Digital Transformation in Indonesia Healthcare Systems Towards Intelligent Accountability: A Critical Discourse Analysis

Ghina Fitri Ariesta Susilo
The University of Edinburgh
ghinafitri.ariesta@ed.ac.uk

Abstract

This research studied the digital transformation implemented in the Ministry of Health in Indonesia. It happened after the COVID-19 outbreak forced the government to act more rapidly in order to provide real-time information. To date, the initiative of digital transformation in the Ministry of Health Indonesia aims to reach more intelligent accountability by establishing a Digital Transformation Office (DTO). This study used critical discourse analysis to study how the discourse of technology became a government tool, particularly using social media accounts created by DTO. The result shows that DTO's works and progress since their establishment from the perspective of social media discourse aiming to be more accountable toward Indonesian's citizens.

Keywords: digital transformation, intelligent accountability, critical discourse analysis

1. INTRODUCTION

The COVID-19 outbreaks have affected widely for any human aspects and healthcare services as the forefront area during the outbreak had to act rapidly. In Indonesia, the condition during the pandemic were really chaotic as 6.736.296 of positively cases reported by this virus (https://covid19.go.id/id). Therefore, it is an essential need for Indonesia Healthcare System (IHS)'s upgrading their capacity in order to absorb and cope with people's needs (Mahendradhata et al., 2021).

The Ministry of Health (MoH) Indonesia initiated the digital transformation to overcome the challenges that IHS faced. They established Digital Transformation Office (DTO) with the Decree of the Minister of Health of the Republic of Indonesia number HK.01.07/MENKES/3605/2021 in 2021 as the COVID-19 total cases decreased. Followed with the publishing of its "Blueprint of Digital Health Transformation Strategy 2024", the MoH explained their strategies and principles for Indonesia Healthcare Services (IHS) Platform called "satusehat". They claim that this

agenda would increase the service efficiency and data integration for healthcare services' decision and policy making (Ministry of Health of the Republic of Indonesia, 2021).

The initiative of digital transformation is categorized as technology discourse that constructed in policy and is widen organization's vision particularly of IT for healthcare (Klecun, 2016). However, the digital transformation's agenda depends on the design of political, legal, and economic frameworks (Martens & Zscheischler, 2022), whereas the digital transformation in IHS claimed as an improvement to digital health during public health crises (El-Sherif, et al., 2022). As this initiative is a new program, MoH needs to introduce DTO to public. They created social media account in order to achieve public's awareness about their initiatives and recent progresses. Thus, the first research question I propose is,

RQ1: How does social media discourse bridges the information of digital transformation to public?

Digital transformation for IHS also claimed as the innovative way to make the healthcare services run more effectively and provide integrated data nationally (Ministry of Health of the Republic of Indonesia, 2021). It indicates a government action aiming toward the increasing level of transparency and accountability (Lombardi & Secundo, 2020; Agostino, et al., 2021). However, both of these concepts are widely used for performance measurements including healthcare services, but it is prone to misperceptions. Transparency purposively aims to make organizations become more trustworthy, more trusted, and indispensable for reaching accountability (O'Neill, 2006). But Roberts (2009) explained that there is potential for a more 'intelligent' practice from people inside organization that work aiming the accountability for their own. So, the "intelligent" accountability is related to the misused concept to create an ideal of a self that is fully transparent to itself and others, rather than to make organization performance becomes transparent (Messner, 2009). Therefore, the claim of digital transformation in IHS purposing toward more transparency and accountability is leading to the term of "intelligent accountability" by showing it off through their posts in social media. Thus, the second research question I is,

RQ2: How does social media discourse lead to the "intelligent" accountability?

In sum, this paper aims to analyse the posts from official social media that owned by Digital Transformation Office (DTO) Indonesia. As a part of public sector organization, which is Ministry of Health, they want to achieve transparency and accountability for their own program. Thus, in order to achieve the goals, they use publicly shared social media as their action of "intelligent" to steal public awareness for their existence.

This research divided into some sections. First, I described theoretical frameworks that support this study. Secondly, I explained the methodology used in this research. Next, I detailed the findings and followed with the discussion afterwards. Finally, I elaborated the conclusion of this study in the last section.

2.   THEORETICAL FRAMEWORK

2.1. Socio-Cognitive Framework

This research used socio-cognitive ideological approach proposed by Van Dijk (2003). He explained that any writings and conversations in Critical Discourse could be different and give effect on ideologies that might be changed or maintained (Van Dijk, 2003). Furthermore, he focused on discourses that based on ideological that follow the general instructions (Van Dijk, 2007). Van Dijk (2006a, b, 2007) argued that there are some of ideological discourse's strategies which two of them (topicalization and categorization) are selected as analytical tool for this study.

Van Dijk's (2000) believes that ideologies are product of belief systems, and social practices could provide discourses that contain ideologies (Van Dijk, 2008). This is because ideologies are established by the practices of social actors (Van Dijk 1998). Furthermore, Van Dijk's (1999, 2006c) explained an approach to support the development of ideologies by using discourse and can be used as an interface for describing the interaction between human practices and memory representations.

2.2. Philosophical framework

Another well-known theory in discourse is the theory from Habermas's (1984, 1987, 1990, 1996, 1998). He proposed a discourse-related theory that explained about rational interactions among actors in social activities (Habermas 1984, 1987). This theory considers the efficiency made by the social actors as it shows the validity of their arguments (Feteris, 2017; Hamed, 2022).

Habermas (1987) argued that language is produced from the ego that have been anticipated by a certain action of people. He explained sentences as a reference from either assertion or intention (Hamed, 2022). By applying Habermas' theory, it

supported my discourse discussions and analysis in the communicative rationality justifications provided by the citizens, as it could make an extraneous feeling among people who deliver their logic and instrumental rationality argumentations (Knox, 2016). Also, theory of social action by Habermas is a useful lens to understand interactions in social media that made among people while they use social media and that also can be used for organizations (Van Osch & Coursaris, 2017).

3.   RESEARCH METHODOLOGY

This study uses Corpus-assisted Critical Disclosure Analysis (CDA) approach that concern about how paradigms can be understood and formulated to be functioning as truth (Foucault, 2002). CDA is used to analyse the powerful relationship between the government and society particularly healthcare services in this context (Evans et al., 2021). Moreover, Fairclough (2013) explain that CDA is beneficial to explore the discourse literature and theoretical perspectives relevant to digital transformation in IHS that represented by Digital Transformation office (DTO). CDA targeted texts produced by institutions to reveal discourses used to maintain power and sustain existing social relations between actors (KhosraviNik & Zia, 2014). Also, since the internet and social media have created to detail much of how people communicate and run in their daily lives, the platform provides more engagement with language and discourse in this context because it integrated with the operational practices in the DTO as an organization (Bouvier & Machin, 2018).

The corpus in this paper are DTO's posts on one of their social media, which is their Instagram account, namely *@dtokemkes*. I decided to analyse social media as it has ability to potentially enhance the communication symmetrically that in line with Habermas' ideal of authentic communication where individuals can contribute (Knox, 2016). Furthermore, Van Osch & Coursaris (2017) argued that social media platforms serve as a bunch of rules and digital resources to inform about strategic organizational communications among the parties. Instagram used by representative of DTO to achieve an outcome as situated by the organizational context itself. Thus, social action in instagram materialises a bunch of digital resources to communicate "intelligent" accountability of DTO as organization.

To complement CDA, I used Netnography approach which is an anthropological practice for studying broad-based online social interaction and experience from a human perspective (Kozinets, 2018). Specifically, I conducted archival data, that observed communications and postings of online members (Jeacle, 2020) and

collected data in a passive way as I did not participate in the online conversation. I focused on how participants talk about this transformation in the online forum, particularly in social media since Indonesian are active netizen that will comment on every Instagram posts.

4.   FINDINGS

DTO was established on 8 March 2021 based on an act from MoH with Decree Number HK.01.07/MENKES/3605/2021 and they were softly launched by that time. The first task of DTO was creating real-time mobile application to track recent updates of COVID-19, namely *pedulilindungi*. This was also the first topic posted on their instagram account. As shown in *fig.* 1, the admin of DTO posted their first content on 20 September 2021 by showing off their *product slogan* in the posting, along with the caption which explaining the aim of the product and hashtags which contained of their organization's name and goal (*KemenkesRI* means MoH Indonesia, *DTOKemkes* means DTO of MoH, and *TransformasiKesehatanIndonesia* means Indonesia Health Transformation).
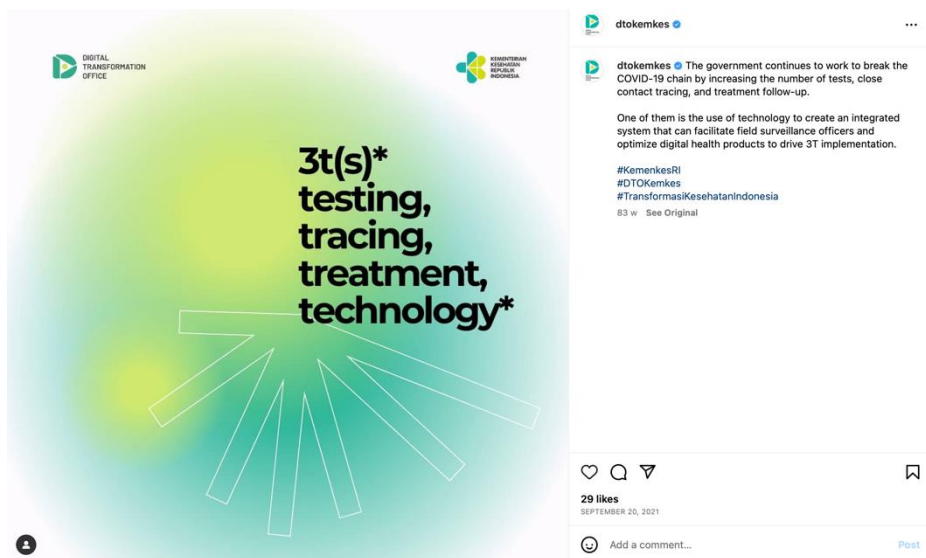

Fig. 1. First Instagram post of DTO
Source: Instagram @dtokemkes

Critical discourse analysis (or discourse analysis) is a research method for studying written or spoken language in relation to its social context. DTO have been posting 144 contents until recently. In every posting, they have similar writing-style caption which always explaining their programs or progresses together

with related images. Besides, they also actively posted persuasive contents that related to persuade netizens to use the application regularly.

The contents posted by admin of DTO embodied their organisational ideologically controlled discourse following the Van Dijk's concepts. For example, they always end their caption with the hashtags explicitly shown off their organisations and specific program they explained on each posting. As Fairclough (2010) said that ideologies could be found on texts, the next paragraph described in detail the analysis of texts from DTO's captions on their Instagram account to identify the ideologies implicated in caption texts as controllers to get attention from people's point of view (Van Dijk, 2006c). Furthermore, the ideologies could also be described by some techniques, which are, topicalization, categorization, and the description of the actors who involved in (Van Dijk, 2006a, b, c, 2007).

Topicalization is defined as a technique to promote the topic (Abd-Alnabi & Muhammad, 2022). DTO itself wanted to promote their programs and updated progresses towards their Instagram account. For example,

> *"The Ministry of Health and the Digital Transformation Office (DTO) continue to work to improve PeduliLindungi's features and services…"*
> *"Come on, watch the 2024 Health Digital Transformation Strategy Launch event…"*
> *"PeduliLindungi is again updating its E-HAC feature…"*
> *"In order to welcome Kartini Day, the Digital Transformation Office of the Ministry of Health held Instagram Live…"*

In each posting, the admin of DTO's Instagram tries to highlight the topic position and supports it with the graphics materials (either picture or video) to show up the processes happening. It means that DTO, as public sector organisation, considered themselves as an actor who actively making the effort to catch people's attention.

Categorization is described as schematic feature to identify participants (inter)actions and their properties they (are thought to) perform, how, when, and where (Van Dijk, 2006c). Admin of DTO's Instagram account have created three categories, which are, netizens, partners such as *Puskesmas* (Primary Healthcare Services), and their representatives such as their chiefs. They put citizens in the first category, that of the people, referred to as "You". Whenever they say "You", it will direct to interactions among organisation and netizens. For example,

"Have you ever faced an incident of having to physically carry medical resume documents between health facilities?"

"For those of you who are still curious about the Indonesia Health Services (IHS) platform, let's watch the video above…"

"Have you ever imagined that health data could be connected and integrated between applications?"

The partners are referred to by "They". Whenever the posting contained a collaboration, the admin will explain "they" by mentioning the name of the person and/or the body/institution. For example,

"Thank you for your participation and willingness (They) to be part of the digital health transformation in Indonesia…."

"Thank you to the 90 institutions (They) that have enthusiastically registered to be part of the future of Indonesian health through the IHS platform…"

"Together with experts (They), the webinar will discuss how to register for PSE at @kemenkominfo…"

Lastly, the representatives are referred to "We", as they are explaining themselves while doing their work or achieving some awards. For example,

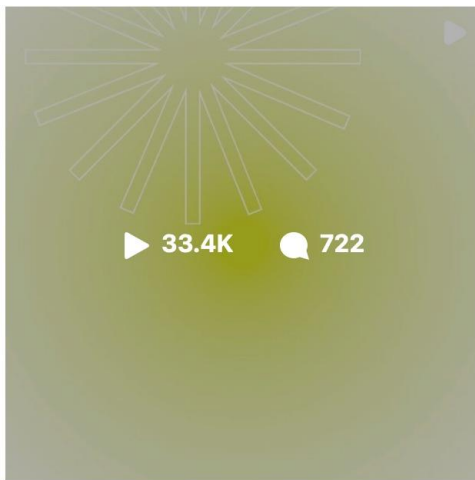*"The Indonesian Ministry of Health (We) adopted Fast Healthcare Interoperability Resources (FHIR) as a global standard…"*

"We hope that the IHS beta phase test with backgrounds from various types of institutions will run smoothly…"

"To increase collaboration, Pusdatin-DTO (We) held capacity building…"

The actors in DTO's Instagram account are positively described. The ideology shown on the posting are all positive movements to motivate everyone who read it. They wanted the audiences to have a positive impression towards the works of DTO's.

The next analysis of this research used Habermas's work (1984, 1987). Basically, from the point of view of Habermas's, the discourse produced by DTO aims to catch the people's attention. They were trying to motivate people to do digital actions as they have suggested to. Besides, as Habermas's theory also considered credibility, the DTO tried to put down the supporting facts along in each posting to level up the positive impression given by whoever see the postings.

The last analysis used in this study is netnography-based which analyse online interactions between netizens and DTO. There are comments from the netizens in most of the contents that DTO have posted. There are three most commented postings are shown in *fig. 2* below. The first one is a video which have been viewed by 33.4K viewers in Instagram which 722 comments in it. The second is a picture that got 370 loves and 890 comments. Lastly, the posting is about a tutorial video of how to check e-ticket for COVID-19 vaccine schedules via their mobile application with 1236 loves and 590 comments.

dtokemkes Hi Sahabat Digital,

Vaksin lanjutan (booster) sudah dimulai sejak 12 Januari dengan prioritas lansia dan penderita imunokompromais.

Kamu bisa cek e-tiket dan jadwal vaksinasi booster melalui aplikasi PeduliLindungi dengan mudah. Berikut tutorial panduannya:

1. Buka aplikasi PeduliLindungi
2. Masuk dengan akun terdaftar
3. Klik gambar orang di kiri atas
4. Untuk cek tiket, masuk ke menu "Riwayat dan Tiket Vaksin"
5. Pilih "Status Vaksinasi & Hasil Tes Covid-19" untuk cek status dan jadwal vaksinasi booster

#DTOKemkes
#KemkesRI
#TransformasiDigital

66 w   See Translation

ikhwanulhakimm data vaksin ibu saya isinya data vaksin ayah saya, ini bagaimana?tolong dong dibantu bang admin, ini kami butuh utk berangkat haji

49 w   Reply   See Translation

hendrawan7706 Selamat pagi. Ohnya kok istri saya gak dpt tiket vaksin booster nya. Sedangkan vaksin 1-2 itu barengan
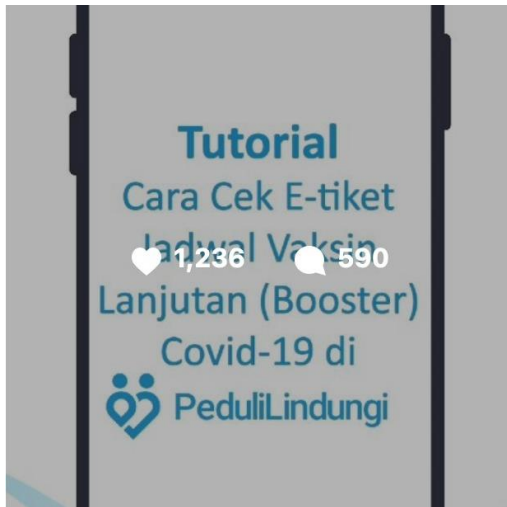
1,236 likes
JANUARY 15, 2022

Fig. 2. Most commented postings

Source: Instagram @dtokemkes

Unfortunately, none of the comments were replied by the admin of DTO. The interactions happened in the comments were just among the netizens. Most of the comments are reporting the troublesome the netizens have experienced as the users of *"pedulilindungi"* mobile applications and complaining the bad services they have received throughout the processes. The interactions happened in the comments shown that other people who have overcome the issues from the app, tried to help people who were still facing similar issues. For example,

> *"How come the (vaccine) certificate is gone even though I have already uninstalled and re-install it, and still… it doesn't work? Please, I ask for a solution... Is it because of the error yesterday?"* —No reply

> *"How come, admin? I got a vaccine in LN, I was told to register for the DTO vaccine, I registered up until to 4 emails, none of them replied to verifying the account. SMS to the chat bot also doesn't send the OTP. How come it happened?"* —No reply

> *"Min (admin), why isn't there a reply from the app chat bot?* —No reply

> *"Dear admin, I want to ask. Has anyone experienced (the trouble) "there is no SMS at all" while registering into the app? When I came to the Puskesmas (primary healthcare services), it turned out that the data had not*

been entered, in the end, they were entered. Then I checked, since I concerned about protection, there was already a certificate and got an SMS. The date of the vaccine was on the 26th, but it did not show as the same in the app. Since today on the 30th I have my second vaccine, will there be no problem with the certificate later? Please help, admin…"

—Replied from two other people, saying that they also experienced similar issues

Additionally, there are another most topic narrated in the comments that were coming from the netizens. They asked the admin to open the Direct Messages or DM (private message feature from Instagram) and answer their questions, troubles, and/or complaints for the application. For example,

*"Hello min (admin) @pedulilindungi.id check my DM, please *pleading emoticon*…"*

"Min (admin), please check my dm, okay?"

"HELLO PLEASE READ MY DM…"

"Please check your DM, min (admin)…"

"(COVID-19 Vaccine) certificate was not showing, Check DM!"

As the DM is a private feature which only the user account could access, I had no clue whether the admin responded to the DMs, or they did the same action as the comments they have received from netizens. In this point, I am assumed that the admin of DTO's Instagram account did not reply any responses from the citizens.

5.   DISCUSSION & CONCLUSION

The important aim of this study is to analyse whole postings of DTO Indonesia on Instagram started from 20 September 2021. This paper tried to identify the postings from DTO's admin whether the contents may be linked to most common public sector organisations aims, which are, transparency and accountability. To achieve the credibility of the research, this study used two objective and accurate approaches from CDA theories, which are the socio-cognitive interpretation and Habermas's postulates. Lastly, this study complemented with Kozinets's netnography approach to analyse the online interactions happening in the comment sections.

The DTO used social media as one of their tools to be recognised by Indonesian citizens. Moreover, Van Dijk's socio-cognitive analysis provides the point of view from DTO's activities in Instagram as their sustainable technique of their positive

organisation-representation and negative from people-representation, where it can be seen from the comments the account has received.

The postulates from Habermas's explained a discourse that is found in DTO's Instagram Account. The result of Critical Discourse Analysis for this research shown in the written texts explained that DTO really used their Instagram to build their credibility towards Indonesian citizens. Also, it helps us to understand that they are really concerned to become a transparent and accountable public service organization by showing off their works and progresses.

Furthermore, the research questions from this study are being answered with the support from all approaches chosen here. The first research question was being answered by Van Dijk's analysis approach. The DTO is indeed using social media, particularly Instagram, as their bridge to deliver the information from their activities towards the Indonesian citizens. The DTO recognised that social media platforms can be useful as their helper which carry out the roles to facilitate interactions towards citizens (Knox, 2016). Moreover, DTO also tried to embed their ideologies in every posting by putting the similar hashtags that related to their own organizations, the partners, and their main aim which is to build public awareness that they are really doing their job in progressing digital transformation within all Indonesia Healthcare Services. Besides, the results from categorization and topicalization analysis shown that the DTO categorized each of their posting with all of their positive movements. They have chosen specific topics in their Instagram, which are about progresses, collaborations, and awards they received. They tried to show off their work performance during the process to the viewers in order to get positive feedback.

The second research question of this study was being answered with the help of Habermas Theory and netnography approach. As Habermas's pointed out about "efficiency" made from relational interactions, the social media discourse from DTO's Instagram account shown that the actors' intention in promoting their works and progresses was to get citizen's attention. Moreover, by getting people's attention, there is a tendency from DTO as a public service organization, that they would like to achieve "intelligent" accountability. Following O'neill (2004), in order to aim "intelligent" accountability, an organization must think of intelligent and independent ways to deliver the information about their goals, and it must be communicated in various ways. Thus, as DTO chose social media as one of their communicative tools towards people, it might lead them to achieve "intelligent" accountability for their organisation.

But the aim is not achievable in the recent times since there are still negative feedback from the netizens about their works. Moreover, there are no response from the admin of DTO while people are complaining towards them.

In sum, this research shown the analysis of DTO's works and progresses since their establishment from the perspective of social media discourse. There is a limitation from the research which is the limitedness of identifying all the consequences of the discourse since there is a private feature, which is Direct Messages (DMs) that can only be accessed by the user itself. The suggestion for future research could be expanded from this research by adding more empirical approach, such as interviewing the actors in Digital Transformation Office to get more comprehensive result.

6. REFERENCES

Abd-Alnabi, N., Muhammad, M.J., (2022). A Linguistic Study of Topicalisation in Selected USA Newspapers: North Korea Nuclear Weapon as a Case Study. International Journal of Early Childhood Special Education (INT-JECSE), 14(1): 882-896. DOI: 10.9756/INT-JECSE/V14I1.221103

Agostino, D., Arnaboldi, M., & Lema, M. D. (2021). New development: COVID-19 as an accelerator of digital transformation in public service delivery. Public Money & Management, 41(1), 69-72.

Bouvier, G., & Machin, D. (2018) Critical Discourse Analysis and the challenges and opportunities of social media, Review of Communication, 18:3, 178-192, DOI: 10.1080/15358593.2018.1479881

El-Sherif, D. M., Abouzid, M., Elzarif, M. T., Ahmed, A. A., Albakri, A., & Alshehri, M. M. (2022, February). Telehealth and Artificial Intelligence insights into healthcare during the COVID-19 pandemic. In Healthcare (Vol. 10, No. 2, p. 385). MDPI.

Evans, G., Lusher, J., & Day, S. (2022). Completeness of the qualitative characteristics using Foucauldian critical discourse analysis and content analysis paradigms: towards a revised conceptual framework. Journal of Financial reporting and accounting, 20(2), 334-351.

Fairclough, N. (2013). Critical discourse analysis. In The Routledge handbook of discourse analysis (pp. 9-20). Routledge.

Feteris, E.T. (2017), Fundamentals of Legal Argumentation: A Survey of Theories on the Justification of Judicial Decisions, 2nd ed., Argumentation Library, Springer.

Foucault, M. (2002), The Order of Things, Routledge, Abingdon.

Hamed, D. M. (2022). Trump's January 6 address: Hate speech or freedom of speech? A transdisciplinary study. Journal of Humanities and Applied Social Sciences, 4(5), 438-456.

Habermas, J. (1984), The Theory of Communicative Action: Reason and Rationality of Society, Beacon Press, Boston, Vol. 1.

Habermas, J. (1987), The Theory of Communicative Action: Lifeworld and System, a Critique of the Functionalist Reason, Vol. 2, Bacon Press, Boston, (Translated by Thomas McCarthy).

Habermas, J. (1990), Moral Consciousness and Communicative Action, The MIT Press, Cambridge and Massachusetts.

Habermas, J. (1996), Between Facts and Norms: Contributions to a Discourse Theory of Law and Democracy, (W. Rehg, Trans.), MIT Press, Cambridge.

Habermas, J. (1998), On the Pragmatics of Communication, in Cooke, M. (Ed.), MIT Press, Cambridge and Massachusetts.

https://www.instagram.com/dtokemkes/

Jeacle, I. (2021). Navigating netnography: A guide for the accounting researcher. Financial Accountability & Management, 37(1), 88-101.

KhosraviNik, M., & Zia, M. (2014). Persian nationalism, identity, and anti-Arab sentiments in Iranian Facebook discourses: Critical discourse analysis and social media communication. Journal of Language and Politics, 13(4), 755-780.

Klecun, E. (2016). Transforming healthcare: policy discourses of IT and patient-centred care. European Journal of Information Systems, 25, 64-76.

Knox, C. C. (2016). Public administrators' use of social media platforms: Overcoming the legitimacy dilemma?. Administration & Society, 48(4), 477-496.

Kozinets, R. (2018). Netnography for Management and Business Research. SAGE Publications Ltd, https://doi.org/10.4135/9781526430236

Lombardi, R., & Secundo, G. (2021). The digital transformation of corporate reporting– a systematic literature review and avenues for future research. Meditari Accountancy Research, 29(5), 1179-1208.

Mahendradhata, Y., Andayani, N. L. P. E., Hasri, E. T., Arifi, M. D., Siahaan, R. G. M., Solikha, D. A., & Ali, P. B. (2021). The capacity of the Indonesian healthcare system to respond to COVID-19. Frontiers in public health, 9, 649819.

Martens, K., & Zscheischler, J. (2022). The digital transformation of the agricultural value chain: discourses on opportunities, challenges and controversial perspectives on governance approaches. Sustainability, 14(7), 3905.

Ministry of Health of the Republic of Indonesia. (2021). Blueprint for Digital Health Transformation Strategy 2024. Jakarta: Ministry of Health of the Republic of Indonesia.

O'Neill, O. (2004). Accountability, trust and informed consent in medical practice and research. *Clinical Medicine*, *4*(3), 269.

O'Neill, O. (2006, January). Transparency and the ethics of communication. In Proceedings-British Academy (Vol. 1, No. 135, pp. 75-90). Oxford University Press.

Roberts, J. (2009). No one is perfect: The limits of transparency and an ethic for 'intelligent' accountability. Accounting, Organizations and Society, 34(8), 957-970.

Van Dijk, T.A. (1998), Ideology: A Multidisciplinary Approach, SAGE Publications, London.

Van Dijk, T.A. (1999), "Context models in discourse processing", in van Oostendorp, H. and Goldman, S.R. (Eds), The Construction of Mental Representations During Reading, Erlbaum, Mahwah, NJ.

Van Dijk, T.A. (2000), "Ideology and discourse: a multidisciplinary introduction", available at: http://www.discourses.org/UnpublishedArticles/Ideology%20and%20discourse.pdf.

Van Dijk, T.A. (2003), "Political discourse and ideology", available at: http://www.discourses.org/OldArticles/Political%20Discourse%20and%20Ideology.pdf.

Van Dijk, T.A. (2006a), "Politics, ideology, and discourse", in Brown, K. (Ed.), The Encyclopedia of Language and Linguistics, Pergamon Press, Oxford, New York, Vol. 9.

Van Dijk, T.A. (2006b), "Ideology and discourse analysis", Journal of Political Ideologies, Routledge. Taylor Francis Group, Vol. 11 No. 2, pp. 115-140.

Van Dijk, T.A. (2006c), "Discourse and manipulation", Discourse and Society, SAGE Publications, Vol. 17 No. 3, pp. 359-383.

Van Dijk, T.A. (2007), "Ideology and discourse: a multidisciplinary introduction", available at: http://www.discourses.org/UnpublishedArticles/Ideology%20and%20discourse.pdf.

Van Dijk, T.A. (2008), "News, discourse, and ideology", available at: http://www.discourses.org/OldArticles/News,%20Discourse%20and%20Ideology.pdf.

Van Osch, W., & Coursaris, C. K. (2017). A Strategic Social Action Framework: Theorizing and analyzing the alignment of social media affordances and organizational social action. Journal of Organizational Computing and Electronic Commerce, 27(2), 99-117.