THE USE OF LANGUAGES ON JOKOWI'S INSTAGRAM COMMENTS AND ITS IMPLICATIONS ON THE PRESENT NETIZENS' CHARACTER

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Abstract

The study aims at describing the use of languages on Jokowi's instagram coloums in the context of political propaganda and how it can imply the character of the present netizens. This belongs to a descriptive qualitative research whose data consist of words, phrases and sentences taken from Jokowi's instagram comments during the 2019 president campaign period. The data collection was conducted by applying the document technique and note taking, while the data analysis was performed by content analysis using inductive method. It is found that there is a deviation of pragmatics in the use of languages towards the political propaganda found on Jokowi's instagram coloums. The deviation of the pragmatics was a form of sarcasm, hate speech and taboo which were deliberately written in order to attack Jokowi as one of the president candidates for 2019-2024. These pattern of language also implied that present liberal delivering opinion of the Indonesia netizens show a degradation of eastern cultural value especially in using Bahasa.

Keywords: *Instagram, language use, netizen, pragmatics*

Abstrak

Penenlitian ini bertujuan untuk menjelaskan penggunaan bahasa pada kolom komentar akun instagram Presiden Jokowi dalam konteks propaganda politik serta bagaimana penggunaan bahasa tersebut dapat mengimplikasikan karakter para netizen Indonesia sekarang ini. Penelitian ini merupakan penelitian deskriptif kualitatif yang data−datanya berbentuk kata, frasa dan kalimat diambil dari akun instagram Presiden Jokowi selama kampanye Presiden 2019. Data dikumpulkan melalui teknik catat dan dokumentasi untuk kemudian dianalisis melalui teknik analisis isi dengan menggunakan metode induktif. Hasil penelitian menunjukkan bahwa bahasa yang digunakan para netizen dalam konteks propaganda politik telah mengalami penyimpangan secara pragmatis. Wujud dari penyimpangan tersebut adalah bentuk sarkasme, ujaran kebencian dan bahasa tabu yang digunakan untuk menyerang Jokowi sebagai salah satu kandidat presiden untuk periode 2019−2024. Selain itu, pola penggunaan bahasa ini juga mengimplikasikan bahwa cara para netizen Indonesia mengemukakan pendapat secara bebas menunjukkan adanya penurunan dari nilai−nilai kebudayaan timur terutama dalam penggunaan bahasa.

Kata kunci: Instagram, penggunaan bahasa, netizen, pragmatik

I.   Introduction

In this digital era, the use of technology is inevitable. People can hardly do their activities without using technology. They use technology for shopping, communicating, entertainment, job ect (Eshghinejad and Raouf, 2016). The development of technological upsurge in past few years has been making people more dependent on them, especially the communication through the media. It corresponds with Baron (2012) saying that communicating online and via mobile devices has come of age. Based on ITU (2010), there were an estimated 2.1 billion internet users and almost 5.3 billion mobile phone subscriptions out of a world population of roughly 6.9 billion. Regarding to that data, it can be concluded that people are increasingly turning to online resources for help.

Instagram one of the relatively new form of communication where people can easily share their updates by taking photos and tweaking them using filters. Everyone can comment or like the photos uploaded. In Indonesia, the number of users has been growing rapidly since it was launched in October 2010. Due to the freedom of communicating in media social, in instagram for instance, many of the users express their ideas without *linguistic etiquete*. They use impolite language aspects such as swearing, hoax, verbal abusing, hate speech or any kinds of negative purposes. Bedard in Maros (2017) said that it has become the norm for users of this new medium of communication to adopt brevity in writing and directness, which could potentially lead to misfire in the communication process via the social media. It is also supported by a survey conducted by Vital Smart finding that 88 percent agreed that people are less polite when they are using social media; 75 percent of the them witness online conflicts and arguments, while one in five users have decreased in-person contact with somebody altogether due to something that they said online.

In Indonesia, the policy of communicating has been actually set. The government has released *Undang-Undang tentang Informasi dan Transaksi Elektronik* which also controls *netizens* to be wiser to share their ideas in social media. This policy has already been practiced in Indonesia. It can be seen from some cases showing people were sent to prison due to violation in social media. Unfortunately, this condition is not firm enough to make people use their language properly on social media. On the contrary, many people precisely take advantages of some propagandas, such as delivering hate speech to incite people for personal purposes. They even dare to share their opinions directly to certain people in their social media without considering to whom they deliver to. This indeedly indicates that the

eastern characteristics of Indonesians which are known as polite and friendly begin decreasing.

The present paper consequently focuses on the analysis of the language in instagram and its implication to Indonesian character. In this case, the writer would like to analyze the language used by *netizens* in Jokowi's instagram account. As it is known that Joko Widodo is the number one figure in Indonesia. It is considered that everything he has been doing will steal the attention of indonesians. Regarding to the description above, the writer raised two questions, namely;

1. How is the language used found on Jokowi's Instagram Comments?
2. How can the language patterns imply the present netizens' character on social media?

The previous research dealing to language and social media was conducted by Shah (2018). He observed an apparent degrading of language on social media outlets, namely twitter. His findings about constructing the sentences in twitter tend to be poor grammar, poor shorter forms of words, lack of context, rely on the language used commonly an social media to express. Diffrent from Shah (2018), Baron and Elise (2011) analyzed the gender and mobile phone in cross–national context with the respect to the purpose of the communication, politeness, contact management and the volume use. The results show the number of gendered usage and attitudinal patterns, while Szurawitzki (2014) analyzed the language of social networking sites. He analyzed the language used in social media covering amount of text, grapheme analysis, semiotic elements, syntax analysis, lexical analysis, orthography, the relation of oral vs written elements, discourse analysis. All the aspects discussed were taken from social media.

Hudson (1996: 22) in Wardhaugh (2006: 25) defines a variety of language as "a set of linguistics items with similar distribution, while Ferguson (1972: 30) in Wardhaugh (2006:25) offers another definition of variety "anybody of human speech patterns which is sufficiently homogeneous to be analyzed by available techniques of synchronic description and which has a sufficiently large repertory ofelements and their arrangements or processes with broad enough semantic scope to function in all formal contexts of communication. The language variation can be caused by the characters of the speakers, origin, social factors (Suwito, 1989). Moreover, this study would see how the form of language would be seen from the perspective.

Halliday (1986) distinguish language variations based on (a) users are called dialects, and (b) the usage called registers, while as stated by Chaer and Agustina (2010: 62-68),the language varieties that started form variety of the speaker, consumer, formality and medium aspects. The variety of the speaker consists of the first language variety which is individually owned called *idiolect*. The second language variety from the speaker which is influenced by regional called *dialect*. The third language variety from the speaker which is used by social community in certain period called *temporary dialect*, and the fourt language variety from the speaker which is seen from the status, class and social class of the speaker called *social dialect.*

Based on the socio-economic circumstances, the language variation also can be classified into *acrolect, basilect, vulgar, slang, colloquial, jargon, argon* and *kent*. The term of *Acrolect* is refers to social variety which is considered to be a higher or more prestigious than other social variations, for example the dialect of Jakarta tends to be more prestigious than any other dialects. Basilects refers to the social variety which is considered less prestigious, or even considered to be low, while vulgar is the the social variety that has characteristics used by uneducated people. Slang is the social variety that is privileged and confidential. This variation is used by certain circles is extremely limited, and should not be known by the outside of the group. *Jargon* is the social variety the limited use by certain social groups. The phrase that often can not be understood by the general public. *Argot* is the social variety used limited on certain profession and secret. In particular on vocabulary used. *Cant* is the certain social variety that have a tone pity it usually use by beggar.

According to Chaer (2010) language variation is distinguished based on both speakers and users. Based on its formality, Chaer and Agustina (2004) classified that language style consists of ; 1) Frozen style. It is a very formal language variation which is used in certain context, such as state ceremony,preaching, vowing, constitution, certificate and decree, 2) Formal style. It Is a language variation used in formal situation such as speech in state, meeting, official letter. The pattern and rule of formal style have been steadily appointed as the standard, 3) Variety of business (consultative) is the diversity of languages in accordance with the talks at schools, companies, and meetings results-oriented business or production.

II.   The Research Methodology

This is a qualitative reasearch. The data of this research were the comments which were taken from Jokowi's instagram during the 2019 president campaign period (24th March 2019 until 13th April 2019). All the data were collected by applying the note taking. The objects which are in the forms of language used in the comment coloumn were analyzed by content analysis technique and interactive model of data analysis method by Miles and Huberman (2004:23).

The data analysis has been following three steps namely data reduction, data analysis, and data display. All the data obtained were selected based on its classsification. In this case, the data analysed were all the comments which were the deviation of pragmatics towards the political propaganda. In the data analysis, all the data were analysed in order to get the language used and its implication. After that, all the result of the analyse was verbally displayed.

III. Result and Discussion

3.1. The Language Used Found on Jokowi's Instagram Comments

It is known that language and press are undeniable because language either in written or oral form is a medium to convey the message in the media. Nowadays, media are widely present in people's life and affect all aspects of their social lives in different fields. From the data gathered, it can be seen that the language used by the netizens was variously conveyed. The varieties of language used were conveyed in informal bahasa, english, mixed languages such as Bahasa with local language, bahasa with English and many of sarcasm terms.

All the comments found in the instagram coloumn were pragmatically and semantically deviated for political propaganda. Most of them contained hate speech which aimed at indignity, defamation, blashempy, distatesful, provocation, and forgery. These kinds of hate speech can break the people's reputation untill they have no face in public. It is agreed by Waldron.J (2012) that hate speech besmirches the basics of their reputation, by associating ascriptive characteristics like ethnicity, or race, or religion with conduct or attributes that should disqualify someone from being treated as a member of society in good standing.

All the commets were written in informal Bahasa which was combined with some other language such as English and local language. That condition reflected the interference in linguistics. Interference term first used by Weinreich (1953: 1) ito describe the change in the system of a language in relation to the contiguity of these languages with elements of other languages was conducted by bilingual. Weinreich tells that language interference also causes deviations. The comments can be seen below.

Table 3.1.1. Comments found in Jokowi's Instagram

No	Comments	Meaning	Purpose
1	"*Nice* pak pencitraanya" (26ᵗʰ March 2019)	Jokowi did something only for his own benefit.	The netizen tended to defame Jokowi for his action
2	"Gaya doank sok *romantic*, aslinya?" (5ᵗʰ April 2019)	Jokowi had broken family but he faked the condition	The netizen tended to defame Jokowi for his condition
3	"*Oh my robot*" (7ᵗʰ April 2019)	An exclamation of Jokowi's working which wasn't conducted with heart	This purpose of the comment was to distaste Jokowi
4	"Lu kena *prank*, akhir zaman seorang presiden bisa kena *prank*" (10ᵗʰ April 2019)	Jokowi did something useless which was unnecessarily conducted compared other problems	The purpose of this comment was to indignify what Jokowi concerned about at that time.
5	"Biar dibilang *romantic* sama istri, bikin *image* baru lah ceritanya, *sholat* di*upload*, apalagi entar" (5ᵗʰ April 2019)	Jokowi had broken family but he faked the condition	The netizen tended to defame Jokowi for his condition
6	"Munafik, penghianat yang pura-pura sederhana, firaun kecil bagai berhala berjalan seakan-akan yang paling wah…wah. Lalu menjual asset negara, berlaku semena-mena, mengancam bawahan-bwahannya. *Amazing you mister*" (12ᵗʰ April 2019)	Jokowi betrayed his country and gave much loss to Indonesia	This comment was written to indignify Jokowi by using sasrcasm.
7	"*Move on* ah bosen 01" (30ᵗʰ March 2019)	The netizen wanted to change his president	This comment aimed at provoking Jokowi's government
8	"Woi digaji untuk bekerja bukan untuk bermain. *Progress* infrastruktur lemot" (3th April 2019)	Jokowi did nothing during his leadership. Everything was stuck	The netizen tended to provoke Jokowi's government

9	"Saya pastikan tidak akan nada suara dari keluarga saya. Jadi *youtuber* aja pak lebih cocok" 26th March 2019	Jokowi would lose his chance to be the next president	This comment aimed at provoking Jokowi's government

From the table above, it can be seen that many of the comments found in Jokowi's instagram were delivered in mixed languages. The mixed language found were in the form of words such as in data number (1), (2), (5), (8) and (9), while interferences which are in the forms of phrases can be seen in the datum (7). The interference in the form of sentence can be seen in data number (6). Interference in Arabic was also found in the form of word (5)" sholat" which means "*berdoa*" in Bahasa. The type of interference occured in the table was code mixing. According to Nababan (1933) code mixing means the mixing of two languages in the same topic. The occurrence of code mixing in the data were within one sentence; a word or phrase in written in language.

As the factors that cause the code mixing in the comments were because of bilingualism. Nearly all Indonesians are billinguals. At least they can speak Bahasa or their local language. So there is a possibilty for them to transfer the language materials from one language to another. The second factor was due to the situation. Code-mixing usually occurs in relax or informal situation. This situation is closer with daily conversation and for writers is also describe as their habitual communication. In this case, instagram as a social media is a place where everyone can convey their opinion freely either convey the substantive message or the way of delivering it. The third factor of code mixing is also due to the vocabulary. Sometimes there is an inability to find an appropriate word or expression in one language makes people change the word or phrase from one to another language and it can be combined together, for example datum number (9) *youtuber*. The word *youtuber* has got any equivalent word in Bahasa. So the netizen tended to say the same term either in English or in Bahasa. The last factor of code mixing was because of the prestige. Globalization has influenced people to be able to speake foreign languages. In Indonesia being able to speak English is considered to be prestigious. The more someone mix Bahasa with English the more prestigious he will be considered.

Besides using code mixing, the form of swearing words or taboos were also found in the data. The taboos can be seen in the datum (31)*" Kecebong pada ngapa ya. Dasar penerus PKI ente"*(26th March 2019), (46) "*Pelacur abadi*" (29th March 2019), (51) *"Jokowi tolol"*(30th March 2019), (52) "*Bapak Jokowi banyak bekerja sama dengan China yang*

notabenenya yahudi/nasrani" (30th March 2019), (122) "*Cebong tai anjing*" (24th March 2019), (123) "*Hoax anjir*" (24th March 2019), (155) *"Kentut preeet"*(28th March 2019), (174) "*Babi lu*" (7th April 2019), (177) "*Dasar muka Chinese*" (7th April 2019), (245) "*Anda PKI, kafir jahanam sebaikanya turun dari jabatanmu*" (29th March 2019)

Trudgill (2000: 18) defines taboo in the following way, taboo can be characterized as being concerned with behavior which is believed to be supernaturally forbidden or regarded as immoral or improper; it deals with behavior which is prohibited or inhibited in an apparently irrational manner. Based on the data above, it can be seen that netizens also used the taboo language. Semantically, the referents of taboos found were from bodily excretions, raciscm, animal, condition, profession, and swear word.

3.2. The Implication of Language Used toward the Netizens' Characteristics

This subchapter is describing the characteristics of the netizens by the language pattern they gave through social media, instagram. From all the data found, it can be concluded that all the ideas given in Jokowi's instagram were impolitely conveyed. There were so many language patterns which contained the sarcasm, taboos and slangs. That condition show that there is a degradation of self morality. Koentjaraningrat (1993) said that one of the unsures of the culture is the language. It is a tool used by humans to fulfill their social needs in order to interract to others. Indonesian people are familiar with their eastern value of culture especially in hospitality.

Since the beginning of the 1990s, communicational processes have undergone significant transformation. Rapid technological development has drastically changed the media world and brought communicative technologies into a new, digital era. Moreover, the freedom of conveying the expression has been also increasing. Everyone can express themselves both orally and through the media. At present many media social users behave carelessly while delivering their opinions. They even don't care to whom they delivered the message, why they delivered so and when they delivered the message. They keep delivering sarcasm, taboo and hate speech.

The use of sarcasm, taboo and hate speech on social media at present reflects that the characteristics of Indonesian has been decreasing. In the future, there will be a lot of records of excessive freedom of expressing their feeling and emotions which seem to have lost control. They seem to forget themselves as the creatures of God who gives them wisdom

and thought. It is the same with Saragih (2010) saying that *"Peran penting bahasa Indonesia adalah alat untuk membentuk kepribadian dan karakter. Pada awal pertumbuhan bahasa Indonesia, setiap warga pengguna bahasa Indonesia sangat berhati-hati "berbicara" karena bahasa (yang digunakan pemakainya) adalah sebagai refleksi kepribadian."* From this statement, it can be concluded when someone uses his language impolitely, then it will also reflect his personality.

Being Polite can be referred to behavior or actions which can be reflected from the way someone uses the language. From this realtion, iot can be said that the first mission of using Indonesian language is to shape behavior or character. It is very deeply expected that the Indonesians always maintain the politeness of language so that there will be a term reflecting Indonesia as" language is the nations' characteristics"

The usange of Bahasa has actually been strictly stated in Indonesian law. The place for Bahasa Indonesia in the constitution is written in chapter XV verse 36 in 1945 Constitution and chapter IV section 5 in 1950's Provisional Constitution. In the 1945 Constitution, Bahasa Indonesia is established as national language. The chapter formulates the status of BahasaIndonesia, as national and state language. Furthermore, in 1950's Constitution, it is stated as the "official language". The changing in the 1950's Constitution, according to Moeliono (1986), is to underline the importance of nationalism, which becomes the action force in the implementation Indonesia is a multicultural country. It consists of variety of different cultures, local language and religion. Bahasa Indonesia becomes a tool to unite one race to another. If everyone cannot use Bahasa properly especially through social media, It can be a threaten for Indonesia itself. Hence, the government must give councelling through education or any other training so that everyone realizes that using Bahasa is a part of this nation's identity.

Besides delivering some councelling, the government has also implemented some policies such as in Law No.11 of 2008 on electronic information and transactions. The ITE Law stipulates several provisions on personal defamation, online threats and religious blasphemy. In theory, the purpose of these provisions is to enable the arrest and prosecution of cybercriminals. In reality, however, the ITE Law has been used to prosecute individuals for alleged criminal actions online.

IV. Conclusion

Discussion about language used on social media has been increasingly important notion during this 20th century. Social media such as instagram has become an important platform which can be utilized by the users with any kinds of purposes such as for political movement. Positively, new social media platforms can offer more opportunities for indigenous culture to be greatly discussed, trading, communicating, but in other hand, new social media may also enclose negative consequence. In this case, Social media was used as a tool to convey their feeling which actually reflect the degradation of people morality.

Based on the data analyzed, the language used in the Jokowi's instagram were hate speech, taboo and sarcasm. The referents of the taboo are derived from bodily excretions, raciscm, animal, condition, profession, and swear word. These pattern of language found in this research showed that gradually the internet user in this case it is adressed to the social media users are very easily to express their emotion without filtering what, why and to whom they deliver the message.

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