

DAFTAR PUSTAKA

- Adilah, R. Y., & Alam, B. (2021, December 7). Duduk Perkara Insiden Polwan Polda Kalteng Dipukul Anggota TNI. *Merdeka*.
<https://www.merdeka.com/peristiwa/duduk-perkara-insiden-polwan-polda-kalteng-di-pukul-anggota-tni.html>
- Almaliki, M. (2022, February 2). Mengenal Inspektur Ladusing, Polisi India yang Seragamnya Mirip Baju Satpam di Indonesia. *ERA.ID*.
<https://era.id/film/86980/mengenal-inspektur-ladusing-polisi-india-yang-seragamnya-mirip-baju-satpam-di-indonesia>
- Anderson, E. (2010). Inclusive masculinity theory and the gendered politics of men's rugby. *Journal of Gender Studies*, 19.
<https://www.tandfonline.com/doi/full/10.1080/09589236.2010.494341>
- Ayuningrum, N. G. (2021). Analisis Wacana Kritis Komentar Seksual dalam Media Sosial Twitter Laki-Laki Berekspresi Gender Feminin. *Jurnal Wanita Dan Keluarga*, 2(2), 117–126.
<https://doi.org/10.22146/jwk.3620>
- Bickman, L. (1974, 03). The Social Power of a Uniform. *Journal of Applied Social Psychology*. 10.1111/j.1559-1816.1974.tb02807.x
- Chryshnanda. (2009). *Polisi Penjaga Kehidupan*. YPKIK.
- Creswell, J. W., (2007). Qualitative inquiry & research design: Choosing among five approaches. 2nd ed. California: Sage.
- Detik. (2021, September 25). Apa Arti Damage yang Kerap Ramai Dipakai Pengguna TikTok dan Gamers. *detikNews*.
<https://news.detik.com/berita/d-5738807/apa-arti-damage-yang-kerap-ramai-dipakai-pengguna-tiktok-dan-gamers>
- Fadilah, R. (2021). Analisis Kasus Gangguan Kepribadian Narsistik Dan Perilaku Kriminalitas Antisosial. *Diversita*, 7.
- Fairclough, N. (1995). Longman. Critical Discourse Analysis: The Critical Study of Language.
<https://www.felsemiotica.com/descargas/Fairclough-Norman-Critical-Discourse-Analysis.-The-Critical-Study-of-Language.pdf>

Fairclough, N. (2015). *Language and Power* (3rd ed.). *Routledge*.

Hastanto, I. (2020, May 13). Alasan bidan sering menikah sama tentara di Indonesia. *VICE*.

<https://www.vice.com/id/article/y3zzwx/alasan-bidan-sering-menikah-sama-tentara-di-indonesia>

Hastanto, I. (2021, November 18). Kami Minta Polisi Muda Mengomentari Asumsi Banyak Aparat Norak Saat PDKT di Medsos. *VICE*.

<https://www.vice.com/id/article/y3vd3m/penyebab-aparat-berseragam-norak-saat-pdk-t-di-medsos-diarsipkan-txtdrberseragam>

Herawati, I. (2018, Juli). Seksisme Dalam Lagu Bojoku Galak Via Valen. *Tuah Talino*, 12.

Hidayatullah, D. (2013, Desember). Maskulinitas, Kekerasan, dan Negara dalam The Raid: Redemption. *Adabbiyat*, XII.

Izzuddin, H. (2022, January 30). Pengakuan Admin @TxtdrBerseragam: Publikasikan Aparat Nakal Bukan Karena Benci. *Mojok.co*.

<https://mojok.co/liputan/pengakuan-admin-txtdrberseragam-publikasikan-aparat-nakal-bukan-karena-benci/>

Keltner, D., Gruenfeld, D. H., & Anderson, C. (2003). Power, Approach, and Inhibition. *Psychological Review*. <https://doi.org/10.1037/0033-295X.110.2.265>

Khotimah, S. K. (2014). Berdemokrasi Di Ruang Publik : Langsung, Umum, Bebas Dan Tanpa Rahasia Dalam Media Sosial Twitter @Triomacan2000. *Animal Genetics*, 39(5), 561–563.

Logghe, H. J., Boeck, M. A., & Atallah, S. B. (2016, 6). Decoding Twitter: Understanding the History, Instruments, and Techniques for Success. *Annals of Surgery*. 10.1097/SLA.0000000000001824

Marchex (2017). How to Connect with Consumers on Social Media: Insights from Consumer Complaints.

Marwick, A. E. (2010). I Tweet Honestly, I Tweet Passionately: Twitter Users, Context Collapse, and The Imagined Audience. *SAGE*. 10.1177/1461444810365313

Munfarida, E. (2014). Analisis Wacana Kritis dalam Perspektif Norman Fairclough.

Komunika : Jurnal Dakwah Dan Komunikasi, 8(1), 1–19.

<http://www.ejournal.iainpurwokerto.ac.id/index.php/komunika/article/view/746>

- Nguyen, J. (2018). Politics and the Twitter Revolution: A Brief Literature Review and Implications for Future Research. *Scientific Research Publishing*. 10.4236/sn.2018.74018.
- Ramadhan, F. M. (2022, April 11). Upaya Penggembosan Demo Mahasiswa 11 April 2022 - Grafis Tempo.co. *Grafis*.
<https://grafis.tempo.co/read/2977/upaya-penggembosan-demo-mahasiswa-11-april-2022>
- Smith, A. (2016, 10 25). The Political Environment on Social Media. *Pew Research Center*.
<https://www.pewresearch.org/>
- Solove, D. J. (2007, 07 12). "I've Got Nothing to Hide" and Other Misunderstandings of Privacy.
https://scholarship.law.gwu.edu/cgi/viewcontent.cgi?article=1159&context=faculty_publications
- Somantri, G. R., (2005). Memahami Metode Kualitatif. *Makara, Sosial Humaniora*, IX (2), 57-65.
- Strickland, C. (2022). The Fight for Equality Continues: A New Social Movement Analysis of The Black Lives Matter Movement and the 1960's Civil Rights Movement. *JSTOR*.
<https://www.jstor.org/stable/10.2307/27150915>
- Sujito, A. (2002, Juli). Gerakan Demiliterisasi Di Era Transisi Demokrasi: Peta Masalah Dan Pemanfaatan Peluang. *Jurnal Ilmu Sosial dan Ilmu Politik*, 6, 121.
<https://doi.org/10.22146/jsp.11097>
- Tene, O., & Polonetsky, J. (2012, 01). Privacy in the Age of Big Data: A Time for Big Decisions. *ResearchGate*.
https://www.researchgate.net/publication/259892061_Privacy_in_the_Age_of_Big_Data_A_Time_for_Big_Decisions
- Tobias, S., & Tangkilisan, L. (Writers). (2022, 08 13). Mengapa Style Militer Digandrungi Orang Indonesia? [TV series episode]. In *Pinter Politik Horizon*. Pinter Politik TV.
<https://www.youtube.com/watch?v=KevvPmf4Geo>
- Wibawana, W. A. (2022, November 29). Urutan Pangkat TNI AD, TNI AL, TNI AU dari

Tertinggi sampai Terendah. *detikNews*.

<https://news.detik.com/berita/d-6433513/urutan-pangkat-tni-ad-tni-al-tni-au-dari-tertinggi-sampai-terendah>

Wiguna, B. A. (2021, October 20). Viral Oknum Polisi Langgar Hukum, Begini Sejarah Penyebutan Istilah Oknum. *Nasional tempo*.

<https://nasional.tempo.co/read/1519329/viral-oknum-polisi-langgar-hukum-begini-sejarah-penyebutan-istilah-oknum>

Wijayanto, X. A. (2018). Kajian Terhadap Cara Mengutarakan Pendapat Seseorang atas Topik Ateisme dalam Media Sosial Twitter Dilihat dari Latar Belakang Budaya. *ResearchGate*.

Zaskya, M. (2020). Twitter Sebagai Media Mengungkapkan Diri Pada Kalangan Milenial. *Twitter as a Media for Self-Disclosure Among Millennials*. 1–8.