

Critical Discourse Analysis of the Indonesian Exemplary Father Movement (Gati) Campaign on Instagram @Gatikemendukbangga

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ABSTRACT

This study analyzes the digital campaign of the Indonesian Exemplary Father Movement (Gerakan Ayah Teladan Indonesia/GATI) on Instagram as a discursive practice that constructs meanings of fatherhood within contemporary Indonesian society. Using Norman Fairclough's Critical Discourse Analysis (CDA) framework, this research examines three interrelated dimensions: textual representation, discursive practices, and social practices. The data consist of fifteen purposively selected Instagram posts published between September and December 2025 on the official @gatikemendukbangga account, including captions, visuals, hashtags, and public interactions. The findings reveal that the GATI campaign consistently frames fatherlessness as a psychosocial and national crisis through emotional metaphors and affective visuals, while simultaneously constructing the figure of the "exemplary father" as emotionally present, morally responsible, and central to family resilience and human development. At the level of discursive practice, the campaign demonstrates strong institutional control through standardized narratives, visual styles, and participatory calls to action that encourage normative internalization rather than critical debate. At the level of social practice, the campaign operates as a form of symbolic governance, where the state rearticulates masculinity by promoting caring fatherhood while maintaining paternal centrality within a patriarchal framework. This study contributes to critical communication and fatherhood studies by positioning state-led digital campaigns as sites of ideological negotiation, highlighting how public policy discourse shapes family norms, gender relations, and moral subjectivity in the digital public sphere.

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1. INTRODUCTION

The family is the smallest social unit and the first arena of communication for every individual, where values, social skills, and self-identity begin to be formed through daily interactions. Santrock [1] emphasizes that parenting includes the process of teaching,

guiding, protecting, and enforcing discipline so that children can grow and adapt to social norms. In this context, the roles of fathers and mothers are complementary. Fathers have a strategic function in stimulating children's potential and character formation (BKKBN, 2017), while fathers' emotional involvement

has been proven to increase children's sense of security, comfort, and self-confidence [2].

However, various data show that fathers' involvement in parenting in Indonesia is still not optimal. The 2025 Family Data Collection (PK-25) by the Ministry of Population and Family Development/BKKBN noted that around 25.8% of Indonesian children live without the active presence of their fathers. A survey by the Center for Gender and Child Studies (PKGGA) IPB (2025) also shows that of 1,907 father respondents, only 32% were highly involved, while 48% were moderately involved and 20% were minimally involved. These findings were reinforced through focus group discussions (FGD) in the subdistricts of Bogor Barat and Cilincing (North Jakarta), which revealed that many fathers are physically present but not actively involved in daily parenting practices.

This phenomenon has also received widespread attention from the national media. Kompas emphasized the importance of fathers' emotional presence in preventing fatherlessness, which affects children's psychological health, while Republika highlighted the increasing crisis of fatherlessness and the accompanying psychosocial risks. Tempo (2025) even quoted the views of a psychologist from Gadjah Mada University who stated that the loss of a father figure can increase children's vulnerability to anxiety, loneliness, and emotional regulation disorders. These media findings are in line with the study by [3], which concluded that family function, quality of parenting, and the psychological well-being of parents greatly influence children's emotional and social development. A similar representation also appears in the film *Panggil Aku Ayah* (Call Me Father) (2025), which emphasizes that the ideal father is not merely a biological figure, but someone who is emotionally present and involved.

Various international empirical studies further confirm the significant impact of father involvement across developmental stages. [4], through the Japan Environment and Children's Study, found that father involvement from infancy reduces the risk of developmental delays in children.

Conversely, minimal father involvement correlates with increased juvenile delinquency, identity crises, and low emotional resilience in the 10–24 age group [5], [6], [7]. The issue of father involvement is therefore not only individual in nature, but also influenced by structural and cultural factors. Analyses by [8], [9] show a shift in discourse from traditional fatherhood to egalitarian fatherhood, although it is still overshadowed by patriarchal constructs and masculinity bias in media representations.

In the context of this public discourse, the government launched the Indonesian Exemplary Father Movement (GATI) on April 21, 2025, as a discursive intervention to shift the parenting paradigm towards family role equality. The GATI campaign utilizes Instagram as a strategic digital discourse space, in line with the findings of Ahmad [4], [10], which emphasize the role of social media in shaping social participation and norms through non-linear interactions. With 111 million Instagram users in Indonesia [11], this platform is an important arena for negotiating the meaning of the father's role. Therefore, this study uses Fairclough's (1995) Critical Discourse Analysis (CDA) approach, as explained by [12], to analyze how language, visuals, and symbols in the GATI campaign construct the figure of the "ideal father," reproduce state ideology, and operate in a patriarchal sociocultural context. This approach fills the gap in previous research, which was still limited to empirical aspects and cultural representations, while also emphasizing the contribution of this study in examining power relations and discourse strategies in public policy campaigns in Indonesia.

This research was formulated to answer three main questions related to the Indonesian Exemplary Father Movement (GATI) campaign on Instagram. First, this study examines how the role and figure of the father are represented through language, text, and visuals in GATI campaign content. Second, this study examines how the discursive practices of the GATI campaign take place through the process of production,

distribution, and consumption of messages on Instagram.

Third, this study analyzes how social practices work in framing the role of fathers, including cultural values, power relations, and ideologies that are reproduced through the GATI campaign in social media spaces. In line with these issues, the objectives of this study are to analyze the representation of the role and figure of fathers in the GATI campaign content on Instagram, identify the dynamics of discursive practices that include the processes of message production, dissemination, and consumption, and explain how social practices—which include cultural values, power relations, and ideology—operate in shaping and legitimizing the meaning of the role of fathers constructed through the GATI campaign on Instagram.

2. LITERATURE REVIEW

2.1 Previous Research

The literature review in this study serves as a theoretical foundation by examining three main areas, namely father involvement in parenting, representations of father roles in the media and social campaigns, and the use of Norman Fairclough's Critical Discourse Analysis (CDA) model in digital communication studies. A number of studies show that father involvement has a significant effect on children's cognitive, emotional, and social development and has the potential to challenge patriarchal constructs in the family [2], [3], [4], [13], [14], while social media plays a strategic role in shaping public opinion and perception through the circulation of symbolic discourse [10], [15], [16]. Studies of father representation in Indonesian media show a shift from traditional fatherhood to egalitarian fatherhood, although it is still overshadowed by patriarchal values and hegemonic masculinity [8], [9], [17], and CDA studies emphasize the role of language and visuals in reproducing and negotiating power relations in the digital public sphere [18], [19], [20], [21]. However, previous research has been dominated by

empirical-psychological approaches and popular media studies, and has not specifically examined state public policy campaigns on social media using Fairclough's CDA [3], [12], [22], so this study offers something new by examining the official government campaign of the Indonesian Exemplary Father Movement (GATI) with the integration of Fairclough's CDA in the context of social media to understand how the language and visuals of the state build public awareness and reconstruct the meaning of the role of fathers in contemporary Indonesia.

2.2 Theoretical Framework

a. Critical Discourse Analysis

According to the KBBI (Big Indonesian Dictionary), discourse is understood as a way of organizing knowledge, experience, and meaning through language in a particular social context, while discourse is interpreted as a unity of speech or a systematic thought process that shapes understanding; in communication studies, discourse is not merely a series of words, but a social practice that produces and reproduces the community's perspective. Based on this understanding,

Critical Discourse Analysis (CDA) aims to reveal the relationship between language, power, and ideology, with Fairclough (1995) emphasizing that discourse is not just text or speech, but part of social practice that both reflects and shapes social structures, so that language functions as a means of constructing reality, legitimizing power, and internalizing values. This perspective is reinforced by [12], who views CDA as an attempt to demystify discourse in order to uncover “the hidden power behind language.” In this study, Norman Fairclough's CDA model is used as both a theoretical framework and a method of analysis to understand how language and

visuals in the Indonesian Exemplary Father Movement (GATI) campaign on Instagram represent the figure of the “exemplary father” through narrative, diction, and visual symbols produced by government agencies. The analysis covers three interrelated dimensions, namely text (micro level), which examines word choice, sentence structure, metaphors, and rhetorical strategies such as the use of the words “exemplary,” “present,” and “strong family”; discursive practices (meso level) that trace the process of production, circulation, and consumption of messages, including public responses through likes, comments, and engagement as an arena of ideological mediation [12]; as well as social practices (macro level) that place the campaign discourse in the context of Indonesia's patriarchal cultural values, family development policies, and state power relations in negotiating the equality of the roles of fathers and mothers, so that CDA allows the GATI campaign to be read not merely as a communication activity, but as a social practice laden with ideological and moral interests [12].

b. Representation

Representation is a central concept in cultural and communication studies that explains how social meaning is formed, produced, and negotiated through language, symbols, and marking practices, namely as a process of meaning production through verbal and visual language and the re-depiction of something meaningful [23]. Stuart Hall's theory of representation asserts that representation is not a reflection of reality, but rather a construction of meaning through language and discursive practices, which work through mental representation and linguistic representation, so that it is constructive and not neutral because

it is always in a power relationship [24]. Dominant meanings are formed through the process of encoding by message producers and decoding by audiences, thus often reflecting the values and ideologies of those who have discursive authority, including state institutions, with social media as a strategic arena for the production and circulation of representations. In the context of digital media, representations are increasingly influential because visuals and narratives are disseminated rapidly and repetitively, shaping collective perceptions and social identities [24], [25]. Therefore, the Indonesian Exemplary Father Movement (GATI) campaign can be understood as a cultural and ideological practice that constructs the identity of the “exemplary father” through normative diction and visual emotional involvement of fathers on Instagram, making Hall's theory of representation an important framework for analyzing the formation of meaning and identity of fathers in the campaign and complementing Fairclough's Critical Discourse Analysis (CDA) approach in interpreting the social and ideological functions of representation in Indonesian society.

2.3 Conceptual Framework

a. Campaign

According to the KBBI (Big Indonesian Dictionary), a campaign is defined as a planned action to achieve a specific goal, ranging from influencing opinion to mobilizing action, and in the context of government, it functions not only as a means of information but also as a means of shaping opinion and legitimizing policies. In a critical paradigm, campaigns are understood as social discourse practices that are not neutral because they reflect ideology, power, and the relationship between institutions and the public.

Social campaigns are effective when they are able to link messages to the values and identities of the audience [26], while social media has become a strategic space that is participatory, interactive, and visual in the digital age [10]. The effectiveness of digital campaigns is also determined by emotional and social engagement through online interaction (Kite et al., 2023)), which makes social media a discursive arena where the public participates in producing and interpreting meaning [28]. Within the framework of Critical Discourse Analysis, the language and symbols of campaigns are understood as ideological instruments that instill values and legitimize the authority of the message sender [12]. so that through the discourse of “exemplary fathers,” the Indonesian Exemplary Fathers Movement (GATI) campaign not only promotes father involvement but also constructs the state's version of the ideal father—responsible, emotionally present, and supporting family resilience—with Instagram as a space for articulating values and forming new ideas about the role of fathers in modern Indonesian families.

b. Fatherhood in Parenting

The concept of fatherhood emphasizes that children's physical and psychological development is significantly influenced by father involvement, which, according to Michael E. Lamb, includes the dimensions of engagement, accessibility, and responsibility with an emphasis on emotional relationships and psychosocial support, not just physical presence [29]. Although the role of fathers in Indonesia is still often tied to the traditional paradigm of being breadwinners, there has been a shift towards a warmer and more participatory egalitarian fatherhood in line with cultural and religious

influences [3], [29], while global research shows that fatherless conditions correlate with social disorganization and an increased risk of juvenile delinquency and aggression [5], [6]. Therefore, fatherhood is understood as an emotional, psychological, and moral presence that forms the foundation of family resilience and child welfare, as well as the conceptual basis for interpreting the Indonesian Exemplary Father Movement (GATI) campaign as a representation of the state's ideology in constructing the meaning of “exemplary father” through language and visuals on Instagram [29].

c. Masculinity in the Context of Parenting

The concept of masculinity is important for understanding the construction of the role of fathers in Indonesian society, which is still influenced by patriarchal culture, where the domestication of women's roles and the placement of men as heads of families and breadwinners reflect a patriarchal ideological structure [30]. This is in line with Connell & Messerschmidt's concept of hegemonic masculinity, which emphasizes male superiority, authority, and emotional distance, thereby limiting fathers' involvement in parenting and domestic work [30]. Thus, low father involvement is a consequence of cultural and ideological structures, not merely an individual issue. However, because masculinity is dynamic and negotiable, public campaigns such as the Indonesian Exemplary Fathers Movement (GATI) can become a discursive arena that challenges hegemonic masculinity by representing warm, involved, and equal fathers through discourse on social media.

2.4 Conceptual Framework

The research framework describes the logical flow of the relationship between theory, concepts, and the focus of analysis in examining the Indonesian Exemplary Fathers Movement (GATI) campaign on Instagram, based on the view that language, symbols, and visuals are not merely tools of communication, but social practices laden with ideology. The GATI campaign is understood as a government instrument to convey moral messages and social policies regarding father involvement in parenting, while Instagram is positioned as an interactive space where the public participates, interprets, and negotiates the meaning of the campaign. Referring to [12], [31], the language and visuals of the campaign are understood as social practices that both reflect and shape social reality, so that every narrative contains values, ideologies, and power relations that need to be read critically. Therefore, Critical Discourse Analysis (CDA) is used

as an analytical tool to explore how the meaning of “exemplary father” is constructed and circulated through three levels of analysis, namely the micro level (text) which examines the language and visuals of GATI content, the meso level (discursive practices), which traces the process of message production and reception between government institutions and the digital public, and the macro level (social practices), which places the campaign in the context of Indonesian family ideology and patriarchal culture. Using Norman Fairclough's CDA approach, which was further developed by [12], this study views digital campaigns not only as a tool of persuasion, but also as an ideological arena where the state, the media, and the public interact to shape social meaning. Thus, the analysis moves from the campaign's textual messages to a broader social interpretation related to public awareness and family values.

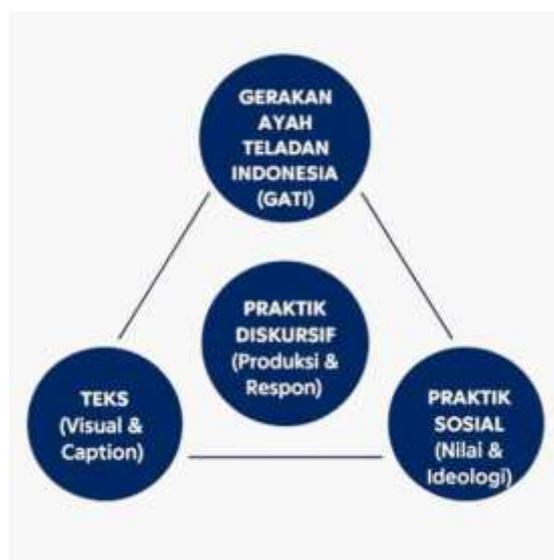


Figure 1. Conceptual Framework

Source: Researcher (2026)

3. RESEARCH METHODOLOGY

3.1 Research Approach

This study uses a qualitative approach with Norman Fairclough's Critical Discourse Analysis (CDA) model, which was chosen because it focuses on understanding the meaning and social

interpretation behind communication phenomena, rather than quantitative measurement. This approach is used to explore how language and visuals in the Indonesian Exemplary Father Movement (GATI) campaign on Instagram shape the construction of the meaning of “exemplary father” while reflecting the

ideology and power relations inherent in it. CDA is relevant because it views discourse as a social practice that is not neutral and is laden with ideological interests [12], and allows the GATI campaign to be read as digital public communication in which meaning is not only produced by government agencies as discourse producers, but also negotiated by the public through comments, likes, and interactions on social media.

3.2 Research Location

This research focuses on the official Instagram account of the Indonesian Exemplary Fathers Movement (GATI), which is managed by the Directorate of Youth Resilience Development (Dithanrem), Kemendukbangga/BKKBN, as part of a national public communication campaign on father involvement in parenting. Instagram was chosen because of its position as a visual and participatory discursive space, where the public shapes and interprets messages through text, images, and digital interactions. In addition, GATI actively utilizes Instagram to disseminate educational, moral, and social messages related to family values, the role of fathers, and gender equality in parenting. Therefore, the analysis focuses on campaign posts from September to November 2025, which is the campaign intensification phase leading up to National Father's Day.

3.3 Type of Research

This type of research is descriptive-critical, which is used to systematically describe the construction of text and visuals in the GATI campaign while interpreting and revealing the power relations, ideologies, and social interests at work behind the campaign discourse.

3.4 Data Sources

This study uses two types of data sources, namely primary data in the form of official posts on the Instagram account @ayah.teladanindonesia or the GATI account verified by the Directorate of Youth Resilience Development,

Kemendukbangga/BKKBN, which includes captions, visuals (images, photos, illustrations), hashtags, and public responses in the form of comments and interactions during the period September –November 2025, as well as secondary data including official BKKBN/Kemendukbangga documents and publications about the GATI program, media articles and online news, academic journals, and books relevant to the study of fatherhood, father involvement, digital public communication, and critical discourse analysis.

3.5 Data Collection Techniques

Research data was collected through documentation and non-participatory observation techniques by downloading and saving relevant GATI campaign posts on Instagram during the research period, where each piece of content was given an identification code based on the date of publication and type of content (such as carousel, reels, and infographics). In addition, document and archive analysis was conducted, covering GATI internal documents, BKKBN campaign guidelines, media articles, and academic literature to enrich the understanding of the ideological and social context of the campaign message. All data was then classified based on theme, narrative, and visuals, and further analyzed using Fairclough's three-dimensional Critical Discourse Analysis model, namely the micro dimension (linguistic and visual analysis of text), the meso dimension (discourse production and consumption practices), and the macro dimension (ideology and cultural values underlying the message).

3.6 Data Analysis Techniques

The data analysis technique in this study uses Norman Fairclough's three-dimensional model of Critical Discourse Analysis (CDA), which includes text analysis at the micro level, discursive practices at the meso level, and social practices at the macro level. At the micro level, the analysis focuses on the

linguistic and visual structures in each GATI campaign post on Instagram, including word choice, metaphors, modality, and visual constructions that represent the figures of fathers, families, and the values promoted. At the meso level, the analysis focuses on the process of discourse production and consumption, tracing how the campaign message is produced by the Ministry of Women's Empowerment and Child Protection/National Population and Family Planning Agency (Kemendukbangga/BKKBN) and how the public responds to it through digital interactions such as comments, likes, and shares. Furthermore, at the macro level, the findings from the previous two levels are linked to a broader social and ideological context, such as the family value system, patriarchal culture, and family development policies in Indonesia, to reveal the ideological meaning and power relations at work in the Indonesian Exemplary Father Movement (GATI) campaign on Instagram.

To ensure the validity and depth of interpretation, this study applies data triangulation techniques. Triangulation is carried out by comparing the results of the analysis of GATI's Instagram posts with official documents from the Ministry of Population and Family Planning/National Family Planning Agency (BKKBN), GATI campaign guidelines, and relevant online media reports, as well as through source triangulation by testing the consistency of the findings through brief interviews or discussions with public communication experts, social campaign practitioners, and academics who understand the issue of fatherhood. Through the application of triangulation, this study seeks to ensure that the interpretation of the GATI campaign discourse is not purely subjective, but is supported by empirical evidence and adequate theoretical consistency.

4. RESULTS AND DISCUSSION

4.1 *Overview of Research Object*

The research object is the content of the Indonesian Exemplary Fathers Movement (GATI) digital campaign published on Instagram @gatikemendukbangga. GATI is a national movement initiated by the Ministry of Population and Family Development/BKKBN through the Directorate of Youth Resilience to strengthen the role of fathers in the family as role models, caregivers, and primary educators of children. This movement was motivated by the low involvement of fathers in childcare and the high phenomenon of fatherlessness in Indonesia, and was developed within the framework of family development and resilience policies as mandated by Law Number 52 of 2009. In the Quick Win 2025 report, GATI is positioned as a participatory social movement that aims to build collective awareness and encourage changes in parenting behavior through an integrated approach between policy, field activities, community strengthening, and media campaigns.

Instagram was chosen as the primary medium due to its ability to combine text, visuals, video, and interactive features, making it effective as a space for producing meaning and framing the discourse on fatherhood in the digital public sphere. The @gatikemendukbangga account actively publishes educational content, infographics, reflective narratives, and calls for public participation that represent GATI's campaign strategy. From all the posts, this study purposively selected 15 pieces of content published between September and December 2025 as objects of analysis. The selection was made using purposive sampling based on its relevance to the research objectives, as these contents were considered to best represent the main themes of the campaign, such as the issue of fatherlessness, the construction of exemplary father figures, the

strengthening of the emotional role of fathers, and the framing of the role of

fathers as part of state policies and social projects.

Table 1. Table of GATI Content on Instagram GATI

No.	Date	Content Type	Theme	Link
1	24 September 2025	Carousel (educational)	The Fatherless Phenomenon: Invisible Wounds That Shape the Future	https://www.instagram.com/p/DO-jfxj-Yy/?img_index=2&igsh=MT15ZjczahJqYWc0eA==
2	30 September 2025	Carousel (infographic)	Indonesia Needs More Role-Model Fathers	https://www.instagram.com/p/DPOECZdjwKT/?img_index=3&igsh=MWNsMG42NWN4OGVxNg==
3	2 October 2025	Carousel (educational)	Is Fatherlessness More Likely to Occur in Rural Areas?	https://www.instagram.com/p/DPSITYeD978/?img_index=5&igsh=a21uazMwamJoMwP5
4	6 October 2025	Carousel (infographic)	Becoming a Role-Model Father Requires Real Programs, Not Just Words	https://www.instagram.com/p/DPddTzoD3xz/?img_index=7&igsh=dXV3a3Vmb3FqZzNp
5	8 October 2025	Carousel (infographic)	When Fathers Are Involved, Children's Futures Thrive	https://www.instagram.com/p/DPinHMPDxCY/?img_index=5&igsh=MXhqenZxdGxib3d1cg==
6	10 October 2025	Carousel (service information)	Fathers, You Also Need a Safe Space to Share Your Stories	https://www.instagram.com/p/DPnzXKwExM9/?img_index=5&igsh=eGx4NHN1NGRwYjQy
7	24 October 2025	Carousel (infographic)	The Impact of Fatherlessness on the "Strawberry Generation"	https://www.instagram.com/p/DQL_FaAE7nM/?igsh=M3hhdWdib2dsY3Fx
8	25 October 2025	Carousel (infographic)	Addressing the Challenge of Fatherlessness in Families through the Indonesian Role-Model Father Movement	https://www.instagram.com/p/DQON6IsETPy/?igsh=OHQ3eXhvd2pzMDQz
9	10 November 2025	CA (call to action)	When Was the Last Time You...	https://www.instagram.com/p/DQ3EXZ3Dyvd/?igsh=MTc4a3QxMmhkamt4Yw==
10	11 November 2025	Carousel (educational)	12 Things That Make a Father Worthy of Being Called a Family Hero	https://www.instagram.com/p/DQ6gn8Tjwk3/?igsh=YWd5MXNscXNwNnVh
11	Senin, 17 November 2025	Carousel (educational)	If Fathers Were Absent, How Complicated Would the World Be?	https://www.instagram.com/p/DRJDJCQkzOo/?igsh=MTNoaWUyZ2lsNmplcQ==
12	8 December 2025	Carousel	Fatherlessness in Indonesia: Why Are the Rates Higher in Rural Areas Than in Urban Areas?	https://www.instagram.com/p/DSAjF6vj0Ri/?igsh=bndiNzJ0endiYzA=
13	12 December 2025	Carousel	What Are the Challenges of Being a Great Father at the End of the Year?	https://www.instagram.com/p/DSJZqAJk0c8/?igsh=MWltN2k1bDcxcW01ZQ==
14	18 December 2025	Post (narrative)	Hi Friends of Kemendukbangga/BKKB N – Let's Support GEMAR	https://www.instagram.com/p/DSZCve7EU9/
15	24 December 2025	Reels (reflective)	A Firefighter's Request to Pick Up His Child's Report Card	https://www.instagram.com/reel/DSpEolSk4nj/?igsh=NnA5eWhsMmh4NDVU

In general, GATI content on Instagram shows several main patterns, namely the use of normative and persuasive language that places the role of fathers in a moral and social responsibility framework, variations in content formats that allow for multimodal reading, and consistency in visual style, hashtags, and message framing that form a relatively complete discourse cluster. These contents also contain strong ideological elements, such as the construction of the “exemplary father” figure, the problematization of fatherlessness as a social issue, and participatory appeals to the public, making them relevant for analysis within the framework of Critical Discourse Analysis (CDA).

Thus, the 15 selected pieces of content are understood not as a random sample, but as a discourse corpus that represents the main message of the GATI campaign. Therefore, the object of this study is positioned as a discursive arena where the state frames the role of fathers, defines the issue of fatherlessness, and produces representations of the ideal father in the digital public sphere. This subchapter serves as the basis for further analysis, which will examine how the discourse is constructed at the textual level, produced and distributed in discursive practice, and operates in the context of broader social practices.

4.2 Data Findings: Discourse Coding and Mapping

a. Multimodal Data Coding Process

Data coding in this study was conducted to trace patterns of meaning in the GATI campaign content in a multimodal manner, given that the research object consisted of Instagram posts that combined text, visuals, symbols, digital practices, and public interaction. The units of analysis included verbal text (headlines and captions), visual elements (illustrations or photos, colors, composition, figure expressions, and typography), institutional symbols,

digital practices (post formats, hashtags, tagging, and calls to action), and audience responses. The coding process adapts the stages of qualitative analysis, which include open coding, axial coding, and selective coding, where open coding is used to identify basic units of meaning such as emotional metaphors, visual vulnerability of children, father-child attachment, heroification of fathers, institutional legitimacy, and public emotional resonance. axial coding grouped these codes into thematic categories such as fatherlessness as a psychosocial wound and generational threat, the affectivization of the father's role, the standardization of the ideal father figure, and the institutionalization of the exemplary father; and selective coding synthesized these categories into the main discourse axes of the campaign. This entire coding process forms the empirical basis for the application of Norman Fairclough's Critical Discourse Analysis at the micro, meso, and macro levels.

1) Open Coding: Identification of Multimodal Meaning Units

The open coding stage is the initial stage of analysis to identify the smallest meaning units in the GATI campaign content through reading verbal and visual texts, symbols, digital practices, and audience responses. From the text, there was a dominance of metaphorical and normative language that framed fatherlessness as a “wound,” “threat,” and “crisis,” and positioned fathers as figures who must be present, giving rise to codes such as emotional wound metaphors, the problematization of

fatherlessness, and the heroification of the role of fathers. Visually, there is a contrasting pattern between the representation of children's vulnerability in cool colors and the visual attachment between father and child in warm colors that represent affection and family harmony. Digital practices show consistency in format, hashtags, and institutional symbols that bring up state legitimacy and narrative standardization, while public interaction is dominated by empathetic and reflective responses that signify the internalization of discourse. Overall, open coding confirms that the GATI campaign is constructed normatively and affectively through emotional language, symbolic visuals, and moral appeals, rather than being merely informative.

2) Axial Coding: Thematic Grouping and Relationships

The axial coding stage was carried out by connecting the initial codes and grouping them into more conceptual thematic categories through cross-content reading. The codes of emotional wound metaphors, images of sad children, and narratives of psychological impact formed the category of fatherlessness as a psychosocial wound, while the codes of children's future, social investment, and statistical data built the category of fatherlessness as a threat to human development.

Representations of father-

child attachment are grouped as the affectivization of the father's role, the "role model father" indicator as the standardization of the ideal father figure, and symbols and institutional practices as the institutionalization of the role model father.

Overall, axial coding shows that GATI content builds a consistent discourse pattern, in which fatherlessness is constructed as a crisis, fathers are positioned as the solution, emotions become central to the role of the father, and the state is present as an actor of legitimacy in the institutionalization of parenting values.

b. Selective Coding: Systematic Core Cluster Findings

The selective coding stage was carried out by synthesizing the categories resulting from axial coding into core discourse axes that explain the overall configuration of the GATI campaign message. The results of the analysis show five main clusters, namely: (1) fatherlessness as a social and psychosocial crisis of the nation; (2) fathers as strategic actors in human development; (3) emotional fathers as a new masculine identity; (4) exemplary fathers as standardized normative and moral figures; and (5) fathers as a social and moral project of the state institutionalized through policies and institutional networks. These findings show that the GATI campaign is not merely educational, but ideological, because it shapes fathers as moral subjects, agents of development, and targets of state intervention. These clusters form the basis for determining the focus of analysis within the framework of Critical Discourse Analysis (CDA). Based on data inventory and coding of 15 campaign contents, it was found that GATI content formed a relatively consistent discourse

pattern in terms of theme, language, visuals, and digital discursive practices. The language used was normative and persuasive, the visuals emphasized the emotional relationship between father and child, while digital practices such as hashtags, institutional tagging, and calls to action strengthened legitimacy and public participation. Audience interactions were dominated by empathetic and reflective responses, indicating the internalization and reproduction of discourse by the public. Overall, the GATI campaign constructed a coherent discourse cluster linking the

problematization of fatherlessness, the idealization of the father figure, moral appeals, and state legitimacy, which became the basis for thematic analysis in the following subchapter.

c. Summary of Findings: GATI Campaign Discourse Clusters

Based on the results of selective coding, the five discourse clusters found not only describe the content themes but also directly represent the three main focuses of this study, namely the representation of father figures, the discursive practices of the campaign, and the operation of discourse in social practice.

Table 2. GATI Campaign Discourse Clusters

No.	Discourse Cluster	Description	Relevance to the Study
1	Fatherlessness as a social and psychosocial national crisis	The campaign frames fatherlessness as an emotional, high-risk, and far-reaching social problem through language, visuals, and metaphors that emphasize a collective crisis.	Directly relates to the first research question on the representation of fatherhood and family issues as a social crisis.
2	Fathers as strategic actors in human development	Fatherhood is represented not only within the domestic sphere but as a key factor in human development and the nation's future.	Links fatherhood discourse to broader social practices, policy frameworks, and family development agendas.
3	Emotional fatherhood as a new masculinity identity	Fathers are constructed as emotional, relational subjects who are affectively present in caregiving.	Addresses the research objective of analyzing father representations and operationalizing theories of fatherhood and masculinity.
4	The role-model father as a normative and moral figure	The campaign establishes standards of the ideal father through normative language, harmonious family visuals, and consistent moral appeals.	Bridges the micro and meso levels, particularly in the discursive practice of message standardization.
5	Fatherhood as a social and moral project of the state	Fatherhood discourse is institutionalized through the state's role in defining social problems and directing behavioral change.	Directly relates to the second and third research questions concerning discursive practices and power relations within the campaign.

The five discourse clusters in this study were not determined a priori, but were derived inductively through a gradual coding process, starting with open coding to identify recurring units of meaning in the text, visuals, institutional symbols, and

public interactions, followed by axial coding that grouped these codes into conceptual thematic categories, to selective coding that synthesized them into five core clusters as the dominant meaning axes of the campaign. These five clusters appear

consistently across content and upload formats and are reproduced through a combination of emotional language, affective visuals, institutional symbols, and public responses, thus being understood as a discursive formation that systematically constructs and reinforces meaning. These clusters include the framing of fatherlessness as a social and psychosocial crisis of the nation, the positioning of fathers as strategic actors in human development, the construction of emotional fatherhood as a new masculine identity, the standardization of exemplary fathers as normative and moral figures, and the institutionalization of fatherhood as a social and moral project of the state. Thus, these clusters not only summarize empirical findings but also map out initial answers to the research questions and objectives, while also serving as a conceptual basis for critical discourse analysis at the micro, meso, and macro levels in the following subsections.

4.3 *Critical Discourse Analysis of the GATI Campaign*

The analysis was conducted by integrating Fairclough's three dimensions, namely text representation (micro), discursive practice (meso), and social practice (macro).

a. **Micro Level: Text and Visual Representation**

At the micro level, the analysis focuses on how fatherlessness and exemplary father figures are constructed through language and visuals. Referring to Stuart Hall's theory of representation, the language and visuals in the GATI campaign do not reflect the reality of fatherhood neutrally, but rather produce specific meanings about who fathers are, how fathers should be present, and the risks that arise when fathers are absent. GATI content consistently represents fatherlessness

through emotional metaphors such as "invisible wounds" and "threats to the future," which shift this issue from a structural problem to a psychosocial trauma. This representation is reinforced by visuals of sad children, cool colors, and empty spaces that signify vulnerability, thereby constructing a problematization of discourse that frames the absence of fathers as a moral and emotional crisis.

In contrast, the figure of the exemplary father is represented through affirmative and heroic language such as "family hero" and "determiner of the future," as well as visual affective gestures such as hugging, listening, and playing with children. This multimodality idealizes the father as an emotional and solution-oriented figure who is prescriptive rather than merely descriptive. Critically, although this campaign challenges hegemonic masculinity by portraying fathers as emotional and involved, fathers are still positioned as central figures and the moral axis of the family. Thus, micro-analysis shows that the representation of fathers in the GATI campaign is a field of negotiation between the renewal of gender roles and the reproduction of masculine centrality, repackaged in the language of care.

b. **Meso Level: Discursive Practices of the GATI Campaign**

At the meso level, the GATI campaign is analyzed as a discursive practice that includes the production, distribution, and consumption of meaning in the digital space of Instagram, while also answering the question of how the campaign discourse is carried out. Content production shows strong institutional control, reflected in the consistency of themes, visual styles, choice of diction, and the use of carousel formats, infographics, and reels that

are deliberately designed as part of a strategy to change fathers' behavior and strengthen family resilience. Hashtags such as #CegahFatherless and #AyahTeladan function not only as algorithmic distribution tools but also as ideological framing and categorization devices, while institutional tagging affirms the legitimacy of the message as the voice of the state, not personal opinion. This strategy demonstrates a process of standardization and naturalization of discourse, in which narratives about the ideal father are reproduced repeatedly until they appear to be socially normal. From the consumption side, public interaction is dominated by empathetic, reflective, and affirmative responses that indicate a tendency toward hegemonic decoding, in which the audience accepts, internalizes, and reproduces the meaning of the campaign through comments and personal testimonials. By integrating the aspects of production, distribution, and consumption, GATI's discursive practices can be understood as a mechanism of symbolic power that works subtly through emotional language and affective visuals, so that social media functions more as a space for the internalization of norms and the formation of symbolic consensus about the ideal father figure than as a space for public debate.

c. Macro Level: Social Practices, Ideology, and Power Relations

At the macro level, the GATI campaign is understood as a state ideological practice within the framework of family development policy and the transformation of the discourse of masculinity in Indonesia, where the state acts as a discursive actor that defines fatherlessness as a public problem, establishes the exemplary father figure as the solution, and channels norms into the

private space of the family through language, visuals, and emotions. From a Critical Discourse Analysis perspective, this campaign demonstrates symbolic power relations that work persuasively, rather than coercively, by utilizing affective language and visual representations to shape how fathers understand their identity and role. GATI promotes caring masculinity by portraying fathers as emotional, reflective, and involved in caregiving, thereby challenging authoritative hegemonic masculinity; yet it simultaneously continues to center fathers as moral pivots, primary agents of social solutions, and family heroes. Thus, patriarchy is not completely dismantled, but rather rearticulated in a softer and more emotional form. Linked to Stuart Hall's theory of representation, the GATI campaign functions as a system of meaning production that frames fathers as culturally significant identities, while in terms of policy, the campaign is affirmed as part of a national strategy to strengthen family resilience and human development. Therefore, the GATI campaign can be read as an instrument of symbolic governance and cultural biopolitical practices, in which the state manages norms, emotions, and family relations through digital discourse, so that gender power relations are not eliminated but modified to align with the development agenda and modern family values.

4.4 Critical Reflections, Limitations, and Implications

The GATI campaign has proven effective in building the image of an emotional and involved father, as well as encouraging the redefinition of fatherhood from an instrumental role to a relational one. In the context of Indonesian patriarchal culture, this can be read as a progressive step that challenges the stereotype of the rigid and

authoritative father. However, from a Critical Discourse Analysis perspective, this representation also has ideological implications, especially since the campaign tends to idealize the figure of the father and center him as the main solution to the problems of fatherlessness and family resilience. This idealization has the potential to reduce the complexity of the reality of parenting and obscure structural factors such as economic pressure, work systems, gender inequality, and policy support, thereby framing social issues as the moral responsibility of individual fathers.

Furthermore, although the GATI campaign portrays fathers as warm, affectionate, and domestically involved, analysis shows that patriarchy is not completely dismantled, but rather rearticulated in a new form. Fathers are still positioned as the moral axis of the family, symbols of hope, and the main subjects of change, so that masculine centrality is maintained even though it is packaged in the language of caring masculinity. At the macro level, this campaign also shows the role of the state as a producer of family norms that establish social categories, define problems, and offer normative solutions through a relatively homogeneous ideal family model. From a CDA perspective, this shows the practice of social standardization through discourse that has the potential to diminish the diversity of family experiences and parenting configurations in society.

a. Research Limitations

This study has several limitations, namely the focus of analysis is limited to the content of the GATI campaign on Instagram, so the findings reflect discourse construction and symbolic representation, not the empirical impact on changes in fathers' behavior; the use of publicly available upload and interaction data without involving the audience as informants through in-depth interviews; the lack

of direct exploration of fathers' perspectives as subjects of the campaign; and the limited scope to one social media platform, so that the dynamics of GATI discourse in other channels such as field practices, mainstream media, and communities have not been accommodated.

b. Implications

Theoretically, this study expands the study of fatherhood by placing the state as an actor in the production of meaning. Practically, these findings recommend that the GATI campaign integrate a more structural, inclusive, and dialogical approach.

5. CONCLUSION

This study aims to analyze how the digital campaign of the Indonesian Exemplary Fathers Movement (GATI) on the Instagram account @gatikemendukbangga constructs discourse about the role of fathers through representation, discursive practices, and the social practices and power relations that surround it. The results show that the GATI campaign consistently represents fathers as emotional, involved, and relational figures, marking a shift from traditional masculinity to caring masculinity, while fatherlessness is framed as a psychosocial crisis and a threat to the future of the next generation through metaphorical language, visuals of child vulnerability, and narratives of long-term risk. At the level of discursive practice, this campaign is carried out in a structured and curated manner with consistency in theme, format, normative diction, and the use of hashtags and institutional tagging as ideological framing devices. Public interaction is dominated by empathetic and affirmative responses that show a tendency toward dominant decoding, so that the campaign functions as a space for internalizing norms about fatherhood, not merely as a medium for disseminating information.

At the social practice level, the GATI campaign is understood as a state ideological practice that uses social media to define the

problem of fatherlessness, establish the figure of the “exemplary father” as the solution, and channel parenting norms into the private space of the family. Although this campaign is progressive in opening up the space for emotional masculinity and challenging classical patriarchy, the analysis shows that patriarchy is not completely eliminated, but rather rearticulated in a softer form while still centering the father as the moral axis and social solution. The novelty of this research lies in the placement of state campaigns as objects of multimodal Critical Discourse Analysis, findings on the rearticulation of

patriarchy in the discourse of fatherhood, and the expansion of the study of fathers in Indonesia from an empirical approach to a critical reading of how the state produces and normalizes the meaning of fatherhood through social media. These findings confirm that the GATI campaign is not only a response to social reality, but also plays an active role in shaping that reality, while opening up space for recommendations for the development of academic studies, family policies, and public communication practices that are more contextual, inclusive, and participatory.

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