

Exploring Meaning, Motivation, and Nationalism among Indonesian Gen Z in the #KaburAjaDulu Digital Campaign: A Phenomenological Study

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ABSTRACT

The viral #KaburAjaDulu digital campaign on social media has emerged as an expression of public frustration with economic inequality, limited opportunities, and social injustice in Indonesia, particularly among Generation Z as the dominant group of internet users. This phenomenon raises questions about how young people interpret nationalism in the context of digital discourse and socio-political dissatisfaction. This study examines how Indonesian Generation Z interpret the #KaburAjaDulu digital campaign, the motivations behind their responses, and how the campaign shapes their understanding of nationalism. Using Alfred Schutz's phenomenological approach, the study employed semi-structured interviews with 15 Generation Z social media users who actively followed the campaign. The findings reveal that the campaign is not merely perceived as an invitation to leave the country, but as a digital expression of collective frustration, a symbolic critique of structural limitations, and a way of coping with uncertain futures. Participants' motivations range from pragmatic aspirations for better opportunities abroad to expressions of satire and protest in digital spaces. Their views on nationalism appear increasingly critical and conditional, reflecting a shift from conventional patriotism toward a more reflective sense of belonging. These findings highlight digital campaigns as spaces for youth political expression and identity negotiation, underscoring the need for policy responses that address Generation Z's socio-economic concerns.

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INTRODUCTION

The #KaburAjaDulu digital campaign, which went viral on social media platforms X and Instagram, has become a hot topic of conversation among the public, especially Generation Z. The hashtag #KaburAjaDulu on social media has become an invitation for the younger generation to seek a better life abroad, starting on platform X and spreading to Instagram. This hashtag is considered an expression of disappointment with the economic and social injustices in Indonesia, as well as an invitation to seek education, work, or to settle abroad (Enggar, 2025). The campaign began with a reply to a tweet from account X, @imrenagi, about a conversation with a foreign software engineer. Analysis by Drone Emprit, a social media conversation monitoring tool based on Artificial Intelligence (AI) and Natural Language Processing (NLP), shows that tweets related to #KaburAjaDulu express the desire to move abroad, reactions to conditions in Indonesia, reasons for moving, and

sharing information on job vacancies and migration experiences, with discussions of pros and cons.

The virality of #KaburAjaDulu was triggered by the difficulty of getting a job, the high cost of living, and economic and social uncertainty (Kumparan.com, 2025). According to Badan Pusat Statistik (BPS), the number of unemployed reached 7.47 million, or 4.91% of the workforce, and 11.28% of the unemployed in Indonesia were D4, S1, S2, and S3 graduates (Badan Pusat Statistik, 2024). The decent standard of living in Indonesia in 2024 is 1.02 million rupiah per month, while 20.31% of Generation Z aged 15-24 years were recorded as Not in Education, Employment, or Training (NEET) (Dewi & Pratiwi, 2025). The average Provincial Minimum Wage (UMP) in Indonesia is 3,113,359.85 rupiah per month (Kemnaker, 2024). This data makes the #KaburAjaDulu digital campaign even more relevant.

Social media plays a major role in optimizing effectiveness and stimulating user engagement. Instagram is a platform that is characterized by being informative, fun, and reliable (Park & Choi, 2023). Active and passive users on Instagram have diverse motives and interaction patterns, and both exhibit repetitive behaviour in line with their respective goals (Asrila & Kurniawan, 2023). While on X (formerly Twitter), users tend to share popular messages (Segev, 2023). It is on this platform that digital campaigns are distributed and re-shared. Rogers and Storey explain that a campaign is a series of coordinated communication activities designed to build a lasting impression on various audience groups over a certain period of time (Astuti et al., 2023).

Hashtags have become a digital campaign tool, as seen with #KaburAjaDulu on social media. According to the Great Dictionary of the Indonesian Language (KBBI), the term "hashtag" is an acronym for "tanda pagar," which is used as a practical term for the symbol "#" to enable the rapid and up-to-date dissemination of information (Ayu et al., 2022; Ayu et al., 2025). Hashtags are used in digital-based social movements as a tool to mobilize netizen participation and encourage social change (Zuraida, 2023). The use of hashtags supports research, facilitates networking, and helps overcome challenges (Ayu et al., 2022).

Hashtags also enable social expression, support protests and discussions of social issues (Natalia et al., 2023). They are used in campaigns to encourage social change and movements (Divatia & Thaker, 2022), as with #KaburAjaDulu. The hashtag #KaburAjaDulu can be traced to the meanings and motives of the social media users who use it. Meaning is connected to intention and can be expressed as likes or dislikes (Lane, 2020), while motives are the product of needs and desires, and are directed towards certain goals (Patil & Arpitha, 2023). By understanding the meaning and motives, we can gain a deeper understanding of a concept and the drives that surround it.

Generation Z, born between 1997 and 2012, will be 14-29 years old in 2026. In 2020, BPS reported that the number of Generation Z in Indonesia was 71.5 million (Prasetyo, 2024), and by 2024, it had increased to almost 75 million, accounting for 27% of the total population (Citra, 2024). Generation Z dominates Indonesian society and exhibits characteristics such as accountability, dedication to long-term goals, social concern, honesty, a preference for collaboration, and reliance on the internet (Jayatissa, 2023; Shtepura, 2022). According to the APJII survey, 51.9% of Indonesian Generation Z access Instagram, and 1.98% use X (Ahdiat, 2024). They use social media as a source of information throughout the day and quickly adapt to both the positive and negative impacts of digital innovations (Kullolli & Trebicka, 2023; Nemirovskaya, 2024).

The viral #KaburAjaDulu digital campaign on social media questions Generation Z's nationalism in the contemporary era. Nationalism encompasses beliefs and ideas related to ideology, ethnicity, culture, shared history, and unity and autonomy (Prokic, 2023). Nationalism promotes the idea of a sovereign state and fosters awareness and pride in a country that places national interests above those of individuals, groups, regions, or the parties it represents (Prasetyorini, 2023). Generation Z views nationalism broadly,

associating it with love for the homeland that is strengthened through education, active participation, and the use of social media to understand and express national values (Martian et al., 2024).

Generation Z is known for its digital orientation, multitasking abilities, high levels of creativity, and a prioritization of inclusive values (Wajdi et al., 2024). Generation Z is considered to have a strong sense of patriotism and to support efforts to preserve national identity (Pradipta et al., 2024). However, Gen Z's worldview is influenced by online content from around the world, especially through global social media platforms (Chen & Ha, 2023). The importance of this study lies in exploring the unique perspectives of Generation Z and how they view nationalism amid the current flow of national and global issues.

Social media plays an important role in influencing audience behaviour, especially in information seeking and decision-making, where audiences, including Generation Z, tend to be receptive to the content presented in their responses to the #KaburAjaDulu digital campaign. With various public opinions that reap pros and cons in responding to this, this study intends to explore and map the typifications of (1) the meaning of Generation Z netizens towards the #KaburAjaDulu, (2) the motivation of Generation Z netizens in responding to the #KaburAjaDulu, and (3) the nationalism of Generation Z netizens in responding to the #KaburAjaDulu.

Previous studies have examined Generation Z's engagement in various hashtag-based digital campaigns on social media platforms using different analytical approaches. Research on hashtags such as #DiRumahAja, #AnalogSwitchOff, and #PercumaLaporPolisi has examined how young users disseminate messages and interpret their participation in online campaigns (Fadhillah et al., 2023; Jannah et al., 2023; Kosar et al., 2023; Qudratullah, 2021). Other studies have analyzed global campaigns such as #FridaysForFuture and #CoronavirusOutbreak, focusing primarily on digital activism, message diffusion, or public communication dynamics (Freeman et al., 2023; Padilla-Castillo & Rodríguez-Hernández, 2022). While existing studies highlight youth participation in hashtag activism and their engagement patterns, they tend to overlook the deeper subjective meanings young people attach to digital campaigns. In contrast, this research focuses on youth experiences, internal motivations, and how meaning is constructed through participation in digital campaigns on social media.

This research contributes to the study of digital communication, particularly regarding Generation Z's participation in social media digital campaigns. In addition, this research serves as a reference for the study of migration phenomena, digital nationalism, and the younger generation's involvement in social discourse. It offers a new perspective on the role of hashtags (#) as social and political expressions in the digital era.

METHOD

This study employs a qualitative method, drawing on Alfred Schutz's phenomenological approach to understand social meaning through natural data and inductive-deductive analysis, including participant voices and researcher reflexivity (Creswell, 2014). Phenomenology views reality as an intersubjective world shaped by individual consciousness (Sobur & Mulyana, 2020). Schutz distinguishes between two types of motives underlying human action: in-order-to motives, which are future-oriented goals, and because motives, which are rooted in past experiences that shape present actions (Sobur & Mulyana, 2020). This framework was used to explore how Generation Z interprets and responds to the #KaburAjaDulu digital campaign.

Data were collected through in-depth semi-structured interviews with 15 Generation Z informants aged 18–26. Informants were selected through purposive sampling, focusing on individuals active on social media platforms such as Instagram and TikTok who participated in discussions about the #KaburAjaDulu campaign. Interviews were conducted online and offline between February and March 2025, lasting approximately 40–60 minutes per

participant. Interview questions explored participants' interpretations of the campaign, motivations for engaging in it, and their views on nationalism. Details of the informants are shown in Table 1.

Table 1. Research Informant Data

No	Informant (Initials)	Code	Age (Years)	Domicile	Occupation
1	TR	P01	25	Jakarta	Private employee
2	AN	P02	21	Solo	Student
3	PAS	P03	26	Langsa	Bank Teller
4	FDK	P04	23	Bandung	Teacher
5	RAA	P05	27	Pekanbaru	Civil Servants
6	LM	P06	27	Denpasar	Social Media Manager
7	AN	P07	27	Jakarta	Pharmacist
8	RW	P08	25	Bandung	Farmer
9	AM	P09	23	Kupang	Freelancer
10	KH	P10	26	Jakarta	Private Employee
11	SA	P11	24	Bogor	Content Creator
12	TA	P12	24	Jakarta	Interior Designer
13	DA	P13	24	Makassar	Prospective Civil Servants
14	A	P14	25	Kalimantan Tengah	Self-Employed
15	N	P15	18	Makassar	Student

Source: Primary Data (2025)

Prior to the interviews, participants were informed of the research objectives and provided voluntary consent to participate. To ensure confidentiality, all informants' identities were anonymized using initials and participant codes. The researchers maintained reflexive notes during the interview and analysis process to remain aware of potential biases and interpretations.

The data analysis technique of this research follows the Moustakas procedure (Moustakas, 1994), namely: (1) initial data grouping, (2) data reduction and elimination, (3) grouping and giving themes, (4) identification of invariant themes, (5) texture description, (6) structural description, and (7) texture-structural description. Interview data are organized and analyzed horizontally, grouping meanings into categories or themes and eliminating overlapping statements. The themes and meanings that emerge are used to build texture descriptions, which are then integrated with structural descriptions to yield the phenomenon's meaning and essence.

To enhance the trustworthiness of the findings, the study employed data triangulation by comparing interview data with social media observations and media reports. In addition, member checking was conducted by confirming key interpretations with several participants to ensure that the findings accurately reflected their perspectives.

FINDINGS AND DISCUSSION

This study produces answers categorized according to the subjective experiences of informants considered representative of the context being studied. In this section, the categorization of Generation Z netizens' meaning towards #KaburAjaDulu, the motivation

of Generation Z in responding to #KaburAjaDulu, and Generation Z's nationalism in responding to #KaburAjaDulu are presented. The results are shown in Figure 1.

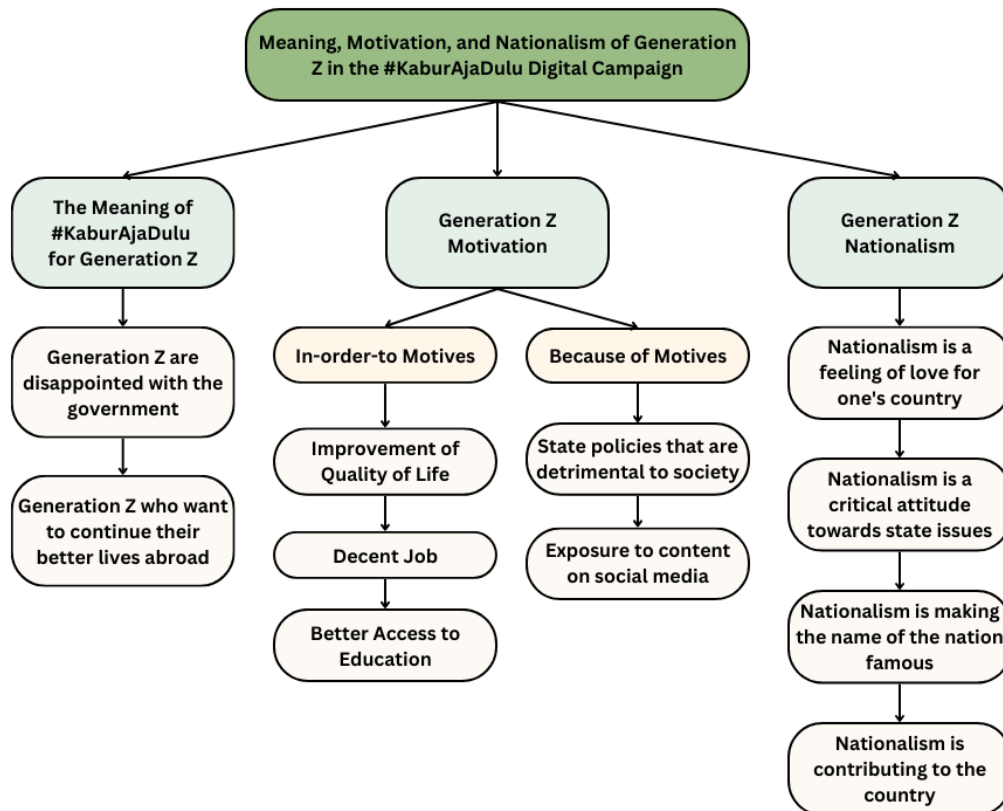


Figure 1. Meaning, motivation, and nationalism of Gen Z in the #KaburAjaDulu
Source: Researcher (2025)

The Meaning of Generation Z Netizens Towards the #KaburAjaDulu

The findings show that Generation Z attaches two dominant meanings to the #KaburAjaDulu digital campaign. *First*, the hashtag is interpreted as a symbolic expression of disappointment with government policies and socio-economic conditions. *Second*, it reflects an aspiration to pursue better opportunities abroad, particularly through education or employment. Of the 15 informants, 9 followed the issue on X (formerly Twitter), 3 on Instagram, 2 on TikTok, and 1 via radio. Most participants reported encountering the campaign on platform X, which they perceive as a space where citizens can openly express dissatisfaction with political and economic conditions. Several informants described the hashtag as a form of indirect protest facilitated by digital platforms.

The invitation to #KaburAjaDulu to go abroad was motivated by various domestic factors, including P01, P04, P06, and P10, who stated that government policies in the economic and political fields were detrimental to Generation Z, the majority generation in Indonesia, and to netizens on social media. The statement was made by P02, who felt that Indonesia's condition was not good enough, as evidenced by its declining economy and government policies that were considered to ignore the lower middle class. These two main factors then gave rise to a specific meaning in #KaburAjaDulu: a feeling of disappointment towards government policies.

P04 feels that #KaburAjaDulu is a form of disappointment with the current government's policies, including economic ones, which they find detrimental to people's lives and lead to a desire to flee abroad. Although he feels pessimistic about fleeing abroad, his desire is very strong. As stated by P08,

"I agree with this campaign, but I can't just 'run away'. I don't come from a privileged family, and I still must help my parents on the farm to meet their daily needs, so leaving them is not an easy choice." (P08, 2025)

From P08's statement, it is known that many parties can approve the #KaburAjaDulu campaign, but it may not be realized. Squeezed by internal and external pressures, #KaburAjaDulu is considered by Generation Z to be an indirect form of resistance against the government, facilitated by social media. As stated by P13 below:

"#KaburAjaDulu is a reflection of the collective fatigue of society towards conditions that are perceived as stagnant or even worsening. Many people, especially the younger generation, feel that the choice to stay and struggle at home is increasingly unreasonable when opportunities outside seem more promising. When the economy declines, education becomes more expensive, the cost of living continues to rise, and people, including me, begin to think about "running away" in search of a better life. A kind of passive resistance to a system that is considered to be hopeless." (P13, 2025)

From informants P01, P06, P08, P09, P10, and P12, who interpreted #KaburAjaDulu as disappointment with research policies, it is known that the meaning of #KaburAjaDulu is a trend, an initiation, a form of protest, and unrest caused by various existing policies, such as economic and political ones. Generation Z netizens interpret #KaburAjaDulu as a desire to pursue a better life abroad for their well-being. P02 and P05 highlighted the desire to move due to the worsening conditions in Indonesia. At the same time, P11, P06, and P15 stated that studying or working abroad is a realistic way to improve the quality of life.

Pull factors for living abroad include better job opportunities and increased welfare, which influence migration patterns in smart cities (Naval et al., 2024). It is known that the meaning of #KaburAjaDulu to move and continue a better life abroad is relevant because of the welfare that individuals are trying to achieve, with social policies influencing a person's welfare.

Social media observations show that the hashtag #KaburAjaDulu gained significant traction on platform X, where users used it to express dissatisfaction with economic conditions, job insecurity, and governance issues. Several viral posts framed the hashtag not merely as a literal call to migrate but as a sarcastic critique of domestic structural limitations. Mass media reports also stated that #KaburAjaDulu is an aspiration expressed in a way closer to everyday life, conveying the uncertainty of the future (Liputan 6, 2025b; Media Indonesia, 2025).

From a phenomenological perspective, these meanings reflect what Alfred Schutz describes as intersubjective interpretations, formed through shared social experiences and collective discourse. The hashtag becomes a symbolic medium through which Generation Z articulates dissatisfaction while imagining alternative futures.

Gen Z Netizens' Motivation in Responding to the #KaburAjaDulu

In the phenomenology put forward by Alfred Schutz, the motivation or motives that underlie a person's interpretation of something are divided into two, namely (1) in-order-to motives which are intentions, plans, hopes or interests, and (2) because of motives which are formed thanks to the informant's past experiences and are embedded in their sedimented knowledge, which can be expressed in a statement of reasons or causes.

In order to motives. In dismantling the in-order-to motives of the informants, the researcher asked the Z-generation informants about their motivations for participating in the #KaburAjaDulu digital campaign on social media and for wanting to leave the country to continue their lives abroad. As a result, the researcher categorized the in-order-to motives into motivations to (1) improve the quality of life, (2) get a decent job, and (3) access to better education.

First, improving the quality of life. Quality of life reflects an individual's satisfaction with financial security, life expectancy, health, and the environment (Bogus, 2023). The law also plays an important and irreplaceable role in improving community welfare (Geng & Chen, 2022). P01 stated that he agreed that the #KaburAjaDulu trend and action on social media were his efforts to seek a more prosperous life and a more orderly state of affairs.

P04 also felt that this improvement in living standards, in general, would be achieved by gaining adequate access to the education and health sectors. Work-life balance is also an important factor in improving living standards, because, by working abroad, he thinks he will receive a salary that matches the workload. Work-life balance is a term that often appears in the opinions of Generation Z, serving as an expression of an optimal balance between personal life and work, as well as the process of balancing work and family commitments to live life to the fullest (Demissie et al., 2024; Kalaivani, 2024).

From P09, we know that "Every country has its advantages and disadvantages, but job opportunities abroad are more open, especially in developed countries with good governance and public facilities that will greatly support welfare." This statement also aligns with P15, who believes that his desire to #KaburAjaDulu is the most likely means of survival in his own country. P14 also feels that improving the quality of life is a concern for him. According to him, a better life is not only for himself, but also for his children and future descendants. Efficient public services improve the quality of life by ensuring access to healthcare, education, and technological advancement (Bogus, 2023).

Second, decent work. Limited job opportunities, low salaries, and poor career prospects are the reasons why Generation Z supports the #KaburAjaDulu digital campaign. The existing conditions are considered not to have optimally facilitated Generation Z in pursuing a career in the country. In addition, informants feel this situation is worsening due to the existing system's suppression of the middle class. P02 expressed this with the following opinion:

"Seeing the condition of Indonesia lately, it has strengthened my desire to go abroad (in the context: to find a decent job). People used to say that working as a civil servant was safe and that life was guaranteed. But now it seems that it is no longer the case in these years." (P02, 2025)

The civil servant/ASN profession is still considered safe by conservative views in Indonesia, but the efficiency policies of the Prabowo era have changed this perception. The exposure of diaspora success stories on social media has encouraged interest in working abroad, making the #KaburAjaDulu campaign relevant to the younger generation.

Third, better access to education. Education is a process that shapes character, develops critical thinking, and prepares individuals to live in society, supports social inclusion and sustainable development (Sriatun et al., 2024). It shapes lifestyle patterns, enhances intelligence, and supports problem-solving (Sharma & Ankit, 2023). Better education is a reason worthy of consideration for informants, as expressed by P06, P07, P11, and P13. P11 highlighted his dreams, considered pursuing education abroad to further his interests, and felt it would give him greater appreciation for what he had done. P11 conveyed this in the following statement.

"I have an ambition to continue my studies abroad. Continued by finding a job and settling down for at least a few years after graduation. Because I feel that learning at a university abroad is more detailed and can support my career, also, the career I am aiming for is more appreciated abroad than in my own country." (P11, 2025)

This statement is supported by research (Kenny et al., 2024), which states that young people's perceptions indicate that social support and school and internship experiences improve academic, vocational, and psychological skills for college and career readiness. P06 expressed a similar motive regarding access to education in the following statement.

"The possibility to continue studying in countries that care about education issues. Many countries, such as the Netherlands, also offer various benefits to scholarship recipients, including child benefits for those with families. Or research-based doctoral studies, so that students can be paid, instead of paying high tuition fees like in this country." (P06, 2025)

P13 also considered that pursuing higher and better education could improve economic conditions, gain experience in a very different environment, and be a lifelong experience. Studies show that education supports the economy by improving quality of life, entrepreneurship, productivity, and innovation (Alali, 2023).

P07 stated that the only reason for going abroad was to study. Still, he was pessimistic because he feared educated people would be reluctant to return to Indonesia due to the state's lack of appreciation for them. In Indonesia, the return of diaspora is complex, influenced by political factors, and reflects the relationship between diaspora politics and national religious-political dynamics (Alatas & Slama, 2022).

Because of motives, the #KaburAjaDulu digital campaign was also triggered by past experiences, especially those related to state policies considered detrimental, such as budget efficiency measures and mass layoffs. In addition, P05 revealed that exposure to social media content depicting interesting life abroad also shapes the perception that other countries offer better educational policies and facilities, thereby strengthening Generation Z's view that living abroad is more promising than in Indonesia.

These findings indicate that the #KaburAjaDulu digital campaign was not born spontaneously, but rather is an accumulation of structural and symbolic experiences experienced by Generation Z. Collective memories of perceived impartial state policies, met with visual representations of ideal life abroad that are continuously produced by social media, thus forming the imagination of migration as a rational and emotional strategy to seek security, recognition, and a more certain future.

Observations of social media discussions further reinforce these motivations. Posts related to #KaburAjaDulu frequently highlight comparisons between working conditions in Indonesia and abroad, particularly regarding wages, work-life balance, and career opportunities. Media reports also emphasize the growing aspiration among Indonesian youth to pursue education and employment overseas (Channel News Asia, 2025; Kumparan, 2025; Liputan 6, 2025a), suggesting that the campaign resonates with broader socio-economic concerns.

These motivations illustrate the interplay between Schutz's in-order-to motives and because motives. Future-oriented aspirations such as pursuing education, employment, and better living standards represent the participants' in-order-to motives. At the same time, past experiences of perceived economic stagnation, exposure to diaspora success narratives, and dissatisfaction with domestic opportunities shape their motives. In this case, because motives and in-order-to motives do not stand alone, but rather complement each other in explaining the meaning of social action. Because motives explain the background experiences that shape an individual's consciousness, while in-order-to motives explain the goals to be achieved through the action.

Generation Z Netizens' Nationalism in Responding to the #KaburAjaDulu

Despite the campaign's narrative of leaving the country, participants did not necessarily reject nationalism. Instead, they articulated more nuanced interpretations of national belonging. Research findings indicate four meanings of nationalism for young people.

First, nationalism is a sense of love for the country. The #KaburAjaDulu digital campaign represents the latest iteration of nationalism in the digital era. P01 argues that nationalism is an understanding held by someone who loves their country. Nationalism, according to P04, is also an "attitude of loving the homeland". This attitude is not only about loving the

country's advantages, but also about loving the conditions within the country. This forces "nationalistic" citizens to dare to assert their rights. The following statement also emerged from P02.

"Nationalism is understood as love for the homeland that encourages respect for the nation and the drive for positive change. During bad bureaucracy, healthy nationalism motivates a critical attitude towards the government and demands transparency, accountability, and fair public services for all citizens." (P02, 2025)

The meaning of nationalism continues to evolve with the times. Indonesia needs a new understanding of nationalism to adapt to globalization, technological advances, and the country's challenges to maintaining sovereignty (Mustopa et al., 2024).

Second, nationalism is a critical attitude towards state issues. Indonesian nationalism is declining due to the impact of the global digital economy, which affects the younger generation's economic, cultural, and lifestyle (Holle et al., 2023). With the #KaburAjaDulu digital campaign, the expression of Generation Z nationalism is also questioned, along with their critical thinking that appears in public.

As stated by P08, he did not deny that nationalism is a sense of love for the homeland. However, according to him, love is about working together to care for and maintain it. It cannot be done alone. If the people in power cannot set an example in its implementation, do not expect this building to stand tall. A similar expression was also expressed by P10 as follows.

"Nationalism is an attitude of respecting the values, norms, and culture of the country where one was born. Nationalism does not mean remaining silent when one's country is not doing well; in fact, protests and resistance can be interpreted as an attitude of love and an effort to respect one's country as a country that "should" be sovereign." (P10, 2025)

A similar statement was also made by P09, who believes that the Indonesian people must express their love for their country in different ways. According to P09, people express it by offering criticism and suggestions to help Indonesia become a better country. Nationalism can influence attitudes toward citizenship, including a sense of patriotism and respect for national institutions (Dražanová & Roberts, 2024). Now, state institutions face a younger generation that is rethinking its sense of nationalism.

Third, nationalism makes the nation proud. Making the nation proud can be understood as an effort to achieve outcomes that bring pride and positive recognition to the country and strengthen the nation's image in the eyes of the world. P06 emphasized that loving the country means appreciating its culture and history and contributing to its potential in both academic and non-academic fields, so that Indonesia is increasingly known globally. P11 added that forms of nationalism can also be realized through the work of content creators, such as Jerome Polin, who inspire the younger generation to learn, promote Indonesian culture, and bring knowledge from abroad to build businesses and create jobs domestically. Another statement was made by P13, who viewed that making the nation proud today can be done anywhere, even from abroad, of course, with the help of social media.

Research shows that social media use among the younger generation positively affects the maintenance of nationalism through nationalist-themed content (Siga et al., 2022). The platform strengthens users' sense of national identity through nationalist sentiments in everyday online interactions (Huang, 2024). Social media indeed influences political engagement, but challenges such as misinformation and polarization require a deeper understanding to be effective (Kharel, 2024).

Fourth, nationalism is contributing to the country. Nationalism is understood as real action for Indonesia's progress, not just words. P07 Emphasis that nationalism means giving a positive impact to the country, not just living in Indonesia. P12 agrees, by assessing nationalism as a sense of love and contribution to the country. P14 and P15 also share

similar views, with P14 emphasizing the importance of upholding the country's values, while P15 views nationalism as a simple matter, such as loving local products and protecting the environment.

Social media plays a role in developing young-generation nationalism through cultural preservation, the use of local products, and participation in international competitions (Nisa et al., 2023). The younger generation also needs to be aware of the importance of understanding the law and the constitution in building national resilience, preventing corruption, and advancing democracy and human rights (Farah et al., 2024).

These findings suggest that Generation Z tends to reinterpret nationalism in a more reflexive, critical manner. Rather than adhering to traditional notions of unconditional patriotism, participants frame nationalism as an active commitment to improving the nation. Digital campaigns such as #KaburAjaDulu therefore function as spaces where young citizens negotiate their national identity in response to socio-economic uncertainty. Social media discussions surrounding the hashtag often combine satire, criticism, and aspiration, illustrating how digital platforms enable new forms of civic expression. This indicates that expressions of dissatisfaction in online spaces should not necessarily be interpreted as a decline in nationalism. Instead, they may represent a transformation of nationalism toward a more critical and participatory form of citizenship in the digital era.

CONCLUSION

The #KaburAjaDulu digital campaign illustrates how Generation Z uses social media to voice dissatisfaction with Indonesia's socio-economic conditions and limited opportunities. While often interpreted as a literal desire to "escape" the country, findings suggest that the campaign primarily serves as a symbolic expression of collective frustration and reflects migratory aspirations shaped by economic concerns, career opportunities, and exposure to narratives of global mobility on social media. This study also demonstrates that Generation Z's understanding of nationalism is evolving. Rather than rejecting national identity, participants reinterpret nationalism as a critical and reflective commitment that includes questioning government policies, contributing to national development, and seeking opportunities that can ultimately benefit the country.

Theoretically, this study contributes to the literature on digital campaigns and digital nationalism by demonstrating how hashtag-based discourse can serve as a space in which young citizens simultaneously negotiate a sense of national belonging and future aspirations. In practice, these findings highlight the importance of policymakers and communication practitioners addressing the socio-economic concerns of Generation Z and engaging them more meaningfully in national development narratives in the digital public sphere. This study is limited to exploring the subjective experiences of Generation Z in response to the viral #KaburAjaDulu campaign. Future research could further examine how digital campaigns shape political attitudes and identity formation among young people across various socio-cultural contexts.

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