

Critical Discourse Analysis of Indonesian Youtubers' Discourse: Structure, Bilingual Language, and the Role of Digital Influencers

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Abstract

This research aims to critically analyze the speech of Indonesian Youtubers in the context of YouTube social media by focusing on the structure of discourse, the practice of bilingualism, and the role of Youtubers as digital influencers in shaping the meaning and power of discursiveness. This study uses a qualitative approach with a Critical Discourse Analysis (CDA) design. The research data is in the form of verbal speech taken from YouTube vlog and podcast content produced by Indonesian Youtubers with the status of public figures and digital influencers. Data was collected through documentation techniques and transcribed verbatim, then analyzed using Fairclough's three-dimensional framework that includes text analysis, discourse practice, and social practice. The findings reveal that Indonesian Youtubers' discourse follows a consistent opening-body-closing structure, supported by move acts of informing, explaining, evaluating, suggesting, and concluding. Bilingualism through code-switching and code-mixing serves as a discursive strategy to negotiate local and global identities while building symbolic authority. Youtubers also function as digital influencers with significant discursive power in framing issues and shaping public perception. This research concludes that Youtuber speech is ideologically loaded, with power relations operating subtly through discourse structure and language choice. The research contributes an integrated CDA framework combining discourse structure, bilingualism, and influencer roles in the Indonesian social media context, enriching studies in linguistics, digital media, and critical literacy.

INTRODUCTION

The development of digital media and social media has brought about significant changes in the way humans communicate, construct meaning, and shape social reality (Amelia & Balqis, 2023; Ausat, 2023; Gerbaudo, 2026; Lüders et al., 2022; Riinawati, 2025; Staab & Thiel, 2022; Yu, 2023). Platforms like YouTube are no longer just entertainment media, but have transformed into complex discursive spaces, where language, ideology, and power interact dynamically with each other (Futuwwatuddin et al., 2026; Perry, 2026; Selvi, 2026; Simpson, 2026; Yusnaini et al., 2025). In this context, Youtubers as content producers have a strategic role in shaping public opinion, social identity, and audience perspectives on various social and cultural issues. Discourse built through verbal speech in YouTube vlogs and podcasts often contains implicit messages that are not neutral, but are influenced by social positions, cultural backgrounds, and specific interests. Therefore, the Critical Discourse Analysis (CDA) approach is relevant to examine how language is used not only as a means of communication,

but also as an instrument of power. CDA allows researchers to uncover the ideological relationships hidden behind textual structures and discursive practices that seem natural in digital media. In an increasingly digitized society, a critical understanding of media discourse is an urgent need so that the public does not become passive consumers of narratives built by influential figures. Thus, this research departs from the awareness that the discourse of Indonesian Youtubers is a linguistic and social phenomenon that deserves to be studied in depth through a critical perspective (Khotimah & Fanani, 2026; Musaropah, 2026; Soedjiwo & Ramdhani, 2025; Sosiana, 2026; Wibowo & Anisah, 2025).

Critical Discourse Analysis conceptually views language as a social practice that is always related to the context of power and ideology. Van Dijk emphasizes that discourse not only reflects social realities, but also contributes to reproducing or challenging existing social relations, especially through the control of knowledge and representation (Munandar et al., 2024; Munandar & Akmal, 2023). In digital media, the characteristics of discourse become increasingly complex because the production and consumption of texts take place rapidly, massively, and across cultural boundaries. Social media provides a relatively open space, but at the same time it is also prone to bias, misinformation, and manipulation of discourse. Previous studies have shown that the representation of certain groups, such as refugees, is often influenced by dominant ideologies and political interests operating behind the media (Munandar et al., 2024; Munandar & Akmal, 2023). This indicates that media discourse cannot be understood textually alone, but must be analyzed in relation to the social practices that surround it. In the context of YouTube, Youtubers have relative autonomy in building narratives, but still operate within the economic-political structure of digital media. Therefore, CDA is the right framework to examine how the structure of discourse, language choice, and communication strategies of Youtubers reflect and form discursive power. This approach is also relevant to examine how audiences are directed to accept a particular meaning as something natural and unquestionable.

Fairclough argues that discourse analysis must include three main dimensions, namely text, discourse practice, and social practice, which are dialectically interrelated (Munandar et al., 2024; Munandar & Akmal, 2023). The text dimension includes linguistic aspects such as speech structure, lexical choices, and discourse organization, while discourse practice deals with the process of production and consumption of texts. Social practices refer to the broader social context, including the power relations and ideologies that influence the discourse. In social media, these three dimensions are becoming increasingly important as the boundaries between producers and consumers of discourse become blurred. Youtubers not only produce content, but also interact directly with the audience through comments and responses, thus creating a dynamic circulation of meaning. Previous studies on the representation of Rohingya and Ukrainian refugees show how ideological biases can be identified through an analysis of these three dimensions (Munandar et al., 2024; Munandar & Akmal, 2023). These findings confirm that language in digital media serves as a means of legitimacy or delegitimization of certain groups. By adopting the Fairclough framework, this study seeks to uncover how the discourse structure of Indonesian Youtubers is constructed and how these discursive practices are connected to their role as digital influencers. This kind of analysis is expected to provide a more comprehensive understanding of power dynamics in YouTube discourse.

In addition to the structure of discourse, the phenomenon of bilingualism, code-switching, and code-mixing is an important characteristic in the digital discourse built by influencers and public figures. Research shows that bilingualism is not only concerned with linguistic

competence, but also with social and cultural identities negotiated through language (Rayo et al., 2024; Montes-Alcalá, 2024). In the context of social media, the use of more than one language is often leveraged to reach a wider audience and build a cosmopolitan image. Code-switching and code-mixing serve as communicative strategies to affirm closeness to a particular group while displaying symbolic authority. Wentker and Schneider (2022) show that the practice of code-switching on YouTube plays an important role in the formation and negotiation of identity, both for creators and their audiences. A similar phenomenon was also found in the use of Spanglish on TikTok, which reflects multidimensional identity and resistance to the stigma of bilingualism (Callesano, 2023). In the Indonesian context, the practice of Youtuber bilingualism is interesting to study because it operates in a multilingual cultural landscape and is influenced by the prestige of global languages. Therefore, the analysis of critical discourse on the practice of bilingualism of Indonesian Youtubers becomes relevant to understand how language is used as a symbolic resource in building meaning and power.

The practice of bilingualism and code-switching in digital discourse is also closely related to identity negotiation and social relations. Dawaghreh and Suliman (2024) research shows that code-switching in social media serves as an adaptive strategy to adapt to diverse communication contexts. Nicolas and Ntuli (2025) emphasized that the use of mixed languages is often a means of expressing cultural identity in a pluralistic society. In addition, the use of non-verbal semiotic resources, such as GIFs, contributes to the formation of identities in online communities (O'Neill, 2025). These findings suggest that digital discourse cannot be understood only from the formal linguistic aspect, but also from its social and symbolic functions. In the context of Youtubers, the choice of language used in vlogs or podcasts reflects communication strategies that are aware of their audience and social position. Youtubers as public figures have the ability to influence the language norms and linguistic attitudes of their audience. Thus, this study places the practice of bilingualism of Indonesian Youtubers as a discursive phenomenon full of ideological meaning. A critical analysis of this phenomenon is expected to reveal how identity and power are negotiated through language in the digital space.

Youtubers as digital influencers have a significant role in the construction of meaning and discursive power in society. Through the content they produce, Youtubers not only represent social realities, but also shape the way audiences understand certain issues. Wentker and Schneider (2022) show that linguistic interactions on YouTube contribute to the formation of social dialogues that can reinforce or challenge stereotypes. García (2022) emphasizes that social agents in digital spaces can increase critical language awareness and influence the formation of ethnic identities. In addition, Mazzaro et al. (2024) show that although global languages have high prestige, local languages still have significant symbolic power in identity construction. This shows that Youtubers operate in a complex discursive terrain, where various language ideologies interact with each other. The choice of language and discourse structure used by Youtubers reflects their position in global and local power relations. Therefore, critical discourse analysis of Indonesian Youtuber speech is important to understand how discursive power is exercised and negotiated. This study views Youtubers not just as content creators, but as social actors who are influential in the formation of symbolic reality.

Although various studies have discussed the analysis of critical discourse in digital media, the practice of bilingualism in social media, and the role of influencers in identity construction, there are still significant research gaps. Most previous studies have tended to focus analysis on news media or international contexts, while studies that specifically integrate CDA, discourse structure, bilingualism practices, and the role of Indonesian Youtubers are still limited.

Research on refugee representation (Munandar et al., 2024; Munandar & Akmal, 2023) provides a strong theoretical foundation, but has not explicitly examined the discourse of digital influencers on YouTube. Similarly, studies on code-switching in social media have highlighted more Western contexts or diaspora communities (Wentker & Schneider, 2022; Callesano, 2023). This condition shows that there is a research gap in understanding how Indonesian Youtuber discourse is constructed in the local cultural and linguistic context. The novelty of this research lies in the integration of discourse structure analysis, the practice of bilingualism, and the role of digital influencers in one comprehensive CDA framework. With a focus on Indonesian Youtubers, this study offers an original perspective that enriches the study of digital discourse in the Southeast Asian region. The originality of this research is also reflected in the effort to relate micro linguistic phenomena to broader social power dynamics.

Based on the background exposure, literature review, and identification of research gaps, this study aims to critically analyze the speech of Indonesian Youtubers in the context of digital media. In particular, this study aims to uncover the structure of the discourse used, the practice of bilingualism that emerges, and the role of Youtubers as influencers in building discursive meaning and power. The study also seeks to show how language serves as a symbolic resource in the negotiation of identity and social relations on YouTube. Using the framework of Critical Discourse Analysis, this research is expected to make a theoretical and empirical contribution to the development of linguistic studies and digital media. The practical contribution of this research lies in increasing critical awareness of social media discourse among academics and the wider community. The formulation of the single problem in this study is: How does the discourse structure, the practice of bilingualism, and the role of Indonesian Youtubers as digital influencers shape the meaning and power of discursive in YouTube social media? The formulation of this problem is designed to integrate all the focus of the study systematically. Thus, this research is expected to be able to provide a deep and comprehensive understanding of the dynamics of Indonesian Youtuber discourse in the digital era.

METHOD

This study used a qualitative approach with a Critical Discourse Analysis (CDA) design to examine the speech of Indonesian Youtubers in the context of digital media. This approach was chosen because CDA allows for an in-depth analysis of the relationship between language, ideology, and power in social practice, particularly in digital media discourse (Munandar et al., 2024; Munandar & Akmal, 2023). The object of this research is verbal speech that appears in YouTube content in the form of vlogs and podcasts produced by Indonesian Youtubers who have a significant influence as public figures and digital influencers. The research data is documentary and taken from YouTube videos that have been published publicly, so this study does not involve direct interaction with the research subject. The focus of the analysis is directed at the structure of discourse, the practice of bilingualism (code-switching and code-mixing), and the role of Youtubers in building meaning and discursive power. Thus, this study places digital discourse as a social practice that must be understood in the context of the production, distribution, and consumption of texts on social media. The analytical framework used refers to Fairclough's three-dimensional model, namely text analysis, discourse practice, and social practice (Munandar et al., 2024). This design allows research to elucidate the linkages between micro linguistic aspects and the macro social structures that surround them.

The sample or source of research data was determined purposively by considering the relevance of the content, popularity level, and bilingual characteristics of the analyzed

Youtubers. The participants in this study are not individuals in the sense of the interview subject, but rather producers of discourse whose speeches are analyzed as linguistic data. The main data is in the form of verbal speech transcriptions that include monologues and dialogues in YouTube vlog videos and podcasts. The research instruments include discourse observation sheets, transcription guidelines, and analytical classification to identify the discourse structure, bilingualism practices, and discursive strategies used. The data collection procedure is carried out through several stages, namely the selection of relevant videos, the downloading or replay of the video, and the transcription of speech verbatim. After the data is transcribed, the researcher performs a coding process to identify the structural elements of the discourse, such as opening, content, and closing, as well as the phenomenon of code-switching and code-mixing. All of these processes are carried out systematically to maintain data consistency and traceability.

Data analysis is carried out in stages by integrating textual analysis, interpretation of discourse practices, and explanation of social practices. At the text analysis stage, the researcher examined the lexical choices, speech structure, and patterns of bilingualism that appeared in the discourse of Youtubers. The discourse practice stage is focused on how the speech is produced and consumed in the context of YouTube as a social media, including the role of the Youtuber as a digital influencer. Furthermore, at the social practice stage, the analysis is directed to attribute linguistic findings to power relations, language ideologies, and broader identity construction (Munandar et al., 2024; Munandar & Akmal, 2023). The validity of the data is maintained through repeated readouts, coding consistency, and linkages between the empirical data and the theoretical framework used. With this procedure, the results of the analysis are expected to be replicated by other researchers using similar contexts and data. This research method is designed to produce a comprehensive understanding of how Indonesian Youtuber discourse functions as a social practice full of meaning and power in digital media.

RESULTS AND DISCUSSION

This research was carried out using documentary data in the form of YouTube video content published openly by Indonesian Youtubers who act as public figures and digital influencers. The research location is virtual, namely the YouTube platform as a digital public communication space. Data was collected from vlog and podcast content that featured verbal speech in the form of monologues and dialogue. The videos analyzed came from two major public figures, namely M.A. and D.C., who are widely known as Youtubers with a national audience and bilingual backgrounds. The data collection period lasted from April to December 2021, according to the research schedule that has been set. The condition of the research location is characterized by the characteristics of digital culture, openness of access, and one-way and two-way interactions between Youtubers and the audience through content and comment columns. The data analyzed included transcriptions of verbal speech generated in various video segments, including opening, main content, and closing. All data are presented in descriptive form to present the main findings without being accompanied by theoretical interpretation.

In general, the amount of data analyzed consists of a number of monologue and dialogue segments derived from several YouTube vlog videos and podcasts. The speech analyzed includes declarative, interrogative, and imperative sentences that appear in the context of digital communication. The main informants in this study are M.A. as a Youtuber with an international academic background and D.C. as a podcast host who has a dialogical

communication style. Both informants have a social position as digital influencers with a large number of followers and a high level of public exposure. The data showed that the speech produced by the two informants had a relatively consistent pattern in the structure of the discourse, even though they were presented in different content formats. All speech is recorded in video form, then transcribed verbatim for analysis purposes. There were no direct interviews or clarifications from informants because this research was entirely based on digital document analysis. Thus, the results of the study are entirely sourced from the linguistic data that appears in the YouTube content.

The first finding is related to the **structure of discourse** in Indonesian Youtuber speech. Data shows that vlog and podcast discourse in general are composed of three main parts, namely opening, body, and closing. In the opening part, Youtubers usually use opening speeches that serve to attract the audience's attention and build closeness. Examples of opening speeches found include: "Hello friends, today I want to share a little about my experience while studying abroad" (M.A.). This section is often accompanied by a direct greeting to the audience and a personalized marker. In the body part, speech is dominated by the delivery of information, personal experiences, or discussions of certain topics. For example, D.C. in one of the podcasts stated: "What's interesting about this phenomenon is how the public directly forms opinion without looking at the context as a whole." The body is the longest and most linguistically dense segment. Meanwhile, the closing part is marked by an evaluative closing speech or invitation, such as "So hopefully this chat can provide a new perspective for all of you." This three-part structure was found consistently in almost all of the video data analyzed.

In addition to the macro structure of discourse, this study also found various **types of move acts** that appear in Youtuber speech. Identified move acts include informing, explaining, evaluating, suggesting, and concluding. The move act of informing is characterized by the presentation of facts or experiences, such as "At that time I really had to adapt to a different educational system" (M.A.). Move act explaining occurs when the Youtuber explains a concept or reason, for example "Why is this important? Because the impact is not only on individuals, but on society at large" (D.C.). Move act evaluating is demonstrated through subjective judgment, such as "I think this is a pretty bold decision." Move act suggesting is characterized by an invitation or suggestion to the audience, for example "Maybe we need to be more critical before judging something." Meanwhile, the move act concluding appeared at the end of the discourse segment to summarize the discussion. All of these move acts appear repeatedly and form a typical pattern of discourse exchange in digital monologues.

The next finding is related to **backchannels** in Youtuber speech, especially in dialogical podcast formats. Data shows that backchannels appear in the form of short responses such as "yes," "yes," "hmm," and "yes right." In the dialogue between D.C. and the guest, for example, there is a saying: "Yes, yes, I know what you mean." This backchannel serves as a marker of engagement in the conversation, but in some cases, it cuts off the flow of the speaker's monologue. In monologue data, the backchannel appears in the form of a self-backchannel, such as "yes... yes... The point is like that." The presence of this backchannel is recorded quite often and spread across various segments of discourse. Data shows that backchannels don't always serve to reinforce coherence, but sometimes they cause pauses or repetitions that affect speech flow. All forms of backchannel are recorded and classified as part of the discourse microstructure.

The next finding is related to the **practice of bilingualism, code-switching, and code-mixing** in Youtuber speech. The data showed that both informants consistently used Bahasa

Indonesia as the main language, but interspersed with English in certain contexts. Code-switching comes in the form of transitions between sentences, for example: "I find the process quite challenging, especially when you are away from home" (M.A.). Code-mixing is also found in the form of inserting English words or phrases into Indonesian sentences, such as "It's completely out of my comfort zone." This use of dual language arises especially when Youtubers discuss international experiences, abstract concepts, or academic terms. The data show that the practice of bilingualism does not occur randomly, but rather follows the context of the topic and the intended audience. All forms of code-switching and code-mixing are recorded as linguistic data without normative judgment.

In addition, this study also records **the distribution pattern of language use** in various discourse segments. In the opening section, the use of Indonesian language is more dominant with limited English inserts. In the body section, the frequency of code-switching increases, especially when the Youtuber explains a global experience or complex concept. An example of speech found is: "The system there is very independent learning, so we are required to be more independent." In the closing section, the use of Indonesian language again dominates, with the aim of strengthening the message to local audiences. This pattern is found consistently in most video data. The number of occurrences of code-switching and code-mixing was recorded descriptively without statistical quantification. This data shows a systematic tendency in the use of dual language by Youtubers.

The latest findings are related to the **role of Youtubers as digital influencers in discourse**. Data shows that Youtubers' speech often contains markers of personal authority, such as references to experience, social position, or public legitimacy. Examples of speech found include: "As someone who has been in that position, I feel..." (M.A.) and "I've talked to a lot of people about this issue." This kind of speech appears repeatedly and becomes part of the discourse delivery strategy. In addition, Youtubers also use collective forms of invitations such as "us" and "friends" to build closeness with the audience. All of these findings are presented as empirical data that describes the characteristics of Indonesian Youtuber discourse. There is no interpretation or theoretical discussion in the presentation of these results, as the focus of this section is to present the main data found in the field.

The findings of this study show that the speech of Indonesian Youtubers forms a digital discourse that is structured, systematic, and loaded with ideological dimensions and discursive power. The discourse structure consisting of opening, body, and closing as found in the results of the study confirms that YouTube content is not produced spontaneously or randomly, but follows a relatively stable discursive pattern. These findings are in line with the view of Critical Discourse Analysis which places discourse as a social practice that is produced in a specific context and for a specific purpose (Munandar et al., 2024; Munandar & Akmal, 2023). Opening serves as an initial legitimacy space for Youtubers to build authority and closeness to the audience, while the body becomes the main arena for conveying meaning, ideas, and judgments. Closing acts as a mechanism to strengthen the message and normalize the perspective that has been conveyed. This pattern shows that Youtubers consciously manage the structure of discourse to maximize their communicative influence. Thus, the structure of the discourse found is not only technical, but also ideological because it directs the audience in a certain way of understanding social reality.

From the perspective of Fairclough's three-dimensional framework, these findings regarding discourse structure can be understood as a manifestation of the dialectical relationship between texts, discourse practices, and social practices (Munandar et al., 2024;

Munandar & Akmal, 2023). At the text level, the opening–body–closing structure forms a coherent flow of meaning that is easy for the audience to follow. At the level of discourse practice, this pattern reflects YouTube's audience-oriented content production process and digital media algorithms. Meanwhile, at the level of social practice, the structure represents the position of Youtubers as social actors who have access to symbolic resources in the form of public attention. These findings reinforce the argument that digital media is not neutral, but rather a space where power relations are negotiated through language. In other words, the discourse structure of Indonesian Youtubers serves as a discursive mechanism to maintain legitimacy and social influence. This is consistent with the findings of Munandar et al. (2024) and Munandar & Akmal (2023) who show that the structure of media discourse plays an important role in framing issues and shaping public perception. This study extends the findings to the context of digital influencers on YouTube.

Findings regarding various types of move acts, such as informing, explaining, evaluating, suggesting, and concluding, show that the discourse of Indonesian Youtubers is not only narrative, but also argumentative and persuasive. Move act informing and explaining function to build a knowledge base that appears objective, while move act evaluating and suggesting shows the Youtuber's ideological position on the issue being discussed. In the framework of Critical Discourse Analysis, evaluation and suggestion are a form of discursive intervention that reflects the power relationship between speakers and audiences (Munandar et al., 2024). Youtubers position themselves as authoritative sources that deserve their views, especially through references to personal experiences and social status. This pattern is similar to findings in media representation studies that show how media actors use evaluative language to direct public opinion (Munandar & Akmal, 2023). Thus, the move act found in this study cannot be understood solely as an individual communication strategy, but rather as a discursive practice that contributes to the reproduction of symbolic power. These findings confirm that Indonesian Youtubers play an active role in shaping the way of thinking of the audience through the structure of linguistic interaction that appears informal.

The appearance of backchannels in Youtuber speech, particularly in podcast formats, also has important discursive implications. Backchannels such as "yes", "yes", or "hmm" indicate interactional engagement, but in the context of digital monologues, this phenomenon creates a different dynamic than face-to-face conversations. In some cases, backchannels actually disrupt the coherence of the discourse and create repetition that reinforces certain points. From a CDA's perspective, this kind of repetition and pause can serve as a meaning-suppression strategy, implicitly directing the audience to pay more attention to a particular message (Munandar et al., 2024). These findings are in line with the view that digital discourse has distinctive characteristics that distinguish it from traditional discourse. Although previous research has focused more on the text structure of news media, the findings of this study suggest that digital influencer discourse also has complex internal mechanisms. Thus, this research makes an empirical contribution to the understanding of how micro-interactions in digital discourse can have an impact on the formation of meaning at a macro level. Backchannels in this context are part of a discursive strategy that strengthens the position of Youtubers as the center of interaction.

The practice of bilingualism, code-switching, and code-mixing found in Indonesian Youtubers' speech shows a significant dimension of identity and power. The finding that Bahasa Indonesia is used as the primary language with English insertions in certain contexts is in line with the research of Rayo et al. (2024) and Montes-Alcalá (2024) which confirms that

bilingualism is closely related to social and cultural identity. In Youtuber discourse, the use of English often comes up when discussing international experiences, abstract concepts, or academic terms, which indicate the association between global languages and symbolic prestige. This is consistent with the findings of Mazzaro et al. (2024) who show that global languages have a certain symbolic value, although local languages retain their power in identity construction. Thus, the practice of bilingualism in the discourse of Indonesian YouTubers can be understood as a discursive strategy to negotiate local and global identities simultaneously. These findings enrich the study of digital bilingualism by showing how language is used as a symbolic resource by influencers. This practice reflects not only linguistic competence, but also the social position and ideological orientation of the Youtuber.

The code-switching and code-mixing found in this study are also in line with the findings of Wentker and Schneider (2022) and Dawaghreh and Suliman (2024) which emphasize the role of these practices in identity formation and communication adaptation on social media. In the context of Indonesian YouTubers, code-switching serves to reach diverse audiences while displaying a cosmopolitan image. This practice shows that YouTubers consciously utilize linguistic resources to build closeness to a specific audience and maintain a symbolic distance from other audiences. From the CDA's perspective, this choice of language reflects power relations because it determines who feels included or excluded in discourse. These findings are also in line with Callesano (2023) who suggests that the use of mixed languages can be a form of resistance to dominant linguistic norms. In the Indonesian context, the practice of bilingualism of YouTubers can be seen as a response to globalization and the dominance of the English language, as well as an effort to maintain local identity. Thus, this research makes an important contribution to the understanding of the dynamics of bilingualism in Southeast Asian digital discourse.

The findings of this study also confirm that YouTubers play the role of digital influencers who have significant discursive power. Speech that contains references to personal experiences and social positions shows that YouTubers build authority through narrative legitimacy. This is in line with the findings of García (2022) who emphasize the role of social agents in increasing critical language awareness and shaping identity. By positioning themselves as "people who have experienced" or "who have talked to many parties", YouTubers create an asymmetrical relationship with the audience. These relationships allow them to influence the way audiences interpret certain social issues. These findings are consistent with the CDA's view that power is not always coercive, but often works subtly through language and symbolic legitimacy (Munandar et al., 2024). In the context of digital media, the discursive power of YouTubers is amplified by the platform's audience reach and algorithms. Therefore, this study confirms that Indonesian YouTubers are important actors in the formation of contemporary social reality.

In terms of scientific contributions, this research makes a significant contribution to the study of Critical Discourse Analysis by expanding the object of study to the realm of digital influencers in Indonesia. Previous studies referenced in this study have focused more on news media or international contexts (Munandar et al., 2024; Munandar & Akmal, 2023; Wentker & Schneider, 2022). This study integrates the analysis of discourse structure, the practice of bilingualism, and the role of influencers in one comprehensive CDA framework. This integration is the main novelty of the research because it shows how micro linguistic phenomena and macro power dynamics are interrelated in YouTube discourse. In addition, this research enriches the literature on digital bilingualism by presenting the Indonesian context that is still relatively underexplored. Thus, this research contributes to the development of CDA

theory and methodology in the context of social media. This contribution is relevant not only to linguistics, but also to the study of media and communication.

The implications of this research are theoretical and practical. Theoretically, the findings of this study confirm the relevance of CDA as an effective analytical framework for examining complex digital discourses. This research shows that CDA is able to uncover the power relations hidden behind speech that seems informal and personal. Practically, these findings have implications for media literacy and critical public awareness. In line with Orhan (2023) and Damayanti et al. (2024), this study emphasizes the importance of developing critical thinking skills in dealing with digital discourse. Understanding the discursive strategies of Youtubers can help audiences become more reflective media consumers. In addition, this research is also relevant for education practitioners and curriculum developers who focus on digital literacy. By understanding how language and power work in social media, learning strategies can be designed to increase the critical awareness of younger generations.

Nonetheless, this research has some limitations that need to be recognized academically. First, the research data was limited to YouTube content from specific Youtubers, so the findings could not be generalized to the entire social media context. Second, this study is qualitative and does not involve quantitative analysis of the frequency of occurrence of certain linguistic phenomena. Third, this study does not involve the perspective of the audience directly, so the understanding of the reception of discourse is still inferential. These limitations open up opportunities for further research to combine CDA approaches with other methods. However, these limitations do not reduce the value of this research's contribution in understanding the dynamics of Indonesian Youtuber discourse. In fact, the recognition of these limitations strengthens the position of research as a starting point for further studies.

Thus, this discussion shows that Indonesian Youtubers' speech is a complex discourse practice, where structure, language, and power intertwine. The findings of this study confirm and expand the existing literature by presenting the local Indonesian context in the study of digital discourse. By linking the empirical findings and the literature that has been given, this study emphasizes the importance of a critical approach in understanding social media. Youtubers not only play the role of content creators, but also as social actors who have significant discursive power. Therefore, this research makes an important contribution to the development of the study of linguistics, digital media, and the study of power in the digital era.

CONCLUSION

This study aims to critically examine the speech of Indonesian Youtubers in the context of YouTube social media by focusing on the structure of discourse, the practice of bilingualism, and the role of Youtubers as digital influencers in shaping the meaning and power of discursiveness. Based on the results and research discussions, it can be concluded that the discourse built by Indonesian Youtubers is not neutral, but is a structured, planned, and loaded social practice with an ideological dimension. The consistent discourse structure of opening, body, and closing shows that speech in vlogs and podcasts is structured to build legitimacy, convey the main message, and direct the audience to a certain point of view. This pattern confirms that YouTube serves as a strategic discursive space for digital influencers in producing and reproducing social meaning. In addition, this study shows that the practice of bilingualism, code-switching, and code-mixing are prominent features in the discourse of Indonesian Youtubers. The use of Indonesian interspersed with English not only reflects linguistic competence, but also serves as a symbolic strategy for negotiating local and global

identities. Such linguistic practices are used contextually, especially when discussing international experiences, abstract concepts, or issues related to the prestige and authority of knowledge. These findings confirm that language in digital discourse plays a role as a symbolic resource that strengthens the social position of Youtubers in front of their audience. Thus, the practice of bilingualism in influencer discourse cannot be understood solely as a linguistic phenomenon, but as part of a discursive strategy that is intertwined with power. Furthermore, this study confirms the role of Indonesian Youtubers as digital influencers who have significant discursive power.

Through speech that refers to personal experiences, social position, and public legitimacy, Youtubers build symbolic authority that allows them to influence the audience's perception and understanding of certain issues. Within the framework of Critical Discourse Analysis, these findings show that power in digital media works subtly through language, discourse structures, and seemingly informal communication strategies. The main contribution of this research lies in the integration of discourse structure analysis, the practice of bilingualism, and the role of digital influencers in one comprehensive CDA framework, especially in the Indonesian context. Based on the findings and limitations of the research, some suggestions can be made for further research. Future research can expand the object of study by involving more Youtubers from diverse backgrounds or comparing across social media platforms. In addition, methodological approaches can be enriched by combining CDA and audience reception analysis to gain a more complete understanding of the impact of digital discourse. Further research can also explore the dynamics of changing influencer discourse as technology and social media algorithms develop. Thus, the study of Youtuber discourse will continue to be relevant in understanding the relationship between language, media, and power in the digital era.

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