



## The Phenomenon of Using Idioms in the TikTok Comment Column: Semantic Studies

Putri Calista Irawan<sup>1\*</sup>, Sumarti<sup>2</sup>, Edi Suyanto<sup>3</sup>

<sup>123</sup>Program Magister Pendidikan Bahasa Indonesia, Universitas Lampung, Lampung, Indonesia

\*Email: [calistaarc@gmail.com](mailto:calistaarc@gmail.com)

### ABSTRACT

This study aims to describe the use of idioms in TikTok comment sections and analyze their literal and idiomatic meanings. This research employs a descriptive qualitative approach, with data obtained from comment sections on the TikTok platform. The data consist of comments containing idioms and are analyzed using a semantic approach. Data were collected through reading, identifying, recording, and documenting comments containing idiomatic expressions. Data analysis was conducted by identifying the forms of idioms, determining their literal meanings based on their constituent elements, and then determining the idiomatic meanings formed by the expressions as a whole. The results show that, from 30 analyzed data, various idiomatic expressions were found, including patah hati, keras kepala, banting tulang, lapang dada, buah tangan, gulung tikar, kambing hitam, tangan kanan, and rendah hati. These idioms have idiomatic meanings that differ from the literal meanings of their constituent elements and are used to express various aspects, such as feelings, social relationships, work, economic conditions, character, and everyday life. The findings indicate that the use of idioms in TikTok comment sections demonstrates the diversity of forms and meanings in digital communication.

*Keywords: idioms, TikTok comment column, semantic*

### INTRDUCTION

Advancements in communication technology have brought about significant changes to human interaction patterns, particularly with the increasing integration of social media into daily life. Millennials and Gen Z—generations that grew up amidst the rapid evolution of digital technology—rely on social media as a primary medium for both communication and self-expression. Social media serves as a digital platform that enables individuals to communicate and interact online, unconstrained by time, location, or distance. Through these platforms, users can engage in various activities, share information, and create content accessible to a wide audience (Atuzzahro et al., 2025).

The growth of social media has spurred the emergence of various digital platforms that facilitate easy access to information and social interaction (Srg & Usiono, 2024). One platform that has experienced particularly rapid growth is TikTok, which allows users to create, share, and enjoy short-form video content. Beyond its role as a source of entertainment, TikTok has fostered the development of solid, mutually supportive virtual communities among its users. By integrating entertainment, creativity, and social interaction into a single platform, TikTok has captured the attention of the younger generation, becoming an essential component of their digital lifestyle.

Submitted  
07/10/2026

Accepted  
14/10/2026

Published  
18/10/2026

|          |                                                                                                                                                                                                                                                                                                                                  |
|----------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Citation | Irawan, P. C., Sumarti, S., & Suyanto, E. (2026). The Phenomenon of Using Idioms in the TikTok Comment Column: Semantic Studies. <i>Jurnal Pembelajaran Bahasa dan Sastra</i> , Volume 5, Nomor 5, September 2026, 4901-4912. DOI: <a href="https://doi.org/10.55909/jpbs.v5i4.1889">https://doi.org/10.55909/jpbs.v5i4.1889</a> |
|----------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

Publisher  
Raja Zulkarnain Education Foundation

As a widely used social media platform, TikTok provides space for user interaction through various features, such as the comments section. This section serves not only as a venue for providing feedback but also as a site for spontaneous and expressive language use. Istiqomah, Safaah, and Haryati (2025) highlight the linguistic diversity found within TikTok comments, which includes expressions that cannot always be interpreted literally—such as idioms, which carry meanings distinct from the literal definitions of their constituent words (Khak, 2011). The use of such idioms demonstrates a form of expression where the intended meaning cannot be grasped solely by analyzing the literal definitions of the individual words involved. The use of TikTok as a social media platform gives rise to various forms of language, particularly within its comment sections. The language employed here involves meanings that can be examined through the field of semantics—specifically, the study of idiomatic meaning. Pateda (2001) explains that an idiom, or figurative meaning, involves the use of words in a sense that is not their literal one. Similarly, Chaer (2013) defines an idiom as a linguistic unit whose meaning cannot be predicted from the lexical or grammatical meanings of its constituent parts. This highlights a distinction between literal meaning and idiomatic meaning. Knowles & Moon (2005) clarify that literal meaning refers to the basic or direct sense typically understood from a word, whereas idiomatic meaning is a specialized meaning that emerges from the combination of words as a whole, differing from their literal interpretations. This distinction serves as a foundation for understanding and analyzing the use of idioms within discourse.

Previous research on idioms has been conducted across various subjects. Maisya et al. (2024) examined idioms in the Kompas newspaper (2020–2021 editions) from a semantic perspective, identifying 18 idioms, categorized into full and partial idioms. Triska et al. (2020) investigated idioms within political news in Kompas, finding

14 full idioms and 18 partial idioms. Meanwhile, Pratiwi (2018) analyzed idioms in the national news section—specifically under the education category—on CNNIndonesia.com, identifying 45 instances of idiom usage. While these three studies all focus on idioms, they share a common subject matter: news texts, meaning the idioms are used within the context of journalistic language.

Research concerning idioms and language on social media has also been carried out. Amalia, Mulyono, and Savitri (2025) examined the forms of idioms used in colloquial social media language, while a study by Tampubolon et al. (2025) explored comments on TikTok, though with a focus on pragmatics. These studies demonstrate that social media—TikTok in particular—features a diverse range of language usage. This current study differs by specifically examining the use of idioms in TikTok comment sections through a semantic lens; it identifies the forms of idioms employed and analyzes both their literal and idiomatic meanings within the context of the comments.

This study aims to describe the forms of idioms used in TikTok comment sections and to analyze their literal and idiomatic meanings from a semantic perspective. It is expected to provide insight into how idioms are utilized in interactions among TikTok users, while highlighting the distinction between the meaning derived from an idiom's constituent parts and the meaning intended in its actual usage. Furthermore, the findings are intended to enhance the understanding of language use on social media—specifically the employment of idioms that carry particular meanings within TikTok comments.

## METHOD

This study employs a qualitative approach to describe and analyze the use of idioms found in TikTok comment sections. A qualitative approach was chosen because the research focuses on data in the form of words or phrases containing idioms, as well as the interpretation of such data based on the context in which they are used. Creswell and



Poth (2018) explain that qualitative research is used to gain an in-depth understanding of a phenomenon through the collection and analysis of descriptive data.

In line with this, Moleong (2017), Razak (2017), states that qualitative research yields descriptive data in the form of written or spoken words and observable behaviors. The data for this study consist of comments from TikTok users that contain idioms. Data were collected by observing the comment sections of selected TikTok videos and recording the comments relevant to the research focus. Subsequently, the data were analyzed by identifying the forms of the idioms and elucidating both their literal and idiomatic meanings within the context of their usage.

## RESULT

The research results indicate the identification of 30 instances of idiom usage within TikTok comment sections. These instances were analyzed based on the form of the idiom employed, as well as its literal and idiomatic meanings. The literal meaning was determined by the meanings of the individual components that make up the idiom, while the idiomatic meaning was determined by the meaning of the expression as a whole. The findings from the analysis of these 30 instances are presented below.

### 1. Data-1

*"Patah hati"* [broken heart]. Literal meaning: A broken heart. Idiomatic meaning: A feeling of deep sadness or disappointment.

### 2. Data-2

*"Keras kepala"* [stubborn]. Literal meaning: stubborn. Idiomatic meaning: A tendency to be unreceptive to advice or opinions.

### 3. Data-3

*"Banting tulang"* [work one's fingers to the bone]. Literal meaning: Working extremely hard.

Idiomatic meaning: Working hard to earn an income.

4. *"Lapang dada"* [Relieved]. Literal meaning: A broad chest. Idiomatic meaning: Accepting an unpleasant situation with a sincere heart.

### 5. Data-5

*"Jatuh hati"* [fall in love]. Literal meaning: A fallen heart. Idiomatic meaning: to like or love someone.

### 6. Data-6

*"Buah tangan"* [Souvenir]. Literal meaning: Fruit brought by hand. Idiomatic meaning: Souvenirs or gifts from a trip.

### 7. Data-7

*"Jalan tengah"* [middle way]. Literal meaning: The road in the middle. Idiomatic meaning: Compromise solutions or choices.

### 8. Data-8

*"Gulung tikar"* [out of business]. Literal meaning: ss]. Literal meaning: . Idiomatic meaning: Going bankrupt or ceasing business operations.

### 9. Data-9

*"Makan hati"* [Disappointed]. Literal meaning: Heart-wrenching / Exasperating. Idiomatic meaning: Feeling hurt, sad, or disappointed.

### 10. Data-10

*"Buaya darat"* [Playboy]. Literal meaning: Crocodiles that live on land. Idiomatic meaning: A man who likes to toy with many women.

### 11. Data-11

*"Tikus kantor"* [Office rat]. Literal meaning: A mouse in the office. Idiomatic meaning: Someone in the office environment who engages in dishonest behavior.

#### 12. Data-12

“*Muka dua*” [Two face]. Literal meaning: Two-faced. Idiomatic meaning: Being dishonest or acting differently toward different people.

#### 13. Data-13

“*Lintah darat*” [Loan shark]. Literal meaning: Leeches that live on land. Idiomatic meaning: Lenders with high interest rates.

#### 14. Data-14

“*Mata keranjang*” [Ladies man]. Literal meaning: Eyes like baskets. Idiomatic meaning: A man who is attracted to many women.

#### 15. Data-15

“*Mata keranjang*” [Ladies man]. Literal meaning: Eyes like baskets. Idiomatic meaning: A man who is attracted to many women.

#### 16. Data-16

“*Bersilat lidah*” [Ladies man]. Literal meaning: Wielding one's tongue like a weapon (in a verbal duel). Idiomatic meaning: Skilled at using words to make arguments.

#### 17. Data-17

“*Adu domba*” [bring into conflict]. Literal meaning: Pitting two rams against each other. Idiomatic meaning: Inciting or causing two parties to clash.

#### 18. Data-18

“*Buah hati*” [Baby]. Literal meaning: Fruit of the heart. Idiomatic meaning: People who are very loved, especially children.

#### 19. Data-19

“*Tangan kanan*” [right hand]. Literal meaning: hand on the right side. Idiomatic meaning: A confidant or main helper.

#### 20. Data-20

“*Naik daun*” [Climb onto the leaf]. Literal meaning: Climb onto the leaf. Idiomatic meaning: Becoming famous or popular.

#### 21. Data-21

“*Muka tembok*” [Shameless]. Literal meaning: A face like a brick wall. Idiomatic meaning: Lacking a sense of shame.

#### 22. Data-22

“*Pintu hati*” [Door of the heart]. Literal meaning: A door to the heart. Idiomatic meaning: Openness toward feelings or a person.

#### 23. Data-23

“*Kepala dingin*” [cool-headed]. Literal meaning: a cool head. Idiomatic meaning: Be calm when facing problems.

#### 24. Data-24

“*Main tangan*” [hand play]. Literal meaning: playing using one's hands. Idiomatic meaning: Using physical violence.

#### 25. Data-25

“*Angkat tangan*” [Raise your hands]. Literal meaning: raise hands. Idiomatic meaning: Giving up or unable to continue.

#### 26. Data-26

“*Bunga tidur*” [Dream]. Literal meaning: Flowers related to sleep. Idiomatic meaning: dream.

#### 27. Data-27

“*Kutu buku*” [Bookworm]. Literal meaning: Lice found in books. Idiomatic meaning: A person who loves to read.

#### 28. Data-28

“*Cuci mata*” [Eye wash]. Literal meaning: Rinsing the eyes. Idiomatic meaning: Looking at something for pleasure or entertainment.



## 29. Data-29

“*Rendah hati*” [Humble]. Literal meaning: A humble heart. Idiomatic meaning: Be not arrogant and respect others.

## 30. Data-30

“*Meja hijau*” [Green table]. Literal meaning: Green table. Idiomatic meaning: Court or legal proceedings.

Based on the table, 30 instances of idiom usage were identified in TikTok comment sections, where the literal meaning differs from the idiomatic meaning. These data are further analyzed in the discussion section to examine the usage and diversity of idiomatic meanings through the lens of semantics.

## DISCUSSION

Based on the research findings presented, the use of idioms in TikTok comment sections reveals a diversity of forms and meanings. The idioms identified possess idiomatic meanings that do not necessarily align with the literal meanings of their constituent parts. In this discussion, these findings are analyzed from a semantic perspective, examining the relationship between literal and idiomatic meanings, as well as their application across various topics found in TikTok comment sections.

### 1. Patah Hati (Heartbroken)

@frllptrptm\_3: “The hardest heartbreak is when we pray to God—not to be brought together, but to be able to forget.” Literally, patah means broken or no longer whole, while hati (heart) refers to an organ often conceptually associated with emotions. Taken literally, patah hati could refer to physical damage to the heart. Idiomatically, however, patah hati describes a state of profound sadness or disappointment, particularly in the context of romantic or emotional relationships. This distinction demonstrates that the idiomatic meaning

of patah hati is not merely the sum of the literal meanings of patah and hati.

### 2. Keras Kepala (Stubborn)

@mon,...: “Truly keras kepala (stubborn) ????” Literally, keras (hard) describes something that is not soft, while kepala (head) is a part of the human body. A literal interpretation might suggest a head that is physically hard. Idiomatically, however, keras kepala refers to someone who is resistant to advice, opinions, or change, as they remain firmly committed to their own stance. The meaning conveyed in this comment does not relate to the physical state of the head, but rather describes a person’s character trait.

### 3. Banting Tulang (Working Extremely Hard)

@rhtsa: “Working banting tulang (extremely hard) just to put food on the table—yet when the food is finally there, they end up cooking instant noodles instead.” Literally, banting means to drop or slam something down with great force, while tulang (bone) refers to the hard parts of the human body. Taken literally, banting tulang would mean the physical act of slamming bones. In its idiomatic sense, however, the expression refers to working extremely hard to earn an income or provide for one’s livelihood. The use of this idiom illustrates a shift from a literal image of physical activity to the broader concept of hard work.

### 4. Lapang Dada

@laelyyyyyyy: “I also want to be the kind of person who can be lapang dada, but it’s really difficult.” Here, we encounter the idiom lapang dada. Literally, lapang means spacious or having ample room, while dada refers to the human chest. Its literal meaning could be understood as having a spacious chest. Idiomatically, however, lapang dada means being able to accept a situation with sincerity and an open mind. This meaning has nothing to do with the physical dimensions of one’s chest; rather, it describes a person’s inner state when facing a particular event or circumstance.

### 5. Jatuh Hati (Falling for Someone)

@trdyaisa: "Falling for someone—you only get the 'falling' part, but not the 'heart' itself." Literally, jatuh (falling) means moving or descending from a higher to a lower position, while hati (heart) refers to an organ in the body. Taken literally, the phrase describes a heart physically falling. Idiomatically, however, jatuh hati means beginning to like or fall in love with someone. The use of this idiom demonstrates that the word jatuh takes on a meaning unrelated to physical movement when combined with the word hati.

### 6. Buah Tangan (Souvenir/Gift)

@TitiLestari: "The MOST USEFUL buah tangan (gift/souvenir) is money. Because when you're sick, you might not have an appetite, but money can help cover hospital costs." Literally, buah (fruit) is the produce of a plant, while tangan (hand) is a part of the human body. Combined, the two words could literally be interpreted as a fruit associated with a hand. Idiomatically, however, buah tangan refers to a souvenir or a gift brought back after traveling or visiting someone. This usage shows that the overall meaning of buah tangan cannot be determined by the literal, separate definitions of buah and tangan.

### 7. Jalan Tengah (Middle Ground)

@mey: "Jalan tengah (middle ground)." Literally, jalan (path/road) is a route or direction to travel along, while tengah (middle) indicates a position between two parts. Idiomatically, jalan tengah refers to a choice or resolution that lies between two opposing options or interests.

### 8. Gulung Tikar (Going Out of Business)

@ : "Did they suffer a huge loss? How did they end up gulung tikar (going out of business)?" Literally, gulung means to fold or roll something up, while tikar (mat) is a floor covering that can be rolled. Literally, gulung tikar means rolling up a mat. Idiomatically, however, it means going bankrupt or ceasing business operations due to

financial losses. This meaning illustrates a shift from a physical action to an economic state. 9. Makan Hati (Literally: "Eating the Liver")

@gebilaurasimaniun: "Eating rice once a day, but 'eating the liver' a thousand times a day." Literally, makan (to eat) means putting food into one's mouth for consumption, while hati (liver) refers to an internal organ. Taken literally, makan hati\* would mean consuming a liver as food. Idiomatically, however, makan hati signifies experiencing deep sadness, disappointment, or inner suffering. This idiomatic meaning does not refer to the physical act of eating, but rather to a person's emotional state.

### 10. Buaya Darat (Literally: "Land Crocodile")

@Linn: "Try asking the person who coined the term buaya darat." Literally, a buaya (crocodile) is a reptile, while darat (land) refers to an area outside of water. Idiomatically, buaya darat is used to describe a man who habitually toys with women or maintains romantic relationships with many women at once. Therefore, the expression does not refer to a specific type of crocodile, but rather to a person's character or behavior.

### 11. Tikus Kantor (Literally: "Office Rat")

@hal: "Let's tag the 'office rats' below, guys." Literally, a tikus (rat) is a rodent, and an kantor (office) is a workplace. Taken literally, tikus kantor could simply mean a rat found inside an office. Idiomatically, however, the expression refers to someone who engages in dishonest acts or takes what does not belong to them within a professional environment—specifically in the context of corruption. This distinction shows that the term tikus (rat) is used figuratively to characterize a person's behavior.

### 12. Muka Dua (Two-Faced)

@hany: "That's so true, Ustad. I have a 'two-faced' friend. I just stay quiet and pretend not to know; I don't bring it up to them—eventually, they'll realize it on their own and feel ashamed." Literally,



muka means "face," and dua means "two." While it could be taken literally as someone having two physical faces, idiomatically, muka dua refers to a person who displays different attitudes or stances toward different people, often implying a lack of sincerity. The idiomatic meaning relates to a person's character, not the actual number of faces they possess.

#### 13. Lintah Darat (Loan Shark)

@ndaAdinda: "What is a lintah darat" Literally, lintah (leech) is an animal that survives by sucking blood, and darat refers to land (as opposed to water). In its idiomatic sense, lintah darat refers to someone who provides loans at exorbitant interest rates or exploits those in need of financial assistance. The term lintah (leech) is used metaphorically to describe a party that profits at the expense of others.

#### 14. Mata Keranjang (Womanizer)

@jukjerus: "I want to post this, but I'm afraid he might still be a mata keranjang (womanizer), and then his friends would laugh at me." Literally, mata means "eye," and keranjang means "basket"—a container used for carrying or storing items. The combination of these two terms has no literal connection to human behavior. Idiomatically, mata keranjang describes a man who has a tendency to be attracted to or pursue many different women. This is a specific, figurative meaning derived from the combination of the two words.

#### 15. Kambing Hitam (Scapegoat)

@yandil: "...being a kambing hitam (scapegoat) is quite something." Literally, kambing means "goat," and hitam means "black." Taken literally, it simply refers to a goat that is black in color. Idiomatically, however, a kambing hitam (scapegoat) refers to a person or party who is unfairly blamed for a problem or situation. This distinction demonstrates that the colors or animals mentioned in such expressions do not determine their actual meaning.

#### 16. Bersilat Lidah (Literally: "fencing with the tongue")

@Rik: "It is most difficult to deal with someone who is skilled at bersilat lidah." The idiom bersilat lidah is used here. Literally, bersilat refers to a form of martial art, while lidah (tongue) is a body part used, among other things, for speaking. Idiomatically, bersilat lidah means being adept at using words to defend one's opinions, refute arguments, or influence others. The expression does not refer to the actual practice of martial arts using one's tongue, but rather to an individual's proficiency in using spoken language.

#### 17. Adu Domba (Literally: "pitting sheep against each other")

@NurmalaJuwita: "...never in my life have I gotten into a physical altercation with someone just because I was adu domba (manipulated into conflict) by others..." Literally, adu means to bring together or pit against one another, while domba refers to sheep. The literal meaning points to the act of bringing two sheep together to fight. Idiomatically, adu domba means to incite or cause two parties—who were not previously hostile toward each other—to enter into a conflict. This difference in meaning shows that the act of pitting sheep against each other serves as a metaphor for conflict between human beings.

#### 18. Buah Hati (Apple of One's Eye)

@Chocolatosmatcha: "...don't pin too many hopes on your buah hati (beloved child)." Literally, buah (fruit) is the produce of a plant, while hati (heart) is a human organ. Idiomatically, buah hati refers to a child who is deeply cherished or loved. Therefore, the expression does not refer to a piece of fruit located inside a heart, but rather denotes someone who holds a special place in another person's affections—most commonly a child.

#### 19. Tangan Kanan (Right-hand Man)

@DEDEANDRIAN: How can a tangan kanan (right-hand man) just have their contract extended? It should be made permanent!" Literally, tangan

kanan refers to the hand on the right side of the body. Idiomatically, however, it signifies a trusted confidant or someone who assists another person in carrying out specific tasks or duties. Thus, the meaning is not limited to the physical position of a hand, but rather refers to an individual's status as a trusted and essential person.

#### 20. Naik Daun (Rising to Prominence)

@ExpedisiExpress77: "I've heard the term naik daun (rising to prominence) for a long time, but this is the first time I've seen it truly proven." Literally, naik means to move to a higher position, while daun refers to a leaf. Idiomatically, naik daun means becoming famous, popular, or gaining increased public attention. This does not imply that someone is physically climbing onto a leaf, but rather describes a shift in someone's status or level of popularity.

#### 21. Muka Tembok (Shameless/Thick-skinned)

@fio2013: "Libras aren't exactly muka tembok (shameless); they're more just indifferent." Literally, \*muka means face, and tembok refers to a hard, sturdy wall. Idiomatically, muka tembok describes someone who lacks a sense of shame or is not easily embarrassed, even when doing things that ought to elicit shame. This idiomatic expression uses the hardness of a wall as a metaphor for a person's attitude.

#### 22. Pintu Hati (Door to the Heart)

@ : "At first, I didn't want to open the pintu hati (door to my heart)." Literally, pintu (door) is a part of a building used as an entrance or exit, while hati (heart) is a human organ. Idiomatically or figuratively, the "door to one's heart" refers to a person's emotional openness toward others. In the context of the aforementioned comment, "opening the door to one's heart" signifies beginning to allow someone to enter one's life or inner feelings. This expression should be distinguished from more fixed idioms, as its usage can also be categorized as a metaphorical expression.

#### 23. Cool Head (Kepala Dingin)

@Mas.ELL: "This is what is called a 'cool head'"—the idiom "cool head" is used here. Literally, "head" refers to a part of the human body, while "cool" denotes a state of low temperature. Idiomatically, a "cool head" refers to a person's ability to think calmly and remain unswayed by emotions when facing a problem. This meaning does not imply an actual physical change in the temperature of one's head; rather, it describes a state of a calm mind.

#### 24. Main Tangan

@[emoji]: "When angry, I tend to go silent; I'm not the type to 'use my hands' [resort to physical violence]." This contains the idiom \*main tangan (literally: "playing with hands"). Literally, main means to engage in an activity or game, while tangan refers to a hand. Idiomatically, \*main tangan means using physical violence or hitting someone. This reflects a semantic shift from the act of using one's hands to the act of committing physical violence.

#### 25. Angkat Tangan

@aby: "I also 'throw up my hands' [give up/surrender]—I'm traumatized by this song." This contains the idiom angkat tangan (literally: "lifting one's hands"). Literally, angkat means to raise something to a higher position, while tangan refers to a hand. Idiomatically, angkat tangan can mean to surrender or to be unable to continue with something. In this comment, the expression is used to convey an inability or unwillingness to face something related to the song again. Its meaning has nothing to do with the physical act of raising one's hands.

#### 26. Bunga Tidur

@MG: "Love bunga tidur [dreams]." Literally, bunga (flower) refers to a part of a plant—often characterized by specific shapes and colors—while tidur means the state of resting (sleeping). Idiomatically, bunga tidur refers to the dreams a



person experiences while asleep. This does not refer to actual flowers appearing while someone sleeps; rather, it is an expression used to describe the experience of dreaming.

#### 27. Kutu Buku

@atdalditiya : “Kutu buku [bookworm] means someone who likes reading books.” Literally, kutu (louse) is a small insect that can live on a body or an object, while buku refers to a collection of pages used for reading. Idiomatically, kutu buku refers to someone who is fond of reading or spends a great deal of time reading. This does not imply the actual presence of lice inside a book, but rather describes a person’s habit.

#### 28. Cuci Mata

@D: “...looking at guys these days is just for ‘washing the eyes’ [treating one’s eyes to something pleasant/eye candy].” This contains the idiom cuci mata (literally: “washing the eyes”). Literally, cuci (wash) means to clean something using water or a specific substance, while mata (eye) refers to the organ of sight. Literally, cuci mata mean to wash one’s eyes. Idiomatically, however, cuci mata refers to looking at something appealing for the sake of pleasure or entertainment, without the primary intention of acquiring it. In the context of the aforementioned comment, the expression refers to the act of looking at members of the opposite sex simply because they are pleasant to behold.

#### 29. Humble (Rendah Hati)

@Wildanddangerius: “Positions can be lost, careers can fall apart, and wealth can vanish; but the way you treat other human beings is enduring—remain humble.” Literally, rendah (low) denotes a position that is not high, while hati (heart) refers to an organ in the body. Idiomatically, rendah hati (humble) means being unpretentious, not boastful, and continuing to show respect toward others. This meaning has nothing to do with the physical location of the heart; rather, it describes a person’s

attitude or character. Since this term can also be viewed as a description of a trait, its classification as an idiom may vary depending on the specific theory or source used to categorize idioms.

#### 30. Meja Hijau (Green Table)

@Yani: “The meja hijau (court) cost me 5 million [IDR] for a divorce filing, with a mahar (dowry) of 100 thousand [IDR].” Here, the idiom meja hijau appears. Literally, meja (table) refers to a piece of furniture with a flat surface, while hijau (green) is a color. Idiomatically, meja hijau refers to a court of law or the process of resolving a case through legal channels. In the context of this comment, the expression relates to the legal proceedings of a divorce case. It does not refer to an actual green-colored table, but rather serves as a figurative term for a court.

Based on the analysis of the 30 data points above, the use of idioms in TikTok comment sections displays a wide variety of forms and meanings. The idioms identified relate to various aspects of daily life, such as emotions, interpersonal relationships, work, economic conditions, personal traits, and social issues. Examples of idioms concerning emotions and relationships include patah hati (heartbroken), jatuh hati (falling in love), lapang dada (open-hearted/resilient), and buah hati (beloved/child). Meanwhile, idioms such as banting tulang (working extremely hard), gulung tikar (going bankrupt), and tikus kantor (corrupt official/office thief) relate to work and economic circumstances. This diversity demonstrates that idioms can be found across a broad range of topics that emerge in communication within TikTok comment sections.

Another phenomenon observed is the distinction between literal and idiomatic meanings within the data. Many idioms are composed of elements that, when taken literally, refer to body parts, objects, animals, or specific activities; however, the combination of these elements yields

an entirely different meaning. For instance, kambing hitam (literally: a black goat) idiomatically refers to a scapegoat—someone who is unfairly blamed. Similarly, gulung tikar (literally: rolling up a floor mat) idiomatically signifies going bankrupt. This illustrates that the interpretation of an idiom is not based solely on the individual meanings of its constituent words, but rather on the meaning derived from the expression as a whole.

The use of various idioms in TikTok comment sections further highlights that idioms serve as a specific form of language usage within digital communication. The data indicates that idioms are used in comments discussing personal experiences, relationships, character, work, and social circumstances. Expressions such as kepala dingin (cool-headed), mata keranjang (womanizing/lecherous), kutu buku (bookworm), cuci mata (eye candy/window shopping for visual pleasure), and meja hijau (the courtroom/legal proceedings) demonstrate the use of phrases with specialized meanings within written communication on social media. This phenomenon enriches the forms of language usage in TikTok comment sections, as a single expression can carry a meaning distinct from the literal definitions of its individual components.

## CONCLUSION

The research findings indicate that idioms are a form of language usage present in TikTok comment sections. Among the 30 data points analyzed, various idioms were identified, conveying meanings related to emotions, social relationships, work, economic matters, character, and daily life. Since each idiom possesses a literal meaning that differs from its idiomatic meaning, interpreting these expressions requires considering the phrase as a whole.

The use of idioms in TikTok comment sections highlights the diversity of meaning within written social media communication. Idioms are not confined to a single topic; rather, they appear across a wide range of subjects discussed in user

comments. These findings suggest that the use of idioms is a linguistic phenomenon on social media, reflecting the employment of expressions with specialized meanings in everyday communication.

## CONCLUSION

Based on the research findings, the lyrics of the song *Metafora Berpelukan* by Dongker contain several expressions that illustrate the relationship between literal and figurative meanings. Phrases such as "the easiest thing left unsaid" (satu hal termudah yang enggan terucap), "I am weak" (aku lemah), "wanting your embrace" (ingin dipelukmu), and "in the sky" (di angkasa)—which serve as mere metaphors—demonstrate how the direct meaning of a word or phrase can evolve into a broader significance when interpreted within the lyrical context. The relationship between these two types of meaning emerges through association, contrast, analogy, and semantic extension, although not all the analyzed expressions are entirely figurative.

The interplay between literal and figurative meanings enables the reader to grasp the emotional experiences depicted in the song, such as the difficulty of expressing feelings, anger, sadness, separation, vulnerability, and the longing for closeness. While the literal meaning serves as the initial basis for understanding an expression, the lyrical context expands its interpretation, allowing for a deeper comprehension of the song's message. These findings indicate that a semantic analysis of song lyrics should not merely identify forms of figurative language but must also elucidate the relationship between direct meaning and the meaning shaped by the context of usage.

## REFERENCES

- Amalia, A. R., & Savitri, A. D. (2025). Bentuk Idiom Ragam Gaul di Media Sosial pada Generasi Milenial: Tinjauan Sociolinguistik. *ESTETIK: Jurnal Bahasa Indonesia*, 8(1), 128-149.



- Arsiandi, R. (2020). The study of Semantic on Idiomatic Expressions. *JELL (Journal of English Language and Literature) STIBA-IEC Jakarta*, 5(01), 43-52.
- Atuzzahro, A. A., Handatika, D. T., & Puspita, A. R. (2025). Penggunaan Bahasa Gaul dalam Komunikasi Digital pada Konten TikTok Nathalie Tresya [The Use of Slang in Digital Communication within Nathalie Tresya's TikTok Content]. *BLAZE: Jurnal Bahasa dan Sastra dalam Pendidikan Linguistik dan Pengembangan*, 3(2), 169-178.
- Creswell, J. W., & Poth, C. N. (2018). *Qualitative Inquiry and Research Design: Choosing among Five Approaches* (4th ed.). SAGE Publications.
- Chaer, A. (2013). *Pengantar Semantik Bahasa Indonesia*. Jakarta: Rineka Cipta.
- Ernawati, Y. (2021). Perubahan Makna Kata Bahasa Indonesia di Media Sosial. *Silistik*, 1(1), 29-39.
- Istiqomah, A., Safaah, T. N., & Haryati, G. (2025). *Variasi Bahasa dalam Komentar TikTok: Kajian Sociolinguistik Digital*. J-CEKI: Jurnal Cendekia Ilmiah, 4(6), 979-985. DOI: 10.56799/jceki.v4i6.10418. Jurnal ini cocok untuk bagian
- Julianti, S., & Rumilah, S. (2024). Variasi Bahasa pada Kolom Komentar di Media Sosial TikTok akun@iniganta. *Jurnal Onoma: Pendidikan, Bahasa, dan Sastra*, 10(4), 4045-4059.
- Khak, M. A. (2011). *Idiom dalam Bahasa Indonesia: Struktur dan Makna [Digital Communication Strategies for Indonesian Idioms: Structure and Meaning on TikTok]*. Widyaparwa, 39(2). DOI: 10.26499/wdprw.v39i2.36.
- Knowles, M., & Moon, R. (2005). *Introducing metaphor*. London: [Routledge](https://www.routledge.com/Introducing-metaphor/Michael-Knowles/Rob-Moon/book/9780415328000).
- Maharani, D., Simanjuntak, H. S., Cahyani, N., Hazizah, R., & Sari, Y. (2025). Makna dalam Era Digital: Kajian Semantik terhadap Bahasa di Media Sosial Indonesia. *Jejak Digital: Jurnal Ilmiah Multidisiplin*, 1(4), 841-862.
- Milawasri, F. A. (2019). Analisis Idiom dalam Berita Kriminal pada Surat Kabar Sriwijaya Post Palembang (Kajian Semantik). *Jurnal Bindo Sastra*, 3(1), 29-38.
- Moleong, L. J. (2017). *Metodologi Penelitian Kualitatif* (Revised ed.). Bandung: Remaja Rosdakarya.
- Pratidina, N. D., & Mitha, J. (2023). Dampak Penggunaan Media Sosial terhadap Interaksi Sosial Masyarakat: Studi Literature. *Jurnal Ilmiah Universitas Batanghari Jambi*, 23(1), 810-815.
- Pratiwi, H. A. (2018). Idiom pada rubrik berita Nasional Kategori Pendidikan dalam CnnIndonesia. com. *Jurnal Pena Literasi*, 1(1), 1-16.
- Pateda, M. (2001). *Semantik Leksikal*. Jakarta: Rineka Cipta.
- Razak, A. (2017). *Metode Riset: Menggapai Mixed Methods Bidang Pembelajaran Bahasa Indonesia [Research Methods: Approaching Mixed Methods in the Field of Indonesian Language Learning]*. Pekanbaru: Ababil Press.
- Srg, R. A. M., & Usiono, U. (2024). Peran Media Digital dalam meningkatkan Keterlibatan dan Partisipasi Publik: Transformasi Komunikasi di Era Informasi dan Sosial. *Journal Sains Student Research*, 2(6), 506-513.
- Tampubolon, M. F., Sanjaya, S. C., Pratama, R. A., & Anhar, A. (2025). Strategi Komunikasi Digital Generasi Z: Analisis Pragmatik Kreativitas Bahasa dalam Komentar TikTok [Digital Communication Strategies of Generation Z: A Pragmatic Analysis of Linguistic Creativity in TikTok Comments]. *Jurnal Penelitian Ilmu Pendidikan Indonesia*, 4(4), 2170-2177.

Uswati, T. S., & Itaristanti, I. (2020). Analisis Makna Idiom dalam Berita Politik pada Koran Kompas Edisi November 2019–Februari 2020 [Constructs in the Use of Idioms in the Sasak Language in South Korleko Village, Labuan Haji District (A Semantic Study)]. *Pena Literasi: Jurnal Pendidikan Bahasa dan Sastra Indonesia*, 3(2), 102-113.

Wijaya, H., & Zulhijjah, S. (2020). Bentuk Konstruksi Pemakaian Idiom Bahasa Sasak di Desa Korleko Selatan, Kecamatan Labuan Haji (Kajian Semantik). [*Constructs in the Use of Idioms in the Sasak Language in South Korleko Village, Labuan Haji District (A Semantic Study)*] *Mabasan*, 14(1), 57-76