

- Adiwijaya, M., & Arianto, I. D. (2023). Curhat Anonimitas Di Media Sosial Melalui Akun Menfess Twitter @S Oleh Remaja Awal Surabaya. *INNOVATIVE: Journal Of Social Science Research Volume 3 Nomor 2 Tahun 2023*, 7053-7065.
- Amelia R, M. (2016, Februari 19). *detiknews*. Diambil kembali dari <https://news.detik.com/berita/d-3145851/ini-kronologi-dugaan-pencabulan-remaja-laki-laki-oleh-artis-saipul-jamil>
- Anjarini, D. N. (2020). *Cancel culture* in the Frame of Comparison of Indonesia and South Korea. *Jurnal Scientia Indonesia 2020, Vol. 6(1)* 59-82, 59-82.
- Annur, C. M. (2023, September 20). Diambil kembali dari Databoks: <https://databoks.katadata.co.id/datapublish/2023/09/20/pengguna-internet-di-indonesia-tembus-213-juta-orang-hingga-awal-2023>
- Aubert, I. (2021). Social inclusion, a challenge for deliberative democracy? Some reflections on Habermas's political theory. *European Journal of Social Theory*, 24(4), 448–466. <https://doi.org/10.1177/1368431020983781>
- Avdijan, A. A., & Rummyeni. (2022). Student Self-Disclosure on Twitter Social Media (Virtual Ethnographic Study of Autobase Account @Collegemenfess). *Komunikatif: Jurnal Ilmu Komunikasi Volume 11 Nomor 2 (2022)*, 206-219. DOI: 10.33508/jk.v11i2.4250
- Azmi, R. M., & A. P. (2023). Aksi *Cancel culture* Sebagai Reaksi Warganet Dalam Menyeimbangkan Tatanan Sosial (Analisis Wacana Kritis Norman Fairglouch Pada Kasus Gofar Hilman). *e-Proceeding of Management : Vol.10, No.6 Desember 2023*, 4133-4143.
- Bakry, U. S. (2011). Pemanfaatan Metode Etnografi dan Netnografi Dalam Penelitian Hubungan Internasional. *Global & Strategis, Th. 11, No. 1*, 16-24.
- Brady, S. R. (2015). Utilizing and Adapting the Delphi Method for Use in Qualitative Research. *nternational Journal of Qualitative Methods 2015: 1–6*, 1-6.
- D. Clark, M. (2020). DRAG THEM: A brief etymology of so-called “cancel culture.” *Communication and the Publik*, 5(3–4), 88–92. <https://doi-org.ezproxy.ugm.ac.id/10.1177/2057047320961562>
- Dwiyanti, F. (2014). Pelecehan Seksual Pada Perempuan Di Tempat Kerja (Studi Kasus Kantor Satpol PP Provinsi DKI Jakarta). *Jurnal Kriminologi Indonesia Volume 10 Nomer 1, Mei 2014*, 29-36.
- Efwe. (2021, September 7). *Kompasiana*. Diambil kembali dari <https://www.kompasiana.com/fery50973/6136e84206310e3165018f92/fenomena-cancel-culture-dalam-kasus-saipul-jamil-positif-dan-negatifnya?page=all#section2>
- Eka Bhakti, Sufri. (2020). Ruang publik dan media sosial: partisipasi politik mahasiswa indonesia. *Jurnal Kajian Media*. 4. 10.25139/jkm.v4i1.2376.

Faulina, A., Dewi, R. S., & Arif, E. (2021). Buzzer Dalam Dinamika Komunikasi Ruang Publik Di New Media. *Jurnal Scientia Vol 01, No 1 (2021)*, 1-8.

H. S.-L. (2021). Understanding Cancel culture : Normative and Unequal sanctioning. *Firstmonday. Peer-reviewed Journal on the internet*, 1-12.

Hakim, R. N. (2021, September 6). *Kompas.com*. Diambil kembali dari <https://nasional.kompas.com/read/2021/09/06/10561441/perjalanan-kasus-saipul-jamil-dari-pencabulan-terhadap-anak-penyuapan?page=all>

Hartmann, M. (2023, juli 24). Diambil kembali dari nymag: <https://nymag.com/intelligencer/article/elon-musk-x-different-twitter.html>

Ihsan, M., & Adnan, R. S. (2022). Media Sosial Twitter sebagai Ruang Publik Virtual (Studi Kasus Penolakan Omnibus Law). *Vol. 7 No. 3 (2022): Syntax Literate: Jurnal Ilmiah Indonesia* , 3254-3264, DOI: <https://doi.org/10.36418/syntax-literate.v7i3.6612>

Kamahi, U. (2017). Teori Kekuasaan Michel Foucault: Tantangan Bagi Sosiologi Politik. *Jurnal Al-Khitabah, Vol. III, No. 1, Juni 2017*, 117 – 133.

Kozinet, Robert V. (2010). *Netnography: Doing Ethnographic Research Online*. Lon- don: SAGE Publikations Ltd.

Laidlaw, E. B. (2017). Online Shaming and the Right to Privacy. *Laws 2017, 6, 3; doi:10.3390/laws6010003*, 2-26.

Lewis, R., & Christin, A. (2022). Platform drama: “Cancel culture,” celebrity, and the struggle for accountability on YouTube. *New Media & Society*, 24(7), 1632–1656. <https://doi-org.ezproxy.ugm.ac.id/10.1177/14614448221099235>

Maghfiroh, M. N. (2022, Mei 25). Diambil kembali dari Kumparan: <https://kumparan.com/melatimaghfiroh/cancel-culture-di-dunia-hiburan-korea-selatan-pengertian-penyebab-dan-akibat-1y8pkQrQsTv>

Mahdalena, Y., & Yusuf, B. (2017). Kontrol Sosial Masyarakat Terhadap Operasional KUBE (Kelompok Usaha Bersama). *Jurnal Ilmiah Mahasiswa FISIP Unsyiah Volume 2, Nomor 2: 713-736 Mei 2017*, 713-726.

Mario, V., & Maharani, D. (2022, Februari 13). *Kompas.com*. Diambil kembali dari <https://www.kompas.com/hype/read/2022/02/13/094803966/kronologi-kasus-dugaan-pelecehan-seksual-gofar-hilman-yang-berujung?page=all>

Mendes, K., Ringrose, J., & Keller, J. (2018). #MeToo and the promise and pitfalls of challenging rape culture through digital feminist activism. *European Journal of Women’s Studies*, 25(2), 236–246. <https://doi.org/10.1177/1350506818765318>

Ng, E. (2020). No Grand Pronouncements Here...: Reflections on *Cancel culture* and Digital Media Participation. *Television & New Media*, 21(6), 621–627. <https://doi.org/10.1177/1527476420918828>

Norris, P. (2023). *Cancel Culture: Myth or Reality? Political Studies*, 71(1), 145-174. <https://doi.org/10.1177/00323217211037023>

Prof. Dr. Sugiyono. (2013). *Metode Penelitian Kuantitatif, Kualitatif, Dan R&D*. Bandung: ALFABETA, CV.

Rabbani, A. (2017, November 19). *SOSIOLOGI79*. Retrieved December 22, 2022, from <https://www.sosiologi79.com/2017/11/travis-hirschi-social-bond-theory-teori.html?m=1>

Rizal, J. G., & Wedhaswary, I. D. (2021, September 11). *Kompas.com*. Diambil kembali dari <https://www.kompas.com/tren/read/2021/09/11/194500965/ketua-kpi-sebut-saipul-jamil-bisa-tampil-di-tv-untuk-edukasi-ini-kata?page=all>

Robi'ah, S. N. (2020). Media Sosial sebagai Ruang Publik Virtual Bagi Mahasiswa Universitas Islam Negeri Sunan Ampel Surabaya. *Jurnal Publique Vol. 01 No. 01, 2020*, 21-44.

Roos, H. (2020). With(Stan)ding *Cancel culture*: Stan Twitter and Reactionary Fandoms. *Muhlenberg College Special Collections & Archives*, 2-33.

Rueb, E. S., & Taylor, D. B. (2019). *Obama on Call-Out Culture: 'That's Not Activism'*. New York: The New York Times.

Sailofsky, D. (2022). Masculinity, *cancel culture* and woke capitalism: Exploring Twitter response to Brendan Leipsic's leaked conversation. *International Review for the Sociology of Sport 2022, Vol. 57(5)*, 734-757 Available at DOI: 10.1177/10126902211039768.

Santosa, D.R. (2023). Digital Discourses Mengenai Fenomena *Cancel culture* Saipul Jamil dalam Media Sosial TikTok. *JIIP - Jurnal Ilmiah Ilmu Pendidikan*.

Schwirbla, T., Freberg, K., & Freberg, L. (2022). *Cancel culture*: A Career Vulture amongst Influencers on Social Media. *The Emerald Handbook of Computer-Mediated Communication and Social Media*, 359-375, 359-362. doi:10.1108/978-1-80071-597-420221021.

Sudarma Putra, I. B. (2018). Sosial Control : Sifat Dan Sanksi Sebagai Sarana Kontrol Sosial. *VYAVAHARA DUTA Volume XIII, No.1, Maret 2018*, 29-31.

Syafitri, N. K., Rullyana, G., & Ardiansah. (2020). Autobase @collegemenfess a Twitter Account used as information retrieval tool. *Khizanah al-Hikmah : Jurnal Ilmu Perpustakaan, Informasi, dan Kearsipan Vol. 8 No. 2, Juli – Desember 2020*, 161-172.

Ugah, H. U. (2024). 'She is not a virgin so why refuse the lecturer sex?': An appraisal of cyberspace discourse of sexual harassment in Nigerian tertiary institutions. *Discourse & Communication*, 18(1), 98-112. <https://doi.org/10.1177/17504813231190761>

- Verga, D., Irene, G., & Parani, R. (2021). The Use Of *Cancel Culture* To Raise Social Awareness On Youtube. *International Journal of Social Science Research* Vol. 3, No. 4, 210-222, 2021, 211-220.
- Vogels, E. A., M. A., M. P., C. B., S. A., C. M., et al. (2021, May 19). *Paw Reasearch Center*. Retrieved December 22, 2022, from <https://www.pewresearch.org/internet/2021/05/19/americans-and-cancel-culture-where-some-see-calls-for-accountability-others-see-censorship-punishment/>
- Wahyudiputra, A., A. Amrullah, and D. Adrian. (2021). "The Weinstein Effects: Forecasting The Genesis Of *Cancel Culture* In Hollywood Industry". *Anaphora : Journal of Language, Literary, and Cultural Studies*, Vol. 4, no. 1, July 2021, pp. 39-47, doi:10.30996/anaphora.v4i1.4710.
- Waloeyo, Y. J. (2010). Dalam *Twitter Best Social Networking* (hal. 1-37). Yogyakarta: Penerbit ANDI.
- Watunnaba, N. (2021, Agustus 17). Diambil kembali dari Yoursay.id: <https://yoursay.suara.com/kolom/2021/08/17/094359/cancel-culture-tren-toxic-di-media-sosial-apa-dampaknya>
- Wiatrowski, M. D., Griswold, D. B., & Roberts, M. K. (1981). Social Control Theory and Delinquency. *American Sociological Review*, 46(5), 525-541. <https://doi.org/10.2307/2094936>
- Wong, r. s. (2022). revisiting *cancel culture*. *Contexts*, Vol. 21, Issue 4, 69-73.