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### Dysphemism in Discourse Comments on @kemenkominfo Instagram Account and Its Implementation as Indonesian Teaching Materials in Secondary Schools

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#### Abstract

This research aims to analyze the dysphemism that appears in the comments column of the Instagram account @kemenkominfo regarding the issue of hacking the Indonesian government website. Apart from that, this research will also explore how the results of dysphemism analysis can be implemented as Indonesian language learning material in secondary schools. This study used descriptive qualitative method. qualitative research methods. The object of this research is a form of dysphemism. Meanwhile, the subject of research is netizen comments on uploads from the Instagram account @kemenkominfo regarding several official government sites directed by hackers. The data collection method uses listening and note-taking techniques. The data analysis technique used in this research uses matching and matching techniques according to Sudaryanto. Based on the findings and analysis in this research, it was concluded that dysphemism was found in the comments column of the Instagram account @kemenkominfo which discussed the hacking case of the Indonesian government website. The forms of dysphemism found include the use of words, phrases and sentences. Apart from that, the function of satirical dysphemism is also found in the form of insults, ridicule, functions that show disapproval, functions that show a person's negative image, and functions that express annoyance. The results of the discussion were then implemented in Indonesian language teaching materials in secondary schools.

**Keywords:** dysphemism, instagram @kemenkominfo, Indonesian language teaching materials, secondary school

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**Abstrak**

*Penelitian ini bertujuan untuk menganalisis disfemisme yang muncul pada kolom komentar akun Instagram @kemenkominfo terkait isu tentang peretasan situs pemerintah Indonesia. Selain itu, penelitian ini juga akan mengeksplorasi bagaimana hasil analisis tersebut dapat diimplementasikan sebagai bahan ajar Bahasa Indonesia di sekolah menengah. Penelitian ini menggunakan metode deskriptif. Berdasarkan temuan penelitian ini, disimpulkan bahwa bentuk disfemisme ditemukan pada kolom komentar akun Instagram @kemenkominfo yang membahas tentang kasus situs pemerintah Indonesia yang diretas. Ditemukan bentuk disfemisme berupa penggunaan kata, penggunaan frasa, dan penggunaan kalimat. Selain itu, ditemukan juga fungsi disfemisme sindiran yang berupa ejekan, hinaan, cemoohan, fungsi yang menunjukkan ketidaksetujuan, fungsi yang menunjukkan gambaran negatif terhadap seseorang, dan fungsi mengungkapkan kejengkelan. Hasil pembahasan ini kemudian diimplementasikan dalam bahan ajar bahasa Indonesia di sekolah menengah untuk memberikan edukasi terkait penggunaan kalimat santun di sosial media.*

**Kata kunci:** *disfemisme, instagram @kemenkominfo, bahan ajar bahasa Indonesia, sekolah menengah*

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**Introduction**

In recent years, social media has become the main *platform* for the public as a means of communicating and expressing opinions. Instagram, as one of the popular social media in Indonesia, is used not only by individuals, but also by government agencies to interact with the public (Anggraini and Cindoswari 2024). One of the official Instagram accounts that is active is @kemenkominfo, an account owned by the Ministry of Communication and Information of the Republic of Indonesia. Through this account, the Ministry of Communication and Information conveys various important information to the public, including current issues such as the hacking of government websites. The recent hacking of Indonesian government websites has become a hot topic discussed on social media. This incident attracted public attention and caused various reactions in the comment column of the account.

One of the striking phenomena in these comments is the use of dysphemism, which is the use of language that has harsh, insulting, and/or degrading connotations. Dysphemism is often used to express dissatisfaction, anger, or criticism of the party responsible for the case. (Harahap et al. 2023a; Siahaan 2024) argues that social media also brings its own challenges, especially related to ethics in communication. One of the phenomena that often arises is dysphemism, which is the use of rude, insulting, or degrading language. This dysphemism phenomenon is often found in the comment columns of social media accounts, including official government accounts such as @kemenkominfo. The use of this inappropriate language not only reflects the unethical behavior of netizens, but can also affect the image and credibility of the relevant institution.

The study of dysphemism in social media is important to understand the dynamics of digital communication and its impact on social interaction. Borrowing opinions (Rabiyeva 2022) in the context of critical discourse, dysphemism is not only seen as an expression of crude language, but also as a reflection of the power imbalances, social conflicts, and ideologies underlying communication. Discourse is a social practice that reflects and shapes social structures. Critical discourse analysis helps uncover how language is used to dominate, influence, and control the perceptions and actions of individuals or groups (Febriani and Wahyuni 2022; Narendra, Syarifuddin, and Fadlullah 2024).

Dysphemism is one of the important aspects in the study of critical discourse. In this study,

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language is not only seen as a means of communication, but also as a tool of social power and control. Critical discourse focuses on how language is used to dominate, influence, and control the perceptions and actions of individuals or groups. (Erawati, Surif, and Dalimunthe 2022) argues that discourse is a social practice that reflects and shapes social structures. Dysfemism as part of the discourse can reflect the imbalance of social conflicts in the communication community. It can be caused by several things. Dissatisfaction, social criticism and other things that cause someone to say rude things contain dysfemism.

The study of dysfemism helps to uncover how the use of language can be used to reinforce society's assumptions about stereotypes, marginalization, and social injustices about things. The analysis of dysfemism in the comment column of social media, such as *the Instagram account @kemenkominfo*, can reveal the dynamics of language use that arise from public unrest against a government that ignores professionalism. By understanding the context and impact of the emergence of dysfemism, we can be more critical in dealing with this phenomenon and look for solutions to overcome its negative impacts.

Previous research has shown that dysfemism often appears in social media comments, especially on controversial or sensitive issues. For example, in research by (Bachtiar 2022) revealed that dysfemism is widely used in comments related to political issues and public policy. Meanwhile, research by (Aritonang 2022) stated that dysphemism more often appears in comments that voice dissatisfaction with the government's performance. These findings suggest that dysfemism is a common phenomenon in digital communications, especially in the context of public debate that arises over public dissatisfaction with the performance of unprofessional government officials in carrying out mandates.

In the last five years, there have been several studies that have highlighted the use of coarse language dysfemism on social media. For example, research by (Aytan et al. 2021) that dysfemism on social media can affect public perception of political figures. This study found that negative comments containing dysfemism were more likely to increase negative sentiments towards the figure. A similar study was also conducted by (Tohira and Yahya 2024) revealed that the use of abusive language in social media comments related to political and social issues. The results of the study show that dysfemism is often used as a tool to voice dissatisfaction and criticism of the government. Then research by (Selgianita and Antono 2023) In this study, it was found that dysfemism often reflects public dissatisfaction with ambiguous and inappropriate government policymaking. It is also used as a form of social protest.

Next, the research that examines dysfemism in the Indonesian government's social media accounts is a research by (Sutanto and Assidik 2022) In this study, it was found that the function of sarcastic dysfemism is in the form of mockery, scorn, functions that show disapproval, functions that show negative images of a person, and functions that express aggravation. In this study, a form of dysphemism is produced in the form of a function of words, phrases, and sentences. The results of previous research that have relevance in this study are expected to provide a strong theoretical and empirical foundation to understand the phenomenon of dysfemism in social media. This study aims to analyze the dysfemism that appears in the comment column of the Instagram account @kemenkominfo related to the issue of hacking Indonesian government websites. In addition, this study will also explore how the results of dysfemism analysis can be implemented as Indonesian teaching materials in secondary schools. By including the phenomenon of dysfemism in the curriculum, it is hoped that students can better understand the importance of communication ethics on social media and develop critical digital literacy skills.

Thus, this article not only focuses on linguistic analysis of the study of speech that contains dysfemism, but also makes practical contributions in the field of education, especially in

Indonesian teaching materials in secondary schools. It is hoped that this research can be a reference for teachers, teachers, and educators in compiling teaching materials that are relevant to the development of technology and communication dynamics in the digital era in order to overcome the occurrence of students who use speech containing dysfemism in social media.

### Method

This study uses a qualitative descriptive method. qualitative research methods. Borrowing opinions (Moleong 2014) That qualitative descriptive procedure is research that produces descriptive data in the form of written words. Qualitative research is described as a research conducted to examine phenomena felt, experienced and/or occurred by research subjects which are then described using the mechanism of using a series of words in a special context and utilizing various natural methods.

The object in this study is a form of dysfemism. Meanwhile, the subject of this research is a netizen's comment in an Instagram account upload @kemenkominfo about several official government websites hacked by *hackers*. The data and data sources in this study are in the form of expressions of dysfemism contained in the comment column of the Instagram account @kemenkominfo about the Indonesian government website that was hacked by hackers. The data collection method uses the technique of watching and taking notes. The method of listening-notes according to (Budiawati 2016) is a data collection technique in research that involves observing and recording phenomena or data that occur directly or through certain media. The listening technique is used to listen to comments on @kemenkominfo *Instagram* accounts that contain difemism. Then the recording technique is used to record comments that contain dysfemism.

The data analysis technique used in this study uses Sudaryanto's theory matching technique. (Sudaryanto 2015) argues that the matching method is a language analysis method whose determining tool is outside, detached, and not part of the language in question. The stages of data analysis that are the determining tool in the matching method used by the researcher is the referential matching method. This technique uses reality or language referents as a determining tool in data analysis. This means that this method refers to a real object or referent designated by the language.

### Result and Discussion

Dysfemism is the use of words or phrases that are rude, insulting, or derogatory to replace more neutral or more subtle terms. Dysfemism is often used to express dislike, disrespect, or contempt for something or someone (Putri and Rahmawati 2022). In line with opinion (Firmansyah, Ristiyan, and Roysa 2023a; Harahap et al. 2023b) It can be done with the intention of offending, mocking, or showing disrespect. Speech containing dyephemism was found in the comment column of @kemenkominfo Instagram account. The comment data contains this dysfemism because of the disappointment of the Indonesian people due to the impact of important sites belonging to the Indonesian government that were hacked. A lot of important data was hacked by *hackers*, the data was hacked and held hostage by *hackers* and demanded a ransom of 1 billion rupiah.

#### A. Forms of Dysfemism

##### 1. Word Forms

A word is the smallest unit in a language that has meaning and can stand on its own. According to Rumilah and Cahyani (2020) in linguistics, a word is a series of sounds or letters

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used to convey a particular idea or concept. Words can consist of one or more syllables, and can be combined with other words to form sentences or phrases.

Dysfemism in the form of words is one type that is often used by netizens when commenting on @kemenkominfo Instagram account. Here are some analyses of dysfemism in the form of words and their functions based on the results of the data classification.

- 1) @sansa\_21: *Kominfo isinya orang-orang **tolol** dan tidak berkompeten dalam bidangnya!*

In the data (1) there is the use of *the word stupid* which is a form of rude word dysfemism. (Paramita et al. 2022) explained, the word *tolol* is a term in Indonesian that is used to describe someone who is considered stupid or less intelligent. This word has a negative connotation and is often used to insult or demean a person's intellectual abilities. The use of *the word stupid* is usually considered rude and disrespectful in everyday conversation.

Based on the above context, the word stupid has a function to mock, namely by insulting. Further, borrow an opinion (Sutanto and Assidik 2022). The word is a nickname that uses the term of mental abnormality. If neutralized, then the sentence will become *Kominfo filled with people who are not smart and incompetent in their fields!*

Thus, *being less good refers* to someone who is not smart enough or does not have adequate abilities in a certain field. This phrase is more subtle compared to harsh words such as *stupid* or *stupid*, often used to convey judgment in a more polite or more empathetic way.

- 2) @xx19ok ***Bacot** si paling IT*

In the data (1) there is the use of the word *bacot* which is dysfemism which includes the word rude. Explained that the word *bacot* is actually an acronym for the word *many chattering* that is combined from two syllables (Basri, Adam, and Andhira 2022).. However, this word is often used with negative connotations to describe someone who is talkative, but his words are considered unimportant, absurd, or intrusive. The word *bacot* is generally used in an informal context and can be considered rude or rude, depending on the situation and relationship between the speakers.

The word can be replaced with a more subtle meaning as follows, namely *a lot of talk*. The word has a more subtle meaning than the word *bacot*. If the speech is changed with a more neutral and subtle meaning, the sentence will become *the most IT talk*. Thus, the word *bacot* if neutralized into *a lot of words*, the sentence will feel more empathetic and neutral when read.

- 3) @fatah.rns: *Tua tua gak sadar sama **gobloknya***

In speech data (3) there is speech that uses *the word goblok* which is dysfemism in the form of a rude word. (Putri and Utomo 2021) reveals that the word *goblok* is a term in Indonesian that is used to describe someone who is considered very stupid or less intelligent. This word has a very negative and harsh connotation, often used to insult or demean one's intellectual abilities (Yani 2020). The use of *the word stupid* is generally considered disrespectful and inappropriate in everyday conversation, especially in formal contexts or among people who are not familiar with each other.

The phrase can be replaced with a more subtle meaning as follows, namely *less smart*. The word has a more subtle meaning than the word *stupid*. If the speech is changed with a more neutral and subtle meaning, the sentence will become *old and unaware of the lack of intelligence*. Thus, the word *idiot* if neutralized becomes *less smart*, the sentence will feel more subtle to be spoken.

## 2. Phrase Forms

A phrase is a linguistic unit consisting of two or more words that form a single unity of meaning, but does not have a predicate and subject as in a sentence. (Rosyidah, Hasanudin, and

Amin 2021) reveals that a phrase serves to explain or provide additional information about a concept or object in a sentence. Phrases can consist of different combinations of words and have various functions in sentences. Here are some phrase-based dysphemism analyses obtained from the results of data classification.

- 4) @bryan,pratamaa: Menteri **gak kompeten** masih aja gak malu ya, minimal sadar diri lah, kalo sebenarnya gak tau apa2.

In speech (4), the existence of speech that uses *incompetent phrases* is a dysphemism in the use of phrases. Incompetent phrases are in line with opinions (Santoso and Riharjo 2020) It can be defined as someone who lacks the abilities, knowledge, or skills necessary to perform a certain task or job well. It can be said that someone *is incompetent* is a crude way of saying that the person is incapable or does not meet the expected standards in a particular field.

The word is quite empathetic when spoken. But they still tend to be less empathetic. Incompetent phrases can be changed to more subtle with phrases *that do not master the field*. If the speech is changed with a more neutral and subtle meaning, then the sentence will become *a Minister who has less mastery of the field, still not ashamed, at least self-aware, if you actually don't know anything*. Therefore, the sentences spoken in speech (4) will feel lighter to accept and more empathetic.

- 5) @siahaan\_slh: Kominfo **gak becus!**

Speech (5) the use of *the phrase not becus* which includes phrases containing dysphemism. The phrase *Gak becus* is a pleonasm form of the phrase *pemen tak becus*. The word *becus* according to (Khoiruddin 2024) is a term in Indonesian which means capable or competent in doing something. So *not becus* means incapable or incompetent in doing a task or work. In the context of conversation, *it is not used* to demean or criticize someone or something that is considered incapable of performing a task well or efficiently.

If the speech is changed with a more neutral and subtle meaning, the sentence will become *less competent Kominfo!* The sentence feels more neutral and empathetic when read. Thus, if the phrase *is not good* if neutralized to be *less competent*, the sentence will feel more subtle if spoken.

- 6) @dava\_putra1706: Yahahaaha dikasihani sama hacker nya, **tua bangka** mana tau teknologi gak capek jadi bahan cacian warga mulu? Kerja aja banyak drama

Speech (6) the existence of dysphemism in the use of *the old phrase bangka*. The *old phrase of the bangka* according to (Firmansyah, Ristiyani, and Roysa 2023b) is a phrase that has the meaning of an elderly person. The *old phrase bangka* is a form of dysphemism because it has a rough value. The phrase is a dysphemeral term used to demean or mock someone based on their age. The word *old* means old or elderly (Khamidah 2022). While *bangka* in this context means very old, usually with the negative connotation that the person is no longer relevant to the times, useless, or unable to function properly. The use of *the old phrase bangka* often contains a tone of contempt and disrespect for older people.

The *old phrase bangka* can be replaced with another more subtle phrase, namely *parents*. The phrase will be more appropriate and will feel more empathetic considering that the person who is speaking is someone younger than the object of the older speech. This would violate the value of manners between a younger person and an older person.

- 7) @halvanhelev\_\_\_: yang tuwa udah **bau tanah** keluarin aja, gangerti teknologi malah ngurusin ginian, gaptak tuwa gaguna

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Speech (7) the use of the phrase *smell of the soil* which includes phrases that contain dysphemism. Phrase of *soil smell* according to (Fakhirah, Indah, and Haliq 2025) is a dysphemist phrase used to demean someone who is very old. This term implies that the person is nearing the end of his or her life or is close to death. The connotation is very negative and insulting, as it equates an elderly person with something not far from being buried (the ground). The use of this phrase shows a lack of respect and shows a contemptuous attitude towards the age and physical condition of an elderly person.

The phrase, if neutralized to make it feel more empathetic and relevant when spoken, will change all the sentences that form it. Because the phrase is part of dysphemism that contains heavy insults. If neutralized, the sentence becomes *elderly and incapable, it is better to be replaced by someone younger and competent in their field*. This sentence is easier to listen to than the previous sentence which contains dysphemism.

8) @special\_needs02117: *pak mundur, jangan tebal muka*

Speech (8) the use of *facial phrases* that contain dysphemism. The term *facial tebal* includes a phrase that contains dysphemism in Indonesian which means that a person has no shame or is insensitive to criticism and negative judgments from others. According to (Kamus Besar Bahasa Indonesia 2022) The phrase *thick face* means a person who is shameless. This term contains the connotation that a person is indifferent, brave, or overconfident even though his actions are considered inappropriate or disliked by others. The use of this phrase is often intended to demean or criticize someone who is perceived to be shameless.

### 3. Sentence Forms

A sentence is a combination of two or more words that produces a final sense and intonation pattern. (Abriani and Yaqin 2019) reveals that sentences can be divided based on their type and function which will be explained in other sections. According to (Wulandari 2021) In everyday communication, sentences are the main tool we use to convey information, ask questions, give orders, or express feelings. Sentences can range from simple statements to more complex structures, depending on the information you want to convey.

Dysphemism in the form of sentences is one type that is often used by netizens when commenting on @kemenkominfo Instagram account. Here are some analyses of sentence dysphemism and its function based on the results of the data classification.

9) @sebatangpohon27: *Hackernya aja jadi ketua Menkominfo*

In speech (9) contains a sentence of dysphemism by implicitly stating that a *hacker* is not suitable to be a minister of Communication and Informatics. The sentence indirectly contains dysphemism because it is degrading, proposing that a *hacker* is more suitable to be the chairman of the Ministry of Communication and Informatics than the person who should be in office.

10) @idontknowhh: *gak malu di kasihani sama hacker?*

In speech (10) it contains the sentence dysphemism because in the sentence it indirectly demeans people who are considered not to feel ashamed or insensitive to situations that should be embarrassing or inappropriate. Because in the context of the case, *the hacker* who hacked the Indonesian government website was actually more pity by Kominfo because the government data was hacked, and chose to return the hacked data to the Indonesian government.

11) @arifks\_19: *Angkat hackernya jadi pegawai tetap kominfo*

In speech (11) contains the sentence dysphemism. The use of dysphemism here refers to the appointment of a hacker as a permanent employee of the Ministry of Communication and Informatics, emphasizing the unworthiness or rejection of a person deemed inappropriate.

12) @arkaan\_ep: *Duit 700 m masuk ke kantong siapa aja pak tua*

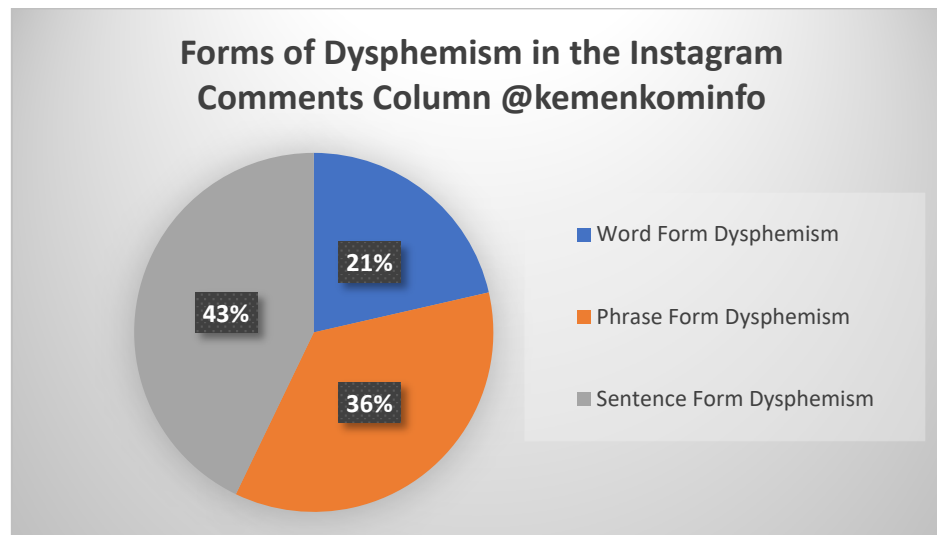
In speech (12) contains the sentence dysphemism. This sentence refers to a person's age to demean, mock, or ridicule that person. By using the phrase *old man* and adding at the beginning of the sentence about the 700 billion rupiah budget used as a budget. However, the result is that the Indonesian government website is very easy to hack.

13) @ndaiiena: *Tua bangsa mana ngerti teknologi*

In speech (13) contains a sentence of dysphemism in the use of the phrase that is highlighted, namely *old bangsa*. This dysphemistal speech demeans older people by implying that they do not understand technology and are less competent in IT.

14) @kevannnnnaza3: *bapak bapak pesbuk gaptek masuk kominfo. hackernyaa ajaa jadi mentri!*

In speech (14) contains the sentence dysphemism. This speech contains dysphemism by demeaning older people by calling them gentlemen of *gaptek busbuk*, implicitly a man who plays social media is only a man who is *gaptek* (technology stuttering), and mentions and insinuates that a *hacker* is more suitable to be a minister.



Tabel 1. The Form of Dysphemism in the Instagram Comment Column @kemenkominfo About the Hacking of the Indonesian Government Website

From this analysis, it can be concluded that Dysphemism in the form of sentences dominates comments on @kemenkominfo Instagram account. This shows that social media users tend to convey criticism or negative comments explicitly and completely in the sentence structure. This form allows for more complex and directed expressions of dissatisfaction or condemnation, as well as showing stronger communicative intentions. Dysphemism in the form of phrases is also quite high (36%). This suggests that many users choose to express negative judgments through a combination of derogatory or derogatory words without having to form a complete sentence. The phrase dysphemis is often used to convey a cynical or sarcastic meaning in a concise yet still sharp way. Dysphemism in the form of words has the smallest proportion (21%). Nonetheless, this form is still significant because it can be rude words, swearing, or negative nicknames that have a strong emotional impact, even if delivered briefly.

## **B. Its Implementation as Indonesian Language Teaching Materials in Secondary Schools**

The results of this research can be implemented as Indonesian subject matter in high school. This study found various examples and functions of dysphemism in Instagram comments @kpi pusat inappropriate to be expressed on social media, especially because they can be accessed by various circles, especially the younger generation. Therefore, educational efforts are considered the best method to form a positive attitude in high school students. (Wiharja 2019) argues that dysphemism can be innovated through the mechanism of changing dysphemism speech into a euphemism.

The application of forms of dysphemism in teaching materials in high schools regarding the forms of dysphemism contained in the comment column can @kemenkominfo be attempted by implementing the results of this study in high school teaching materials to reduce the use of forms of dysphemism. The efforts that can be made are as follows.

- a. Teachers can hold discussion forums with students about how to change the form of speech that contains dysphemism into polite expressions. (Nugroho and Prayitno 2023; Nurdiniah, Prasetyo, and Maryani 2024; Taufiqurrahman, Darmayanti, and Rukajat 2024) through this two-way communication, students can understand and learn more deeply. This is important because open communication allows learners to use the information as a guide for critical thinking, not just as a command to be followed without deep understanding, as is often the case when communication is one-way between learners and teachers.
- b. Teachers through discussion forums can help students to understand the negative consequences of the use of dysphemism in social media and in daily life. An example of the negative impact of the use of speech containing dysphemism is that if students use dysphemism speech against fellow students, this can trigger hostility between them. Conversely, using more polite sentences to rebuke one's mistakes is likely to be more accepted, appreciated and can help solve problems better (Apriani and Fahmi 2024; Pamessangi 2024). By giving these examples, it is hoped that learners will be able to consider their perspective and make decisions to use more polite language.
- c. The form of dysphemism can be changed to a more polite language, so that it can be applied in the scope of education. For example, in learning response texts and official or non-official letter texts. These two texts can be used as learning media, in line with opinions (Fitrah et al. 2024; Zulkarnain, Hilalludin, and Haironi 2024) This avoids the use of rude, insulting, or offensive words, and places more emphasis on the use of subtle, gentle, and respectful language. This material is important in learning Indonesian because it helps students develop critical and expressive thinking skills. They can learn to use the right words to convey the meaning clearly.

## **Conclusion**

Based on the findings and analysis in this study, it is concluded that dysphemism was found in the comment column of the Instagram account @kemenkominfo which discussed the case of the Indonesian government website being hacked. It is found in the form of dysphemism in the form of the use of words, phrases, and sentences. In addition, it was found that the function of sarcastic dysphemism was in the form of mockery, scorn, a function that shows disapproval, a function that shows a negative image of a person, and a function of expressing aggravation.

The high use of dysphemism in the form of sentences shows that social media comment columns, especially on government agency accounts such as @kemenkominfo, have become a space for netizens to voice negative opinions in a straightforward and in-depth manner. This can

be an indicator of public dissatisfaction or a lack of effective communication channels between the government and the public (Tumanggor and Kholil 2025). Therefore, it is important for account managers to be more active in moderating comments, building healthy dialogue, and improving people's digital literacy to reduce the use of dysfemistic language that is harmful or divisive.

The implementation of the findings in this study can be applied and implemented in Indonesian language learning in secondary school regarding the learning objectives achieved after studying dysfemism speech style, dysfemism functions, and words or linguistic forms involved in the factors that shape the emergence of dysfemism. It is hoped that it can suppress the emergence of dysfemism in various phenomena that occur on social media and improve the image of Indonesian netizens so that they can be reflected in polite netizens on the world stage.

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