

## The “67” Trend on TikTok from the Perspective of Generation Alpha: A Phenomenological Study of Digital Communication

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### ABSTRACT

Generation Alpha has grown up entirely within a digital ecosystem and has become an active user of social media, particularly TikTok. One of the viral phenomena that has emerged is the “67” trend, an absurd communication symbol that spreads through audio, gestures, and digital mimicry culture. This study aims to understand Generation Alpha’s interpretation of the “67” trend within the context of contemporary digital communication. The study employs a qualitative approach using the phenomenology of digital communication. Data was collected through observation of TikTok content, digital documentation, and field notes. The findings indicate that the “67” trend is embraced not for its literal meaning, but for its absurd humor, social connectedness, FOMO culture, and the repetition of symbols formed within the TikTok digital community. This study concludes that Generation Alpha’s digital communication is symbolic, based on collective experience, and influenced by the participatory culture of social media

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## **INTRODUCTION**

Research on the phenomenon of digital absurdity in Indonesia remains relatively scarce. Most studies have only addressed TikTok in general terms and have not specifically examined the “67” phenomenon from the perspective of digital communication phenomenology. To date, research on brainrot culture has generally focused on aspects of internet linguistics, social media behavior, or the psychological impacts of digital media use. There has been little research specifically examining the “67” phenomenon as a representation of brainrot culture from the perspective of Generation Alpha’s communication experiences in Indonesia, particularly in East Java. Therefore, this study offers a new contribution to the development of research on digital communication and contemporary social media culture. Several other studies have focused on the use of TikTok not merely as a form of entertainment but also as a space for the formation of digital communication culture, social identity, hyperreality, community participation, and as a symbol of youth communication. This makes the novelty of this study particularly strong.

The research gap in this study lies in the absence of in-depth research explaining how Generation Alpha interprets the “67” phenomenon as part of their digital communication experience, how social interaction shapes that interpretation, and how the phenomenon functions as a symbol of identity, entertainment, or a form of digital cultural participation. Some previous studies have focused primarily on the technological aspects of platforms and media usage behavior, while the dimension of users’ subjective experiences has not been extensively explored.

Generation Alpha is known as a generation that has been exposed to digital technology and social media like TikTok since birth. Born between 2010 and 2025, this generation has truly grown up alongside the evolution of the digital world. From the moment they wake up until they go to sleep, content on TikTok, Instagram, and YouTube is part of their daily routine. It’s no wonder that new slang terms or trends suddenly emerge, leaving previous generations scratching their heads and trying to figure out what these new terms or trends mean. Gen Alpha’s slang terms are mostly inspired by global trends, video games, memes, and international pop culture. They use all of this in creative, concise, and sometimes absurd ways – but that’s precisely what makes it exciting (DetikPop, 2025). Their closeness to technology and social media shapes a new communication style that is more visual, symbolic, fast-paced, and rooted in digital trends. According to Prensky (2001), digital natives tend to understand the world through digital media and interactive technology.

TikTok is a global social media platform that allows users to create, edit, and share short videos ranging from 15 seconds to 10 minutes in length. Backed by the technology company ByteDance, the app is extremely popular in Indonesia because it offers music features, filters, and direct shopping integration. As a platform that celebrates everyday creativity, TikTok’s impact has gone beyond popular trends and entertainment value. According to a study titled “TikTok Marketing Science: Global Retail Path to Purchase” by Material, TikTok users are 1.5 times more likely to purchase something they discover on

the platform compared to users of other platforms. TikTok is preferred as a source for product discovery, specifically 1.7 times more so than other platforms (TikTok, 2023).

TikTok has an algorithm that allows symbols, words, numbers, and even simple gestures to go viral in a short amount of time. The “67” phenomenon falls into the category of absurd memes that gain popularity not because of any rational meaning, but rather due to the repetition of the symbol and the digital community’s engagement with it. This viral culture demonstrates how social media shapes the communicative reality of the younger generation through short, hyperreal content. Hyperreality is a concept introduced by the French postmodern philosopher Jean Baudrillard to describe a condition where the boundary between reality and the artificial/simulated world becomes blurred, making it difficult for people to distinguish what is real from what is merely a media representation. The “67” trend becomes hyperreal because its actual meaning is unclear, but through the repetition of audio, memes, and the TikTok community, the symbol feels real and significant to Generation Alpha. Meaning is shaped not by original reality, but by virality and digital interaction (Sociology.Institute, 2026)

The number “67,” or “six-seven,” has become a viral phenomenon on social media, particularly on TikTok, Instagram, and YouTube Shorts. This trend has spawned absurd memes that are popular among Gen Alpha and teenage internet users worldwide. The phenomenon originated from the song “Doot Doot (67)” by American rapper Skrilla, which was unofficially released in December 2024. In the song, the phrase “six-seven” is repeated over and over without a clear context. This number is also associated with basketball player LaMelo Ball, who stands 6 feet 7 inches tall. Many edited videos feature LaMelo accompanied by the sound of “six-seven,” creating a humorous association between his height and the viral number. However, this connection is purely coincidental and holds no hidden meaning (West Java, 2026). The phrase became increasingly popular on TikTok when a child, the owner of the TikTok account @Mav.67Kid&Mom belonging to Mav Trevillian, a boy born on May 29, 2011, shouted “67” accompanied by a funny hand gesture during a basketball game. This boy eventually earned the nickname “67 Kid.” This viral trend has evolved into a new digital culture embraced by Generation Alpha in various countries, including Indonesia. Since then, “67” has evolved from a mere basketball community joke into Generation Alpha’s biggest internet cultural phenomenon, one that has successfully baffled older generations. This term is not just an ordinary number, but rather a viral slang term that was recently named the 2025 Word of the Year by Dictionary.com (Faturrachim, 2026).

Absurd digital phenomena like “67” also reflect a shift in how the younger generation constructs humor and social identity. Generation Alpha tends to be drawn to content that elicits an immediate emotional response rather than long, complex narratives. The FOMO (Fear of Missing Out) culture fuels the spread of such trends, as users feel the need to stay connected to viral trends to remain relevant within the digital community. FOMO, or Fear of Missing Out, is the fear of feeling “left behind” for not participating in certain activities. It is a feeling of

anxiety and fear that arises within a person due to missing out on something new, such as news, trends, and other things. This fear of missing out refers to the feeling or perception that others are having fun, living a better life, or experiencing better things (Ellynda Kusuma Anggraeni, 2021). The use of social media plays a significant role in the influence of fear of missing out (FOMO) on an individual. Social media users can easily access information about others, such as family, friends, activities they are currently engaged in or have completed, and items they have purchased or are using. The ease with which individuals are exposed to such information indicates that social media is one of the factors influencing fear of missing out (FOMO) in a person (Apolo et al., 2023).

In addition to FOMO, hashtags (#) on the TikTok platform are necessary for videos to appear on the FYP (For You Page) and serve as the primary cue for the algorithm to categorize and distribute content to the right audience. These hashtags play a crucial role in helping TikTok's algorithm recognize content and place it in front of the most relevant audience. Every time you upload a video with hashtags included, such as #fyp or #foryoupage, the system will use these signals to expand the video's reach. However, it's important to note that using these hashtags doesn't automatically make your video go viral. Their function is more about helping TikTok's algorithm recognize and distribute content to relevant audiences (Dealls, 2025)

This study is important for understanding how the "67" phenomenon is interpreted and used by Generation Alpha as a symbol of digital communication on TikTok. Viral symbols on social media not only serve as entertainment but also represent the culture, identity, and communication patterns of today's digital generation. An in-depth understanding of how Generation Alpha interprets absurd symbols like "67" in their daily digital lives remains elusive. Through a phenomenological approach to digital communication, this study aims to explore Generation Alpha's experiences, awareness, and interpretations of the viral "67" phenomenon. It is also expected to provide theoretical contributions to the development of research on digital communication, popular culture, and contemporary social media

## LITERATURE REVIEW

Some previous studies relevant to this research are as follows:

1. **Fadhila, Sukmayadi, & Affandi (2023)**, in their study titled "Managing Online Impressions to Generate Profit: A Phenomenological Study of TikTok Influencers in Indonesia," examine how TikTok influencers manage their online impressions to generate economic profit. The findings indicate that influencers build their self-image through personal branding, visual communication, and audience interaction to increase engagement and monetization. This study is relevant because it similarly employs a phenomenological approach to understanding the experiences of TikTok users.
2. **Mustikasari, Yuningsih, & Rosyad (2023)** A study titled "Creative Message Communication Strategies Based on the Reciprocity Principle in Product Promotion on TikTok" found that TikTok is an effective promotional

platform because it is supported by creative content and an algorithm that drives virality. These findings support research on the influence of TikTok's algorithm on the spread of trends and digital communication behavior.

3. **Asri (2023)** In the study "Hyperreality in Political Communication, Pop Culture, and First-Time Voters: A Content Analysis of TikTok @erick.thohir," the author explains that pop culture, digital symbols, and viral trends shape political hyperreality among young audiences. This study is relevant because Jean Baudrillard's theory of hyperreality can be used to explain the absurd "67" phenomenon on TikTok.
4. **Alamsyah & Sudradjat (2025)** A study on Virtual Communication Culture in TikTok Live Streaming Activities shows that live streaming activities are shaping a new virtual communication culture through symbols, digital interactions, and the social values of online communities. This study supports research on the formation of Generation Alpha's communication culture in the digital space.
5. **Kartika, Mualafina, & Prayogi (2025)** A study on the Formation Process of Generation Alpha Slang on the Social Media Platform TikTok found that TikTok plays a significant role in the spread and reproduction of slang among Generation Alpha. The "67" phenomenon is linked to this as one of the viral symbols or codes that have emerged through the platform.
6. **Azizah dkk. (2025)** The study "The Dynamics of Slang in the Digital Age: A Sociolinguistic Study of TikTok's Influence on Generation Alpha" explains that TikTok fosters the emergence of new linguistic variations through processes of imitation, digital interaction, and repeated exposure to content. These findings are relevant for understanding the adoption and spread of viral symbols such as "67" among Generation Alpha.
7. **Ramadani & Rokhman (2024)** A study on Parents' Perceptions of the Term "Sigma" in Generation Alpha Communication on TikTok shows that viral terms are viewed as part of a digital trend that can influence children's communication patterns, making parental guidance necessary. This study is relevant because it also examines the meaning of viral terms in Generation Alpha communication on TikTok.
8. **Fajar & Mentari (2025)** The study "Slang Languages of Gen Alpha on TikTok Videos: Humanities Learning in the Digital Era" examines the use of Generation Alpha slang in TikTok content and finds that social media contributes to the formation of new language patterns in the digital age. This study reinforces research on the "67" phenomenon as part of Generation Alpha's linguistic and digital cultural development.

In general, previous studies have largely focused on digital communication, hyperreality, virtual culture, and the development of viral language on TikTok. However, studies that specifically explore Generation Alpha's experiences and interpretations of the "67" phenomenon as part of brainrot culture through a phenomenological approach to digital communication remain limited. Therefore, this study aims to address this gap.

A closer examination of the studies cited above reveals that the TikTok platform is not merely viewed as a form of entertainment but also as a space for

the formation of digital communication culture, social identity, hyperreality, and symbols of communication among the younger generation. However, to date, no study has specifically examined the absurd viral phenomenon of “67” among Generation Alpha using a phenomenological approach to digital communication, making this a significant novelty in the current research.

## **METHODOLOGY**

This study employs a qualitative approach using the phenomenology of digital communication. The phenomenological approach is used to understand Generation Alpha’s lived experience in interpreting the viral “67” phenomenon on TikTok. The study design is descriptive-interpretive. The concept of lived experience in phenomenology refers to life experiences directly experienced by individuals before those experiences are explained or interpreted theoretically (Moustakas, 2011). In other words, the researcher seeks to understand how Generation Alpha actually feels, experiences, and interprets the “67” trend when they view, follow, imitate, or spread the trend on TikTok. In the context of digital communication, this approach is important because viral phenomena on TikTok often cannot be explained solely through traditional communication theories.

Studi fenomenologi adalah pendekatan penelitian kualitatif yang berupaya untuk mengeksplorasi dan memahami pengalaman hidup individu dan makna yang mereka berikan pada pengalaman tersebut. Metodologi ini berasal dari fenomenologi, sebuah gerakan filosofis yang didirikan oleh Edmund Husserl yang menekankan pemeriksaan langsung terhadap fenomena sebagaimana yang dirasakan oleh kesadaran, tanpa penerapan asumsi yang telah ditetapkan sebelumnya oleh pengamat (van Manen, 2021). Fenomenologi komunikasi digital adalah studi untuk memahami bagaimana individu secara subjektif mengalami, merasakan, dan memaknai interaksi mereka melalui teknologi dan media sosial. Pendekatan ini berfokus pada realitas kehidupan sehari-hari pengguna, mengeksplorasi bagaimana ruang digital membentuk identitas, pengalaman bersama (shared experience), dan budaya komunikasi modern (Maulana et al., 2024).



Figure 1: phenomenological study (sumber: unimelb.libguides, <https://unimelb.libguides.com/whichstudytype/Phenomenological>)

The primary focus of digital phenomenology is the subjective experience, with this study investigating what users feel as they transition from face-to-face communication to virtual spaces. This includes the motivations and meanings behind the use of specific platforms (Masa et al., 2024). Digital phenomenological studies are suitable for exploring and describing how individuals present themselves, build their image, and express personal or group identities on social media (Ivan Taufiq<sup>1</sup>, Dyah Pithaloka<sup>2</sup>, 2023). Understanding how the digital world (life world) becomes part of everyday reality that shapes mindsets, actions, and social relationships is also part of digital phenomenological studies (Hidayat et al., 2024).

The research design used is interpretive descriptive. Interpretive descriptive is a qualitative research approach aimed at gaining an in-depth understanding of social experiences or phenomena. This method not only describes the data as it is (descriptive) but also analyzes and interprets the meaning behind the data (interpretive) to answer how and why an event occurs. This approach is appropriate for this study because it is used to explore human perceptions, behaviors, or experiences within a specific social and cultural context (Sofia Marques da Silva, 2025).

The unit of analysis in this study consists of TikTok video content featuring the “67” phenomenon as part of Generation Alpha’s digital communication. The primary instrument in this study is the human instrument, or the researcher themselves. Supporting instruments include digital observation, documentation of social media content, and guidelines for the phenomenological analysis of digital communication. Data collection techniques were conducted through interviews with four children born in 2010 or later, observation of TikTok videos, digital documentation, and a literature review on digital communication, popular culture, and social media. Data validity was tested through data triangulation, theory triangulation, observational persistence, and reference adequacy (Prof. Dr. Sugiyono, 2013).

## RESEARCH RESULT

Initial digital observations indicate that the “67” phenomenon originated from a song titled “Doot Doot (67)” by the American rapper Skrilla, which was unofficially released in December 2024. The number 67 is repeated several times in the song’s lyrics. The lyrics of “Doot Doot (67)” depict a street lifestyle filled with violence, crime, and instant luxury. Many of the lyrics reference illegal activities such as carjacking, drug use, and gun violence. All of these are portrayed as part of one’s identity and survival in a harsh environment. It can be concluded that this song serves as a representation of a specific subcultural reality where adrenaline, group loyalty, and a high-risk lifestyle are integral to one’s identity. It holds an appeal due to its energy, yet also contains implicit criticism regarding the harshness of “the streets” and the price that must be paid (Joe Azkha, 2025).

### Lirik

Yeah, it's Skrilla, yeah, it's Skrilla  
Yeah, it's Skrilla, yeah, it's Skrilla  
Yeah, it's me

Shades on, I'm Boul Wit Da Glasses  
Bro say er 'cause he a savage  
So many dead opps, so many ashes (brtt)  
You ain't catch that, I can't pass this (come here)  
Shooter stay strapped, I don't need mine  
Bro put belt right to they behind  
The way that switch brtt, I know he dyin' (oh my, oh my God)  
6-7, I just bipped right on the highway (bip, bip)  
Skrrt, uh (bip, bip, bip)  
I just bipped right on the highway  
Trackhawk, mm, sittin' in the driveway (skrrt)  
Uh, pull up, doot-doot, doo-doo-doo  
  
Doot, doo-doo, doo-doo, doot  
Dump truck, baby shark, doot, doo-doo-doo  
I popped the Perc' and popped the blue  
I geek-geek like a custy too

Say it in rap, bro, we can smack out (huh?)  
Pull up clean in my white tee, rollin' off a honey too (huh?)  
Diamonds VV, straight from Lex  
And I got a custom pendant wa'in', wait 'til when you see that, ooh  
Pull up back to back, matte black Track', I just bipped it, nyoom (back to back)  
Throw some D's up on that bitch like Rich Boy  
Hurricane, hey, bay-bay-bay-bay  
Hurricane my Chris boy (ayy-bay-bay)  
Maison Margiel', I'm forever gon' drip, boy (ayy-bay-bay)  
Send my shooter on a hit, boy (brtt)  
I'll middle-man a whole body (frtt)  
Straight thuggin', free Blick, fightin' triple homi' (frtt)  
Take a four, so I just yack  
I think '2 inside a Scot  
Swapped the VIN and got it wrapped (huh?)  
Bitch, we bippin' overnight (yeah)  
  
Shades on, I'm Boul Wit Da Glasses (yeah)  
Bro say er 'cause he a savage (yeah)  
So many dead opps, so many ashes (yeah)  
You ain't catch that, I can't pass this  
Shooter stay strapped, I don't need mine  
Bro put belt right to they behind (come here)  
The way that switch brtt, I know he dyin' (get him)  
  
6-7, I just bipped right on the highway (damn)  
Skrrt, uh (oh my God)  
I just bipped right on the highway  
Trackhawk, mm, sittin' in the driveway  
Yeah, pull up, doot-doot, doo-doo-doo (oh my, oh my God)

Figure 2: lirik lagu doot-doot 67 (sumber: [sotify,2026, https://open.spotify.com](https://open.spotify.com))

Further digital observations indicate that the “67” phenomenon is associated with a specific hand gesture performed while shouting the phrase “67.” In practice, the utterance “six-seven” is almost always accompanied by a distinctive hand gesture: both palms face upward and are moved up and down alternately, as if weighing something. Then, move or shake both palms rhythmically in time with the beat of the song (Faturrachim, 2026). This gesture has become an easily recognizable symbol of digital communication among Generation Alpha.



Figure 3: Illustration of hand movements “67” (sumber: rri.com, 2026, <https://rri.co.id/cirebon/hiburan/2292192/fenomena-slang-gen-alpha-67-istilah-tanpa-makna-yang-jadi-word-of-the-year-2025>)

As explained above, browsing through several TikTok accounts reveals the same explanation of the dance moves for the song “67.” However, regarding the song itself, some versions are sung entirely by Skrilla, while others have been rearranged by other singers. The hand movements, however, remain consistent across different TikTok accounts. This dance can be performed in a group with friends or close colleagues, or it can be done alone. Account owners on online gaming platforms, who also created TikTok accounts, helped make the “Joged 67” trend go even more viral. The dance begins with the sum of several numbers – the number seven twenty repeated three times – and ends with the addition of the number seven.



Figure 4: example dance “67”  
source: account TikTok @\_xzya\_, 2026



Figure 5: example dance “67”  
source: account TikTok @chrstn.var, 2026)



Figure 6: example dance "67"  
source: account TikTok @dilz\_991, 2026

No meaning or significance has yet been found for the number 67 as used by Generation Alpha in public spaces or even shared through their TikTok accounts. Their interest seems limited to simply liking the gesture or the phrase "67," which they find funny. TikTok user @yushapramana shared a short video expressing his confusion about the meaning of "67," noting that he'd tried searching for it on Google but hadn't found any results. His short video has garnered 257.4K likes and 4.3K comments.



Figure 7: The purpose of "67"  
source: akun TikTok @yushapraman, 2026

Based on interviews with four children—two in third grade and two in ninth grade—one elementary school student said they knew about the “67” dance but had never made a short video of it, while another knew about it and had already made a short video of the dance. They learned about the dance because their friends at school were talking about it, which sparked their curiosity to find out more through the TikTok app. As for the two junior high school students, one said they knew about it but had never made a short video, while the other knew about it and had made a short video. None of the four children mentioned that they understood the meaning behind “67”; their interest was limited to liking the song and the dance. One of the junior high school students said that ‘67’ falls into the category of funny and absurd things, while the other said that “67” falls into the category of brainrot.

## DISCUSSION

To date, there has been no academic study on the “67” phenomenon, giving this research strong novelty within the field of Indonesian digital communication studies. According to the findings, this phenomenon falls under the category of “brainrot slang”—absurd digital terms that emerge from constant internet exposure without a clear underlying meaning (Dictionary.com, 2024). The “67” trend also causes confusion among parents and educators because Generation Alpha continues to use the term as part of their digital culture (Elise Solé, 2025) (Wahyu Firmansyah, 2025) (Walsh, n.d.). Although no such cases have yet been identified in Indonesia, the potential impact of this exposure may also be felt in our country, given that there have been several cases involving Generation Alpha resulting from exposure to viral trends on TikTok (Lia Harahap, 2023).

The “67” phenomenon has spread rapidly in Indonesia due to a combination of TikTok’s algorithms, participatory social media culture, absurd humor, digital mimicry, and FOMO. People experiencing FOMO have lower life satisfaction because they constantly compare their lives to those of others. The habit of constantly checking their gadgets seems impossible to break. Someone experiencing FOMO will always check their phone the moment they wake up and even before going to sleep, as if they don’t want to miss any news. Such individuals also seem more concerned with social media than real life, leading to a desire for recognition from others in the virtual world. They may also become overly curious about others’ lives and always eager to know the latest gossip. There is a tendency to spend beyond one’s means and buy things that are actually unnecessary under the pretext of not wanting to fall behind the times. They even struggle to say no when they truly don’t want to. This often happens when someone doesn’t want to miss out on anything, so they always accept every invitation—even those that are uninteresting or unnecessary (Ellynda Kusuma Anggraeni, 2021).

This phenomenon has become a trend, driven in part by online gaming platforms such as Roblox. This platform serves not only as a game but also as a cultural barometer and an interactive digital space that bridges real-world trends with a global audience. Roblox is part of the daily lives of over 151 million users, and in the third quarter of 2025, the average user spent 2.8 hours a day playing

games and sharing experiences (Roblox, 2025). Video clips, memes, and avatar styles from Roblox are massive and spread rapidly on platforms like TikTok and YouTube. Creators often create sketches or stories using Roblox characters, reaching millions of viewers and becoming internet phenomena (Stationery Pal Team, 2025). The term “brainrot” first originated from a Roblox game titled “Steal a Brainrot,” also known as “Curi Brainrot.” The core of the game is to collect, defend, and steal unique characters called “Brainrots” (Natalie Issa, 2026). In September 2025, Curi Brainrot broke the record held by the game *Grow a Plant*. This video game became the most-played, reaching over 25 million concurrent users (Roblox, 2025).

Generation Alpha, born amid the rapid development of digital technology, exhibits learning characteristics that are vastly different from those of previous generations. These are individuals who have grown up with digital devices from an early age, giving them a natural and extraordinary ability to adapt to technology. Their mindset tends to be visual, and they strongly prefer information presented quickly, dynamically, and interactively. They need adult figures who can serve as both discussion partners and wise guides in navigating the complexities of the digital world (Mutia Syafa Yunita, 2025). Therefore, parents and those around them must also demonstrate awareness and firmness in limiting excessive gadget use. In the context of digital communication, virality is not always shaped by rationality, but through the repetition of symbols and the collective experiences of social media users. Providing guidance and helping children understand social values such as hard work, responsibility, and appreciating the results of their own efforts can help parents prevent Generation Alpha from developing a mindset that relies solely on parental provision (Multidisciplinary, 2024).

## **CONCLUSIONS AND RECOMMENDATIONS**

### **Conclusions**

The “67” phenomenon is a form of contemporary digital culture that is rapidly gaining traction among Generation Alpha and spreading rapidly through the TikTok platform. Other social media channels, including online gaming platforms, have also contributed to making this phenomenon increasingly viral and widespread among Generation Alpha. Based on digital observations and interviews, researchers found that Generation Alpha tends to prefer absurd content that does not always have a clear meaning but contains elements of humor and light entertainment. This serves as evidence that the “67” phenomenon is embraced not for its literal meaning, but for the symbol’s ability to foster a sense of social connection and digital community identity.

Generation Alpha was born into a world of digital natives, giving them a very strong affinity for technology and social media, which makes it easier for them to embrace and replicate viral trends in their daily lives. FOMO culture further accelerates the spread of this phenomenon because users feel the need to follow trends to remain part of the digital community. In the context of contemporary digital communication, the “67” phenomenon demonstrates that social meaning can be formed through the repetition of symbols, collective

experiences, and social media participation. The use of hashtags (#) also helps TikTok users discover content more quickly based on their preferences.

It cannot be denied that Generation Alpha's ability to master digital channels—since they have grown up and developed entirely within a digital ecosystem—makes them the group with the highest intensity of technology use compared to previous generations. As digital natives with an intuitive grasp of technology, Generation Alpha demonstrates a strong reliance on digital devices in their daily activities, even serving as both producers and consumers of digital content. Their limited ability to analyze the meaning and intent behind content causes them to focus only on what is visible on the surface. Funny movements and unusual voice intonations make this generation more easily captivated, leading to an unspoken consensus that quickly spreads among their peers in the digital community.

Research findings also indicate that Generation Alpha's communication is increasingly rooted in visual symbols, viral audio, and the hyperreal culture of social media. TikTok has become not only a platform for entertainment but also a space for the rapid and widespread development of a new digital language. To date, the exact meaning of the phrase "67" has not been definitively determined; however, its presence has become an integral part of the digital community that is both intriguing and beloved by Generation Alpha. "67" is embraced not for its literal meaning, but for its absurd humor and as a symbol of the digital community. This trend serves as light-hearted entertainment amidst the overwhelming flow of information, while also showcasing the creativity of the younger generation in crafting new digital language. It further underscores that, in the digital world, the absurd and the nonsensical can actually become a universal language that is easily understood, fosters a sense of community, and becomes a global trend.

Viral phenomena usually don't last long, just like the number 67. This number has no fixed literal meaning. Once people start to feel confused or the novelty of the joke wears off, they quickly lose interest. In other words, this overexposure makes the trend feel very quickly boring, so it is easily abandoned (Spaeth, 2025). This phrase, along with its iconic hand gesture, was used massively on various other platforms—not just on TikTok—and it was even reported that this phenomenon briefly disrupted school environments and classrooms found abroad. Meme 67 is just a silly joke with no story or educational content, making it impossible to expand into long-term content. The digital world is indeed full of surprises, and 67 is proof that something simple can go viral and become a global phenomenon (Rhoely Maguire, 2025).

## **Recommendations**

Based on the findings of the above study, several recommendations can be made from academic, practical, and social perspectives.

### **A. Academic Recommendations**

Research on digital absurd culture in Indonesia remains relatively limited, particularly studies that examine viral phenomena among Generation Alpha through a phenomenological approach to digital communication. Therefore,

future research is encouraged to expand the examination of brainrot culture, absurd memes, digital slang, and hyperreal culture on social media. Future research could also employ other approaches such as: digital ethnography, media semiotics, digital discourse analysis, or even utilize Jean Baudrillard's theory of hyperreality to deepen understanding of shifts in communication patterns among the younger generation in the social media era. Additionally, future studies are encouraged to compare Generation Alpha's digital communication patterns with those of previous generations to examine differences in how they interpret symbols and viral culture online.

#### B. Recommendations for the Education Sector

The "67" phenomenon demonstrates that social media platforms have a significant influence on students' communication behavior in the school environment. Therefore, educators need to understand that digital viral trends are not merely a form of entertainment but are an integral part of Generation Alpha's communication culture—one that deserves attention and study. Consequently, teachers and educational institutions are advised to enhance students' digital literacy, teach critical thinking skills regarding viral content, and develop a more adaptive communication approach to the digital culture of the younger generation. Repressive approaches, such as bans without an understanding of the digital cultural context, risk widening the communication gap between generations. Teachers are advised to utilize viral phenomena as a creative learning tool to keep students positively engaged in the learning process.

#### C. Recommendations for Parents

As parents of children with a strong interest in the digital world, it is recommended that you take a more active role in understanding the evolving culture of digital communication on social media, particularly on the TikTok platform. Many of the symbols, terms, and trends used by Generation Alpha do not necessarily have negative connotations; rather, they are part of their social interactions and the process of establishing their digital identities. Parents need to guide their children's use of social media through open communication, appropriate supervision, and education on healthy and wise digital media use. By understanding their children's digital culture, parents can bridge communication gaps within the family while helping their children use social media in a positive and purposeful way.

#### D. Recommendations for Social Media Users

Generation Alpha and other social media users need to raise awareness of the cultural impact of digital virality. Phenomena like "67" can indeed serve as entertainment and a symbol of digital community solidarity, but overexposure also has the potential to disrupt real-world social communication, including within school and family environments. Through this research, social media users are expected to be able to discern beneficial content, critically understand the context of digital culture, and not simply follow trends solely out of a fear of missing out (FOMO).

## **ADVANCED RESEARCH**

While this study provides valuable insights into how Generation Alpha interprets the “67” trend as a form of digital communication on TikTok, several opportunities remain for future research. First, this study employed a qualitative phenomenological approach with a limited number of participants; therefore, future studies could involve a larger and more diverse sample from different regions, age groups, and socio-cultural backgrounds to enhance the generalizability of the findings.

Second, future research may adopt quantitative or mixed-method approaches to examine the relationships between exposure to viral trends, digital engagement, fear of missing out (FOMO), social identity formation, and communication behavior among Generation Alpha. Such approaches would provide stronger empirical evidence regarding the influence of viral digital phenomena on young users.

Third, comparative studies between Generation Alpha and other generations, such as Generation Z or Millennials, would be valuable for understanding differences in the interpretation and adoption of viral symbols, memes, and digital slang. These comparisons could contribute to a broader understanding of generational communication patterns in the digital era.

Furthermore, future studies are encouraged to explore similar viral phenomena through alternative theoretical perspectives, including digital ethnography, media ecology, symbolic interactionism, sociolinguistics, and Baudrillard’s theory of hyperreality. Research focusing on the role of algorithms, recommendation systems, and platform affordances in shaping viral culture would also enrich the field of digital communication studies.

Finally, given the rapid evolution of social media culture, longitudinal studies are recommended to investigate how viral trends emerge, develop, and decline over time, as well as their long-term implications for digital literacy, identity construction, and social interaction among younger generations. Such research would provide a deeper understanding of the dynamics of contemporary digital culture and its influence on future communication practices.

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