



DYSPEMIA COMMENTS ON JOKO WIDODO'S X-ACCOUNT : FORM, FUNCTION AND IMPACT ON DIGITAL POLITICAL DISCOURSE

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Abstract

This study aims to analyze the form, function, and impact of dysphemia in the comments section of Joko Widodo's X account, the 7th former President of Indonesia. Dysphemia, as a form of coarse or derogatory language, is often used by netizens in political discussions on social media, especially X. This study uses a qualitative approach with thematic analysis to identify patterns of dysphemia that emerge, understand the purpose of its use, and evaluate its impact on digital political dynamics. Data was collected through documentation of comments on Joko Widodo's active X account, particularly those discussing the issue of "Jokowi's fake diploma." The results show that dysphemia appears in the form of words and phrases that can be classified based on Allan & Burridge's (2006) theory. The forms of dysphemia found consist of: 1). Metaphors, 2). Understatement, 3). Hyperbole, 4). Flippancy, 5). Jargon, 6). Part-whole and one-for-one substitutions, and 7). Abbreviations. Meanwhile, the functions of dysphemia found in the comments section of Jokowi's X account include: 1). to insult, 2). to offend, 3). to express and represent something or a condition that is very bad, 4). to emphasize, 5). to show anger, and 6). to describe the identity of a group.

Keywords: Dysphemia; Social Media; Sociolinguistics

Abstrak

Penelitian ini bertujuan untuk menganalisis bentuk, fungsi, dan dampak dysphemia di kolom komentar akun X Joko Widodo, mantan Presiden ke-7 Indonesia. Dysphemia, sebagai bentuk ekspresi bahasa yang kasar atau merendahkan, sering digunakan oleh netizen dalam diskusi politik di media sosial, terutama X. Penelitian ini menggunakan pendekatan kualitatif dengan metode analisis tematik untuk mengidentifikasi pola-pola dysphemia yang muncul, memahami tujuan penggunaannya, dan mengevaluasi dampaknya terhadap dinamika politik digital. Data dikumpulkan melalui dokumentasi komentar di akun X aktif Joko Widodo, khususnya yang membahas isu "Ijasah Jokowi palsu". Hasil menunjukkan bahwa dysphemia muncul dalam bentuk kata dan frasa yang dapat diklasifikasikan berdasarkan teori Allan & Burridge (2006). Bentuk-bentuk dysphemia yang ditemukan terdiri dari: 1). Metafora, 2). Understatement, 3). Hiperbola, 4). Flippancy, 5). Jargon, 6). Substitusi bagian-keseluruhan dan satu-untuk-satu, serta 7). Singkatan. Sementara itu, fungsi dysphemia yang ditemukan di kolom komentar akun X Jokowi meliputi: 1). untuk menghina, 2). untuk menyenggung, 3). untuk menyatakan dan mewakili hal atau kondisi yang sangat buruk, 4). untuk menekankan, 5). untuk menunjukkan kemarahan, dan 6). untuk menggambarkan identitas suatu kelompok.

Kata Kunci: Dysphemia ; Social Media ; Sosiolinguistic



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I. INTRODUCTION

The prevalence of dysphemia on social media has led to a shift in linguistic norms, increasing the aggressiveness of communication and potentially triggering social conflict in the real world. This phenomenon has become increasingly significant, especially in the political sphere, where social media has become the main arena for public discourse.

In a political context, dysphemia is often used as a rhetorical strategy to discredit opponents, express anger, or mobilize support through pejorative and emotive language (Aytan et al., 2021). Dysphemia is the act of replacing a word with a softer meaning with one that has a harsher meaning (Chaer, 2013; (Farida et al., 2022); (I Sydoruk et al., 2022); (Siagian, 2023). addition, dysphemism is the use of words or phrases that are hurtful and used by the speaker as a weapon to attack the opponent, or to vent disappointment, anger and negative or disappointed emotions (Laili, 2017)

In general, speakers use dysphemic expressions with two main motives in discussing a topic. First, to insult or insult the person being targeted, and second, to magnify the pain or injury felt by the person. Dysphemism is also used to convey anger, disappointment, dislike, insult, disappointment, or as a response to unwanted or disappointed things. According to Allan & Burridge (2006), the forms of dysphemism consist of:

1. Figurative language is the use of words/expressions whose meaning is not literal, but rather contains comparisons, satire, or irony. Example: “Hear the dogs howling out of tune” (referring to someone singing badly)
2. Metaphors are direct comparisons between two things to create a certain effect. Example: Calling someone a “pig” to insult their appearance or behavior
3. Flippancies are expressions used casually, playfully, or rudely, often to mock. Example: “Kick the bucket” for “die” (although often euphemistic, in certain contexts it can be dysphemistic)
4. Remodelings are changes to the original form of a word, usually by adding or changing sounds to make it sound rude or funny. Example: “Cripes” or “crumbs” for “Christ,” “Sugar,” “shoot,” or “shucks” for “shit,” ‘Basket’ for “bastard”
5. Circumlocutions are expressions that convey meaning in a roundabout or indirect way, but still with the intention of being rude or insulting. Example: “Little girl's room” for “toilet,” “Categorical inaccuracy” for “lie.”

6. Clippings are shortened words or phrases that often retain a negative connotation. Examples: “Jeeze” for “Jesus,” ‘Fag’ for “faggot.”
7. Omissions are the omission of part of a word or sound, but the meaning remains understandable and has a coarse nuance. Example: “Son of a...” (omitting the rest, but the meaning is clear)
8. Abbreviation is a shortened form of a word or phrase that has a coarse meaning. Example: “S.O.B.” for “son of a bitch”
9. Acronym is an acronym used as a dysphemism. Example: “WASP” (White Anglo-Saxon Protestant), sometimes used pejoratively
10. One-for-one substitution is replacing one word with another that is more vulgar or insulting. Example: “Ass” for “buttocks”
11. General-for-specific is using a general term to replace a specific term with the intention of belittling. Example: “Animal” for a cruel person
12. Part-of-whole is using a part of something to represent the whole with negative connotations. Example: “Mouth” for a person who talks too much.
13. Hyperbole is the use of exaggerated language to reinforce a derogatory effect. Example: “Dumb as a rock”
14. Understatements are words that downplay something, sounding mild but carrying a derogatory meaning. Example: “Not the sharpest tool in the shed” (to imply someone is stupid)
15. Jargon is a specialized term within a particular group that is used as a dysphemism toward another group. Example: “Quack” for a fraudulent doctor
16. Colloquial is the use of informal everyday language that is often crude in meaning. Example: “Jerk” for an unpleasant person.

Furthermore, dysphemia has several main functions (Allan & Burridge, 2006), namely:

1. To humiliate others, used to degrade, embarrass, or verbally offend another party.
2. Characterizing the identity of a group, used to mark the social identity or a particular group, often to distinguish “us” and “them.”
3. Showing anger, used as an outlet for negative emotions such as anger, disappointment, or frustration.

4. To emphasize something or some condition, used to clarify, emphasize, or reinforce meaning in communication, for example in the form of an oath or promise.
5. To state or represent a very bad thing or condition, used to describe something that is very bad, disgusting, or undesirable.
6. Showing Closeness or Intimacy (to show closeness in friendship). In certain contexts, dysphemia can be used between close friends as a form of intimacy or banter.
7. Expressing Astonishment or Amazement (to express astonishment or amazement), used to express excessive surprise or admiration.

In the context of social media, dysphemia is not only an individual expression, but also reflects social dynamics, ideology, and tensions between society and power. Sociolinguistics is a branch of linguistics that studies the relationship between language and society. This study focuses on how language is used in a social context and how social factors such as class, age, gender, cultural background, economic status, and ideology influence language variation, lexical choices, speaking style, and the linguistic attitudes of individuals or groups. As stated by Fishman (1972), sociolinguistics seeks to answer the basic question: "Who speaks to whom, in what situation, and for what purpose?" This confirms that the use of language cannot be separated from its social context.

Based on its function, according to Masrokhin (2002:3–4), language not only plays a role as a means of communication, but also as a means of cultural development and sustainability and expressing the characteristics of a culture. The use of dysphemia in digital space is proof that the function of language can also shift to become a tool for social criticism and expression of collective identity. In this case, language is used according to the speaker's wishes, reflecting his mood, emotional condition, and social attitudes towards certain issues.

Netizen comments filled with dysphasia not only reflect how negative emotions and harsh language thrive in digital public spaces but also contribute to an unhealthy communication climate that can trigger the spread of misleading information or hoaxes, leading to prolonged conflicts. In addition, the use of dysphemia can lead to hate speech, which can change the way people speak and behave. The more dysphemia is used on social media, the worse people's behaviour becomes, both online and offline (Bako, 2019) era of digital communication, social media has become a central pillar in facilitating rapid information exchange and fostering interpersonal, community, and organizational

interactions. One of the most central, popular, and dynamic communication platforms is X (formerly known as Twitter). With its open and accessible nature, this platform facilitates instant, real-time communication supported by algorithms that promote content virality, making X the primary platform for users to express opinions, emotions, and personal experiences—both in public discourse and collective opinions—and even serving as an “online diary” for most users.

One of the most active accounts that has attracted public attention is the official social media account of the 7th President of Indonesia, Joko Widodo, with 21.9 million followers. The account often features state activities, official statements, and development information. However, there are many negative, offensive, and even rude comments from netizens. The phenomenon of using disfemism in the comment sections of the former president's account has become increasingly prevalent, especially regarding the current hot issue surrounding allegations of Joko Widodo's fake diploma. Many comments use disfemistic words, phrases, and sentences to belittle, insult, or express dislike toward Joko Widodo, even after official clarifications have been repeatedly issued by the University of Gadjah Mada and law enforcement authorities. This disfemism does not merely emerge as an expression of emotion and frustration but also as a form of political attack exploited by political opponents to stir up tensions and construct negative narratives in the digital public sphere. These derogatory comments often disregard facts and academic procedures, exacerbate polarization, and create an atmosphere of discussion filled with prejudice and hostility, thereby illustrating how political issues can trigger an explosion of coarse and aggressive speech on social media (Mustapa et al., 2023).

This study was conducted due to the increasing intensity of the use of dysphemia on social media, particularly in political discourse, which has caused various social and linguistic problems. One of these issues is the change in public communication norms, where harsh and derogatory language has become increasingly common and accepted as part of political expression (Aytan et al., 2021). Additionally, dysphemia on social media is also used as a tool for manipulating public opinion, reinforcing polarization, and creating a negative image of certain individuals or groups.

The main issues arising from the use of dysphemia on social media include an increase in hate speech and political polarization, which can weaken social cohesion and increase the

potential for conflict in the real world. Furthermore, there has been a shift in the function of language from a tool of communication to a tool of attack and disinformation, thereby reducing the quality of public discourse. Netizens tend to use dysphemia to reinforce meaning when expressing opinions or arguing, and are often triggered by negative emotions such as anger and frustration over political issues. Dysphemia is also used to lower social status, intimidate, or humiliate certain parties, which ultimately shapes negative perceptions and reinforces stereotypes in society. Thus, this research is important to gain a deeper understanding of the forms, contexts, and impacts of dysphemia use in the political realm on social media, as well as to find solutions in building a healthier language ethic in the digital space.

Comments in the form of dysphemia made by netizens in comment sections regarding the performance of the president or former president are considered political in nature. This is supported by a number of studies that specifically examine the use of dysphemia in social media comment sections discussing political issues, policies, or figures, such as the study by (Alfuadi, n.d.), which explains that euphemisms are used to promote human values and justice, while dysphemisms are used by political opponents to discredit and express hatred, thereby highlighting the strategic role of both linguistic phenomena in constructing political narratives. Furthermore, research (Mugair, n.d.), highlights how political euphemisms are used to manipulate public perception and violate Grice's cooperative principle, while dysphemisms serve to express negative judgments and reinforce opposition rhetoric. Meanwhile, research (Aytan et al., 2021b) explores the rhetorical function of euphemism and dysphemism as strategies for manipulation, concealment of facts, and discrediting political opponents in the mass media. Furthermore, research (OLIMAT, 2020) shows that Trump explicitly uses many dysphemistic expressions and war metaphors, such as referring to Covid-19 as an “invisible enemy,” “foreign enemy,” “dangerous threat,” and “global battle.” The use of these metaphors aims to shape the American public's perception of the pandemic, build a narrative of nationalism, and shift responsibility and criticism away from his administration. Additionally, research (Kafi et al., 2021) shows that in his speeches, Trump uses eight types of euphemisms (including: circumlocution, hyperbole, figurative expression, abbreviation, one-for-one substitution, understatement, jargon, and synesthesia) and five types of dysphemisms (hyperbole, jargon, idiom, one-for-one substitution, and

circumlocution). The functions of the dysphemisms identified include: exaggerating / emphasizing, criticizing, providing information, insulting, mocking, expressing disapproval, and intensifying insults.

The above research generally highlights dysphemia in the context of formal political discourse, speeches by historical figures, cross-language comparisons, mass media, or everyday interactions, but no one has specifically studied the use of dysphemia by netizens in social media comment columns about political figures in Indonesia, especially former President Joko Widodo. Thus, this study will fill this gap by focusing on the practice of dysphemia in participatory and informal digital spaces, and examining its sociolinguistic impact in shaping public perception and political polarization in Indonesia, particularly in current issues such as the allegations of Joko Widodo's fake diploma—an area that has not been documented in previous research or studies on dysphemia in everyday interactions.

This study is expected to make a significant contribution to sociolinguistic research, particularly in understanding the dynamics of disfemic language use in digital spaces as a representation of attitudes, identities, and power relations in contemporary Indonesian society. By examining the practice of dysphemia in netizens' comments on former President Joko Widodo's social media accounts, this study expands the scope of sociolinguistic studies from formal and institutional domains to informal and participatory domains that are greatly influenced by developments in communication technology. Based on this background, the research questions in this study are as follows:

1. What forms of dysphemia do netizens use in the comment section of Joko Widodo's X account regarding certain political issues?
2. What is the social function of dysphemia in netizens' comments on Joko Widodo's X account?

II. RESEARCH METHODS

This research design employs a qualitative approach using thematic analysis, as formulated by Braun & Clarke (2006). Thematic analysis was chosen because it can systematically and flexibly identify, analyze, and report patterns (themes) emerging from qualitative data, making it highly suitable for examining the phenomenon of dysphemia in netizens' comments on social media. The research object consists of words, phrases, or sentences containing dysphemic elements, extracted from the comment section of President

Joko Widodo's X account, which was discussing the issue of former President Joko Widodo's (Jokowi) fake diploma.

Data collection was conducted using the documentation technique, which involves collecting, selecting, and documenting netizen comments relevant to the research focus. The primary research instrument is the researcher themselves (human instrument), supported by an analysis guideline in the form of a list of dysphemia categories based on Allan & Burridge (2006). The data analysis process follows six main stages according to Braun & Clarke (2006): (1) familiarization with the data through repeated reading and initial note-taking, (2) initial coding of relevant data, (3) identifying themes from the coded data, (4) reviewing and refining themes, (5) naming and defining themes, and (6) compiling the analysis results in a narrative and interpretative report.

Conclusions were drawn by summarizing the main findings from the patterns of dysphemia that emerged, relating them to the socio-political context, and discussing their sociolinguistic implications. The research results are then presented descriptively, in the form of narratives, data quotations, and thematic tables, to provide a comprehensive and easy-to-understand overview for readers. Thus, this method not only maps the forms and functions of dysphemia but also highlights the social meanings and power dynamics reflected in netizens' language practices on social media.

III. RESEARCH RESULTS

Based on the analysis of dysphemia in the comment section of Joko Widodo's X account, it was found that the forms of dysphemia used by netizens in the comment section of Joko Widodo's X account related to the political issue of Jokowi's fake diploma consisted of words and phrases in the form of metaphors, understatements, hyperbole, flippancies, and jargon, which function to state and represent a very bad thing or condition, to humiliate, to emphasize, show anger, and insult (Allan & Burridge, 2006). The following disfemic language was found in the comments section of Joko Widodo's X account.

1. Type : Word

Form : Metaphors

Function : to state and represent a very bad thing or condition

Taiikk (shit)

Netizen comments :

a) Bacot !! (*Talk nonsense*)

b) Jancuk, biang kerok perpecahan bangsa (*Jancuk, the cause of national division*)

2. Type : Phrase

Form : Metaphors

Function : to humiliate

Netizen Comments :

a) Si monyet msh maen presiden2an aja mbutt (*The monkey is still playing president*)

b) Orang ini cacat mental & cacat moral joko (*This person is mentally and morally disabled, Joko*)

c) Presiden ANJING (*The president same like a dog*)

d) Sampah atau ini masih gentayangan aja.. padahal sudah tak guna! (*This trash is still hanging around... even though it's useless!*).

e) Kau itu benar2 sampah, hidupmu cuma menjadi bangkai yg sangat busuk. (*You are truly trash, your life is nothing but a rotten corpse*)

a. Type : Phrase

Form : Metaphors

Function : to emphasize

Netizen Comments :

a) Raja ngibul (*The deceitful king*)

b) Pangeran nipunegoro (*Prince nipunegoro*)

c) Pembohong ljasah Palsu, raja ngibul, peringkat terkorup, udah ga ada rasa malu (*The liar with a fake degree, the deceitful king, ranked as the most corrupt, has no sense of shame*).

d) Raja ngibul..plongo tololl (*The deceitful king...plongo tololl*)

e) Jokowi tukang tipu (*Jokowi the deceiver*)

f) Rajanya pencitraan, rakus akan kekuasaan (*The king of image-building, greedy for power*)

g) Harimau mati meninggalkan belang, Pakdhe mati meninggalkan hutang (*A dead tiger leaves its stripes; a dead uncle leaves his debts*)

h) King of Qibul bin mbule... Ruwet..ruwet...ruwet.... (*King of Qibul bin Mbule... Complicated... complicated... complicated*).

b. Type : Clause

Form : Understatements

Function : to humiliate

Netizen Comments :

- a) Kebohongan lu soal kasmujo sdh GAMBLANG terbukti di publik tapi lu masih bisa cengengesan seperti itu? Hanya manusia HINA DAN RENDAH saja yang bisa lakukan seperti itu (*Your lies about Kasmujo have been proven to be blatant in public, yet you still have the nerve to smile like that? Only despicable and lowly people would do such a thing.*)
- b) Bangga kali kau dengan uang harammu itu. Kau bagi2 uang harammu dengan semua turunanmu dan semua ternak2mu (*You must be proud of your ill-gotten money. You share your ill-gotten money with all your descendants and all your livestock.*)
- c) Masih berasa jadi presiden, ga tau malu (*Still feeling like a president, with no sense of shame.*)
- d) Ini orang bener ga ada malunya. Amit-amit (*This person truly has no shame. Oh my goodness.*)
- e) Jokowi licik (*Jokowi is cunning.*)

c. Type : Word

Form : Hyperbole

Function : to show anger

Netizen Comments :

- a) Tambah MUAK (*Increasingly disgusted*)
- b) MUAK MUAK MUAK (*Disgusted Disgusted Disgusted*)
- c) Perusak muncul mulu saya muak (*The destroyer keeps appearing, I'm sick of it*)

3. Type : Phrase

Form : Flippancies

Function : to humiliate

Netizen Comments :

- a) Keluarga yang paling rakus tidak punya malu (*The most greedy families have no shame*)

- b) Orang tak tahu malu parah (*People who are completely shameless*).
- c) Presiden terburuk rakus rakus di Indonesia adalah Jokowi (*The worst greedy president in Indonesia is Jokowi*).
- d) Gila hormat (*Craving for respect*)

4. Type : Clause

Form : Understatements

Function : to insult

Netizen Comments :

- a) Kapan modar pak (when will you die, Sir)
- b) Semoga cepat modyar kau jok (I wish you died soon, Jok)

5. Type : Phrase

Form : Jargon

Function : to insult

Netizen Comments :

- a) King of GIMMICK. Sandiwara apa lagi ini? "SELAMAT DATANG DI NEGERI PARA PEJABAT ASU" (*King of GIMMICK. What kind of charade is this? "WELCOME TO THE LAND OF OFFICIALS bastard"*)
- b) KELUARGA PENJAHAT NKRI BANDIT (*NKRI, THE CRIMINAL FAMILY*)

6. Type : Phrase

Form : Part-of-whole, one-for-one substitution

Function : to insult

Netizen Comments :

- a) Si mulut PALSU.. ehh.. Ijazahpun juga PALSU (*The mouth is FAKE... ehh... The certificate is also FAKE*).
- b) Muka tembok (*Shameless*)

7. Type : Word

Form : Abbreviation

Function : to characterize the identity of a group

Netizen Comments :

- a) NPD akut is back (*Narcissistic Personality Disorder is back*).
- b) JOKOWI PKI (*Jokowi is Indonesian Communist Party*)

The number of forms of dysphemia that most often appear in the netizen comments column on the X Joko Widodo account are:

Table 2. Distribution of Dysphemia Forms

Form	Frequency	Percentage (%)
Metaphors	3	30
Understatements	2	20
hyperbole	1	10
Flippancies	1	10
Jargon	1	10
Part-of-whole, one-for-one substitution	1	10
Abbreviation	1	10
Total	10	100

The number of dysphemia functions that most often appear in the netizen comments column on the X Joko WSidodo account are:

Table 3. Distribution of Dysphemia Functions

Function	Frequency	Percentage (%)
to humiliate	3	30
to insult	3	30
to state and represent a very bad thing or condition	1	10
to emphasize	1	10
to show anger	1	10
to characterize the identity of a group	1	10
Total	10	100

The following is the discussion of the problem formulation of this research :

1. Forms of dysphemia used by netizens in the comment section of Joko Widodo's X account regarding the issue of Joko Widodo's fake diploma.
 - a) **Metaphor:**

- 1) “Taiikk” (shit)

The meaning of the metaphor “shit” here is to associate the former president with something that is considered dirty, disgusting, and worthless, thereby creating a negative image in the public eye. The use of the metaphorical dysphemism “shit” by netizens against the former president in the political sphere is a very crude linguistic strategy aimed at degrading dignity, discrediting, and expressing extreme hatred or

rejection. In the context of social media, the use of such dysphemistic metaphors not only fuels polarization and deepens conflicts between political groups but also normalizes hate speech, lowers the quality of public discourse, and manipulates public opinion and perceptions toward the targeted political figure.

2) “Bacot” (Talk nonsense)

The metaphorical meaning of “bacot” associates the former president with someone who is only good at talking nonsense, meaningless words, or lies, thereby reducing his credibility and authority in the eyes of the public. On social media, the use of this word reinforces expressions of dissatisfaction, aggression, and sharp criticism from the public, while normalizing harsh language in online political discourse. As a result, dysphemistic metaphors like “bacot” not only deepen polarization and conflict between political groups but also lower the quality of public dialogue, manipulate public opinion, and reinforce a destructive culture of mutual insults in the digital space.

3) “Jancuk, biang kerok perpecahan bangsa” (Jancuk, the cause of national division”).

The word “jancuk” is a taboo word from East Java which literally means “having sex for the pleasure of others” or as an expression of contempt, anger, and disappointment. This word has very offensive and vulgar connotations to demean and discredit political figures. In the context of Indonesian politics, the use of “jancuk” against a former president not only violates norms of decency but also reflects extreme political polarization, where vulgar language is used as a tool to launch personal attacks, create a negative image, and influence public perception, thereby contributing to the decline in the quality of political discourse and the normalization of hate speech on social media.

b) Understatements

- 1) “Si monyet msh maen presiden2an aja mbutt” (*The monkey is still playing president*)
- 2) Presiden ANJING (*the president same like a dog*)

Animals such as “monkeys and dogs” are used as metaphors that are subtle but highly insulting; both terms replace neutral expressions with words that are culturally associated with low, immoral, or disgusting behaviour. These phrases are deliberately chosen to discredit, demean, and express hatred or rejection of the

former president by comparing him to animals that are often used as symbols of extreme contempt in Indonesian social contexts. The use of understatements such as these reinforces verbal aggression on social media, normalizes hate speech, and worsens the quality of political discourse by prioritizing personal attacks over substantive arguments.

3) Sampah atau ini masih gentayangan aja.. padahal sudah tak guna! (*This trash is still hanging around... even though it's useless!*)

The term “trash” is subtly yet firmly used to belittle, discredit, and express extreme rejection of the political figure. In this context, “trash” does not merely mean waste or something useless, but metaphorically associates the former president with someone deemed worthless, unworthy of respect, and deserving of being removed from the social or political environment. The phrase replaces a neutral expression with a culturally highly offensive term, thereby reinforcing verbal aggression, normalizing hate speech, and lowering the quality of political discourse on social media by emphasizing personal attacks over rational arguments.

c) Hyperbole

- 1) Raja ngibul (*The deceitful king*)
- 2) Jokowi tukang tipu (*Jokowi the deceiver*)
- 3) King of Qibul bin mbule... Ruwet..ruwet...ruwet.... (*King of Deceitful bin Mbule... Complicated... complicated... complicated*).

The phrase “Raja ngibul (The deceitful king)” associates the former ex president with being the highest authority in terms of deception, while “Jokowi tukang tipu (Jokowi the deceiver)” and “King of Qibul bin mbule (King of Deceitful” position him as the primary perpetrator of fraud. Both terms are used to intensify insults, discredit, and express public distrust or anger toward leadership or political policies implemented. These phrases replace neutral or descriptive expressions with coarse and offensive terms that, within the cultural and political context of Indonesia, severely undermine dignity and reputation, and worsen the quality of public discourse by normalizing hate speech and reinforcing polarization on social media.

d) Flippancies

- 1) Keluarga yang paling rakus tidak punya malu (*The most greedy families have no shame*)
- 2) Orang tak tahu malu parah (*People who are completely shameless*)
- 3) Presiden terburuk rakus rakus di Indonesia adalah Jokowi (*The worst greedy president in Indonesia is Jokowi*)
- 4) Gila hormat (*Craving for respect*)

The above phrases replace neutral descriptions with labels that are semantically very negative. The phrases “most greedy and shameless” and “the worst greedy president” impart greedy and immoral characteristics, while “Craving for respect” accuses them of being power-hungry and seeking recognition, thereby reinforcing a negative image, manipulating public perception, and normalizing hate speech in political discourse on social media, while also worsening the quality of public dialogue by prioritizing personal attacks over rational arguments. The use of dysphemia in the form of flippancies in the phrases “most greedy and completely shameless” and “craving for respect” by netizens toward the former president in the political realm is a linguistic strategy that deliberately uses casual, sarcastic, and dismissive expressions to express contempt, disappointment, and rejection of the figure.

e. Jargon

- 1) King of GIMMICK. Sandiware apa lagi ini? "SELAMAT DATANG DI NEGERI PARA PEJABAT ASU" (*King of GIMMICK. What kind of charade is this? "WELCOME TO THE LAND OF OFFICIALS BASTARD"*)
- 2) KELUARGA PENJAHAT NKRI BANDIT (*NKRI, THE CRIMINAL FAMILY*)

This phrase uses group-specific terminology (jargon) to discredit and reinforce the identity of the opposing group. The phrase “king of gimmick” associates the former president with someone who is skilled only in image-building or deception without any real substance, while “criminal NKRI Bandit” positions him as an enemy of the state or a perpetrator of crimes against the nation. This comment deliberately replaces neutral expressions with labels that carry extremely negative and insulting connotations, thereby not only expressing hatred, anger, or distrust but also

manipulating public perception, reinforcing political polarization, and normalizing hate speech and verbal aggression on social media.

f. Part-of-whole, one-for-one substitution

- 1) Si mulut PALSU.. ehh.. Ijazahpun juga PALSU (*The mouth is FAKE... ehh... The certificate is also FAKE*)
- 2) Muka tembok (Shameless)

The use of dysphemia in the form of part-of-whole and one-for-one substitution in the above phrases shows that netizens deliberately took body parts (mouth and face) as representations of the former president Jokowi's overall character or behaviour, then replaced them with negative labels to express contempt and rejection. The phrase “Si mulut PALSU” (*The mouth is FAKE... ehh... The certificate is also FAKE*) focuses on the former president's communication style, which is perceived as full of lies or falsehoods, while “muka tembok (shameless)” is an idiom that describes someone who is shameless or insensitive to criticism. The use of dysphemism in these comments replaces neutral expressions with culturally degrading and offensive terms, thereby reinforcing negative imagery, eroding dignity, and normalizing hate speech and verbal aggression in political discourse on social media.

g. Abbreviation

- 1) NPD akut is back (Narcissistic Personality Disorder is back)
- 2) JOKOWI PKI (Jokowi is Indonesian Communist Party)

The abbreviation “NPD” (Narcissistic Personality Disorder) is used to accuse or label the former president as psychologically troubled, while “PKI” (Indonesian Communist Party) is a historical abbreviation that is highly sensitive in Indonesia and often used as an accusation or label of treason. These abbreviations were chosen not for efficiency, but to create an offensive effect, reinforce insults, and amplify emotional impact in public spaces. In the context of Indonesian politics and social media, these two abbreviations have become dysphemisms because they deliberately replace neutral terms with stigmatized labels, thereby reinforcing polarization, normalizing hate speech, and lowering the quality of political discourse by prioritizing personal attacks and manipulating public perception.

2. The social function of dysphemism in netizen comments on Joko Widodo's X account

a. to humiliate

In Joko Widodo's X account, 30% of netizen comments use dysphemia to humiliate former president Joko Widodo through the use of expressions such as 'monkey,' 'dog president,' 'this piece of trash,' and 'fake mouth,' all of which aim to demean, embarrass, and discredit the political figure in the public sphere. By choosing words or phrases that are culturally highly offensive, netizens not only express rejection and hatred but also create psychological pressure, reinforce negative perceptions, and diminish the former president's reputation in the eyes of a broader audience. The impact of using such derogatory language can exacerbate polarisation, normalise hate speech, and degrade the quality of political discourse on social media, as the space for dialogue transforms into an arena for personal attacks and open insults rather than rational and constructive debate.

b. to insult

Dysphemia with this function not only expresses anger or disapproval, but also reinforces negative images, manipulates public opinion, and amplifies emotional impact in the digital space. This is reflected in the use of words and phrases such as 'deceiver,' 'fraudster,' 'blabbermouth,' 'king of gimmicks,' and 'communist,' which are deliberately chosen to insult, demean, and stigmatise the political figure in public. The impact in the political and social media communication spheres can increase polarisation, normalise hate speech, and lower the quality of public dialogue as political debates shift from idea exchanges to personal attacks and open insults that undermine communication ethics and worsen the digital democratic climate.

c. to state and represent a very bad thing or condition

This dysphemia is used to state and represent a very negative condition or situation, expressing not only dissatisfaction and anger but also reinforcing a bad image and damaging the reputation of the targeted political figure (in this case, former President Jokowi). This function is evident in netizens' comments using words or phrases like 'trash,' 'shit,' or 'total failure,' which explicitly describe the former president as something very bad, disgusting, or useless. The impact of using disfemia in the political sphere and social media communication can exacerbate polarisation, shape extremely negative public opinion, and

lower the quality of political discourse as the dialogue space transforms into a platform for extreme labelling, perception manipulation, and the normalisation of hate speech, which ultimately influences how society evaluates and responds to political issues in an emotional and irrational manner.

d. to emphasise

This dysphemistic function emphasises or reinforces something in netizens' comments about the former president on X, such as the use of phrases like 'the most greedy and shameless,' 'the king of lies,' and 'a shameless person,' which are chosen to place extra emphasis on the negative traits or behaviour attributed to the former president, Jokowi. By using hyperbolical or metaphorical dysphemistic expressions, netizens not only convey criticism but also reinforce the message and clarify their rejection or anger in an emotional and dramatic manner. The use of dysphemia can amplify the resonance of negative messages on social media, intensify polarisation, and lower the quality of political discourse, as public debates are increasingly characterised by emotional attacks and extreme labelling rather than rational and constructive arguments.

e. to show anger

The use of dysphemistic to express anger in netizens' comments about the former president on X is clearly evident through the use of words or phrases such as 'kapan modar pak (when will you die, Sir)' 'muak muak muak,(disgusted disgusted disgusted)' and 'perusak muncul mulu saya muak (The destroyer keeps appearing, I'm sick of it),' which explicitly express negative emotions, annoyance, and frustration towards the former president, Jokowi. Dysphemia with this function not only serves as a channel for venting netizens' anger but also reinforces the atmosphere of conflict and aggression in the digital public sphere. Its impact in the political and communication spheres on social media is that it can increase the intensity of polarisation, normalise coarse language, and reduce the quality of dialogue and communication ethics, as political discussions turn into arenas for venting emotions and destructive personal attacks, rather than healthy and rational debates of ideas.

f. to characterise the identity of a group

This function of dysphemia is evident in the use of terms such as 'NKRI Bandit criminal (NKRI, The Criminal Family),' 'PKI (Indonesian Communist Party),' and 'king of gimmicks,' which not only aim to insult the former president but also label, categorise, and

stigmatise Jokowi, as president, and his supporters as part of a certain group that is considered negative or dangerous ideologically and morally. Dysphemia in this case serves to reinforce the boundaries of identity between political groups, construct a 'us versus them' narrative, and reinforce the position of opponents as common enemies. The impact in the political and social media communication spheres is the sharpening of polarisation, the strengthening of echo chambers, and the normalisation of identity-based labelling and hate speech, which ultimately deteriorates the quality of public discourse and hinders the occurrence of inclusive and rational dialogue in the digital space.

IV. CONCLUSION

Based on the analysis of dysphemia in the comment section of Joko Widodo's X account, it was found that the forms of dysphemia used by netizens consist of words and phrases. Each form has a specific form and function that can be classified according to Allan & Burridge's theory (2006). The forms of dysphemia found in the comment section of Jokowi's X account consist of: 1). Metaphors, 2). Understatements, 3). Hyperbole, 4). Flippancies, 5). Jargon, 6). Part-of-whole, one-for-one substitution, and 7). Abbreviation. Meanwhile, the functions of dysphemia found in the comment section of Jokowi's X account include: 1). to humiliate, 2). to insult, 3). to state and represent a very bad thing or condition, 4). to emphasise, 5). to show anger, and 6). to characterise the identity of a group.

The dysphemia phenomenon found in these comment sections reflects that netizens intentionally aim to insult, belittle, emphasise, express anger, and build a negative image of the former president, as seen in the words and phrases used in netizens' comments. The use of dysphemia not only serves as a means of venting emotions and sharp criticism but also reinforces polarisation, normalises hate speech, and lowers the quality of political discourse on social media by shifting the public dialogue space into an arena of personal attacks and extreme labelling, as outlined in previous analyses and supported by related research findings.

In general, the use of dysphemia in the digital public sphere signifies a crisis of public trust in political authorities. Dysphemia becomes a tool to delegitimise power, reinforce narratives of rejection, and emphasise the distance between leaders and the people. This practice also shows that the online public sphere has become the main arena for the public to voice criticism openly, albeit often in a very crude manner.

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