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DEPARTMENT OF SOCIOLOGY
FACULTY OF SOCIAL AND CULTURAL SCIENCES
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Reposting the '17+8 People's Demands': Social practice among students in the digital field

Fakhris Aulady[1*], Agus Machfud Fauzi[2]

[1,2]*Master Program in Sociology, Faculty of Social and Political Sciences, Universitas Negeri Surabaya, Jl. Ketintang, Gayungan, Surabaya, East Java, Indonesia 60231*

[*]*Corresponding author*
E-mail address: 25041995002@mhs.unesa.ac.id
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Abstract

The reposting of content related to social movements has emerged as a prevalent practice among students, particularly following the widespread circulation of the "17+8 People's Demands" poster. Existing scholarship has largely interpreted this phenomenon as a mere spectre of participation, predominantly situated within communication and political science perspectives, thereby overlooking its significance as a form of social practice. This study seeks to address this gap by employing Pierre Bourdieu's framework of social practice, combined with a qualitative methodology encompassing semi-structured interviews and systematic coding procedures adapted from Robert C. Bogdan and Sari Knopp Biklen. Such an approach facilitates an in-depth exploration of participants' subjective meanings, strategic actions, and reflexive considerations. Furthermore, this study examines variations in social practices across friendship networks, campus culture, and the symbolic power embedded within online environments. Reposting behavior reflects socially embedded, habitus-driven practices involving reflexivity, solidarity, risk negotiation, and symbolic capital considerations within digital communities. Accordingly, this research offers an original contribution by conceptualizing digital activism as a form of social practice dynamically constituted through habitus, capital, and digital environments. In doing so, it extends Bourdieu's theoretical framework into the domain of social media and underscores that social practices are equally enacted within digital contexts.

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Introduction

In August 2025, a significant wave of social unrest emerged across Indonesian society, characterized by escalating tensions and divergent reactions between the public and state institutions, including the People's Representative Council (DPR) and security forces. This unrest was initially triggered by widespread public dissatisfaction with proposed increases in parliamentary allowances, a surge in employment terminations, and reports of repressive actions by law enforcement authorities. Within a short period, the situation intensified rapidly, as public discourse became increasingly entangled and amplified by the involvement of influential actors, thereby accelerating information dissemination and collective mobilization. Framed under the overarching themes of "transparency, reform, and empathy," this wave of unrest reflected deep-seated societal grievances, culminating in the articulation of the "17+8 demands." (Amaliya et al., 2025). The demands included calls for reforming the police force, national security agencies, economic policies, and the enactment of laws to seize assets from corrupt officials (detikJateng, 2025). The protests occurred on a large scale both in real life and online. It is particularly noteworthy because it demonstrates how involvement and pressure are being exerted through social media.

Online forms of protest have also grown in importance we can see now as an alternative outlet to express grievances when participating directly in street protests becomes impossible due to repression. This has led to the rise of a "virtual democracy," where digital technologies are employed to articulate demands and amplify collective voices. Networked ties among like-minded people allow online platforms to turn solidarity into coordinated protests. This phenomenon also underscores the role of social media as a powerful public sphere with significant societal influence (Benrazek, 2022; Gerbaudo, 2022; Latif et al., 2024; Lia, 2021). These actions received quite a quick response from the community, with many reposting or sharing content related to the demands initiated by the 'network groups.' The researcher's observations found that within one day of posting content, there were already over 20,000 reposts. This demonstrates that virtual space should not be underestimated, as it can have a quite significant impact.

Some scholars argue that reposting is not simply about passing on information but also acts symbolically as a statement of endorsement for the content shared (Ali & Eriyanto, 2021; Guan et al., 2022; Macafee, 2019; Yuliarti et al., 2020). Before reposting messages, individuals are more likely to choose only those that resonate with their own values and social context. This suggests that reposting isn't spontaneous, nor even purely voluntary, but rather is the result of a thoughtful conscious decision-making process on the part of each individual. This also proves that virtual space has now become a public space, but each individual can still exercise self-control. However, self-control tends to decrease due to the strong influence of media that continuously seem to give a 'slap' to every reader or social media user. This is also part of the emergence of new social movements on social media (Besar et al., 2025; Cammaerts & Cammaerts, 2021; Tiara, 2021). Social media seems to come alive and provides space for its users, even allowing them to feel what they see, thus fostering a sense of shared feelings and goals.

The researcher observed a poster on Instagram featuring the phrase "Don't be afraid to speak out," accompanied by a call to repost when the content appears. From

a Bourdieusian perspective, this can be understood as a strategic use of symbolic capital to mobilize support for shared goals, while also implicitly signaling the social consequences of not participating. When viewed through the lens of democratic theory, such actions can be interpreted as an expression of freedom of speech, enabling individuals to voice opinions about the direction and future of their country (Bonotti & Nwokora, 2025; Masferrer et al., 2023). Such actions are not the first; there have been major cases with similar practices, especially on social media, like the 'emergency warning," which has been quite successful in using social media to mobilize democracy (Wempi et al., 2025). Moreover, from the initial observations, most of those engaging in this action are young people aged 20-25, who are indeed projected as the future leaders of the nation. The younger generation has rapid mobilization capabilities on social media and even forms many new activist groups (Almomani & Alkhateeb, 2025; Bossetta & Schmøkel, 2023; Uwalaka & Nwala, 2023).

While age is no barrier for political participation most of the active reposting is done by younger people. Alodat et al. (2023), Egbunike (2023), and Velasco et al. (2024) support this claim stating that social media is widely employed by younger generations, serving a considerable role in their political engagement. Another, related example of online protest generated largely by student groups is the "Indonesia Dark 2025" movement which exemplifies how connected spaces are becoming central arenas for youth-led political expression (Ardiyanto & Melisa, 2025). Additionally, studies by Auliya et al. (2023), Iriansyah (2025), and Rizam et al. (2022) indicate that the role of mass media has a significant influence and can mobilise individuals around current issues.

Several studies focusing on similar issues have been conducted (Abdullah et al., 2024; Cheng et al., 2024; Confetto et al., 2023; Dumitrica & Hockin-Boyers, 2023; Fagerholm et al., 2023; Garaschuk, 2023; Gürel & Eyüboğlu, 2023; Harlow, 2022; Matthes, 2022; Peter & Muth, 2023; San Cornelio et al., 2024; Seyfi et al., 2023; Suryawijaya et al., 2025; Wahyuningroem et al., 2024; Walpersberger & Gredel, 2024; Yuen & Tang, 2023).These studies share the same theme, which is discussing the role and position of social media during issues involving the virtual world. Additionally, they employ various theories, mostly related to communication theory. In fact, most of the existing research primarily examines political issues. Thus, the present study intends to scrutinize it sociologically recently with using Bourdieu's social practice theory. This approach is grounded in the importance of examining habitus, capital, and field in relation to the practice of reposting or sharing content. Moreover, this research is particularly significant because this phenomenon is already evident in Indonesia and involves individuals across various age groups.

Not only does this research differ in technical aspects such as methodology, but it also attempts to fill a knowledge gap, as there is still little discussion about how reposting on social media can become a significant movement in a particular case. In addition, the research focus on clarifying new habits in the contemporary era will be significant and can encourage other derivative practices from the digital era, especially in the theme of political cases.

Conversely, Widyawati et al. (2022) have been on the analysis of linguistic features of protest posters. Whereas, this article aims to investigate the phenomenon on a sociological level. In doing so, it seeks to address an underexplored area in literature and provide an alternative perspective of this theme. Moreover, choosing Instagram as the social

media platform is a significant consideration because there are still few studies that select this platform with a similar theme, namely protests. This can also be an interesting study because, from the initial observations, the researcher found that this action is a new form of protest that spreads very quickly and has an impact on social life.

Method

This study adopts a qualitative approach and draws on Bourdieu's theory of social practice. According to Karfaki & Adamides (2016), Lyons et al. (1980), and Rider & Goodman (2014), Bourdieu's major theoretical concepts habitus, field, and capital are the most essential ones in ordering social life because they shape and are themselves shaped by social reality. Bourdieu's habitus is a system of durable, transposable dispositions which integrate past experiences and guide perceptions and actions in new situations. The field represents a structured network of objective relations among individuals and groups, within which social interactions take place. Capital, meanwhile, encompasses the resources individuals possess that can be mobilized within a field, including economic, social, cultural, and symbolic forms. These three concepts are suitable for use in research related to reposting or sharing content on social media, as it is important to examine the relationship between the action and the underlying meaning, starting from the habitus, field, and capital owned by the individual. Considering that this action is quite controversial, especially with social media which has now become a new social arena. Therefore, it is hoped that this can serve as an interesting study using Bourdieu's theory.

The primary data in this study were collected through online interviews conducted via the Google Meet platform. Sample participants were students of three major campuses in Surabaya and Malang using purposive sampling with criteria that informs capable for depth and relevance. To maintain confidentiality, campuses in Surabaya are coded A and B, while another university located in Malang is referred to as Campus C. This approach follows the participants' preference to keep their identities and institutional affiliations undisclosed. The criteria for the research subjects are as follows: students from the Law, Political Science, and Sociology study programs, who are active and follow developments related to the 17+8 case. These criteria were considered to gather comprehensive data aligned with the research objectives.

Only two weeks into a new semester, the choice to center students as research participants finds its rationale in their sociological function as primary agents of discursive construction and performance in both public and digital spaces. Further, students have histories of social and political activism which leads us to believe that they hold important knowledge on how this participation is changing form particular

Table 1. Research Subjects

Name	Age	Study Program	University
BP	23	Legal Study	A
EN	22	Sociology	A
LSD	23	Legal Study	A
KA	21	Sociology	B
RM	23	Legal Study	C
MD	21	Political Science	B
AS	22	Political Science	C
YA	21	Sociology	A
OPN	22	Legal Study	C
RA	23	Sociology	B

Source: Researcher Processed Data

in online environments.. Furthermore, the researcher assumes that students are social change agents and active social media users who frequently share advocacy content. Thus, students are viewed as actors with a particular social habitus capable of interpreting and engaging in reposting as a form of social practice.

A total of 10 research participants were selected based on the principle of data saturation, whereby data collection was concluded once no significant new information emerged, in order to avoid redundancy in the findings. This number of research subjects is considered sufficient to explain the phenomenon being studied in depth and adequate to capture variations in students' experiences, strategies, and interpretations regarding the reposting movement that has reached conceptual saturation.

Furthermore, the selection of the research locations was based on their social context and campus dynamics, as all three institutions demonstrate relatively active academic environments in responding to social and political issues, particularly among their student communities. Based on this, it becomes an important consideration in shaping students' habitus. Therefore, the location was not chosen randomly but rather to represent a social space with a relatively high level of activity.

This research was conducted over a period of four months, below are the details.

The scientists conducted multiple stages of the study over four months in 2025. The process started with initial observations of relevant cases, allowing the exploration to remain sensitive to emerging phenomena and contemporary developments. This was followed by the preparation of a comprehensive research plan. Data collection was then initiated by scheduling interviews with participants, a necessary step given that the informants were drawn from different universities. The researchers fully understood and appreciated the activities and busy schedules of the research subjects. After the data were obtained, the researchers processed them and compiled the research in its entirety, then submitted it to a journal.

Inaddition, the primary data are complemented by secondary data obtained through literature review, including books, scholarly articles, and relevant reports related to the research topic. The data is managed through the following steps: defining the scope or topic, identifying relevant sources, reviewing available data and literature, and documenting the previously concluded results.

Data analysis in this study follows the approach proposed by Biklen and Bogdan, as cited in (Emzir, 2018). After data collection, the analysis proceeds with the development of coding categories. This process involves generating various types of codes based on field findings, the nature of the data, and

Table 2. Research Time

No	Detail	Month in 2025			
		September	October	November	December
1.	Case observation	■			
2.	Preparation of research	■	■		
3.	Data collection		■	■	
4.	Data processing		■	■	
5.	Submission of articles to journals				■

Source: Researcher Processed Data

their contextual relevance. Some examples of codes that can be used are situation codes, process codes, activity codes, strategy codes, and others. In this case, it greatly helps researchers to more easily interpret the research findings so that they can be more easily understood and find answers to the research problem formulation and objectives.

Results and Discussion

Based on the findings from in-depth interviews with 10 research participants, a diverse range of data emerged. These findings indicate that students, or informants, actively engage in social practices on social media particularly Instagram demonstrating the presence of meaningful practices within the digital sphere. These social practices are closely related to the relationship between

Table 3. Number of Respondents and Locations of Study

Name	Quote Answer	Habits	Capital	Field
BP	I joined the action once, but I am more active on social media.	The habitus of solidarity and concern for socio-political issues	Social capital (campus peer networks) & symbolic capital (recognition in digital spaces)	The digital realm of student activism
EN	I consider this movement important because it can voice the students' concerns.	The habitus of symbolic participation and efficiency of action	Social capital (student networks)	The campus and digital space realm
LSD	There is a social risk if you're too vocal on social media, so I choose to be neutral.	The habitus of reflective and cautious expression	Cultural capital (digital and political literacy)	The digital communication realm
KA	I feel this repost is a small contribution to change.	The habitus of collective and communal solidarity	Social capital (campus organizations, friendship networks)	The campus social realm
RM	Many people from my campus are participating, so reposting is like a form of moral support.	The habitus of digital activism	Social capital (campus organizations) & symbolic capital (public recognition)	The political and digital realm
MD	I hope this movement is not just on social media but also involves real actions.	The habitus of critical and political awareness	Symbolic capital (moral authority) & cultural capital (issue knowledge)	The realm of social activism
AS	I participated in the action once, but I am more active on social media.	The habitus of compromise and calculation	Cultural capital (knowledge of social risks)	The realm of digital public discourse
YA	I consider this movement important because it can voice students' concerns.	The habitus of proactive and idealistic behavior	Symbolic capital (moral recognition)	The realm of student political participation
OPN	There is a social risk if you're too vocal on social media, so I choose to be neutral.	The habitus of positive conformity to collective movements	Social capital (campus environment)	The institutional (campus) social realm
RA	I feel this repost is a small contribution to change.	The habitus of reflective and visionary behavior	Symbolic capital (moral legitimacy)	The realm of social movements

Source: Researcher Data

habitus, capital, and field, as described by Bourdieu in his theory of social practice. The following is a more detailed explanation of the research data findings.

Reposting action habitus

According to Bourdieu at (Lindell, 2024), habitus refers to a structure of dispositions shaped by individuals' past experiences. More specifically, it is also shaped by their field of study, particularly in programs that engage more directly with political dynamics. From these experiences, the habitus of the research subjects is formed, highlighting several important points such as concern, solidarity, and a sense of alignment with issues related to the relationship between the state and the people, as well as justice. As a result, values are actualized through actions like reposting or sharing protest posters.

In line with this, (Graziano, 2025) proposes a refinement of the concept of habitus as an analytical tool within contemporary digital sociology. While remaining grounded in the classical Bourdieusian formulation (habitus × capital) + field = practice it advances the framework by incorporating novel indicators that capture emergent and hybrid forms of interaction characteristic of social media environments.

From the interview findings, several key insights emerged, with informants interpreting reposting behavior as being driven by a sense of moral responsibility to foster synergy and solidarity. This perspective is reflected in one participant's statement: "I reposted because my friends did it. At first, I was hesitant since the issue was still new, but when I saw others not reposting for long, I decided to join in because I felt it was a shared responsibility. This answer proves that this action arises from a common feeling of shared responsibility and the belief that justice must be upheld together, requiring great strength to voice it. This form demonstrates a pattern of solidarity, which was also found in the study (Muntazah et al., 2026).

Conversely, this practice also gives rise to an emergent form of habitus that is more reflective in nature. This reflective habitus signifies a shift among certain participants, who do not merely engage in reposting as an expression of shared solidarity, but also incorporate critical evaluation into their decision-making processes. Accordingly, this pattern suggests the emergence of a distinct mode of engagement characterized by careful consideration, caution, and an awareness of one's situated agency within the contemporary digital milieu. These findings resonate with prior studies (Agustin & Angeliqa, 2023; Katili et al., 2025), which suggest that digital participation contributes to the construction of a "fragmented self," wherein identity presentation is shaped through careful impression management within digital platforms.

The results demonstrate two important elements of habitus in this specific context: the predominance of motivations driven by solidarity and considerations that become reflective humans on a changing social structure. It can be understood that habitus does not have a rigid nature or simply follow the direct reproduction of structures, but rather involves negotiation stages with the research subject or reflective negotiations between the subject and the emerging context.

Social, cultural, and symbolic modalities of reposting action

Capital is a key element in social practice, encompassing not only social capital but also cultural and symbolic forms. These types of capital represent fundamental resources possessed by individuals, which shape and influence their actions and practices within social contexts. When connected to the context of this research, these various types of capital are all visible and have a significant impact.

However, Pierre Bourdieu's theory of capital requires further refinement and expansion to more adequately capture the complexities of the digital age, as (Verwiebe & Hagemann, 2025) concurs that the emergence of new forms of capital with significant social impact can reshape the reproduction strategies of actors across diverse social classes. Such developments underscore the limitations of Bourdieu's theoretical framework in fully accounting for contemporary configurations of capital. Nevertheless, this research seeks to extend and elaborate upon the framework, ensuring its continued relevance to the present analytical context.

The interview findings indicate that research participants draw on available resources to ensure that their actions generate meaningful impact. In this context, social capital plays a significant role, emerging through networks of friendships, organizational involvement, and community connections that support and amplify these practices. Although the actions taken are digital, this form of social capital plays a role in the preparation process and the execution on social media, such as preparing strong opinions through discussions with friends. Moreover, when a key campus organization member reposts an action, members will follow suit. This proves that social capital plays a significant role in these actions.

In line with this, (Evren, 2025) also agrees that users' emotional expressions on social media function as performative acts that generate social capital, economic value, and algorithmic visibility. This suggests that digital practices are underpinned by capital-generating mechanisms that operate, whether consciously or unconsciously, across user interactions. The presence of such mechanisms reveals a level of complexity that warrants further theoretical and empirical investigation.

From the perspective of cultural capital, such actions are not performed arbitrarily but involve processes of interpretation and internalization of the values embedded within them. In this context, participants do not merely repost content; rather, they actively engage in meaning-making by interpreting notions of justice, articulating their perspectives, and considering broader societal implications. This finding indicates that students exhibit critical dispositions, digital literacy, and sensitivity to national issues—attributes that are integral to their positionality as members of an educated social group. Moreover, this process is significant insofar as it reflects an engagement with the underlying values and struggles that inform such actions, thereby situating digital practices within a broader framework of socially meaningful participation.

Symbolic capital also plays a crucial role for the research participants, as it is used to construct a social image within the digital sphere. Several informants expressed their willingness to repost content as a way of being perceived as "critical" and socially aware. This practice contributes to the formation of symbolic power, granting them a sense of legitimacy and, in some cases, strengthening their symbolic position within their social networks or among their followers on social media. On the other hand, there is a counter to symbolic power, such as the perception that

individuals are the most 'vocal and brave.' This perception emerges and is accepted by some other research subjects.

In line with this, (Fouad et al., 2025) identify an emergent symbolic form associated with visibility, influence, and online reputation. Visibility, in this sense, shapes content quality, network expansion, and engagement strategies; however, it does not operate in isolation, as it remains contingent upon credibility, authority, and trust. Nevertheless, some scholars contest the extent to which symbolic capital exerts dominant influence, a perspective that is also reflected among certain research participants. Similarly, Lindblom et al. (2024) introduce the notion of "virality capital," conceptualized as a form of symbolic capital emerging from shifting modes of recognition within digital environments. This form of capital is deeply embedded in ongoing negotiations among actors, the strategic management of metrics, and the optimization of engagement practices.

Field in reposting actions

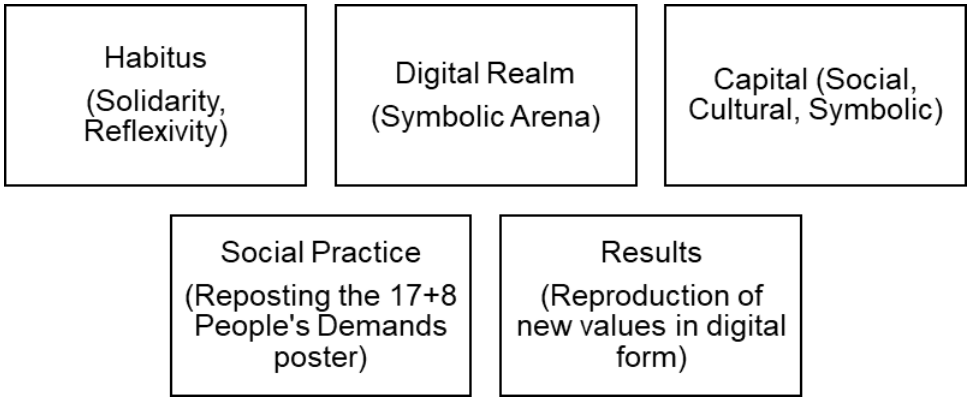
According to Bourdieu, a field is an arena in which social interactions and struggles take place among actors who possess different forms of capital. In the context of this research, the digital space emerges as a distinct field, where the forms of value and capital are reconfigured. As noted by (Lindell, 2024), the concept of the "field" provides a useful lens for understanding the social conditions underpinning media production, user preferences, and power relations within social media environments; accordingly, it offers a robust theoretical foundation for conceptualizing digital space as a distinct form of field.

From this study, two key findings can be identified: first, the presence of a logic of social solidarity among some research participants; and second, the emergence of digital performativity as a defining feature of their engagement. These two findings indicate differences in the domain—one because of the desire to participate in social movements, and the other as a form of adaptive action caused by the new space, which is social media as an environment for interaction. (Haq et al., 2022) A similar phenomenon was observed during the 2019 Hong Kong protests, where users shared content to expand their networks and engage with their communities. Content selection was mediated through Instagram's intrinsic interaction mechanisms, thereby reinforcing the platform as a space that actively shapes the logic of participation.

Therefore, the interaction of these two logics within the field ultimately contributes to the formation of doxa. In Bourdieu's terms, doxa refers to the emergence of taken-for-granted norms and values that come to be widely accepted within a particular field. In the context of this study, reposting behavior becomes normalized as an expected form of participation in the digital sphere. According to (Schaaf & Quiring, 2023), these findings suggest that protest movements are capable of internalizing platform-specific logics; that is, their strategies extend beyond considerations of content design to encompass temporal dynamics, particularly the timing of posts. This points to the emergence of a form of digital doxa, shaped by the interplay between platform architecture and prevailing social norms.

As a result, individuals who engage in such actions may be positioned as part of an "at-risk" or actively engaged group, while those who do not participate may be perceived as lacking concern or sensitivity toward the issue. Thus, this reposting action can imply that some individuals fight based on the value of solidarity, while others focus solely on maintaining their social position. It

Figure 1. Mapping of the process of forming social reposting practices



Source: Researcher's processed data

can also be understood that individuals with higher symbolic capital will dominate, while those with lower symbolic capital will adapt.

Currently, the digital realm represents a highly dynamic and flexible space. Social media offers broad opportunities for participation and action, as it can function as a platform for individuals to express themselves across various domains and contexts. This means that the number of social media users is proportional to the current number of individuals. Therefore, each individual has the same space to participate in various activities, one of which is the form of action through reposting.

On the other hand, the digital realm also reproduces new forms of symbolic power, largely shaped by individuals' possession of different types of capital. This suggests that digitalization does not eliminate social hierarchies; rather, it has the potential to generate new forms of dominance, as well as new tensions and conflicts within the digital space. This point is reinforced by (Roşca & Dziura, 2025) who state that virtual spaces and online interactions play a significant role in shaping users' identities and behaviors. This provides further evidence that the theoretical framework remains applicable in explaining how digital environments structure processes of socialization and the formation of social hierarchies.

This is evidenced by the research subjects who have different interpretations of these actions, and it is even mentioned that actions through social media have a significant impact on certain matters.

Based on the figure, several key points can be identified. First, the emerging habitus is closely associated with values of solidarity, caution, and idealism. Second, the forms of capital involved include social, symbolic, and cultural capital. Finally, the dominant fields in which these dynamics unfold are the digital sphere, student politics, and the campus environment. Therefore, it can be understood that the social practices occurring are reposting actions that create discussions in the digital realm to shape self-representation and also participate collectively on social media. In this context, it can be understood through the following concept map.

The findings of this study reveal a dialectical relationship between habitus, capital, and field. According to Bourdieu, this interaction constitutes a process of social practice in which habitus shapes individuals' orientations toward action, capital provides the resources that enable those actions,

Table 3. Reposting Action Code Mapping

Name	Quote Answer	Habits	Capital
BP	"I repost out of solidarity with friends"	Solidarity and moral support	Collective digital solidarity
EN	"I'm afraid of being seen as going against the campus"	Social caution and risk	Social control and reflexivity
LSD	"So that others know this issue is important"	Political awareness and discourse	Information activism
KA	"My friends in the organization also repost"	Collective habitus and communal solidarity	Social capital (campus organizations, friendship networks)
RM	"I want to appear concerned"	Digital activism habitus	Social capital (campus organizations) & symbolic capital (public recognition)
MD	"If I stay silent, I feel guilty"	Critical habitus and political awareness	Symbolic capital (moral authority) & cultural capital (issue knowledge)
AS	"I choose to post on stories so it's not too visible"	Compromising and calculating habitus	Cultural capital (knowledge of social risks)
YA	"Sometimes I just repost without reading everything"	Proactive and idealistic habitus	Symbolic capital (moral recognition)
OPN	"I join in because many people share it first"	Positive conformity to collective movements	Social capital (campus environment)
RA	"Reposting is easier than joining a protest"	Reflective and visionary habitus	Symbolic capital (moral legitimacy)

Source: Researcher Processed Data

and the field structures the broader context by defining both the constraints and opportunities within which individuals operate. In the context of reposting, this action is a social strategy to gain position and recognition; in other words, this action can build a new symbolic identity within a new field, which is the digital realm.

The practice of reposting the "17+8 People's Demands" poster

This study identifies a new contextual integration by examining digital action through the lens of Bourdieu's theory of social practice. More broadly, it sheds light on the forms of digital activism carried out by students, highlighting how their actions are shaped by the interplay of habitus, capital, and field within the digital environment. The researchers' findings show that the reposting action of '17+8 People's Demands' is evidence of reflective social practice that emerges from the roles of habitus, capital, and field. The following is a mapping based on codes derived by the researchers from field findings, as conveyed by Bogdan and Biklen.

Based on the coding results, four key patterns can be identified. The first is "Collective Digital Solidarity." This category reflects how research participants engage in reposting as a genuine expression of moral support, a representation of solidarity, and a demonstration of unity within student groups. This is illustrated in BP's statement: "I did this action because it was based on solidarity with friends and organizations. Similar responses were also given by several other research subjects. Therefore, this action can be interpreted as a form of collective digital solidarity that

arises from shared feelings of unrest and dissatisfaction, or it can be understood as a sense of shared responsibility and concern.

The second code is "Safe Practice and Self-Reflexivity." For some research participants, engaging in such actions requires careful consideration. This is influenced by the existence of regulations such as the ITE Law, which can be enforced at any time. As a result, participants demonstrate an awareness of potential social and political risks, leading them to adopt certain strategies in order to feel "safe" when taking action. This also indicates the presence of a reflexive habitus occurring between agents and digital structures in this new realm—the digital realm. Evidence of this can be seen in AS's response: 'I choose to post on my story so it's not too visible, but I want to do it privately."

The third code relates to symbolic transformations within the digital sphere, identified as "Digital Activism Movers." This category reflects the processes of adaptation and conversion of capital, where social capital—originating from friendship networks and campus communities is transformed into symbolic capital. Through this process, students acquire activist labels or identities, along with moral recognition, as they perceive a strong sense of responsibility toward national issues. This is certainly driven by the notion that when someone becomes a student and studies in crucial fields like Sociology, Law, and Political Science, the research subjects feel they must participate in overseeing social issues that arise. In this context, it shows that there is a process of social practice that can reproduce new social structures.

Based on the codes identified, this study suggests that reposting is not merely a technological activity, but also constitutes a reflective social practice that is closely tied to processes of symbolic interpretation. Students who feel they have a significant role as active agents start by placing a habitus of solidarity within a new structure, namely the digital realm, which has an impact today. From this process, a new pattern of activists has emerged more flexible, productive, and 'safe' to fight for social values.

Table 2 also shows a transformation of modes of social participation. The activist engagement is no longer limited to physical or in-person participation, instead new spaces of interaction inhabited by their own logic and power structures emerged online. In this context, digital practices cannot be seen simply as trends or forms of self expression, but rather they are dynamic social structures that have a life of their own and evolve over time. Thus, the application of Bourdieu theory can be seen as a demonstration of understanding profound social practices in modernity by reproducing shared values and symbolic meaning as well as new modes of collective participation.

This emergent form of social practice enables adaptation to various spheres, showing that change begins but does not have to forfeit its message. Reposting shows a trend that diminishes how closely held you are about saying I care. Such actions are becoming more accessible and widespread through social media where individuals can get involve. Besides, it tells us that no longer that social participation has to be physical as in the sense we used to make things traditionally such as protest and street demonstrations. Platforms like Instagram, widely used by many, serve as evidence, based on the researcher's observations, that the rapid dissemination of posters is a new form of action that is quite accessible to everyone. This is because reposting is straightforward just a click is sufficient to engage in this social activity.

But that also opens up important questions about how people understand the

context and meaning of reposting acts. The results of this study suggest that participants generally show an optimal level of awareness, reflecting their academic background and being social sensitive. So, when they repost, they tend to approach it from the standpoint of wanting to learn more about the issue and not post mindlessly. This is also referred to as activism that has strong strategic value. Because there are considerations and discussions beforehand, either with friends or by observing current trends. However, the most important point is the absence of significant limitations as long as there is empirical evidence and correct opinions to carry out this action. Because, if we look at the initial purpose, this is a form of struggle by and for the people.

Based on the findings, the reposting movement is not solely driven by the intensity of social media use, but also by a sense of solidarity, social awareness, and internalized value orientations. In this context, reposting reflects the emergence of an activist habitus, while also serving as a form of participation and support for social issues. These practices contribute to the ongoing construction of students' social identities within the digital sphere. This study also found a dimension of reflexivity in its practice, where habitus is not entirely deterministic but more adaptable to the digital realm faced. This is evidenced by the strategic calculations and social risks involved, which indicate a reflexive habitus, formed through interactions of situational awareness in social practice.

Therefore, the findings confirm that reposting should be understood as a form of habitus a complex social practice shaped by the interplay of internal dispositions, structural conditions, and the dynamic nature of the digital realm rather than a simple or automatic habit. This clarification shows that everyday digital actions are important and can be understood to read the habitus of contemporary digital society broadly.

The activities carried out by the research participants cannot be directly categorized as digital activism. Fundamentally, such movements require a deeper level of awareness and engagement beyond mere participation. In fact, it is supported by an educational background relevant to the case, but the form of awareness for each research subject needs to be considered. In this study, this has not been achieved due to limitations in the subjects and research time

In addition, this phenomenon is highly contextual, meaning that it can emerge rapidly and fade just as quickly. This is supported by findings in which several participants stated that the situation compelled them to speak out. At the same time, capturing a deeper understanding of habitus through participants' awareness remains challenging. Nevertheless, this study demonstrates that the actions taken by the research subjects are underpinned by relatively complex and meaningful motivations. At the very least, this can be an initial step towards a true habitus that is carried out continuously, rather than merely following others, as several research subjects stated. In fact, this has the potential to be an initial step toward more active citizenship and stronger solidarity and impact, as found by (Nazeer & Ashfaq, 2023).

The implications of online activities such as these remain insufficiently understood, particularly in relation to their connection with physical or offline forms of action. Based on the findings of this study, participants often express the expectation that such practices will generate impacts that extend beyond their individual contributions, although the extent of this impact cannot yet be clearly determined. It is even said that "I do this because it is a necessity and a responsibility as an online political and legal

activist." However, the evidence also shows that the subjects are trying to make an impact with minimal effort, and this is an indicator of slacktivism (Rachimoellah et al., 2024; Sari et al., 2025).

The authors admit the results of this research are not yet sufficient for collective action. These movements often appear as generated by a more spontaneous action and not articulated under the budget of an organization that allows for coordination among members to increase utility. As a result, such practices risk being categorized as slacktivism. As explained by Garaschuk (2023), slacktivism refers to forms of political engagement conducted online that require minimal effort and may have limited tangible impact. This falls under the realm of digital activism, where individuals use social media to "gain support" from fellow users for a particular issue (Cooper, 2023; Kazmi & Ahmed, 2026). Thus, they form in discussion spaces and engage in communicative actions on social media (Lacave & Martínez, 2024).

Findings also say this novel employment tends to centralize political imagination. The inclusion of research participants from a range of educational systems, with varying perspectives on the issue, is indicative to this. For example, the deliberate inclusion of a range of perspectives allowed the researchers to capture a wider variety of frames for an emerging, quickly spreading phenomenon on social media. From this, the researchers also realized that there are important indicators related to new practices in the political field through social media. This is a new movement or practice that researchers predict will become a means of political participation for the wider community, especially given the ease and speed of social media in disseminating information.

Conclusion

This study demonstrates that the practice of reposting the "17+8 People's Demands" extends beyond a mere technical digital activity or individual habit, constituting instead the outcome of a dialectical process involving social dispositions, available resources, and the structural dynamics of the digital realm. From a Bourdieusian perspective, the findings indicate that students' digital practices form part of a broader process of meaning production and reproduction, encompassing solidarity, symbolic strategies, and reflexivity, which collectively contribute to the formation and transformation of habitus. Furthermore, the study underscores that digital space should not be understood solely as a neutral medium of communication; rather, it operates according to its own logics, rules, and symbolic hierarchies. Accordingly, reposting practices reveal how social actors negotiate legitimacy and enact agency in relation to their social identities within digitally mediated fields.

More specifically, the findings suggest that student activism in this period of transformation is fundamentally collective, characterized by forms of action that are reflective, strategic, and symbolically mediated. This orientation has fostered a shift toward modes of expression that more accurately reflect the conditions of contemporary digital society. Within this dynamic yet malleable digital space, students are able to engage, exert influence, navigate risks, and position themselves strategically. Although this study involved only ten participants, the data generated provide sufficient depth to capture the richness and variation of the phenomenon under investigation. The study does not seek to generalize its findings, given the breadth

and contextual specificity of the research setting; rather, it aims to offer a nuanced understanding of the social practices at play. Nevertheless, this limitation highlights the need for future research to adopt broader scopes and to further examine the applicability and robustness of these findings across different contexts.

Potential extensions of this study include expanding the scope to encompass more diverse participants, employing alternative methodological approaches, and exploring additional dimensions of digital discourse analysis as promising avenues for future research. Furthermore, as scholarship on the digital age continues to evolve, future studies should more explicitly incorporate the influence of algorithms and platform logics into their analytical frameworks. In addition, integrating historical and temporal perspectives may yield valuable insights into how individuals and communities adapt to evolving configurations of technology and sociality across the life course. Accordingly, it is anticipated that subsequent research will not only advance theoretical understanding but also inform socially meaningful practices within digital environments, thereby extending the reach of social inquiry into emerging domains.

Some issues that could still have a discussion about would be the different kinds of digital activism such as slacktivism, clicktivism etc. This study did not touch on the aforementioned issues and therefore may represent some suggested future directions to expand digital scholarship in this era.

Declaration of Ownership

This article is our original work.

Conflict of Interest

There is no conflict of interest to declare in this article.

Ethical Clearance

This study was approved by the institution.

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