



# Embracing Global Transformation

Collaborative Innovations  
through Social and  
Political Research

## Authors

Amida Yusriana, Sunarto, Luz Rimban; Dyah Lituhayu, Maesaroh; Endang Larasati Setianingsih, Dyah Hariani, Augustin Rina Herawati; Laila Kholid Alfirdaus, Dznunuwanus Ghulam Manar, Teguh Yuwono; Muhammad Bayu Widagdo, Yanuar Luqman, Nurist Surayya Ulfa; Neny Marlina, Nunik Retno Herawati, Martien Herna Susanti; Primada Qurrota Ayun, Hedi Pudjo Santoso; Retna Hanani, Amni Zarkasyi Rahman;

# Solutions in Motion

## Insights for Social and Political Issues in Indonesia

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## FOREWORD

Praise and gratitude to God for all His grace and guidance so that this book can be published. This book is the result of a collaboration of lecturers from various disciplines, such as Communication Studies, Public Administration, Business Administration, and Government Science. Acknowledgments to all parties involved both in writing to editing and compiling as a whole.

This book was compiled under the big theme "Solutions in Motion: Insights for Social and Political Issues in Indonesia". The theme was chosen to reinforce knowledge about social and political problems that occur in Indonesia. Following the development of the world that has changed since the pandemic, people are forced to adapt all aspects of life to the existing conditions. Not only because of pandemics, but the era of the industry has also changed and forced society as well. Therefore, this writing can be a place to introduce innovations and research solutions, both as a result of individual and in collaborative work in the social and political fields.

This book consists of eight articles that cover focus on politics, journalism, social media, health policy, film, tourism, and environmental protection policies. All writings contribute solutions and novelties that emerge in society in various fields. We hope that, apart from providing insight to readers, this book can also be an inspiration for solutions to all related problems.

Semarang, 01 Februari 2023

Authors



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**Dysphemism in Social Media**  
**(Narrative Text on @Lestykejora's Instagram)**

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**Abstract.** The private lives of celebrities shared on their social media accounts are decent to observe. Unfortunately, many posts about their children have received sarcasm and hate comments from netizens. This topic becomes interesting to be studied further. The study wants to see how Dysphemism formed in Netizen's Comments on Celebrity Children's Social Media posts, @leestykejora. The objectives of this research are; to see the form of Dysphemism. This research is a descriptive textual studies using a narrative approach. The narrative here refers to various status updates on Instagram. Thus, the narrative recognizes as "small stories" that capture unrepresented various narrative activities in great or canonical narratives. The study's results describe how the forms of Dysphemism are formed, which are disagreement, insulting, abusive words, and emphasizing of dislikes.

**Keyword:** Dysphemism, Social Media, Celebrity, Narrative Text

## **1. Introduction**

Instagram is a photo-sharing social media from one user to another, creating a new means of displaying self-expression through internet media. Unfortunately, many artists and celebrities who like to expose their lives on Instagram often get hate comments from netizens who follow their Instagram accounts.

Firmina Astuti researched 40 people who have Instagram accounts<sup>[15]</sup>, and the results show that teenagers' behaviors when viewing content that contains hate speech on Instagram are to let the content, stay silent, do not care, ignore the content, and report the content. Some respondents claimed they wrote a hate comment because they were affected by the content of hate speech comment accounts.

Hate speech is an insulting, provoking, body shaming, and inciting act of communication carried out by individuals or groups against a particular group of people or individuals. The latest survey conducted by the Digital Civility Index 2020 shows Indonesia has the most disrespectful netizens in Southeast Asia<sup>[16]</sup>. The politeness of Indonesian netizens is even one of the worst out of 32 countries in the survey. The politeness of Indonesian netizens also ranks 29 out of 32 countries surveyed by Microsoft<sup>[17]</sup>. The hate speech conveyed by someone is based on bad prejudice against the identity of a person or group.

One of the interesting things is how netizens were commenting on celebrity children on Instagram. Some of them gave unfavorable expressions. One of the celebrities is Lesty Kejora, as quoted in Sonora.id<sup>[18]</sup>;

“As if it was not enough to make his parents the target of bullying, now netizens are also giving a devastating comment

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15 Nickysky, 2020. Maraknya Komenetar Negatif di Media Sosial. Kumparan.com, 27 Oktober. Diperoleh kembali pada 14 Maret 2021 (<https://kumparan.com/nicky05tan/maraknya-komentar-negatif-di-sosial-media-1uTNMS8NJ5Y/full>).

16 Kumparan.com, 2021. Netizen Indonesia Paling Enggak Sopan di Asia Tenggara. 24 Februari. Diperoleh kembali pada 14 Maret 2021. (<https://kumparan.com/kumparantech/netizen-indonesia-paling-enggak-sopan-di-asia-tenggara-1vEtxsSJAE/full>).

17 *Ibid.*

18 Nurinda, Debbyani. 2022. (<https://www.sonora.id/read/>)/ Sadis, Lagi-Lagi Fisik Bayi Lesti Kejora Kena Bully Netizen! Ini Dampaknya (423217986/sadis-lagi-lagi-fisik-bayi-lesti-kejora-kena-bully-netizen-ini-dampaknya)

about the physical of Muhammad Leslar Al-Fatih Billar alias Baby L or Lesti's baby. Starting from the premature birth process that Lesti underwent, she was accused of not being serious in giving the name, Leslar, because it was considered quoting from the fanbase. Until the baby's face, which is called a spirit doll, is considered not handsome because it does not bring his father's handsomeness." (Nurinda, 2022)

Negative comments are interesting to study because the text presented differs from the audience's meaning and how expressions with condescending connotations appear on celebrity's children photos. The impact of negative comments is a psychological impact and a physical impact, so it is interesting to understand further what negative comments are given.

## **2. Research Method**

This research is a descriptive textual studies using a narrative approach. The narrative here refers to various status updates on Instagram. Thus, the narrative recognizes as "small stories" that capture unrepresented various narrative activities in great or canonical narratives. These small stories are just happened or ongoing events. The small stories contain bits of experiences and appear as a need to be shared, or maybe bits of uninteresting gossip. Even in everyday language, those small stories are something that completely meaningless. For outsiders, these small stories involving various interacting parties contain "about things that are not important." In this context, the small stories do not understand as the subject matter of the whole or nothing, but more or less. These small stories can also include interactively oriented narrative momentum<sup>[19]</sup>. The small stories of various statuses on Instagram are narratives that form interactively.

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19 De Fina, Anna dan Alexandra Georgakopoulou. 2008. "Analysing Narratives as Practice." *Qualitative Research*, Vol. 8, No. 3, hal. 379-387. DOI: 10.1177/1468794106093634.

The object of this research is the various interactive status “small stories” that have some prominent themes, such as family life and particular religious views, in women celebrity’s accounts

### **3. Result & Discussion**

#### **3.1 Dysphemism**

Dysphemism is an expression with a painful connotation for the speaker (second person), the listener (third person), or both. Therefore, it should be replaced with a more neutral or subtle expression. The use of dysphemism will worsen things because it talks about opponents, goods, or actions the speaker opposes<sup>[20]</sup>.

The use of harsh words or phrases and expressions that make listeners feel disturbed, uncomfortable, and hurt is called dysphemism. Dysphemism is hurtful language used by speakers as a weapon to attack the opponent or to express disappointment, anger, and negative emotions (frustration). Allan and Burrige advise speakers chooses a neutral alternative to avoid political and emotional abuse. According to Allan and Burrige in Laila (2017), there are several types of dysphemism<sup>[21]</sup>;

- 1) Taboo terms are used to hurt, mock, give nicknames, or curse,
- 2) Profane swearing and cursing. In this case, profane swearing includes dysphemism if it takes terms related to blasphemy against God's name and profane terms. Cursing someone or something to hurt and insult the harassed object being also includes dysphemism. References to swearing in Indonesian obtain from physical conditions, animals, objects, body parts, kinship, spirits, activities, professions, and appeals. While the form of swearing in Indonesian consists of words, phrases, and clauses.
- 3) Comparison between humans and animals that are considered

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20 Allan and Burrige, 1991 in Laili, Elisa Nurul. 2017. Disfemisme Dalam Perspektif Semantik, Sociolinguistik, Dan Analisis Wacana. *Lingua Vol. 12, No. 2.* 110-118

21 *Ibid.*

- to have negative behavior. Examples: calling someone a pig because the person is rude, a snake because the person is cunning or untrustworthy, a crocodile because the person is a playboy, a donkey because the person is stupid, a buffalo because the person is lazy,
- 4) Dysphemistic nicknames or greetings are taken from visible physical characters, so the speaker is considered as an abnormal person. Example: “Hey, Fat!”, “Hey, Bald!”,
  - 5) Swearing by using terms derived from mental abnormalities. Example: “You idiot!”, “You are autistic!”, “Pinhead!”
  - 6) –IST dysphemism (racism, etc.) which means to mock someone. Example: “China!”, “Blacks!”, "niggers!”.

In addition, according to Ljung (2006, page 60-61) in Laila (2017), swearing that contains dysphemism has the following functions<sup>[22]</sup>:

**Table 2.** Swearing Function or Dysphemism

Function	Examples
Exclamation of surprise or disturbance	shit!, fuck!, damn!
Oath	i’ll be damn! Screw me if... burn in hell!
Agreement and Disagreement	he damned well did it! you know bloody well I do! in my ass! you bet your ass i will! Like hell it is!
To curse	goddamn you! to hell with it!
Rude advices	go to hell! go fuck yourself! get lost! kiss my ass!
To offense, to mock, or to insult	Your mama... your momma’s so fat smaller objects orbit her!
Abusive words	asshole! shitface! Cunt! Wanker! Dickhead! Fuckface! Motherfucker! Bitch!

<sup>22</sup> *Ibid.* 60-61

Affirmation of dislike	Basterd! Son of a bitch!
Increasing the intensity of dysphemism	Every fucking time! This life's a bitch! Its fucking incredible! She's bloody smart! It scares me shitless! I work my ass off!
Emphasizing or reinforcing an exclamation	No fucking way! Fucking stupid! Shut the fuck up! Ala-fucking-bama!
Emphasizing or reinforcing questions	What the hell do you mean? Who the fuck are you?
To swear	Don't fuck with him! He's a fuckup! Move your ass! It takes a lot of balls to do that!

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It concludes that some of the functions used in dysphemism are rude, disrespectful, and insulting to the listener for both the intended person and the third person who heard and was involved in communication. However, it needs to be underlined that the use of dysphemism depends on the context, time, and place of the communication process.

### 3.2 Instagram Post and Celebrity

What is called social media in this connection refers to new forms of media which involve an interactive participation. As a medium which is included in the interactive era, social media is contradictory to the broadcasting era. The characteristic of media in the broadcasting era is that it is almost exclusively centered on a single entity, such as a radio or television station, a newspaper company, or a film studio, which distributes messages to many people. With the advent of digital and mobile technologies, interaction on a larger scale is easy to run. In so doing, interactivity also becomes an important feature of this new media<sup>[23]</sup>. Interactivity refers to a communicative relationship that occur fast enough from

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23 Manning, Jimmie. 2014. "Social Media, Definition and Classes of." Hal. 1158-1161 dalam *Encyclopedia of Social Media and Politics: Volume 3*, diedit oleh Kerric Harvey. Thousand Oaks, California: Sage Publications. 1158-1161

one party to another one. Delayed messages can also be resolved. This is what makes this new media have social characteristics where the exchange of messages is taking place more quickly and gaining more individuals who involved in it.

Other characteristics that can be seen in social media are: (1) information and cognition, which means that social media allows the flow of information and recognition of the device itself as a social activity; (2) communication, which means that social media becomes a site for a reciprocal process between at least two persons, which involves the exchange of symbols and all partners involved in the interaction to give meanings to the various symbols; (3) community, which shows that communication occurred on social media is not just social relations, but also it involves mutual equality or friendship; and (4) collaboration and cooperative work, which shows that the messages displayed on social media are the result of joint work<sup>[24]</sup>. All of these characteristics of social media indicate that togetherness is the most important value that occurs in social media. It is as if the interactions which take place on social media are full of harmony and without conflicts.

Current developing social media uses Web 2.0 technology which gives more flexibility to its users as contributors and makes its users' experience richer<sup>[25]</sup>. In other social contexts, this kind of social media increasingly provides such high opportunities for the growth of a participatory culture.

Instagram becomes a social media loved by many people because of some reasons<sup>[26]</sup>, those are:

1. Instagram online Photo Album makes it easier for its users to share photos and videos with other users for free and quickly. Instagram users can use their accounts as online photo albums

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24 Fuchs, Christian. 2014. *Social Media: A Critical Introduction*. London: Sage Publications. 4-5

25 *Ibid.* 32-33

26 Joyner, Joseph. 2015. *Instagram for Beginners: Learn the Basic of Instagram, Get More Likes, Attract New Followers Guide*. USA : Bizhub Kusuma, Hendra. 2-3

- with a touch of creativity. Instagram gives us the opportunity to capture our memories through photos and we can apply filter effects to create an artistic impression.
2. Personal Branding whether for business or personal branding, Instagram can help its users to create a suitable display in accordance to their personality visually. Instagram can be an online portfolio for artists, etc.
  3. Instagram Sales and Marketing can also be a channel for promoting a business brand, increasing sales, and marketing. In the midst of a generation that relies heavily on online media, it is no longer a question why many businesses and brands have to build their existence online. Through this application, a business can show off its creative side through photos or videos to show its identity.
  4. Online Influence Instagram has already obtained 300 million and many more users who make this application becomes one of the social networking applications to influence the public. We can build a network for certain circles. Besides that, Community leaders can also use it to connect with their fans. Moreover, advertisers and Public Relations agencies also use it to launch their campaigns. With this social media application, the users do not only upload photos, but also videos.

Hartley (2002: 26) defines celebrity as a form of semiotic identity, which is found in a social society<sup>[27]</sup>. They are well-known through the use of media. In contrast to "stars", celebrities are products of the media in particular. Celebrities are a group that unconsciously shapes the existence of economic oppression, and they actually bring images of unreal dreams to their audiences. Indirectly, celebrities are the extensions of capitalists. Celebrities work by adhering to the capitalist designs so that ideology produced by those celebrities is a consumptive culture that supports capitalism.

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27 Hartley, John, 2002, *Communication, Cultural, and Media Studies*, London & New York, Routledge. 26

The existence of celebrities, indirectly produces a public audience. According to Hasan (2011: 213), public audiences are those who put artists-celebrities as the main figures who produce ideology to the society<sup>[28]</sup>. Their presence are awaited, their dress style, their life story are a role model to follow.

### **3.3 Narrative Analysis.**

By using narrative analysis, the small stories written according to Georgakopoulou (2007) how the analysis uses small stories, there are three levels of interrelated analysis<sup>[29]</sup>:

1. Storytelling: verbal and semiotic choice of a story, interactional management during storytelling, intertextual relationships to other stories;
2. Site: the situational context of the story (e.g., the physical setting where the narrative activity takes place; mediating tools used by participants);
3. Teller: participants in narrative activities with certain roles and biographies.

The three things above are significant in providing a small story on social media. It is about how the incident reports directly. Tellers build and share stories close to traditional narratives that refer to past experiences, make a result of more responses from other tellers.

#### **3.3.1 Storytelling : Instagram post of Lesty Kejora**

Lesty Kejora, posted a photo on March 29, 2022, with a picture of her smiling while holding her child. The caption written on the post is “Anak shaleh Al-fatih”. The post received many

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28 Hasan, Sandi Suwardi, 2011, Pengantar Cultural Studies (Sejarah, Pendekatan Konseptual, & Isu Menuju Studi Budaya Kapitalisme Lanjut), Yogyakarta, Ar-ruzz Media. 213

29 Georgakopoulou, Alexandra. 2006. “The Other Side of the Story: Towards a Narrative Analysis of Narrative-in-Interaction.” *Discourse Studies*, Vol. 8, No. 2, 235-257. 10.1177/1461445606061795.

comments and millions of likes. Some comments contain some expressions of dysphemism. See **Figure 1**.



### 3.3.2 Site : Instagram post of Lesty Kejora

Lesty Kejora's post through her Instagram account shows how her son, Al-Fatih, is a religious child. It can be seen from how Lesty smiled happily while holding her child.

### 3.3.3 Teller : Dysphemism on netizens comments

Allan and Burridge (in Alvesad, 2014:162) define dysphemism as follows<sup>[30]</sup>:

*“Dysphemism is an expression with connotations that are offensive either about the denotatum or to the audience, or both, and it is substituted for a neutral or euphemistic expression for just that reason”.*

<sup>30</sup> Alvestad, Silje Susanne. 2014. *Evaluative Language in Academic Discourse: Euphemisms vs. Dysphemisms in ANDREWS' & KALPAKLI's The Age of Beloveds (2005) as a case in point*. Journal of Arabic and Islamic Studies 14, 155-177

Dysphemism is the use of negative statements expressing criticism to explain something or someone. By using the expression of dysphemism, the individual use expression of dysphemism to tell the story to hurt the listener or reader's feeling by revealing a reality directly.

From this post, there are several forms of dysphemism given to Lesty Kejora's son. The first dysphemism is how they gave an offensive, mocking, or insulting comments.

@srikaton.srikaton.3538 : Oh My God. ....his son looks like Mr. ogah

@darul\_2408 : I laugh but I'm afraid of sins@huans2082: Similar with Tukul Arwana @dianlimra: Looks like Pakde Tukul

@anakkampung222: How come the baby's face look like that  


The comments above refer to the physical of Lesty Kejora's son by insulting his face, who they think is not handsome and even looks like an old artist who has an ugly face, Tukul Arwana.

The offensive, mocking, and insulting comments, was directed at Lesty Kejora's child. Expressions and elements of dysphemism also aim to blaspheme, strengthen, and emphasize meaning in certain contexts, so that the intent and impression of the expression can be achieved to listeners and readers<sup>[31]</sup>.

The second dysphemism is abusive words. Abusive comments on Lesty Kejora's son regardless of the context shown. They gave a harassed comments that face of Lesty's son looks like an animal, then abused him as an illegitimate child and his clothes did not match with him even though it wasan expensive clothes.

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<sup>31</sup> Laili in Buhari, N., Hassan, N. A., Norazira, N., & Aziz, A. 2020. *Unsur Disfemisme: Ragam Bahasa dalam Novel 'Kasyaf Ain' Elements of Dysphemism*. Language Style in 'Kasyaf Ain' Novel. 159

*@arvest\_pure2022 : Alfatih If you want to wear expensive clothes, it's still not good to see, like why* 🍷🍷🍷🍷



*@baskarakusuma\_w : Monkeeeey*

*@orang\_banyak\_tingkah : for those who think he looks like a pig...yes he is wowkowkw*  
*@rizky\_herdian1 : Please change his name to Anhar (illegitimate child)*

The third dysphemism is the confirmation of dislike. The comments also cornered Lesty Kejora's son. He was called not handsome, then regretted that if his face resembled his father, he would be more handsome. Indirectly, Lesty was also getting bullied comments.

*@usuuwndri : Handsome?? Where did the handsome from? His nose looks like kardun*  
*@ester\_meec : If his face looks like his father, he must be handsome*

*@lennirosanty : He is handsome if he looks like his father....but how come he looks like his mother aahhh I canceled to be his fans....*

The expression above is a form of affirmation of dislike. Zolner (in Tanjungpura, 2018: 69), says that there are several things behind the use of dysphemism, namely to show dislike or disapproval of someone or something, negative depiction of someone, express anger or irritation, swear or curse, show feelings of anger or irritation. disrespecting or demeaning someone, ridiculing, criticizing, or insulting, exaggerating something, blaspheming or criticizing and pointing out something of low value<sup>[32]</sup>.

<sup>32</sup> Zolner in Tanjungpura, U. 2018. *Eufemisme dan Disfemisme pada Media Berita Daring Republika: Perkembangan Kasus Setya Novanto Edisi Januari 2018*. Hal. 69. Jurnal Universitas Tanjungpura Pontianak. <https://jurnal.untan.ac.id/index.php/jvip/article/view/30955> diakses pada tanggal 14 Mei 2022, pukul 22.38 WIB

#### 4. Conclusion

The study describes the narrative comments of celebrities and their children's Instagram posts. There are comments in the form of dysphemism which means to hurt, to mock, to give a nickname, and to swear. Besides that, dysphemism by comparing humans and animals like monkeys and pigs also occurs in that Instagram post's comments section. Swearing comments are also seen in that Instagram posts.

From the results of this study, it is necessary to have ethics when commenting on social media because many things that netizens comment on do not match the context displayed by the teller as a news speaker. There are many dysphemistic comments on Lesty Kejora's picture with her son on Instagram. The contribution of this research is the need for ethics in communicating on the internet.

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