



## Sociopragmatics of Insulting and Insulting Speech by Netizens in the Comments Column of TikTok Accounts

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### ABSTRACT

This study examines the phenomenon of insulting and ridiculing utterances expressed by Indonesian netizens in the comment section of the TikTok account @golkar.indonesia, particularly those directed at public figure Bahlil Lahadalia. This phenomenon reflects a shift in the communication style of the young generation in digital spaces, where slang, sarcasm, and humor are used as means of social expression and political criticism. The research employs a qualitative descriptive method with a sociopragmatic approach, combining social and pragmatic perspectives in analyzing language use. The data were collected through documentation of user comments on TikTok videos featuring Bahlil Lahadalia and were analyzed based on their forms, functions, and social meanings. The results show that insulting and ridiculing utterances are not merely violations of language etiquette but also serve as symbolic resistance toward power and as a form of non-formal political participation. Netizens use linguistic strategies such as irony, sarcastic humor, and rhetorical questioning to express criticism indirectly yet sharply. The utterances found include basic words, phrases, clauses, and wordplay characterized by informal, youthful slang typical of social media interaction. From a sociopragmatic perspective, this phenomenon indicates a shift in politeness norms, where negative expressions are disguised in humor to remain socially acceptable. Therefore, TikTok has become a new arena of digital political communication, where language functions not only as a tool of interaction but also as a medium of criticism, identity, and social expression among youth.

*Keywords: sociopragmatics of insulting, insulting speech, netizen, comments column*

## Sosiopragmatik terhadap Tuturan Mencaci dan Menghina yang Dilakukan oleh Netizen di Kolom Komentar Akun Tiktok

### ABSTRAK

Tujuan penelitian ini adalah untuk mengetahui keefektifan penggunaan media *logbook* dalam pembelajaran menulis teks berita. Penelitian ini dilaksanakan pada awal semester ganjil tahun pelajaran 2024/2025. Penelitian ini menggunakan deskriptif-kuantitatif melalui rancangan quasi-eksperimen. Populasi dalam penelitian ini yaitu siswa kelas VII SMP Nurul Hadina yang mengikuti pembelajaran menulis teks berita menggunakan media *logbook* yang berjumlah 27 siswa. Sampel penelitian ini melibatkan 21 siswa kelas VII Al Muqtadir SMP Nurul Hadina. Instrumen pengumpulan data penelitian ini berupa soal tes esai menulis teks berita yang valid dan reliabel. Data dianalisis menggunakan statistik inferensial nonparametrik yakni uji *Wilcoxon Signed Rank Test*. Penggunaan uji nonparametrik ini dilakukan karena data penelitian tidak memenuhi syarat normalitas dan homogenitas. *Wilcoxon Signed Rank Test* diperoleh nilai sig  $0,001 < 0,05$  sehingga hipotesis nol ditolak. Maknanya, terdapat perbedaan yang signifikan antara nilai siswa sebelum dan setelah menggunakan media *logbook* dalam pembelajaran menulis teks berita. Dengan demikian, penggunaan media *logbook* dapat menjadi media alternatif yang efektif digunakan dalam pembelajaran menulis teks berita bagi siswa kelas VII.

*Kata kunci: sosiopragmatik, mencaci dan menghina, netizen, kolom komentar*

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## INTRODUCTION

Language is the primary means of communication used by humans to convey thoughts, feelings, and desires. Through language, humans not only exchange information but also build social relationships, negotiate identities, and assert their position in society. Language plays a significant role in everyday human communication. Without language, humans would be unable to express feelings, ideas, or concepts, and would be unable to communicate with one another (Tasyarasita et al., 2023; Amelia & Arimi, 2024; Anindya & Rondang, 2021). Language is an integral part of human life and serves as the primary means of social communication. Through language, humans not only convey messages but also express their identity, values, and culture. With the development of technology and social media, the way humans communicate has undergone significant changes. Language is no longer used solely in formal, face-to-face contexts but has also evolved in digital spaces, enabling fast, free, and cross-border interaction. In this context, the phenomenon of slang has emerged, a language variety typically used by groups of teenagers on social media.

The connection between language and social media, such as TikTok, has significantly influenced the development of slang. TikTok, as a short-form video platform, is not only used for entertainment but also as a space for public expression and discussion. It is a new social media platform, allowing users to create, create, and even share videos, interacting directly through comments and private chats (Nasution & Firmansyah, 2024). Accounts often employ informal, concise, humorous language, and are replete with distinctive terms to quickly capture audience attention (Syarif & Hasanuddin, 2022; Hajjah, & Kesuma, 2023; Lutviana, & Mafulah, 2021).

TikTok, one of the most popular social media platforms in Indonesia, has become a dynamic space for shaping a new communication culture. Through its comments and short-form video features, users can quickly respond to current social,

political, and economic issues. It's not uncommon for the comments sections on official accounts of political parties or government figures to become a forum for debate, mockery, and criticism, often couched in slang and sarcastic humor. This phenomenon reflects the fact that social media is not just a means of entertainment but also a digital political arena where people express their opinions and attitudes toward those in power. Interestingly, the phenomenon of slang usage isn't limited to entertainment content, but has also penetrated previously considered serious domains, such as politics. One prominent example is the comments section of the @golkar.indonesia account, where users, particularly young people, use slang in a relaxed, humorous, and even sarcastic manner to respond to political issues.

This phenomenon demonstrates a shift in how teenagers interpret digital public spaces. Comment columns, once considered a place to express formal opinions, have now transformed into a platform for social expression filled with creativity and intimacy. The style of speech used by teenagers on social media is not just a form of communication, but also a symbol of the identity of a generation that is dynamic, critical, and adaptable to changing times. Slang becomes a medium for them to assert their existence, solidarity, and views on emerging social and political issues. The phenomenon of insulting and derogatory speech on social media like this cannot be viewed solely as negative behavior.

From a sociopragmatic perspective, language functions not only to convey messages but also to demonstrate the speaker's social attitudes, identity, and position within a social context. Speech that appears insulting often contains more complex pragmatic meanings, such as social criticism, expressions of frustration, or even forms of informal political participation. The use of slang and humor to insult public figures is an effective communication strategy for netizens to express their opinions without directly violating legal boundaries. According to Putri & Firmantoro (2024), public in-



sults through social media and communication platforms can influence perceptions of viral cases. Understanding these interactions is useful for measuring external influences on prevailing decisions.

Studying this phenomenon is crucial using a sociopragmatic approach, as this approach combines social and pragmatic aspects in analyzing language use. Through sociopragmatics, researchers can understand how social context influences word choice, speech style, and the meaning of utterances used by adolescents. Therefore, this study focuses on the phenomenon of insulting and derogatory language in the comments section of the TikTok account @golkar.indonesia, with the aim of describing the forms, functions, and social meanings of adolescent speech styles in the digital communication realm. The TikTok account @golkar.Indonesia discusses the controversy surrounding Bahlil Lahadalia, not only due to his position in a political party but also due to a number of his statements, which the public deemed provocative and arrogant.

One of the most widely discussed was his statement about the "King of Java" and his claim that "whoever the president is, his cabinet members will definitely be from Golkar." The statement drew widespread criticism for portraying elitist attitudes and reinforcing the party's opportunistic image. Consequently, posts featuring Bahlil on the TikTok account @golkar.indonesia were frequently flooded with comments filled with sarcasm, mockery, and insults, often couched in slang typical of young netizens. This phenomenon has since evolved into a form of digital political humor that explores the relationship between language, power, and public resistance.

Several relevant previous studies include the first article by (Aprilia et al., 2025) which examined "The Use of Slang in the Comments Column of the TikTok Account @Vilmei," which analyzed the use of slang, or colloquialisms, in the comments column of the celebrity, @Vilmei. The large number of slang words thrown at netizens in the

comments column makes it very interesting to study and analyze. The difference between this study and the study by (Aprilia et al., 2025) is that on the TikTok account, the researchers examined the comments column belonging to @golkar.Indonesia, while (Aprilia et al., 2025) examined the comments column belonging to @Vilmei. The researchers examined insults and curses, while (Aprilia et al., 2025; Amrullah, 2018; Julianti & Rumilah, 2024) focused more on the use of slang. The similarity between this study and the study by (Aprilia et al., 2025) is that both examined sentences in the TikTok comments column.

The second study (Sella et al., 2023) and Setiawan (2019). entitled "Sarcasm in the Comments Column of the Instagram Account @rahmawatikeyiputricantikka23" briefly aims to explain the types of sarcasm that appear in netizen comments on the Instagram account and analyze the meaning of the sarcastic expressions used. The results show that the forms of sarcasm found consist of basic words, affixed words, compound words, phrases, and clauses, with the most dominant forms being basic words and affixed words.

The meaning of the sarcasm that appears generally contains elements of insult, insult, mockery, and criticism toward the account owner. Therefore, in short, this study discusses the phenomenon of the use of sarcastic language styles on social media as a form of negative expression by users towards public figures in cyberspace. The difference between this study and Sella et al.'s (2023), Rahmah & Khasanah, 2023), study lies in the social media platforms studied. The researchers examined comments on TikTok accounts, while Sella et al.'s (2023) examined the Instagram account @rahmawatikeyiputricantikka23. The similarity between this study and Sella et al.'s (2023) study is that both examined insults and criticism in the comments sections of social media applications.

This study is important because the phenomenon of insulting speech on social media is not only a matter of language ethics but also a matter

of power dynamics and social representation. Using a sociopragmatic approach, this study seeks to understand how netizens use language to negotiate their positions within political authorities, while also exploring the social functions and pragmatic meanings behind the forms of speech that emerge. By examining the comments section of the TikTok account @golkar.indonesia featuring Bahlil Lahadalia, this study is expected to provide a comprehensive picture of the digital communication patterns of the younger generation in responding to political issues through language.

Based on the problems described in the background, this study formulates the main problems as follows: what are the forms of speech containing elements of cursing and insulting in the comments column of the TikTok account @golkar.indonesia towards the figure of Bahlil Lahadalia; what pragmatic functions are carried out by these speeches in netizen interactions; what sociopragmatic meanings are contained behind these cursing and insulting speeches; and what social, historical, and situational factors influence the emergence and spread of these speeches in the comments space.

In line with the problem formulation above, this study aims to (1) describe the linguistic forms of insulting and derogatory utterances that appeared in the comments section of the TikTok account @golkar.indonesia against Bahlil Lahadalia; (2) analyze the pragmatic function of these utterances in the context of digital interactions between netizens; (3) uncover the sociopragmatic meanings inherent in these utterances as a form of socio-political expression; and (4) explain the social, historical, and situational contexts that played a role in the emergence of these insulting and derogatory utterances.

## METHOD

This research was conducted on Monday, October 25, 2025, in Pekanbaru, Riau Province. This study used a qualitative approach with descriptive analysis. Moleong (2019) states that descriptive qualitative research seeks to understand

the phenomena experienced by research subjects holistically by describing them in words and language, within specific, natural contexts, and utilizing various scientific methods. The qualitative approach was chosen because the focus of the study lies in the meaning of language use in a social context, rather than on numerical calculations. Descriptive analysis was conducted to describe in detail the forms of expressive speech acts, conversational implicatures, and politeness strategies that appeared in the comments section of the TikTok account @golkar.indonesia.

According to Sugiyono (2018), a data source is the subject from which data is obtained. Data sources can be people, objects, or documents that provide the information needed by researchers. The primary data source for this study was the comments section of a video uploaded to the Golkar Party's official TikTok platform (@golkar.indonesia) on October 25, 2025. The data analyzed consisted of comments written by teenage users (around 15–25 years old) on the video uploaded to the @golkar.indonesia account. Arikunto (2013) defines data collection techniques as the methods researchers can use to collect data. These methods can include interviews, observations, questionnaires, or documentation, depending on the research needs. The data collection technique in this study was conducted by collecting comments through screenshot documentation and direct observation on October 8, 2025, in Pekanbaru, Riau Province. Public responses in the TikTok comment section supported the social implicature analysis.

## RESULTS

### 1. Insulting

#### 1.1 Context 1: Insulting

This utterance was made by a TikTok account named @teingsaha18 with the following comment: “@teingsaha18: "Yeah, besides, Bahlil's face is really a meme, man.

The above utterance falls into the expressive form of insulting, as the speaker expresses a negative assessment and derogatory emotion toward



the object of the utterance, namely, "Bahlil." The word "Yeah, besides" conveys a tone of blame or justification for the insult, as if the speaker wants to emphasize that the insult is justified.

The phrase "Bahlil's face is really a meme" contains mocking sarcasm because it compares someone's face to a "meme" (a funny picture or internet joke), which implicitly implies physical inadequacy or humor. The word "man" is a crude form of the insult "dog," serving to emphasize annoyance or add a mocking tone.

Sociopragmatically, this utterance conveys dislike and a mild insult, thereby violating the principles of politeness. This speech is not intended to spark discussion, but rather serves as an outlet for the speaker's negative emotions towards public figures.

## 1.2 Context 2: Insulting

This utterance was made by a TikTok account named @ishak with the following comment: "@ishak: "Bahlil is so handsome now, a little bit like B2"

The utterance "Bahlil is so handsome now, a little bit like B2" is essentially a form of expressive speech act that falls into the category of insulting because it contains elements of irony and negative sarcasm toward the target, namely the public figure named Bahlil. Formally, this sentence appears to be a compliment, marked by the words "so handsome," but upon examining the social context and communication styles of netizens on social media, it becomes clear that this type of utterance is often used sarcastically to mock. "The word "handsome" here is not actually intended as sincere praise, but rather as a form of irony that carries the opposite meaning. In pragmatic studies, this phenomenon is known as irony, which occurs when a speaker says something that is literally positive but actually conveys a negative meaning. The use of the additional phrase "a little bit like B2" reinforces the mocking element. The term "B2" in the Indonesian slang context usually refers to pork, and equating someone with "B2" can be considered a form of insult, primarily when

associated with negative stereotypes in Indonesian society, which is predominantly Muslim.

From a sociopragmatic perspective, this utterance demonstrates the typical characteristics of social media commentary, where netizens frequently employ humor, sarcasm, and irony as a means of indirect insults. This pattern illustrates how forms of linguistic impoliteness are now increasingly subtle and disguised by slang and lighthearted jokes. Speech that appears humorous on the surface is actually a form of insulting behavior that serves to undermine someone's personal image in a way that is still socially acceptable in the digital public sphere. Overall, the utterance "Bahlil is so handsome now, he's a bit like a second language" is an expressive speech act of insulting with irony and sarcasm, where positive language forms are used to convey negative meanings. This reflects the changing communication patterns of teenagers and netizens who prefer insulting through humor and sarcasm rather than direct insults, while still having the same pragmatic impact: demeaning the target.

## 1.3 Context 3: Insulting

This utterance was made by the TikTok account @bilaanihh with the following comment: @bilaanihh "His face is already like that even without editing."

The utterance "His face is already like that even without editing," uttered by the account @bilaanihh, is a form of expressive insulting speech act, as it explicitly contains elements of negative judgment, physical insult, and negative emotions toward the subject being discussed. This sentence directly attacks a person's face, specifically, with a derogatory tone. Formally, this utterance is an emotional and spontaneous statement. The speaker uses a simple structure yet is full of derision. The phrase "His face is already like that even without editing" implies that the person's face is considered ugly or unworthy of being looked at, even without editing. This indicates a derogatory attitude toward someone's physical appearance, which socially violates the principles of politeness

and public communication ethics.

The presence of the particle "anj" at the end of the sentence enhances the emotional intensity of this utterance. The word is an abbreviation of a slang expletive, often used to express irritation, mockery, or anger. In this context, "anj" not only serves as an accentuator of astonishment but also signifies a harsh and offensive tone of insult.

From a sociopragmatic perspective, this type of comment reflects a common linguistic behavior found on social media, particularly among teenagers or young users who use slang without considering norms of politeness. This phenomenon demonstrates how the culture of polite language is being replaced by spontaneous and aggressive expressions that are considered humorous or commonplace in the context of online comments. Furthermore, this utterance also demonstrates the tendency of digital society to judge someone based on their physical appearance, making language a means of symbolic violence that offends the dignity of others.

Thus, the utterance "His face without editing is already so anj" falls into the category of expressive insulting speech acts because it contains elements of direct insult, pejorative judgment, and a harsh and open expression of negative emotions. This utterance does not function as a form of criticism or humor, but rather as a verbal attack aimed at humiliating and demeaning the individual who is the object of the utterance.

#### 1.4 Context 4: Insulting

This utterance was made by a TikTok account named @its.bryannn with the following comment: @its.bryannn: "Bahlil soasik"

The utterance "Bahlil soasik" written by the account @its.bryannn is considered a speech act of insult. Formally, this utterance appears simple and does not contain any offensive language, but its meaning is sarcastic. The word "soasik" here is not a genuine compliment, but rather a form of irony or mockery of Bahlil's attitude, which is perceived as pretending to be friendly or overly fa-

miliar. In meaning, the speaker is not praising, but rather mocking the character's personality in a condescending tone. The use of this sarcastic style indicates that the speaker wants to express irritation or cynicism, thus categorizing it as an expressive speech act of insult, as it displays an outburst of negative emotion toward the addressee.

From a sociopragmatic perspective, this utterance reflects how netizens express their dislike through brief, sarcastic sarcasm, rather than direct insults. This type of insult often appears on social media, where criticism or insults are couched in slang and irony, indicating that netizens prefer to insult in a subtle yet still hurtful manner.

#### 1.5 Context 5: Insulting

This utterance was made by the TikTok account @xiertian987 with the following comment: @xiertian987: "Just looking at his expression makes me want to skip this video."

The utterance "Just looking at his expression makes me want to skip this video," written by the account @xiertian987, is considered an insulting speech act. This sentence demonstrates the speaker's negative emotional reaction to the object of the speech, namely a person's facial expression (in this context, Bahlil). Meaningfully, the speaker states that simply seeing the person's expression causes discomfort, disgust, or irritation, leading to a desire to skip the video. This expression represents a spontaneous emotional outburst that directly insults someone's appearance or expression. From a sociopragmatic perspective, this utterance reflects the insulting speech style typical of netizens who openly express their dislike in the digital public space. There are no explicit curse words, but the context clearly indicates rejection and emotional abuse. This form of communication is common in social media, where norms of politeness are often violated because netizens feel free to express negative emotions toward public figures. Therefore, this utterance constitutes a direct insult without swearing, which



sociopragmatically indicates a violation of politeness and a spontaneous expression of negative emotions in digital interactions.

## 2. Insult

### 2.1 Context 1: Insult

This utterance was made by a TikTok account named @urangsukabumiasli with the following comment: @urangsukabumiasli "Golkar is an abbreviation for Golongan Karya, right?"

The utterance is phrased as a rhetorical question, seemingly asking for confirmation but not actually requiring an answer. This rhetorical use is a linguistic strategy to disguise the insult behind a joking tone. The speaker replaces the word "karya" (work) in the official abbreviation "Golongan Karya" (Working Group) with "karung." This substitution creates a humorous effect, but also carries a pejorative connotation, as the word "karung" in Indonesian speech culture is often associated with something crude, worthless, or even dirty.

From a sociopragmatic perspective, this utterance demonstrates how social media users, particularly the younger generation, utilize linguistic creativity to express their social stances on political issues. Humor is used as a form of resistance and criticism, yet it contains insults that threaten the image and face of the targeted party. Such utterances also demonstrate a shift in norms of politeness in online communication, where insults can be couched in a slang and humorous style to appear lighthearted and socially acceptable in the comments section. Thus, the utterance "Golkar" (short for "karung" or "sack group") is clearly an insulting speech act, as it carries a pejorative meaning and aims to demean others through wordplay and sarcastic humor. Its lighthearted and creative form actually enhances its derisive power, making the insult seem natural in the context of social media communication.

### 2.2 Context 2: Insult

This utterance was made by the TikTok account @vai with the following comment:

@vai: "This anomaly is really ugly, I swear."

The utterance "This anomaly is really ugly, I swear," uttered by the account @vai, is a form of expressive insulting speech act, as the speaker expresses a negative assessment of someone with the aim of demeaning and humiliating them, rather than simply venting spontaneous emotions. In contrast to insults, which are typically characterized by emotional outbursts and the use of harsh language, this utterance demonstrates a more controlled form of insult, conveyed through seemingly light-hearted word choices yet loaded with pejorative meaning.

In terms of form, this sentence is an affirmative statement containing a negative evaluation of an object referred to as an "anomaly." The words "really ugly" clearly convey an insult about someone's appearance or personality. From a sociopragmatic perspective, this utterance reflects the normalization of insults in digital discourse, particularly among teenagers and young TikTok users. The use of terms like "anomaly" demonstrates how netizens utilize more "smart" or layered vocabulary to mask underlying negative intentions. Thus, the insult is no longer delivered in a vulgar manner, but is instead presented in a humorous, witty, or sarcastic manner.

This suggests that insults on social media often employ irony and language play, rather than direct insults. Overall, the utterance "This anomaly is really ugly, I swear" falls into the category of insulting expressive speech acts because the speaker expresses a negative assessment with the intention of humiliating the person in question through the use of pejorative and stigmatizing words.

### 2.3 Context 3: Insult

This utterance was made by the TikTok account @mamanyaaisarr with the following comment: "@mamanyaaisarr: "help me, I am bahliphobic"

The utterance "help me, I am bahliphobic" made by the account @mamanyaaisarr is an in-

sulting speech act. Formally, this sentence employs a humorous pun by combining the name Bahlil with the word phobia (excessive fear), thus forming the new term "bahliphobia," which means "fear of Bahlil." Although seemingly humorous, this utterance has a pejorative meaning because it implies dislike, disgust, or rejection of the person mentioned.

From a sociopragmatic perspective, this utterance illustrates how netizens subtly express insults through humor. The speaker does not use harsh words or emotional tones, but instead employs linguistic creativity to conceal a condescending attitude. This form is common in youth communication culture on social media, where insults are packaged in a joking manner to appear lighthearted and not directly offensive. However, socially, this utterance still functions as an act of demeaning someone's image and violates the principles of polite language.

Thus, the utterance "help me, I am bahliphobic" is a form of indirect insulting speech act carried out through sarcastic humor, reflecting the sociopragmatic phenomenon of netizens using humorous language as a means to express negative attitudes toward public figures.

#### 2.4 Context 4: Insult

The TikTok account @reyvangypsum made this utterance with the following comment: "@reyvangypsum: "Employment requirements require an attractive appearance. However, how come Bahlil became a minister?"

The utterance "Employment requirements require an attractive appearance. But how come Bahlil became a minister?" written by the account @reyvangypsum is considered an insulting speech act. Formally, this sentence is constructed in a rhetorical satire style, namely a statement that explicitly appears to question something, but is actually intended to belittle and question someone's suitability. In the first part, the speaker states the general rule "employment requirements require an attractive appearance," then contrasts it with the sen-

tence "but how come Bahlil became a minister?" This contrast creates an ironic effect, as if the speaker is surprised that someone who, according to him, does not meet the physical criteria can hold an important position. In meaning, this utterance contains a negative assessment of Bahlil's appearance, which is used as a basis for belittling his competence and social standing.

From a sociopragmatic perspective, this utterance illustrates a strategy of insult through irony and social comparison. Netizens use common norms (the requirement for attractive appearance in the workplace) as a tool to mock public figures. In this way, the speaker avoids direct insults, but still creates a humiliating effect. This phenomenon reflects the culture of criticism mixed with ridicule on social media, where insults are often disguised as humor or rhetorical questions to appear natural and entertaining. Thus, the utterance "Employment requirements require an attractive appearance. But how come Bahlil became a minister?" is considered a subtle insult (indirective), which sociopragmatically demonstrates netizens' tendency to express disapproval or contempt for public figures through sarcastic language and social irony.

#### 2.5 Context 5: Insult

This utterance was made by the TikTok account @khaz.pjran with the following comment: @khaz.pjran: "even more handsome as a meme than the original"

The utterance "even more handsome as a meme than the original" written by the account @khaz.pjran is considered an insulting speech act. Formally, this utterance uses a sarcastic comparison between the "meme" version (a funny edited image) and the "original," implicitly stating that the person's true appearance is considered less attractive or even ugly. The meaning of this utterance is pejorative, as the speaker mockingly assesses someone's physical appearance, as if their face only looks good when used as the subject of a joke. This utterance does not use any offensive



language, but the insulting effect arises from the contrast of meaning between "even more handsome as a meme" and "the original."

From a sociopragmatic perspective, this utterance reflects a netizen's communication style that combines humor and mockery to express displeasure. The use of lighthearted and humorous language is a strategy to disguise insults as jokes. However, socially, these utterances still serve to demean someone's image and demonstrate shifting norms of politeness in the digital space, where insults are often delivered through sarcastic humor. Therefore, these utterances constitute indirect insults, conveyed through humorous and ironic strategies that reflect the speech patterns of teenagers on TikTok.

## DISCUSSION

First, insulting. According to Chaer & Agustina (2010), Hikmah (2023), insulting is a form of expressive speech act that demonstrates the speaker's emotional attitude toward an object or interlocutor. Insulting utterances are usually delivered using harsh vocabulary or pejorative connotations, violating the principles of politeness. This study found several insulting utterances made by Indonesian netizens in the comments section of the @golkar.indonesia account.

Based on the analysis, it can be explained that the phenomenon of abusive and insulting speech on TikTok reflects a shift in communication patterns in digital society, particularly among the younger generation. Aggressive and negative speech is now not always conveyed through direct insults, but rather through jokes, sarcasm, and slang, which are considered normal in online public spaces. This indicates that digital communication has evolved into a more free, creative, and dynamic platform for social expression, where the lines between criticism, ridicule, and humor are increasingly blurred.

From a sociopragmatic perspective, every utterance is understood not only from its literal meaning but also from the social context and the speak-

er's communicative intentions. The abusive and insulting speech in the TikTok comment section of @golkar.indonesia demonstrates that netizens use language not solely to attack, but also to express symbolic resistance to power, convey informal political criticism through humor and sarcasm, and demonstrate social identity as part of a free-expression digital community. The use of strategies such as irony, sarcastic humor, and rhetorical questions reflects netizens' pragmatic ability to manage the meaning of their speech to maintain its offensive power without appearing overly offensive. Thus, speech generated in the digital space not only reflects individual emotions but also carries broader social meaning as a form of political communication and social participation.

This phenomenon also demonstrates that norms of politeness in the digital space have shifted. Expressions previously considered impolite are now often viewed as humorous, familiar, or even witty by online communities. Young netizens interpret insults and insults not as negative actions, but as a form of social participation and creative critical expression. In this context, social media has become a new arena for the younger generation to negotiate the values of politeness and freedom of expression.

Socially, insults and insults on TikTok serve as a means to channel collective emotions toward public figures, providing entertainment and group solidarity through humorous or sarcastic comments that strengthen shared identities among users, and serving as a form of digital political criticism of figures or institutions associated with power. These functions demonstrate that language on social media plays a more complex role than simply a communication tool; it serves as a vehicle for opinion formation, social solidarity, and symbolic resistance to authority. This research also indicates significant cultural and linguistic implications. Language on social media now serves a dual function: as a means of entertainment and a symbolic means of resistance to existing social and political structures. Slang and humor have become impor-

tant mediums for the younger generation to freely express their opinions without being bound by formal norms of political communication. Thus, insulting and derogatory speech in digital spaces can be understood as a reflection of the socio-cultural dynamics of modern society, which is increasingly expressive, critical, and open to new, more fluid and creative forms of communication.

Second, insults. According to Wijana (1996), Suhartono (2020), and Stubb (Stubbs, 1983) insults are expressive illocutionary acts intended to express displeasure, hatred, or humiliation toward another person. Their social function is to attack the self-esteem of the interlocutor. Insults can occur directly or indirectly. In the direct form, the speaker explicitly attacks the interlocutor with words such as "you're stupid" or "you're lazy." Meanwhile, in the indirect form, insults are delivered in the form of subtle sarcasm but still have a hurtful effect, such as "Is that your grade? It's natural you're not accepted everywhere." Insults can also appear in the form of sarcasm, a sharp sarcasm that conveys the opposite meaning of what is said in a hurtful manner, such as "Wow, you are so smart that you got the lowest grade."

Insults are often encountered in everyday conversation, including at school, in the family, and on social media. The impact of insults on social media is broader than in-person interactions because many people can see messages, reshared, and leave a lasting digital footprint. Users who are the targets of insults can experience psychological distress, loss of self-confidence, and in extreme cases, severe stress or withdrawal from social interactions. At the societal level, the prevalence of insulting speech reduces digital literacy and fuels an unhealthy communication culture. The phenomenon of online bullying (cyberbullying) is clear evidence of how insulting speech in the digital space can escalate into violent behavior.

## CONCLUSION

Based on the analysis, it can be concluded that the insulting and insulting speech made by netizens

in the comments section of the TikTok account @golkar.indonesia against Bahlil Lahadalia not only demonstrates a violation of language ethics but also reflects the social and political dynamics in the digital space. The speech that emerged was not simply an outburst of emotion, but rather a form of expression of attitudes, criticism, and resistance toward public figures associated with power. In a sociopragmatic context, the use of slang, humor, irony, and sarcasm serves as a communication strategy to convey negative messages subtly, while still having symbolic power to attack the image of the targeted political figure. This phenomenon demonstrates that language on social media serves as both a means of entertainment and a medium for social criticism.

Furthermore, this study confirms that communication patterns on social media, particularly among teenagers, demonstrate a shift in norms of politeness. Social media platforms like TikTok have become open spaces where the boundaries between criticism, jokes, and insults are increasingly blurred. The use of sarcastic and humorous insults has become a new way for the digital generation to negotiate their identity, solidarity, and social standing amidst evolving political issues. Therefore, this linguistic phenomenon is important not only to study from a linguistic perspective but also as a reflection of the changing communication culture of Indonesian society in the increasingly free, expressive, and critical digital era.

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