new space for the formation of digital solidarity that transcends geographical and national boundaries. The SEAbblings phenomenon represents a practice of cross-border solidarity in Southeast Asia that developed through the interaction of X social media users in late August to early September 2025. This research aims to examine how SEAbblings' cross-border digital solidarity is constructed through interaction and culture, from a Social Identity Theory perspective. This study applies a netnographic method with a qualitative approach, using secondary data in the form of uploads and public interactions of social media users X relevant to the SEAbblings phenomenon. The analysis is carried out interpretively to understand the process of interaction and the formation of a collective digital culture. The results show that SEAbblings' digital activism, initiated by Yammi (@singhyam), the main actor, gradually forms through social categorization, identification, and comparison. Interaction based on texts, symbols, and narratives of togetherness encourages the transformation of empathy into tangible collective action. These findings confirm the consistency of Social Identity Theory in explaining cross-border digital solidarity and the role of social media in the construction of empathy-based identity and solidarity.

Keywords:

SEAbblings, Digital Activism, Digital Solidarity, Netnography, Southeast Asia.

1. INTRODUCTION

The development of digital communication technology has changed the way individuals build social relationships, express empathy, and interpret solidarity. Social media is a form of computer-mediated communication (CMC) no longer merely a means of exchanging information, but has evolved into a digital public space where social meanings, emotional bonds, and practices of solidarity are formed that transcend physical and geographical boundaries. The ability of social media to bridge geographical, national, and cultural differences strengthens social relations across countries through transnational dialogue and social connections that are no longer bound by territorial boundaries, as demonstrated by platforms such as Facebook and Twitter that facilitate broad cross-cultural interactions (Taka et al., 2025).

The initial view that social media was a shallow space for interaction, due to the lack of physical presence and nonverbal cues, is increasingly being questioned as digital communication practices develop. Text- and symbol-based interactions have been shown to build empathy, a sense of belonging, and solidarity among strangers. Along with globalization and advances in media technology, social media has contributed to the formation of identities that transcend national borders through the exchange of ideas, increased awareness of global issues, and the fostering of a sense of shared humanity (Bartosh & Smaha, 2024). This dynamic is reflected in the various practices of digital solidarity that have emerged organically on social media.

The role of social media is increasingly apparent in the context of digital activism, where online platforms facilitate the formation of collective identities while simultaneously mobilizing collective action. Although the identities formed are fluid and vulnerable to fragmentation, collective identity remains a crucial foundation for negotiating solidarity and mobilizing social movements (Subiakto et al., 2025). This practice is reflected in the SEAbblings phenomenon that developed on social media platforms from August to early September 2025, demonstrating how shared identification can foster cross-border solidarity through digital interactions.



Figure 1. Screenshot of Yammi's First Upload

Source: Researcher's Immersion Notes Through Account X @sighyam (2025)

Figure 1 displays a tweet from the account @sighyam on August 29, 2025, explaining to non-Indonesian users the reason thousands of Grab drivers held a solidarity convoy in Jakarta, namely as a form of respect and mourning for the death of Affan Kurniawan during a series of workers' demonstrations. This tweet cites a post by the Indonesian Pop Base account (@iPopBase) showing a video of thousands of online motorcycle taxi drivers filling the city streets to participate in the funeral procession. The post received widespread attention, with more than 5.8 million views, around 205,000 likes, and more than 56,000 reposts, indicating strong public resonance for the event. The visual of a mass of drivers wearing green Grab attributes moving in unison in urban public spaces reinforces the narrative of collective solidarity, while also triggering empathy and concern among social media users across countries about the conditions of online motorcycle taxi drivers in Indonesia.

The responses to the post varied widely and were conveyed explicitly through personal statements. Account X, with the username @ItsmeKinowa, wrote, "I stand with our Indo brothers." As a form of solidarity with motorcycle taxi drivers in Indonesia, another user, Moonchild2210 (@0200Yuki), expressed his concern by writing, "It's so disheartening to see what's going on in Jakarta. I went in February and had a wonderful time. The people are so kind and hardworking. I hope Indonesians get a government they deserve." A call for this issue to continue to be disseminated also came from the account @Adikaguna, who wrote, "Keep spreading this. We need the world to see the issue. Thank you." Support from fellow Southeast Asians was shown by the account @arronax15, who stated, "Thanks Yammi for broadcasting... we need attention from fellow SEA people." These diverse quotes demonstrate how empathy, group identification, and cross-national solidarity are collectively constructed through users' direct expressions in digital spaces.

The resulting cross-border conversation marks a shift in issues from local events to collective concerns interpreted as shared humanitarian concerns, where solidarity emerges not through formal organizations but through the exchange of meaning and affection through text and symbols on social media. This dynamic developed when Yammi's (@sighyam) post triggered a concrete action in the form of ordering online food services across borders, followed by other X users in the Southeast Asia region, forming a unique and relevant digital solidarity practice to be studied through netnography methods. In communication studies, this phenomenon is in line with the understanding of digital solidarity as a practice of social support mediated by digital platforms, which allows individuals to build shared awareness and express concerns without formal structural ties, while simultaneously making social media a public space for the exchange of meaning, affection, and symbolic positions between individuals who previously did not know each other.

The development of social media has transformed the way solidarity is constructed and expressed. While previously solidarity relied on physical proximity and organizational structures, digital solidarity develops through text-based interactions, symbols, and visual representations. These practices enable the formation of fluid, temporary, and trans-geographical togetherness, while also opening up spaces for participation in issues that transcend local contexts. In line with Nardi (2024), the digital era presents new forms of social love and solidarity, where virtual communities transcend physical distance to foster collective intelligence, share knowledge, and contribute to shared well-being.

Several studies have shown that digital solidarity is often mediated by structured digital symbols and language. [Skivko and Korneeva \(2023\)](#) emphasize that hashtags play a crucial role in building awareness and mobilizing collective support, including in environmental movements, as markers of ecological community identity. Globally, [Falzarano \(2025\)](#) demonstrates that movements like #MeToo and Black Lives Matter represent networked solidarity that spreads rapidly through social media amplification, yet is vulnerable to algorithmic dependency and corporate co-optation. In the realm of popular culture, [Fikri et al. \(2025\)](#) found that hashtag campaigns by Salma Salsabil fans (Salmine) in Indonesia and Malaysia shaped collective digital identities across regional fanbases, emphasizing that digital solidarity also grows from affection, loyalty, and symbolic identification, not limited to political or macro-social issues.

In the realm of social activism and political conflict, social media plays a strategic role in building solidarity and collective identity across groups. [Campos and Silva \(2023\)](#) show that social media serves as a means of communication, mobilization, and emotional support for young activists in Portugal, particularly marginalized groups, while also providing a safe space for the expression of experiences less accommodated in conventional public spaces. These findings align with [Ryan, Tran, and Htut \(2024\)](#), who highlight the role of social media in Myanmar in building inter-ethnic solidarity by strengthening empathy and collaboration in confronting the military dictatorship. However, while these studies have enriched our understanding of digital solidarity, most research still focuses on the mobilization, visibility, and macro-impact of online movements, while the interaction processes and digital communication culture that underpin the formation of a sense of togetherness among users, particularly among individuals without prior personal relationships, remain relatively under-explored.

Understanding the social identification process is key to explaining individual involvement in digital solidarity, as Social Identity Theory positions individuals not only as personal entities but also as members of social groups that foster a sense of belonging and encourage solidarity behavior. The SEAbings phenomenon provides a relevant empirical context for studying this process, in which the interactions of social media users X demonstrate how Southeast Asian regional identity is constructed through language, symbols, and narratives of togetherness in digital conversations. Using netnographic methods and the Social Identity Theory framework, this study aims to analyze how SEAbings' cross-national solidarity is built through online interactions and communication culture, while simultaneously addressing a gap in digital solidarity studies that have so far focused more on the macro aspects of social movements.

2. METHOD

This study uses netnography, as proposed by [Kozinets \(2020\)](#), to examine digital interactions and culture on social media. In its application, netnography is conducted non-participatively, or through intellectual engagement, as described by [Eriyanto and Asri \(2021\)](#), in which researchers are not directly involved in user conversations or activities but instead observe and interpret publicly available data. The approach used in this study is qualitative, emphasizing in-depth exploration of a phenomenon through descriptive methods and careful analysis ([Wekke, 2019](#)). To better understand the research context, the researchers compiled assessment objects based on keywords and accounts relevant to the phenomenon under study. The primary keyword used was "SEAbings," with observations focused on posts originating from and referring to Yammi's account. The observed data came from tweets and user interactions that appeared between August 29, 2025, and September 7, 2025. This period was selected based on the intensity of conversations and the relevance of the content to the dynamics of cross-border solidarity in Southeast Asia.

The data used in this study are secondary, originating from public content on social media X, such as tweets, comments, and quote retweets. The researcher also conducted immersion notes to document and journal the origin of this movement and its response. The data collection process was conducted manually by saving, tagging, and writing immersion notes on posts and interactions relevant to the research phenomenon. All analyzed data is publicly accessible and does not involve users' private information. Data analysis was conducted interpretively using Henri Tajfel's social identity theory to examine how users construct group identities, distinguish between in-group and out-group, and build a sense of belonging and solidarity through text-and symbol-based communication. Through this approach, the research seeks to explain the construction of cross-national solidarity in the SEAbings phenomenon on social media X.

3. RESULT AND DISCUSSION

Result

1. The Beginning of the Emergence of Cross-Border Solidarity of SEAbings

SEAbings' cross-border solidarity was formed through a series of interactions that gradually developed and strengthened each other on social media X. Chronologically, this process began with Yammi's upload on August 29, 2025, which explained to non-Indonesian users why thousands of online motorcycle taxi drivers conducted a solidarity convoy in Jakarta. The narrative frames the death of Affan Kurniawan as an act of injustice against platform workers, making it easy for cross-border audiences to understand and feel. The presentation of information that emphasizes the humanitarian dimension serves as an initial trigger for the formation of collective consciousness, in which users begin to interpret local events as morally relevant to a wider group.

2. Threads as a Means of Coordinating Solidarity Actions

The collective consciousness formed in the early stages then develops into a more directed and action-oriented form of interaction. As cross-border user attention and engagement increase, digital conversations no longer stop at expressions of empathy but move toward concrete efforts to show support. It is at this stage that Yammi initiates a follow-up thread with invitations and practical guidance, so that the empathy built earlier can be translated into collective action.



Figure 2. Screenshot of Yammi's Thread Initiating Helping Online Motorcycle Taxi Drivers

Source: Researcher's Immersion Record Through the X Account @sighyam (2025)

Figure 2 shows that on August 30, 2025, Yammi proposed a more concrete form of support for online motorcycle taxi drivers through a thread containing a guide to booking Grab services across countries. Delivered briefly and directly, the thread opens up opportunities for consumers in Southeast Asia to immediately engage in solidarity action, thereby framing this issue as a common concern for workers across regions. These posts gained a very wide reach, with more than 75 million impressions and tens of thousands of re-uploads and likes, signaling high user attention and engagement and the beginning of regional identification.



Figure 3. Screenshot of Yammi-created thread

Source: Researcher's Immersion Record Through the X Account @sighyam (2025)

Figure 3 shows a follow-up upload of a thread from the @sighyam account, which provides technical guidance on booking Grab services across countries as a form of support for online motorcycle

taxi drivers in Indonesia. This upload explains steps such as changing countries, selecting Indonesia and Jakarta as locations, and determining the booking destination point in the Central Jakarta area, along with screenshots of the application interface to help users replicate the process. These uploads serve as practical references that encourage cross-border user participation in digital solidarity actions.



Figure 4. Screenshot of the 3rd Thread made by Yammi

Source: Researcher's Immersion Record Through the X Account @sighyam (2025)

Figure 4 shows a follow-up upload from the @sighyam account containing appeals related to the rules for implementing solidarity actions. In this upload, users are reminded not to order food containing pork or alcohol, and to ensure the destination location is not near a police station. The message emphasizes attention to the cultural sensitivity and security of Indonesia's local citizens, and serves as a reinforcement of shared norms in the practice of cross-border digital solidarity.



Figure 5. Screenshot of Yammi's 4th thread

Source: Researcher's Immersion Record Through the X Account @sighyam (2025)

Figure 5 shows a follow-up upload to the @sighyam account on August 30, 2025, which includes technical guidance on food selection for solidarity actions. In this tweet, Yammi urged users to choose food and drinks that are easy to share and to write special instructions for drivers, namely "Please distribute the food to drivers on the road," which is also translated into English for non-Indonesian audiences. The screenshot of the included Grab application shows examples of halal food categories and ready-to-distribute menus, so this upload serves as a practical guide and clarifies the purpose of the order, ensuring the assistance reaches online motorcycle taxi drivers who are still in the field.

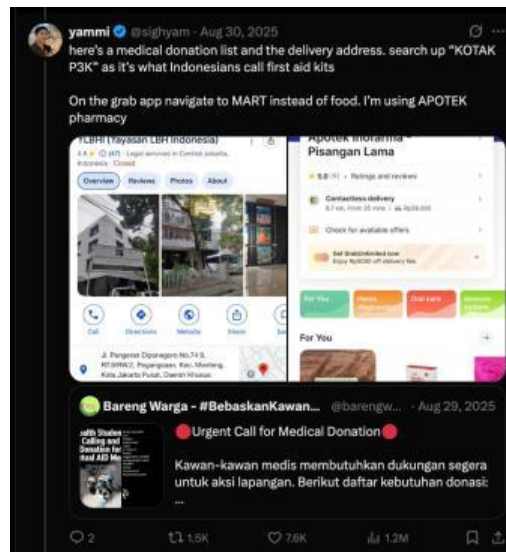


Figure 6. Screenshot of Yammi's 5th thread

Source: Researcher's Immersion Record Through the X Account @sighyam (2025)

Figure 6 shows the follow-up uploads from @sighyam accounts that focus on delivering medical donation information as continued support for on-the-ground action. Yammi quotes retweets from the @barengwarga account, uploads that highlight urgent medical needs, along with technical guidance on distributing aid through the Grab application's pharmaceutical feature. This series of threads shows a structured escalation of digital solidarity, from delivering context to non-Indonesian audiences to practical action guides and health support, so that a single social media thread serves as a means of solidarity coordination that encourages more targeted cross-border collective participation.

3. Cross-Country User Response and Participation



Figure 7. Screenshot of Netizen's Retweet Quote

Source: Researchers' Immersion Notes Through X (2025)

Figure 7 shows an upload of the @vianacatperson account on September 3, 2025, that shares the perspective of Indonesian online motorcycle taxi drivers as a direct impact of SEAbings' cross-border solidarity. The video and upload show a Grab driver receiving food orders from Singapore and Malaysia in

bulk and sharing them with other drivers, accompanied by an emotional narrative that emphasizes that the support is meant as real concern, not just symbolic.

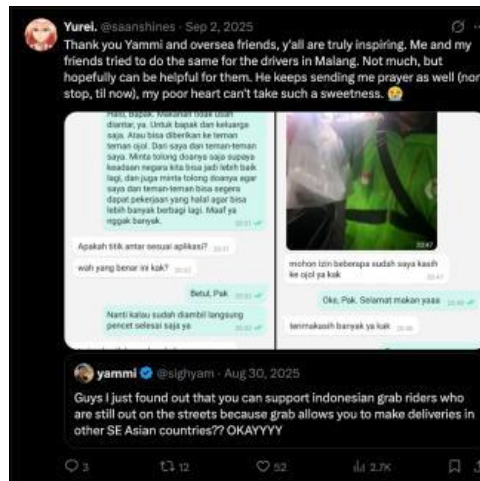


Figure 8. Screenshot of Netizen's Retweet Quote
Source: Researchers' Immersion Notes Through X (2025)

The upload shows concrete participation by social media users in SEAbings' solidarity, sharing proof of online food orders for motorcycle taxi drivers in Indonesia. The @thedalkkot account includes screenshots of the order and conversations with the driver, accompanied by narratives such as "Did it for our SEAbings" and a joint prayer, which affirms that this action is interpreted not only as material help but also as an expression of emotional togetherness and collective identification. The publication of individual participation from outside Indonesia serves as a symbolic encouragement for other users to take similar actions.



Figure 9. Screenshot of Netizen's Retweet Quote
Source: Researchers' Immersion Notes Through X (2025)

The upload in Figure 9 shows the form of appreciation and moral recognition from cross-border social media users for online motorcycle taxi drivers in Indonesia, as well as Yammi's role in initiating digital solidarity. The @vampirejollibee account referred to ojol drivers as "heroes" of daily life and highlighted the job risks they faced, while the use of the phrase "SEAbing power we trust", accompanied by the flag of a Southeast Asian country, underscored the collective identity of the region being built. This practice of appreciation reflects cross-border digital solidarity, where concern is expressed beyond geographical boundaries through quotes, retweets, and comments, as a symbolic practice that reinforces a sense of regional togetherness.

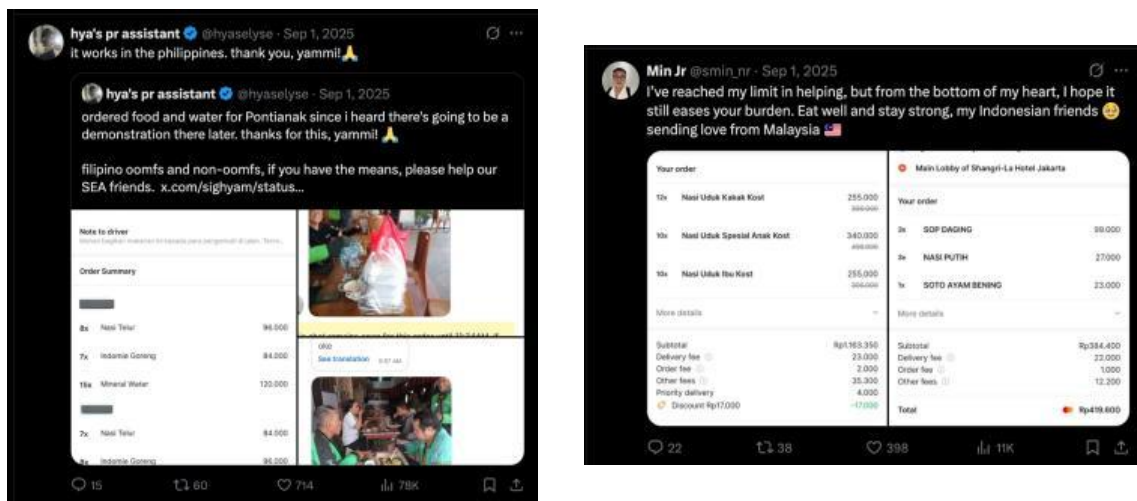


Figure 10. Screenshot of Proof of User X from Outside Indonesia Following the Digital Movement
Source: Researchers' Immersion Notes Through X (2025)

The upload in Figure 10 shows the expansion of SEAbings' solidarity action into a cross-border context, demonstrating that ordering food and mineral water can also be carried out from the Philippines and Malaysia to support online motorcycle taxi drivers in Indonesia. Through screenshots of order summaries and field distribution documentation, users emphasized that the action was not purely symbolic but was concrete assistance. The narrative of the invitation to fellow Filipino users to participate marks how digital solidarity has evolved into a collective practice that is replicated across regions, while strengthening a regional sense of community among social media users.



Figure 11. Screenshot of Netizens' Comments on Yammi's Tweet
Source: Researchers' Immersion Notes Through X (2025)

The reply image shows appreciation for Yammi's role in disseminating information and mobilizing solidarity with SEAbings, where users consider the upload capable of triggering other netizens' participation and interpreting Southeast Asian solidarity as valuable. These interactions show that digital solidarity not only results in material assistance but also builds social recognition and emotional concern between users. The appreciation expressed through replies, re-uploads, and expressions of support contributes to the formation of SEAbings' collective identity, in which collective action not only departs from existing social identities but also shapes and strengthens them.

Discussion

The study's findings show that cross-border digital solidarity in the SEAbings phenomenon does not arise spontaneously but rather develops through a series of interrelated social identification processes.

These dynamics can be best understood through Social Identity Theory, which views group identity as a key driver of individual involvement in collective action. In the context of SEAbings, social identity is not just the psychological background of participants; it also actively shapes how users interpret issues, assess their positions, and determine the form of engagement.

In the early stages, Yammi's uploads served as a trigger for social categorization. Narratives that highlight the injustices experienced by online motorcycle taxi drivers in Indonesia enable cross-border users to form Southeast Asian regional communities with similar experiences and structural vulnerabilities. This process shifts the user's position from an external observer to an in-group that is morally connected to the issue. In line with [Khadka \(2024\)](#), the distinction between "us" and "them" in this context is inclusive, grounded not in citizenship but in shared social experiences and a regional sense of togetherness.

The categorization then develops into a deeper process of social identification. Yammi's statement on the flexibility of cross-border Grab services reinforces the perception that online motorcycle taxi drivers are part of Southeast Asia's labor ecosystem. The issue, originally understood as a local Indonesian problem, has shifted to a problem of humanity and the solidarity of cross-border workers. Social identification in this context involves awareness of membership, a positive assessment of group values, and emotional involvement, including empathy and affective concern ([Amrullah, 2019](#)). The combination of these three aspects explains why many users do not stop at expressions of sympathy but are encouraged to take real action.

Furthermore, the practice of sharing proof of order and documentation of aid distribution demonstrates how digital solidarity is strengthened through shared experiences perceived as meaningful. When users see that simple actions, such as ordering food from abroad, actually affect drivers in the field, trust in the collective capabilities of the group is strengthened. These findings align with [Carvacho et al. \(2023\)](#), who emphasize that confidence in the outcomes of joint action is important for maintaining participants' involvement in collective movements. In the SEAbings phenomenon, the effectiveness of action becomes an important element that bridges empathy and long-term participation.

The dynamics of SEAbings' solidarity also reveal the process of social comparison that occurs, both implicitly and explicitly, in digital interactions. The practice of appreciating online motorcycle taxi drivers as moral figures and worthy of protection not only builds a positive image within the group but also forms a symbolic contrast with other actors perceived as responsible for violence. This can be seen in the upload of a username account @demon_ofn, which expresses solidarity with drivers, victims, and protesters in Indonesia, as well as referring to the brutal actions of the police that caused casualties. The narrative indirectly compares Affan Kurniawan's position as an online motorcycle taxi driver who is carrying out the task of delivering food with police officers who are represented as perpetrators of violence and violations of human values.

Through this kind of narrative construction, users position online motorcycle taxi drivers and their supporting communities as a moral, vulnerable, and deserving group deserving of solidarity, while officials involved are positioned as out-groups who act unethically and abuse authority. In line with [Hogg \(2000\)](#), social comparison fosters a positive social identity for the in-group, in which moral judgments of other groups are used to affirm the group's own values, positions, and legitimacy. In the context of SEAbings, this process consolidates the regional collective identity as a caring, just, and victim-centered community while strengthening cross-border solidarity by affirming shared moral values.

Interestingly, this study's results show that social identity not only precedes collective action but is also formed and strengthened through collective action itself. Each upload of proof of participation, affirmative replies, and invitations to other users serves as social validation of group membership. This process supports the findings of [Putra et al. \(2021\)](#) that social identity is dynamic and can be continuously reproduced during collective action. Thus, SEAbings' solidarity not only reflects the existing Southeast Asian identity but also shapes and strengthens it through daily digital communication practices.

From a digital communication perspective, these findings confirm that social media functions as more than just an information channel or a mobilization tool. Social media is a symbolic interaction space where collective identities are constructed, negotiated, and strengthened through text, visuals, and narratives of togetherness. In line with [Ojha and Ghadei \(2025\)](#), digital access and skills enable more inclusive participation, fostering solidarity among individuals who previously had no personal relationships. In the context of SEAbings, technology-mediated communication enables empathy and collective action to transcend geographical and national boundaries.

The findings of this study show that Social Identity Theory retains strong explanatory power for understanding cross-border digital solidarity in the SEAbings phenomenon, thanks to the concept of CMC, which mediates communication in the digital realm. The stages of social categorization, social identification, and social comparison occur continuously and reinforce one another through user interaction on social media. Social media, in this context, is not only a medium of communication but also a social space where

group identities are constructed, negotiated, and reproduced through the practice of empathy and collective action. Social identity no longer relies on physical proximity or face-to-face interaction, but rather is formed through digital communication networks that allow cross-border solidarity to develop in a real and sustainable manner.

4. CONCLUSION

The results of this study indicate that cross-country digital solidarity in the SEAbings phenomenon is constructed through a social identification process that develops gradually in the interactions of social media users X. Within the framework CMC, the limitations of nonverbal cues do not hinder the formation of social meaning, but rather encourage users to maximize language, symbols, and narratives in conveying empathy and concern. Through humanitarian narratives initiated by the main actor Yammi (@singhyam), users employ collective symbols such as the term "SEAbings" and the practice of sharing participatory experiences to construct a social identity within a caring Southeast Asian community. These findings strengthen the relevance of social identity theory in explaining collective action in digital spaces, while also demonstrating that text- and symbol-based micro-interactions in CMC can shape a sense of togetherness, group norms, and perceptions of collective efficacy that encourage the transformation of empathy into concrete action.

Based on these findings, this study provides practical and theoretical suggestions for the development of digital communication studies. In practice, the results can serve as a reference for activists, digital communities, and policymakers in designing social media-based solidarity strategies that emphasize the formation of collective identity, humanitarian narratives, and symbolic participation, all of which can be easily replicated across countries. This approach is crucial for strengthening a sense of shared belonging and expanding the reach of solidarity across the cross-cultural, geographically diverse digital space. Theoretically, further research is recommended to expand the study of digital solidarity by integrating Social Identity theory with other perspectives, such as collective emotions, digital affect, and the role of platform algorithms in shaping the visibility and intensity of interactions.

Furthermore, further research can use tools that crawl social media data to obtain a more precise quantitative picture of the dynamics of digital solidarity, including the number of conversations, the number of actors involved, levels of engagement, views, impressions, and the distribution patterns of content related to the SEAbings phenomenon. Cross-platform and cross-cultural comparative approaches, and the use of mixed methods (a method that combines qualitative netnographic analysis with quantitative big data analysis), are also recommended to understand the sustainability of digital solidarity and its impact beyond the digital sphere. This way, future research will not only be able to explain the meaning and process of solidarity formation but also measure its scale, intensity, and potential impact more comprehensively.

5. REFERENCES

- Ali, M. (2025). Digital Activism and Collective Mobilization: A Narrative Review of Social Identity, Group Efficacy, and the SIMCA Framework. *Sinergi International Journal of Psychology*, 3(1), 38–51. <https://doi.org/10.61194/psychology.v3i1.691>
- Bartosh, O., & Smaha, V. (2024). Global identity as a type of social identity. *Naukovij Visnik Uzhgorod'kogo University. Pedagogical, Social Robot Series*. <https://doi.org/10.24144/2524-0609.2024.55.14-18>
- Basir, S. N. M., Sultan, N. H. H., Johanis, M. A., & Ibrahim, S. B. M. (2024). Palestinian solidarity: the dynamics of boycott action from the perspective of social identity theory. *International Journal of Law, Government and Communication*, 9(37), 71–84. <https://doi.org/10.35631/ijlgc.937007>
- Carvacho, H., González, R., Cheyre, M., Rocha, C., Cornejo, M., Jimenez-Moya, G., Manzi, J., Álvarez, B., Quintero Castro, D., Varela, M., Valdenegro, D., Drury, J., & Livingstone, A. G. (2023). When social movements fail or succeed: social psychological consequences of a collective action's outcome. *Fronteiras em Psicologia*, 14. <https://doi.org/10.3389/fpsyg.2023.1155950>
- Falzarano, A. (2025). Micro-Social Movements in the Digital Age: From Networked Solidarity to Algorithmic Consciousness. https://doi.org/10.31235/osf.io/gxmja_v1
- Fikri, M., Yudhapramesti, P., & Indriani, S. S. Hashtags and Identity Campaigns as Conversational Themes within the Salmine Fanbase: A Netnographic Study of Salma Salsabil's Fan Community on X. *Journal of Social Science Education*, 34(2).
- Foster, M. D., Tassone, A., & Matheson, K. (2021). Tweeting about sexism motivates further activism: A social identity perspective. *British Journal of Social Psychology*, 60(3), 741–764. <https://doi.org/10.1111/bjso.12431>

- Hogg, M. A. (2000). *Social Identity and Social Comparison* (pp. 401–421). Springer, Boston, MA. https://doi.org/10.1007/978-1-4615-4237-7_19
- Khadka, C. (2024). Social Identity Theory and Group Behavior. 105–120. <https://doi.org/10.3126/tutaj.v12i1.74063>
- McCleary-Gaddy, A. T. (2018). A Social Identity Threat To Merit: The Effects Of Similar Experience On Empathic Concern. <https://scholarworks.uvm.edu/cgi/viewcontent.cgi?article=1861&context=graddis>
- Nardi, L. (2024). Virtuality and Solidarity: Exploring the New Frontiers of Social Love in the Sign of Collective Wellbeing. *Advances in the Social Sciences*, 13(9), 485. <https://doi.org/10.3390/socsci13090485>
- Ojha, P. K., & Ghadei, K. (2025). Digital Skills Development for Inclusive Digital Transformation. 99–110. <https://doi.org/10.4324/9781003433743-7>
- Ryan, M., Tran, M. V., & Htut, S. Y. (2024). Strange Bedfellows or Trusted Comrades? Digital Solidarity Building among Myanmar’s Revolutionaries. *Journal of Contemporary Asia*. <https://doi.org/10.1080/00472336.2024.2330933>
- Utama, A. A. G. S. (2023). Book Review: Doing Ethnographic Research Online. *Jurnal Sosioteknologi*, 22(1). <https://doi.org/10.5614/sostek.itbj.2023.22.1.12>
- Subiakto, V. U., Haryati, S., & Lalongkoe, M. R. (2025). Digital Activism and Collective Identity: A Systematic Literature Review of Social Media’s Role in Contemporary Social Movements. *International Journal of Research and Innovation in Social Science*, IX(VII), 3383–3390. <https://doi.org/10.47772/ijriss.2025.907000272>
- Skivko, M., & Korneeva, E. (2023). Digital Solidarity and the Use of Hashtags as a Way to Label the Ecological Communities. *Коммуникология*, 11(1), 131–141. <https://doi.org/10.21453/2311-3065-2023-11-1-131-141>
- Taka, E. L., Andung, P. A., Nope, H. A., Konradus, B., & Dupe, F. (2025). Transformation of Intercultural Communication on the Indonesia–Timor Leste Border Through Facebook Social Media. *Komunikatif*, 14(1), 107–1017. <https://doi.org/10.33508/jk.v14i1.7370>
- Wekke, I. S. (2019). et al., *Social Research Methods*. Yogyakarta: Gawe Buku Publisher.
- Widhyastuti, C., & Ariyanto, A. (2018). The influence of collective identification on ingroup criticism (a study on football supporter groups). *Ecopsey*, 5(3), 379451.