

Patriarchal Ideology, Andrew Tate, and Rumble's Podcasts

FRANS SAYOGIE

*English Literature Department
Universitas Islam Negeri Syarif Hidayatullah Jakarta, Indonesia
frans.sayogie@uinjkt.ac.id*

MUHAMMAD FARKHAN

*English Literature Department
Universitas Islam Negeri Syarif Hidayatullah Jakarta, Indonesia*

ZUBAIR

*Arabic Language and Literature Department
Universitas Islam Negeri Syarif Hidayatullah Jakarta, Indonesia*

HENDRIO PUTRA JULIAN

*English Literature Department
Universitas Islam Negeri Syarif Hidayatullah Jakarta, Indonesia*

HILMAN SYAUQIY FAUZA AL HAKIM

*English Literature Department
Universitas Islam Negeri Syarif Hidayatullah Jakarta, Indonesia*

MUHAMMAD GUNTUR WIRALAKSANA

*English Literature Department
Universitas Islam Negeri Syarif Hidayatullah Jakarta, Indonesia*

ABSTRACT

This study aimed to examine public responses to patriarchal ideology through language, as expressed by Andrew Tate on the fringe platform Rumble. Rumble is generally known for hosting far-right content, serving as a refuge for public figures who have been de-platformed from mainstream social media. This study used a combination of netnographic and archival data collection with attitudinal appraisal theory to evaluate public responses. The comment sections of four podcast videos by 'TateSpeech' on Rumble were selected as the primary data source. Analysis of the affect, judgment, and appreciation of the public regarding the patriarchal ideology of Andrew Tate was then carried out. The results showed that the majority of the public comments towards the videos were positive. The deplatforming of Andrew Tate triggered the Streisand effect, resulting in a seeming increase in his level of support after his removal from mainstream social media. Based on these findings, this study concluded that the patriarchal ideology was expressed in an attempt to increase online reach by manipulating social media language content to attract more followers, particularly the young male audience.

Keywords: echo chamber; hegemony; media; patriarchy; Streisand effect

INTRODUCTION

The increasing popularity and widespread usage of social media have led to a content stream that often encourages users to participate passively through viewing and scrolling (Bayer et al., 2020). However, this passive engagement can pose a significant risk when the content displayed on homepages is not approached with caution, as it may expose the viewers to conflicting ideologies. Consequently, the interaction with unverified information can lead to the adoption and sharing of these ideologies based on personal reasons (Chadwick et al., 2022). The concerning aspect is that this behaviour can influence other potential passive users to adopt and propagate the same information, establishing a network where belief systems are shaped by the content encountered on social media (Cho et al., 2022).

The sudden surge in popularity of Andrew Tate on online platforms is evident through the presence of personal ideas from the influencer that often lack foundation, evidence, and vetting. These ideas are predominantly disseminated in the form of short videos to accommodate working, busy users who constitute the targeted audience. Although public responses toward the patriarchal statements may vary, their presence on social media can give rise to harmful sentiments, particularly among individuals who are uninformed about the ideologies. Andrew Tate is a controversial influencer who has faced account block on major social media such as Facebook, Instagram, TikTok, and YouTube. These actions were taken due to the violation of policies on dangerous organisations and individuals. Tate gained prominence as a contestant on the 2016 edition of Big Brother (UK) but was eliminated due to a viral video involving an assault on a woman. Subsequently, Tate attained global fame for expressing misogyny views and criticising women on multiple platforms. For example, the influencer has equated women with the notion of being "lazy by nature," explaining how men must have "authority" over their women. An account block was imposed by Twitter in 2017 after expressing that women were partly responsible for being sexually assaulted, a comment that was deemed misogynistic by the online platform. Andrew Tate has become recognised as an internet personality who uses social media platforms to preserve patriarchy and other sociocultural systems.

Social media is undeniably associated with numerous positive effects. However, its usage also raises concerns, particularly among young individuals. A previous study showed that only 3.5% of teenagers used social media to seek health information, raising suspicion about the benefits for this demographic (Plaisime et al., 2020). Platforms, such as Twitter and Facebook, often foster passive usage, where users simply "Like" and "Follow" without actively engaging in discussion or offering their opinions and replies. This trend has significant implications, as it amplifies the visibility of the liked and followed messages (Nekmat et al., 2019). Furthermore, social media has transformed the nature of communities, shifting from being locality-based to affinity-based. This has led to a greater level of trust among community members compared to professional outsiders (Hoffmeister & Watts, 2018), thereby creating an echo chamber where like-minded people form close-knit groups and resist having their views challenged. The problem arises when the messages endorsed by these like-minded people promote immediate harm to the well-being of others, such as misogynistic content. For example, misogyny can fuel hatred towards women, potentially escalating to hate crimes and physical abuse over time. A recent and relevant example is the recent rise in popularity of Andrew Tate, largely due to comments associated with patriarchy and misogyny.

The inability of online moderators to ensure safety from harmful social media activities must prompt users to establish order themselves. In large groups, users have the ability to ‘deplatform’ individuals who engage in irresponsible behaviour, such as spreading disinformation, hate speech, or extremism (Rogers, 2020). For instance, a popular YouTube channel 'Ken FM' was deplatformed following a series of conspiracies about the COVID-19 pandemic (Schwaiger et al., 2022). Deplatformed prominent creators often seek refuge on smaller platforms in hopes that their followership and popularity are unaffected. This was observed when Donald Trump was permanently banned from Twitter, Facebook, Instagram, and YouTube after the inciting of the Washington Capitol in 2021, which was followed by migration to a platform known as Parler (Van Dijck et al., 2021). Fortunately, Parler was shut down by various entities before Trump’s supporters could fully transition. This highlights the need to address the potential consequences of deplatforming and the unintended creation of stronger echo chambers by indirectly confining a popular individual to designated spaces. The phenomenon where censorship produces the opposite effect is known as the ‘Streisand effect’, which reinforces the followers’ ideological conviction when their voices are suppressed (Innes & Innes, 2021).

Based on the available findings, there is a limited number of studies that have explored the specific impact of certain social media phenomena. However, one notable study was conducted on a popular trend known as *mukbang*, which originated in South Korea and gained significant popularity on YouTube. *Mukbang* involves creators consuming an excessive amount of food and sometimes alcohol in front of a camera (Kang et al., 2020). The results of this study shed light on the impact of the *mukbang* trend on both viewers and their health. As the media promoted the trend as a fun activity, it received a positive response from many individuals. However, it is crucial to recognise that *mukbang* has the potential to harm passive social media users, especially young people, who may perceive consuming large quantities of food and alcohol as consequence-free. In another study focused on social media and politics, it was discovered that these platforms have the ability to mobilise voters who may not have otherwise participated in elections (Zhuravskaya et al., 2020). In an experiment, a group of Facebook accounts was given a feature that showed whether an added user had voted. The results showed that people were more likely to vote if they knew their friends had voted too. Although these findings may seem positive, it also reveals the presence of herd mentality among people who commit to things because other people have done something similar (Sayogie, 2022). Another study investigated the influence of social media on fashion choices among Bangladeshi students (Minhus & Huie, 2022). The results showed that social media was the most influential factor in shaping their fashion decisions, surpassing the influence of advice from relatives. This further emphasises the herd mentality and passive use of social media among young individuals. Therefore, this current study aims to examine a highly controversial phenomenon related to the patriarchal and misogynistic views of the infamous Andrew Tate by observing the consequences of passive usage.

Despite its association with far-right figures (Newman, 2022), Rumble, a video-sharing platform, has witnessed a surge in popularity among the Gen Z population, as reported by PRNewswire (2022). This increased popularity can be attributed to the prominence of Andrew Tate, a well-known internet figure, toward the conclusion of 2022. The focus of this study is specifically on the reception of Tate's views that have been associated with patriarchy and misogyny, as expressed through his personal channel on Rumble. The public response was identified through the comments on the podcast videos. After identifying the overall reception that resonates with viewers who adhere to patriarchal ideology, an appraisal relating to language evaluation was used (Ross & Caldwell, 2020). The appraisal is expected to help in identifying the

emotional response of the general public, whether positive or negative. The expected outcome is the impact of Andrew Tate's speech, particularly concerning his personal patriarchal and misogynistic views. Therefore, this study aims to highlight how the public responds to the patriarchal ideology of Andrew Tate by analysing the language used in sentimental online statements.

LITERATURE REVIEW

The term patriarchy literally denotes a social system in which power is vested in the father or patriarch figure within a family unit (Adipoetra, 2016). It also symbolises a system in which men, particularly the father of the household, exercise control over all family members, properties, economic resources, and decision-making processes (Bhasin & Khan, 1991). However, the definition of patriarchy evolves to encompass a broader scope. This term has commonly been used to refer to power dynamics between men and women, as well as the various systems exerting control over women (Bhasin, 1996). The entrenched nature of the patriarchal system in society makes its elimination challenging, as they have become deeply ingrained within cultural norms and traditions. Women are typically associated with nurturing, while men are related to labour. These physical distinctions, which are visible from birth, further reinforce the structures of cultural hegemony, customs, traditions, education, and other factors. Consequently, patriarchy underscores the dominance of fathers or husbands, leading to subordination and discrimination of women. The control exerted by parents (especially fathers) over children, husbands over wives, glorification of the tradition of virginity, the inferiority of women, the perpetuation of gender stereotypes, and emphasis on women's reproductive function may represent this domination. In this case, men commonly have a more dominant position and assume roles that ignore women as human beings with their own decisions (Yulianeta, 2009).

According to Munti (2005), patriarchy is referred to as a system of male authority that perpetuates the oppression of women through social, economic, and political institutions. In a patriarchal system, men often inherit a social order in which they hold power and authority. Families adhering to this system tend to prioritise the education of their sons over their daughters, leading to limited access to knowledge for women. Consequently, having access to higher education becomes challenging, and this generally reduces their chances of getting decent jobs. The implementation of a patriarchal system often causes gender inequality between men and women. (Dina, 2013). Patriarchy is considered a cultural phenomenon because it seems that patriarchy is passed down from one generation to the next, commonly without conscious awareness. For example, within the family unit, the father assumes the role of the decision-maker for all members. This is systematically supported by mechanisms or institutions that generally reinforce the oppression of women, leading to the spread of the system in other areas such as production, reproduction, thought processes, sexuality, and spirituality (Anees et al., 2021).

Language could serve as a powerful instrument for acquiring and preserving power, as it encompasses the mechanisms that enabled the seizing, maintenance, and establishment of domination and hegemony (Karman, 2017). Furthermore, it also has the capacity to affirm and perpetuate an ideology of domination, consciously or unconsciously. In the context of patriarchy, language plays a significant role in its perpetuation, with media acting as a means of dissemination. Language also contributes to the spread of the patriarchal system by encompassing elements of domination, control, and methods of subjugating women. It could also be employed as a tool for

humiliation, belittlement, and degradation of individuals.

Social media, with its array of advantages and disadvantages, functions primarily as a tool (Hashmi et al., 2022). The way individuals utilise social media most healthily largely depends on their personal choices. Some individuals employed the tool to enhance their political knowledge through interpersonal discussions formed by online learning relationships (Intyaswati et al., 2021). For example, studies on WeChat usage in China extensively focused on political engagement (Tang et al., 2021), highlighting its frequent occurrence. However, some media could be used in detrimental ways, such as exerting aggression through hate speech (Mitchelstein et al., 2020; Schmid et al., 2022), presenting disinformation (Mitchelstein et al., 2020), or spreading extremism (Mitchelstein et al., 2020). This poses the question of how social media maintains its positives and protects users from its negatives, as well as how it establishes the criteria for defining what is considered positive and negative.

The content displayed on social media is not haphazardly arranged; it often utilises algorithms based on the user's search history, past content interaction, and search terms to meet individual preferences. However, this personalised content delivery could be problematic, as it has the potential to impede the development of diverse identities. The algorithmic pattern recognition, driven by historical data, could create filter bubbles and echo chambers, where users are primarily exposed to information that reinforces their beliefs and perceptions (Reviglio & Agosti, 2020). This is possible because the algorithms group users based on their activities, such as hashtags, timelines, or notifications, which facilitate and establish linkages (Etter & Albu, 2021). Although content moderation by the algorithm is crucial in preventing aggression and hate speech, it still has some flaws. For example, Facebook's algorithm failed to effectively moderate content during the 2014 Gaza conflict, leading to numerous public posts supporting violence against Arabs and cursing the deaths of IDF soldiers (Lev-On, 2018). The failure to filter those harmful posts urged other users to post the same harmful things. This indicates that algorithms could not filter out context-dependent content, making them more suitable for literal and context-independent contexts such as profanity (Gonçalves et al., 2021).

The Streisand effect refers to the phenomenon in which attempts to hide, delete, or censor information lead to wider dissemination, usually through the Internet. It also represents a psychological reaction in which attempts to access and spread information they realise is suppressed (Mach, 2022). The Streisand effect generally serves as a demonstration of how censorship could fail and give results that contradict the desired initial goal (Jansen & Martin, 2015). The prohibition or censorship of something often increases curiosity, thereby fueling its virality in the community. This effect is not restricted to events involving public figures or well-known artists but often occurs among ordinary citizens as well. Consequently, decisions to prohibit content inadvertently contribute to the perception that legal actions that are intended to defuse societal tensions actually contribute to deteriorating relationships (Hagenbach & Koessler, 2017).

METHODOLOGY

This study was carried out to analyse public responses to Andrew Tate's patriarchal remarks in Rumble podcasts. The primary source of data was the public comments on the videos. Regardless of whether these comments were positive or negative in nature, they were all considered during the sampling process. Therefore, this study aimed to maintain objectivity and focus solely on understanding how the public perceived Tate's ideology. A netnographic data collection technique

was used to obtain the archival data. Netnography is a method that can be used to investigate the independent social behaviour of individuals and understand the types of social relations and connections between members in social networks such as social media (Costello et al., 2017). According to Robert Kozinets (2010), archival data refers to pre-existing online interactions in which authors have no direct relationship, making them a cultural baseline for gaining more knowledge. They could appear in the form of images, texts, or other forms of messages. In this study, archival data comprised comments on Rumble podcasts featuring Andrew Tate. After data were collected, analysis was carried out using the appraisal theory. According to Martin and White (2005), the appraisal is a discourse semantic resource that facilitates the interpretation of interpersonal meaning by examining attitudes, engagement, and graduation. However, this study specifically focused on the aspect of attitude concerning appraisal, which could be further classified into affect, judgment, and appreciation. Affect concerned the expression of emotional reactions and could be categorised into happiness/unhappiness, security/insecurity, and dissatisfaction/satisfaction. Judgment, as an aspect, involves attitudes toward behaviour such as normality, capacity, and tenacity. Appreciation involves evaluations of phenomena, categorised into reaction, composition, and valuation. In this study, the analysis primarily focused on attitudes expressed in the comments regarding the patriarchal ideology as expressed by Andrew Tate.

One of the limitations of this study was the restricted period within which the data were collected. Consequently, the number of comments included as data was limited to 25 comments per video, which were randomly selected, totalling 100 comments. The comments which were relevant were randomly selected as primary data, as shown in Table 1.

TABLE 1. TateSpeech's videos

No.	Channel	Title of Video	Video Code	Number of Views	Number of Comments
1		EMERGENCY MEETING EPISODE 6 - Welcome to The Real World	A.1	311,000	2508
2		ANDREW TATE: Reveals the Truth about Money, Power & Wealth	A.2	117,000	442
3	TateSpeech	ANDREW TATES MOST ICONIC INTERVIEW ON MONEY, MASCULINITY & WOMEN ft LAYAH HEILPERN	A.3	65,000	391
4		What men find attractive in women	A.4	64,000	554

RESULTS AND DISCUSSION

The Streisand effect occurred in the case of Andrew Tate's deplatforming from YouTube, Twitter, Instagram, and Facebook to a fringe video-sharing platform called Rumble. Despite being removed from these platforms, Tate's popularity did not seem to have waned. This was indicated by the podcast videos uploaded on the site under the channel 'TateSpeech', which still garnered hundreds of thousands of views per video with active comments. Therefore, this study aimed to analyse

comments associated with these videos to reveal whether the Streisand effect occurred, as the number of views could also indicate the size of the dissenting audience.

The archival data obtained were classified into affect, judgment, and appreciation. To ascertain whether the comments were in favour of Andrew Tate's patriarchal ideology, the data were further classified into positive and negative. This classification enabled the identification of a representative comment for individual categories: affect, judgment, and appreciation, ensuring transparency regarding the data collection process. Affect is an aspect comprised of the categories unhappiness/happiness, insecurity/security, and dissatisfaction/satisfaction, while judgement includes normality, capacity, and tenacity. Furthermore, the appreciation aspect comprised reaction, composition, and valuation.

TABLE 2. Number of affected data

Video Code	Number of Affects	Affect Category	
		Positive	Negative
A.1	8	6	2
A.2	7	7	0
A.3	8	6	2
A.4	4	3	1
	27	22	5

In the aspect of the affect, the positive category was dominant in the comments of all four videos, as shown in Table 2. This might indicate that the majority of the comments were equated with positive emotional reactions that were associated with his patriarchal ideology. The unhappiness/happiness category occurred in the following data:

- (1) *As a 20-year-old with a 2-year-old son and a baby mama trying to be the man of the house, I **thank** (+) you, Andrew; I needed to hear this (A.3)*
- (2) *I heard this guy for the first time about a week ago and thought he was interesting. After listening to his arrogance in this last video, I **will never listen** (-) to him again, and anyone that follows him is obviously a fool and has no self-esteem. (A.4)*

In Sentence (1), the affect of happiness is indicated by the word, *thank*, as it showed a positive emotional reaction. The commenter felt the need to thank Andrew Tate for spreading the ideology, which was consistent with the belief of the commenter as a young father. Meanwhile, the affect of unhappiness was indicated in Sentence (2) through the phrase, *will never listen*, as it constructed a negative emotional reaction. The commenter was not a fan of Andrew Tate before the comment was made, describing Tate as a fool with no self-esteem. The insecurity/security category is presented as follows:

- (3) *Top G Always **Speaking the truth** (+) love to see it (A.3)*
- (4) *Top G went to Lil G when he called everyone a coward, including me, **hurting my feelings** (-) Let's cancel him 🤔 (A.3)*

The affect of security was indicated in Sentence (3) by the phrase, *speaking the truth*, as it constructed a positive emotional reaction. The commenter felt reassured by Tate's statements, describing them as 'the truth'. Meanwhile, the insecurity affect was shown in Sentence (4) by the phrase, *hurting my feelings*. The commenter felt that Tate's statements had damaged personal sentiments by being called "a coward". For the category of dissatisfaction/satisfaction, the comment obtained is presented below:

- (5) *You are the asset the world needs. The elites try to feminise men and masculise women. You are one of the pillars of guidance this world needs right now. I salute (+) you, Andrew Tate. (A.1)*
 (6) *This guy's arrogance is so off-putting. I can't even stand to listen (-) to him. (A.4)*

The affect of satisfaction was indicated in Sentence (5) by the word, *salute*, as it constructed a positive emotional reaction concerning satisfaction. The commenter feels satisfied with how Tate's views match his. Meanwhile, the dissatisfaction affect was indicated in Sentence (6) by the phrase, *can't even stand to listen*, as it showed a negative emotional reaction. The commenter was dissatisfied and ignored Tate's arrogant behaviour.

TABLE 3. Number of judgment data

Video Code	Number of Judgements	Judgment Category	
		Positive	Negative
A.1	9	5	4
A.2	10	8	2
A.3	3	3	0
A.4	15	10	5
	37	26	11

Table 3 shows that positive judgments were more frequent in the comments of all four videos. The aspect of judgment involved the evaluation of behaviour; while the majority of Andrew Tate's behaviour was praiseworthy, some users assessed and condemned Andrew Tate. The normality category occurred in the following data:

- (7) *Appreciate you, Tate; no one is as woke (+) as you! Thank you for enriching us with your knowledge (A.2)*
 (8) *Andrew, you're completely wrong about people liking you lmao. LITERALLY 95% of people hate (-) u, it's a trend to hate u. the matrix's plan completely worked, and you don't even realise (A.2)*

The normality judgment was concerned with the response to the question, "How special?" A positive variant was indicated in Sentence (7) by the phrase, *no one is as woke*, as it positively evaluated Tate's behaviour. Being 'woke' is being conscious of reality, a slang generally used by youth and adolescents. "Woke", a term that originates from Vernacular African-American English expression, refers to one's awareness concerning social and racial justice issues. Over time, its meaning has been expanded to include a broader sense of being 'aware' or 'well-informed', particularly in the political or cultural contexts. "Being woke" also implies one's awareness of and active engagement with events and issues regarding community racism and social injustice (Allen, 2020). Meanwhile, negative normality judgment was indicated in Sentence (8) by the word *hate*, as it negatively evaluated Tate's behaviour. The commenter assessed the behaviour as something that most people hate, standing in stark contrast to Tate's beliefs. For the capacity category, the data is presented below:

- (9) *The man is a genius (+) he wakes up and speaks facts TOP G (A.2)*
 (10) *Pierce Morgan made Andrew look like an amateur (-). I don't like it, but it's the truth. You should have called him out more. (A.1)*

The capacity judgment was concerned with the response to the question, "How capable?" Its positive variant was indicated in Sentence (9) by the word *genius*, as it positively evaluated

Tate’s behaviour. The commenter described Tate as a genius, deduced from his ability to share personal views. Meanwhile, the negative capacity judgment was shown in Sentence (10) by the word *amateur*, as it negatively assessed Tate’s behaviour. The commenter described Tate as an amateur when Tate was challenged by Piers Morgan, a journalist. The data obtained for the tenacity category is presented below:

- (11) *Top G gives **accurate** (+) information. Thank you, Rumble; I'm so thrilled he has a platform for free speech.* (A.2)
 (12) *People have to see through this **nonsense** (-). He plays a character backed by private interests. His dad was CIA. He’s pushing the same reprobate ideology of the left.* (A.4)

The tenacity judgment was concerned with responding to the question, “How dependable?” Its positive variant was shown in Sentence (11) by the word, *accurate*, as it positively evaluated Tate’s behaviour. The commenter described the shared information as accurate. Meanwhile, the negative tenacity judgment was indicated in Sentence (12) by the word *nonsense*, as it negatively assessed Tate’s behaviour. The commenter describes the behaviour as something that was acted out to criticise the ideology of the left.

TABLE 4. Number of appreciation data

Video Code	Number of Appreciations	Appreciation Category	
		Positive	Negative
A.1	8	7	1
A.2	8	7	1
A.3	13	9	4
A.4	7	5	2
	36	28	8

Table 4 shows that positive appreciation, as opposed to negative appreciation, dominated all four videos. Furthermore, appreciation involved the evaluation of a phenomenon, indicating that the majority of the comments associated moments or things in the podcast with something positive. The reaction category occurred in the following data:

- (13) *This was **brilliant** (+)! I was laughing my head off! We need more Tate dating coaches!* (A.4)
 (14) *Rumble stock is failing miserably!!!! What a **waste of money** (-)! Tate L.* (A.2)

The reaction to appreciation was concerned with the responses to the question, “Did I like it?” Its positive variant was indicated in Sentence (13) with the word *brilliant*. The commenter thoroughly enjoyed and appreciated the video. Meanwhile, the negative reaction to appreciation was indicated in Sentence (13) by the phrase, *waste of money*. The commenter did not enjoy the video; the commenter considered watching the video as a waste of investment. The composition category did not appear in the data. The last aspect was the following evaluation category:

- (15) *I’m watching this video **for the third time**; Top G respect 😊* (A.3)

The evaluation and appreciation were concerned with responses to the question, “Was it worthwhile?” The only data gathered in this category was the positive variant, indicated in Sentence (15) with the phrase, *for the third time*. The commenter found the video to be worthwhile; the video was watched three times.

Although Andrew Tate was deplatformed from all of the mainstream social media such as Twitter, YouTube, Facebook, and Instagram, he still received considerable support on a fringe platform, Rumble. Furthermore, Tate's podcast videos continue to be watched by hundreds of thousands of views on a smaller platform. Infrequent deletion on this platform posed the question of how deplatforming was associated with the Streisand effect, an effect involving deplatformed individuals who existed with stronger and more dedicated support. Andrew Tate only promoted the patriarchal ideology in order to increase his online reach by manipulating social media content. It should be noted that Tate has now stepped out of the confines of the borders of the manospheric and anti-feminist community, having published on some of the world's biggest podcasts.

CONCLUSION

This study aimed to examine the public responses to Andrew Tate's podcast videos, which presented a patriarchal ideology on Rumble. By using an attitudinal appraisal of the archival data, specifically, comments posted under the videos, it was observed that the positive affect, judgment, and appreciation dominated their negative counterparts. Based on these findings, it could be concluded that the Streisand effect was involved in the effort to deplatform Andrew Tate. Despite migrating to an unpopular fringe platform, Tate's supporters remained significant in numbers, raising concerns about the formation of an echo chamber around patriarchal ideology. Patriarchal ideology is merely a tool to increase online reach by manipulating social media language content that creates the Streisand effect, attracting more young followers, particularly a male audience. While the quantity of data collected for this study was determined to be realistic given the time restrictions, it must be acknowledged that not all data were contextual or comprehensive enough for analysis. Therefore, future studies might better gather a greater number of data to reach a more conclusive generalisation.

REFERENCES

- Adipoetra, F. G. (2016). Representasi patriarki dalam film "Batas". *Jurnal E-Komunikasi*, 4(1).
- Allen, A. (2020). On Being Woke and Knowing Injustice: Scale Development and Psychological and Political Implications. *Doctoral Dissertations*. <https://opencommons.uconn.edu/dissertations/2607>
- Anees, M., Ali, D. A., Iqbal, D. L., Ahmad, S., & Khan, I. U. (2021). Patriarchal Ideology as Gender Discrimination: A Feminist Study of Jane Eyre. *International Journal of Innovation*, 15(5).
- Bayer, J. B., Triêu, P., & Ellison, N. B. (2020). Social Media Elements, Ecologies, and Effects. *Annual Review of Psychology*, 71, 471-497. DOI: 10.1146/annurev-psych-010419-050944
- Chadwick, A., Vaccari, C., & Kaiser, J. (2022). The Amplification of Exaggerated and False News on Social Media: The Roles of Platform Use, Motivations, Affect, and Ideology. *American Behavioural Scientist*. 1-18. DOI: 10.1177/00027642221118264
- Cho, H., Cannon, J., & Lopez, R. (2022). Social Media Literacy: A Conceptual Framework. *New Media & Society*. 1-20. DOI: 10.1177/14614448211068530
- Costello, L., McDermott, M.-L., & Wallace, R. (2017). Netnography: Range of Practices, Misperceptions, and Missed Opportunities. *International Journal of Qualitative Methods*, 16(1), 1609406917700647. <https://doi.org/10.1177/1609406917700647>
- Dina, F. (2013). Representasi ideologi patriarki Dalam Novel Tanah Tabu Kajian Feminisme Radikal. *Jurnal Sastra Indonesia*, 2(1).
- Etter, M., & Albu, O. B. (2021). Activists in the dark: Social media algorithms and collective action in two social movement organisations. *Organisation*. 28(1), 68-91. DOI: 10.1177/21582440211023181

- Gonçalves, J., Weber, I., Masullo, G. M., Torres Da Silva, M., & Hofhuis, J. (2021). Common sense or censorship: How algorithmic moderators and message type influence perceptions of online content deletion. *New Media & Society*. 1-23. DOI: 10.1177/14614448211032310
- Hagenbach, J., & Koessler, F. (2017). The Streisand effect: Signaling and partial sophistication. *Journal of Economic Behaviour & Organization*, 143, 1–8. <https://doi.org/10.1016/j.jebo.2017.09.001>
- Hashmi, U. M., Shahzad, M., Rashid, R. A., Almekhlafy, S. S. A., Malik, M. Y., & Hashmi, H. A. (2022). Former Muslims' Socio-Religious Discourse on Social Media: A Speech Acts Analysis. *3L: Language, Linguistics, Literature®*, 28(4), Article 4. <https://doi.org/10.17576/3L-2022-2804-14>
- Hoffmeister, T., & Watts, A. C. (2018). Social media, the Internet, and trial by jury. *Annual Review of Law and Social Science*. 14, 259-270. DOI: 10.1146/annurev-lawsocsci-101317-031221
- Innes, H., & Innes, M. (2021). De-platforming disinformation: conspiracy theories and their control. *Information, Communication & Society*. 1–19. DOI: 10.1080/1369118X.2021.1994631
- Intyaswati, D., Maryani, E., Sugiana, D., & Venus, A. (2021). Social Media as an Information Source of Political Learning in Online Education. *SAGE Open*. 11(2), 1-8. DOI: 10.1177/21582440211023181
- Jansen, S. C., & Martin, B. (2015). The Streisand Effect and Censorship Backfire. *International Journal of Communication*, 9(0),
- Kang, E., Lee, J., Kim, K. H., & Yun, Y. H. (2020). The popularity of eating broadcast: Content analysis of “mukbang” YouTube videos, media coverage, and the health impact of “mukbang” on public. *Health Informatics Journal*, 26(3), 146045822090136. <https://doi.org/10.1177/1460458220901360>
- Karman. (2017). Bahasa dan Kekuasaan: Instrumen Simbolik Peraih Kekuasaan Versi Bourdieu. *Jurnal Studi Komunikasi dan Media*, 21(2).
- Kozinets, R. V. (2010). *Netnography: Doing Netnographic Research Online*. London: SAGE Publications Ltd.
- Lev-On, A. (2018). The anti-social network? Framing social media in wartime. *Social Media+ Society*. 4 (3), 1–12. DOI: 10.1177/2056305118800311
- Mach, M. (2022). Streisand Effect in the Context of the Right to be Forgotten. *European Studies*, 9(1), 110–121. <https://doi.org/10.2478/eustu-2022-0005>
- Martin, J. R., & White, P. R. (2005). *The Language of Evaluation: Appraisal Theory*. London: Palgrave Macmillan.
- Minhus, S. M., & Huie, L. (2022). Sustainability of Costume Appearance: Influence of Psychological and Social Values on the Bangladeshi Young Generation. *SAGE Open*. 12 (2), 1-15. DOI: 10.1177/21582440221086608
- Mitchelstein, E., Matassi, M., & Boczkowski, P. J. (2020). Minimal effects, maximum panic: Social media and democracy in Latin America. *Social Media+ Society*. 6 (4), 1-11. DOI: 10.1177/2056305120984452
- Munti, R. B. (2005). *Demokrasi Keintiman: Seksualitas di Era Global*. Yogyakarta: LkiS.
- Nekmat, E., Gower, K. K., Zhou, S., & Metzger, M. (2019). Connective-collective action on social media: Moderated mediation of cognitive elaboration and perceived source credibility on personalness of the source. *Communication Research*. 46 (1), 62-87. DOI: 10.1177/0093650215609676
- Newman, K. (2022). Investigating Canadian YouTube rival Rumble and its growing popularity among the world's far right. CTVNews. <https://www.ctvnews.ca/w5/investigating-canadian-youtube-rival-rumble-and-its-growing-popularity-among-the-world-s-far-right-1.5787533>
- Plaisime, M., Robertson-James, C., Mejia, L., Núñez, A., Wolf, J., & Reels, S. (2020). Social media and teens: a needs assessment exploring the potential role of social media in promoting health. *Social Media + Society*. 6(1), 1-11. DOI: 10.1177/2056305119886025
- PRNewswire. (2022). *Rumble Sets New Monthly Active User Record in August Citing Growth Among “Gen Z” Users*. Benzinga. Retrieved June 4, 2023, from <https://www.benzinga.com/pressreleases/22/09/n28776604/rumble-sets-new-monthly-active-user-record-in-august-citing-growth-among-gen-z-users>
- Reviglio, U., & Agosti, C. (2020). Thinking outside the black box: The case for "algorithmic sovereignty" in social media. *Social Media+ Society*. 6 (2), 1-12. DOI: 10.1177/2056305120915613
- Rogers, R. (2020). Deplatforming: Following extreme Internet celebrities to Telegram and alternative social media. *European Journal of Communication*. 35 (3), 213–229. DOI: 10.1177/0267323120922066
- Ross, A. S., & Caldwell, D. (2020). ‘Going negative’: An appraisal analysis of the rhetoric of Donald Trump on Twitter. *Language & communication*. 70, 13–27. DOI: 10.1016/j.langcom.2019.09.003
- Sayogie, F. (2022). Framing Face-Saving Behaviour on Facebook. *International Journal of Media and Information Literacy*, 7(2), 554–559. DOI: 10.13187/ijmil.2022.2.554
- Schmid, U. K., Kümpel, A. S., & Rieger, D. (2022). How social media users perceive different forms of online hate speech: A qualitative multi-method study. *New Media & Society*. 1-19. DOI: 10.1177/14614448221091185
- Schwaiger, L., Schneider, J., Rauchfleisch, A., & Eisenegger, M. (2022). Mindsets of conspiracy: A typology of

- affinities towards conspiracy myths in digital environments. *Convergence*. 1-23. DOI: 10.1177/13548565221106427
- Tang, L., Omar, S. Z., Bolong, J., & Mohd Zawawi, J. W. (2021). Social media use among young people in China: a systematic literature review. *SAGE Open*. 11 (2), 1-17. DOI: 10.1177/21582440211016421
- Van Dijck, J., De Winkel, T., & Schäfer, M. T. (2021). Deplatformization and the governance of the platform ecosystem. *New Media & Society*. 1-17. DOI: 10.1177/14614448211045662
- Yulianeta. (2009). *Representasi Ideologi Gender dalam Novel Saman*. Bandung: FPBS UPI.
- Zhuravskaya, E., Petrova, M., & Enikolopov, R. (2020). Political effects of the Internet and social media. *Annual Review of Economics*. 12, 415-438. DOI: 10.1146/annurev-economics-081919-050239