

Dysphemism in The Comment Section of The Instagram Account @jokowi

Alfauzy Riski Kurniawan^{1*}, Markhamah²

^{1,2} Faculty of Teacher Training and Education, Universitas Muhammadiyah Surakarta, Surakarta, Indonesia

Abstract

This study focuses on the use of dysphemism in the comment section of the Instagram account @jokowi as a form of netizens' response to political and social issues in digital spaces. The aim of this research is to describe the evaluative meanings of dysphemism that appear in the comments and to explain the findings as learning materials for Indonesian language instruction at the senior high school level. The study employs a qualitative descriptive method with a digital ethnographic approach by collecting data from comments containing dysphemistic elements. The analysis reveals three categories of evaluative meanings of dysphemism: cursing (17 instances), criticizing (9 instances), and mocking (2 instances), with cursing being the dominant form through the use of harsh expressions as an indicator of public dissatisfaction toward public figures. The research findings are implemented as Indonesian language teaching materials in senior high schools to promote linguistic awareness that is polite, ethical, and responsible in digital media. The implementation is carried out through learning activities based on text analysis and critical discussion, enabling students to identify and transform dysphemistic utterances into more polite and constructive language.

Keywords: Dysphemism, Social media, Indonesian language teaching materials

Introduction Section

Dysphemism is a linguistic term referring to the use of words or expressions that are harsher, more offensive, or less pleasant than their neutral or euphemistic equivalents. It is frequently employed to create a stronger impact, express negative emotions, or deliver sharper judgments toward a person or object. In contrast to euphemism which serves to soften meaning dysphemism intensifies negative connotations. According to Widodo (2021), dysphemism may be used to talk about opposing parties, express disagreement, address matters considered contemptible, or insult an individual. It is also understood as a biased, hurtful, or offensive expression often utilized to articulate taboo concepts through harsh words, insults, or vulgar utterances (Kurniawati, 2011). Dysphemism can therefore be defined as a negatively connoted linguistic form used by speakers to convey negative evaluations of phenomena or individuals, thereby generating an unpleasant tone (Putri & Rahmawati, 2022).

Dysphemism commonly occurs in everyday communication, particularly when individuals attempt to express dissatisfaction, hatred, or strong criticism. Its forms may include harsh vocabulary, insults, or expressions highlighting negative attributes of a person or object. As language evolves, it no longer functions solely as a medium of communication; it also becomes a tool for insulting, mocking, belittling, or undermining others (Laili, 2017). Individuals increasingly express judgments freely, often employing harsh language both orally and in writing. These forms of harsh expression are categorized as dysphemism (Ramadhani et al., 2021). Understanding dysphemism enables individuals to become more aware of how language conveys emotion and perspective in social interactions, whether in face-to-face contexts or through digital media.

In the digital era, social media platforms such as Instagram have become primary spaces for public expression and interaction. The comment section, one of its most active features, has also contributed to the rise of negative language use, particularly dysphemism. Aziza (2021) argues that the increasing use of colloquial and coarse language on social media is driven by users' freedom to express opinions. Social media exerts significant influence in shaping public attitudes and viewpoints (Rahmadani, 2024). Furthermore, netizens frequently exercise this freedom excessively and irresponsibly. On Instagram, certain users create anonymous or fake accounts to disseminate hate speech through offensive or impolite expressions, resulting in feelings of humiliation or personal attack among targeted individuals (Kartika & Manaf, 2023). Dysphemism in Instagram comment sections refers to expressions deliberately crafted to demean or cast a negative

* Penulis Korespondensi : mar274@ums.ac.id

impression on individuals, groups, or objects. Such comments generally emerge from users seeking to express hatred, anger, or disagreement (Palupi et al., 2024).

The rise of dysphemism is reinforced by the anonymity afforded by social media, which allows users to speak freely without bearing direct responsibility for their words. This condition encourages extreme emotional expression, including the use of harsh language to convey disagreement. Moreover, a growing digital culture of public criticism intensifies dysphemistic expression, particularly when public figures, celebrities, or influencers become the center of public scrutiny. Dysphemism is not only directed at individuals; it may also target ideologies, products, or policies. Although dysphemism may be seen as part of free expression, it poses challenges for digital communication as harsh language can provoke conflict and deteriorate the quality of online interactions.

Several previous studies have examined dysphemism in social media contexts. Research by Ramadhani et al. (2021), Kusumastuti et al. (2021), and Firmansyah et al. (2024) identified four structural forms of dysphemism words, phrases, clauses, and sentences. These studies share the similarity of analyzing dysphemism in Instagram comment sections, but differ in analytical focus and pedagogical applications. Other studies, including those by Sutanto and Assidik (2022), Naptupulu and Juansah (2022), and Putra and Sabardila (2018), investigated the forms and functions of dysphemism in public Instagram accounts such as @puanmaharaniri, @kpi pusat, and @lambe_turah. Their findings indicate that dysphemism functions as a means of expressing dislike, mockery, and criticism toward certain behaviors or public figures.

The present study aims to identify and describe the evaluative meanings of dysphemism found in the comment section of the Instagram account @jokowi, particularly those categorized as cursing, criticizing, and mocking. It further seeks to explain how these dysphemistic expressions are used by netizens to articulate opinions or emotions related to issues involving the public figure. Additionally, this study aims to integrate the findings into Indonesian language teaching materials at the senior high school level, especially in lessons addressing language use in social contexts and ethical communication in digital environments. Hence, this research is expected to assist students in understanding the importance of choosing and using polite and responsible language when communicating in online public spaces.

According to the classification of evaluative meanings of dysphemism proposed by Keith Allan and Kate Burridge (as cited in Muslimah, 2023), dysphemism can be divided into three main categories: cursing, criticizing, and mocking. First, cursing refers to verbally attacking or reprimanding someone using harsh or taboo expressions intended to demean their dignity. Second, criticizing refers to articulating evaluative judgments or disapproval of someone, either to highlight shortcomings or to assess actions and expressed opinions. Third, mocking involves indirect expressions aimed at ridiculing or disparaging someone through comparisons that intentionally worsen the subject's image. These three categories illustrate the spectrum of evaluative meanings in dysphemistic communication, reflecting the speaker's intent, intensity, and purpose in expressing dissatisfaction or rejection toward others.

Method

This study employs a descriptive qualitative method with an ethnographic design focusing on linguistic interactions in digital spaces, particularly within the comment section of the Instagram account @jokowi. Qualitative research is understood as an approach that does not rely on statistical procedures but emphasizes the researcher's process of interpreting and constructing meaning from events, interactions, and participants' behaviors in natural contexts (Fiantika et al., 2022). The ethnographic design enables the researcher to directly observe language practices within a digital community, including communication dynamics and the spontaneous response patterns displayed by netizens (Mahendra et al., 2024). Data were collected from posts uploaded by the account @jokowi throughout January 2025, with a total of 10 posts serving as the main data sources. All comments on these posts were compiled and filtered based on specific criteria: comments written in Indonesian, comments relevant to the context of the post, comments that were not spam or bot-generated, and comments containing indications of dysphemism. A total of 28 comments met the criteria and were selected as analytical data because they contained explicit forms of dysphemism.

The primary data source consists of comments that contain vulgar expressions, derogatory insinuations, or other negatively connoted utterances. The primary data were obtained through screenshots and manual documentation, while the secondary data were collected from books, scholarly articles, and relevant journals to support the analysis. The data collection techniques included literature review, observation, and note-taking, which involved recording the posts, documenting the comments, filtering the comments based on specific criteria, and categorizing the data according to the types and contexts of dysphemism. Ethical considerations were applied by maintaining user anonymity, obscuring identifiable information, and using only publicly accessible comments.

The validity of the data was ensured through theoretical triangulation to achieve objective and credible interpretations of the research findings. Data analysis employed a content analysis approach, which consisted of data reduction, categorization of dysphemism forms and connotative values, interpretation of utterance meanings, and the drawing of conclusions. Each comment was examined to identify patterns of harsh language use and its communicative functions within digital interactions. The entire reporting process was structured systematically, logically, and objectively to ensure that the research findings are clearly understood and academically accountable.

Result and Discussion

The Connotative Values of Dysphemism Found in the Comment Section of the Instagram Account @jokowi

Based on the findings of the study on the use of dysphemism in the comment section of the Instagram account @jokowi, the research identified various dysphemistic connotations that appeared in posts uploaded in January 2025. The results are presented in the form of categories of connotative meanings insulting, criticizing, and mocking which illustrate expressions of public dissatisfaction, anger, and indirect derision toward the former President, even when the posts themselves portrayed positive celebratory moments. The findings of the study are outlined as follows:

The results indicate that the comment section of the Instagram account @jokowi contains various forms of dysphemistic expressions used by users to convey their opinions. Based on the analysis, the researcher identified 17 comments categorized as insulting, 9 comments categorized as criticizing, and 2 comments categorized as mocking. These findings show that the most dominant form of dysphemism is insulting, typically expressed through vulgar or degrading language directed at the public figure. Meanwhile, criticizing expressions appear in comments conveying disagreement with government policies, and mocking expressions are used indirectly to express dissatisfaction. These findings suggest that Instagram users tend to employ emotionally charged language when responding to issues related to the presidential figure.

Table. The Frequency of Dysphemism Based on Connotative Categories Along With Example Expressions

Affective Category	Number of Data Points	Example Expressions
Denigrating	17	<i>keparat, anjing, idiot, busuk</i>
Criticizing	9	<i>bodoh, terkorup, tersampah</i>
Satirizing	2	<i>maling, nganggur</i>

Dysphemism with a Denigrating Connotation

Denigrating refers to the use of language intended to demean, insult, or directly undermine another person's dignity. This type of dysphemism typically involves harsh, offensive, or derogatory expressions through which messages of hostility are conveyed explicitly toward the targeted individual. The primary purpose of denigrating language is to inflict emotional harm or humiliate the target by asserting the speaker's sense of superiority through aggressive verbal expression.

(1) "Jokowi keparat!!!" (@mehmed_fatihler12)

This comment appears on Jokowi's post celebrating New Year's Eve 2024 in Surakarta and represents a dysphemism with a denigrating connotation. The term *keparat* is a vulgar insult meaning "a person who does not know how to be grateful" according to the Indonesian Dictionary (KBBI). In this context, the term not only signals disapproval but is also employed to demean and directly insult the target. The use of a religiously charged insult reinforces the intensity of the expressed hostility, as it attacks not only the individual but also their moral standing and beliefs, thereby highlighting the sharp and offensive nature of the dysphemism. The interpretation is not generalized as a representation of public sentiment but is understood as an individual expression arising within the specific context of the post. For pedagogical implementation, this example may be used in the classroom to train students to distinguish insults from constructive criticism and to transform harsh utterances into more polite and argumentative forms.

(2) "Anjing" (@djoelfahmi)

This comment falls into the category of dysphemism with a denigrating connotation. The term *anjing* is used as a direct verbal insult to express strong hatred and anger toward the targeted individual. In this context, the word no longer refers to the animal itself but functions as a degrading verbal attack aimed at undermining a person's dignity. According to the Indonesian Dictionary (KBBI), *anjing* in the context of an insult refers to "a very harsh curse used when one is angry or upset." The use of this term indicates an intention to demean and inflict harm on the target's sense of self-worth, portraying the person insulted as vile or contemptible. Thus, the comment demonstrates a strong and vulgar form of dysphemism as an outlet for negative emotions in a public digital space. The interpretation focuses on the linguistic function of the expression rather than any psychological judgment of the user. In a pedagogical context, this example may be used to illustrate how insults aimed at attacking personal worth can be transformed into criticism grounded in reasoning.

(3) "Idiot" (@adity_avalentz)

This comment falls into the category of dysphemism with a denigrating connotation. The term *idiot* is used to demean the target's cognitive abilities and intellectual capacity rather than merely expressing disapproval. According to the Indonesian Dictionary (KBBI), *idiot* refers to "a person with extremely weak cognitive ability" or "a very foolish person." In this context, the insult functions as a derogatory label that positions the target as intellectually and mentally inferior. Thus, this comment exemplifies a harsh and offensive verbal attack intended to humiliate the recipient. In a pedagogical setting, this example may be used to train students to transform morally charged negative labels into more objective, argument based criticism.

(4) "Busuk" (@nurhasanudin08)

This comment is categorized as dysphemism with a denigrating connotation. The word *busuk* is used metaphorically to describe traits or behaviors perceived as extremely bad or repulsive. According to the Indonesian Dictionary (KBBI), *busuk* means "bad; rotten; unpleasant." In this context, the term is employed to stigmatize the target as immoral or contemptible. The choice of word intensifies the expression of hatred and strong rejection, functioning as a direct insult that degrades the dignity of the person addressed. The interpretation focuses on its linguistic function rather than making any psychological judgment about the user. In a pedagogical context, this example may be used to illustrate how attacks on a person's moral character can be reframed into reason based criticism.

Dysphemism with a Critical Connotation

Critical value dysphemism is used to express disagreement, protest, or negative judgment toward a person or their actions. Unlike insulting dysphemism, which attacks directly, this type focuses more on criticizing the behavior, policies, or decisions of the target, although it still employs sharp or harsh language. Its function is to serve as a means of reprimanding or correcting, but it is conveyed through words that are coarse, sarcastic, or negatively connoted to emphasize the speaker's dissatisfaction and disappointment.

(5) "Cari kerjaan sana lu Jokodok mau duit tapi hanya lewat korupsi gatau malu lu bodoh" (@rahmadnastion)

This utterance falls into the category of dysphemism with a critical connotation. The comment contains an accusation of corrupt behavior and of gaining money through improper means, functioning as a strong criticism of the target's integrity and morality. Although emotionally charged, the primary focus remains on actions perceived as deviant. The addition of the word *bodoh* ("stupid") at the end intensifies the element of insult, rendering the comment heavily dysphemistic as it simultaneously evaluates the behavior and demeans the individual through harsh language. The inclusion of this personal insult reinforces the attack on the target's cognitive capacity, resulting in a combination of action-based criticism and direct verbal aggression. In a pedagogical context, this example may be used to help students distinguish reason-based criticism from insults that do not support an argument.

(7) "Presiden terkorup & tersampah hobinya ternak mulyono" (@yosijuan)

This statement represents dysphemism with a critical connotation because it accuses the president of being extremely corrupt and despicable. The term *terkorup* highlights alleged abuses of power, while *tersampah* intensifies the degradation by equating the target with something contemptible. According to the Indonesian Dictionary (KBBI), *sampah* refers to something vile or despicable, making this phrase a form of severe criticism that not only condemns policy issues but also attacks the individual in a vulgar and offensive manner. Such examples can be used in instructional settings to help students evaluate the impact of hyperbolic diction and practice reframing it into accountable, argument-based criticism.

(8) "Merugikan negara" (@ervihfaj21)

This brief statement constitutes a form of dysphemism with a critical connotation. The phrase implies disapproval of actions perceived to harm the nation. According to the Indonesian Dictionary (KBBI), *merugikan* means "to cause harm or produce an unfavorable outcome." The comment delivers a straightforward critique of policies or leadership deemed detrimental to the country and society. Such expressions may be utilized in classroom instruction to demonstrate the distinction between policy-based evaluative criticism and comments that target the individual, thereby guiding students toward constructing more objective, argument-driven assessment

Dysphemism with a Sarcastic Connotation

Sarcasm, as a form of dysphemism, is expressed indirectly through subtle mockery or statements that appear neutral on the surface but carry an implicitly derisive meaning. Unlike cursing, which is overtly confrontational, or criticism, which directly highlights errors or shortcomings, sarcastic dysphemism operates by disguising the insult so that it sounds mild or even like an ordinary comment. Although not delivered explicitly, the choice of words or phrases in sarcastic expressions still aims to belittle, humiliate, or ridicule the target.

(9) "Si maling, tpi kuat ya" (@ewon_ruswandi)

This expression falls into the category of dysphemism with a sarcastic connotation. The word *maling* is used metaphorically to accuse Jokowi of being a thief or a dishonest person, yet it is paired with the phrase "*tpi kuat ya*," which appears to function as praise. This combination creates the characteristic irony of sarcasm, merging an insult with an impression of false admiration. According to the Indonesian Dictionary (KBBI), *maling* refers to "a person who secretly takes someone else's belongings." The lexical choice indicates an accusation of wrongdoing or abuse of power that is

subtly disguised. The phrase “*tpi kuat ya*” reinforces the cynical tone by implying that although labeled a “maling,” the person remains untouched by legal consequences. Thus, this comment functions as a veiled insult packaged in a humorous or seemingly complimentary tone. It conveys criticism indirectly through false praise, amplifying its sarcastic effect. In a pedagogical context, this example can be used to illustrate how irony operates in language and how sarcastic expressions can be transformed into clearer, reason-based criticism.

(10) “Hari ke 79 nganggur” (@mahmudiimam600)

This comment constitutes dysphemism with a sarcastic connotation because it employs an indirect manner of mocking the target. The phrase “*hari ke 79*” is structured like a chronological report, giving it an ostensibly informative tone, but it is actually intended to shame the target by implying unproductivity after leaving office. According to the Indonesian Dictionary (KBBI), *nganggur* means “not working or not having employment.” Mentioning a specific number intensifies the mocking tone, as it exaggerates the portrayal of inactivity. This form of sarcasm operates subtly yet effectively, diminishing the target’s image without resorting to overtly harsh language. The use of a precise numerical reference heightens the satirical effect while avoiding explicit profanity. Examples such as this can be used in instructional contexts to demonstrate how ridicule is constructed through informational framing and how students can convert such expressions into more objective, argument-driven statements.

The findings of this study align with the research by Putra and Sabardila (2018), which similarly examined the forms and affective values of dysphemism in public media, although differing in focus and instructional implementation. Putra and Sabardila identified four affective values of dysphemism, namely cursing (25 utterances), mocking (14 utterances), criticizing (9 utterances), and self-defense (10 utterances). Meanwhile, the present study identified three affective values of dysphemism cursing (17 comments), criticizing (9 comments), and mocking (2 comments) with cursing being the most dominant, marked by the use of harsh and vulgar expressions in the comment section of the Instagram account @jokowi. In terms of pedagogical application, Putra and Sabardila’s study was implemented in Indonesian language learning for Grade VIII students, whereas this study is directed toward senior high school instruction through text analysis and critical discussion. This research offers novelty in its choice of digital discourse as the object of analysis and its emphasis on promoting linguistic politeness in social media interactions.

Firmansyah et al. (2023) identified 26 dysphemistic expressions in the comment section of Mata Najwa’s Instagram account, consisting of 12 words, 11 phrases, and 3 clauses, with words being the dominant form. These results parallel those of Ramadhani et al. (2021), who found 85 dysphemistic expressions on the Instagram account of Bebbi Fey, consisting of 35 words, 25 phrases, 15 clauses, and 11 expressions, along with nine dysphemism functions, such as expressing contempt, criticizing, and conveying anger. Furthermore, Kusumastuti et al. (2021) identified a larger dataset of 279 dysphemistic expressions, including 90 words, 100 phrases, and 89 sentences. These three studies demonstrate that dysphemism is frequently used in online contexts to convey negative emotions. The present study supports these findings by identifying dysphemism in the forms of cursing (17 data), criticizing (9 data), and mocking (2 data), while offering novelty through its analysis of affective values and its pedagogical implementation in Indonesian language instruction at the senior high school level.

Research by Devi et al. (2020), Mahardika and Taufik (2023), as well as studies on the news portal Waspada.id, also reveal similarities in terms of dysphemism’s function as a tool for reinforcing social criticism. Devi et al. found 26 dysphemistic forms including base words, derived words, and phrases on the Twitter account AREAJULID. Mahardika and Taufik identified 72 dysphemistic expressions in 30 corruption-related news articles on Okezone.com, consisting of 21 words and 51 phrases used to construct a negative portrayal of corruption perpetrators. Meanwhile, on Waspada.id, dysphemism was found to express dislike, insult, and exaggeration. These findings support the present research, as both illustrate dysphemism’s role in articulating criticism, although this study centers on public responses to a public figure through comments on Instagram @jokowi.

Furthermore, the studies by Khoiriyah and Pujiastuti (2023), Putri et al. (2023), and Puspita (2021) share similarities in examining the types and variations of dysphemism. Khoiriyah and Pujiastuti identified six types of dysphemism, while Putri et al. found six types in the online media Baikpaipain Pos, including insults, comparisons of humans to animals, taboo terms, obscene curses, and physical or mental labels. Meanwhile, Puspita (2021) identified twelve forms of dysphemism, such as metaphors, jargon, hyperbole, and figurative expressions. Although similar in analyzing the forms and meanings of dysphemism, this study differs in its pedagogical focus on fostering linguistic politeness in school contexts.

In addition, the studies by Dewi and Alber (2023) and Ginting et al. (2024) demonstrate similarities in analyzing affective values and the meanings of dysphemism. Dewi and Alber found 39 dysphemistic expressions across 28 news headlines, with the dominant affective values being frightening (14 data) and horrifying (11 data). Ginting et al. found that dysphemism was used to express dislike, insult, and exaggeration. These findings reinforce the present research, which also highlights dysphemism as a form of emotional expression and public criticism, particularly toward government policies.

Based on the overall findings of previous studies, dysphemism has been shown to play a significant role in representing speakers’ attitudes, emotions, and negative evaluations of particular issues. However, this study contributes novelty by specifically detailing the affective values of dysphemism cursing, criticizing, and mocking while simultaneously implementing these findings as instructional material for Indonesian language learning at the senior high school level to cultivate linguistic politeness in digital environments.

Implementation as Teaching Material for Indonesian Language Learning in Senior High Schools

This study can be utilized as a foundation for developing Indonesian language learning materials in senior high schools, particularly in fostering students' awareness of polite and responsible language use. The findings reveal various forms and affective values of dysphemism in the comments found on the Instagram account @jokowi, including expressions of insult, criticism, and indirect mockery commonly used by netizens to express dissatisfaction with political issues or government policies. This phenomenon shows that social media has become a public sphere that allows individuals to voice their opinions freely, while at the same time presenting challenges due to the prevalence of harsh language that may influence the communication habits of young people.

The implementation of this research in classroom learning can be carried out through project-based learning and text-analysis models, which allow students to actively engage in identifying and improving various forms of dysphemism. The learning objectives include: (1) enabling students to identify forms of dysphemism in digital discourse, (2) helping them understand the ethical implications of word choice in public communication, (3) training students to transform dysphemistic utterances into polite expressions, and (4) guiding them to construct logical arguments in accordance with the principles of argumentative texts. Classroom procedures may begin with the teacher introducing the concept of dysphemism and digital communication ethics, followed by an observation activity in which students examine social media comments containing dysphemistic elements. Afterward, the teacher and students analyze the meaning, function, and impact of the utterances. In the next phase, students practice converting harsh comments into more polite sentences through group discussions, dialogue simulations, or rewriting tasks in the form of argumentative texts. These activities not only develop critical-thinking skills but also reinforce language politeness grounded in Indonesian cultural values.

To provide more contextual understanding, teachers may present real examples from social media such as "Power-hungry! Two terms weren't enough and still interfering," or "You only work for image-building, while the people remain in hardship." These examples serve as initial analysis materials to demonstrate that harsh language weakens an argument because it emphasizes emotion over reasoning. Through linguistic transformation exercises, students are trained to revise such expressions into more objective argumentation, for instance: "As citizens, the public expects former officials to refrain from overly influencing government affairs to ensure greater independence," or "Government policies need to better address people's needs so the benefits can be felt more directly." Through this process, students understand that strong arguments rely on structural clarity, polite diction, and sufficient reasoning.

To make the implementation more practical, teachers may adopt performance-based assessment strategies such as portfolio evaluation, comment-analysis projects, presentations of reconstructed arguments, or rubrics for argumentative-text writing. These assessments are designed to measure students' abilities to: (1) identify forms of dysphemism, (2) evaluate their social impact, (3) refine harsh utterances into polite expressions, and (4) construct logical and norm-appropriate arguments. Through this approach, learning not only strengthens digital literacy and language-ethics competence but also cultivates communication habits that are logical, critical, and responsible, both on social media and in daily interactions.

The findings of this study share similarities with previous research that also examined dysphemism in social media and its relevance to Indonesian language education. Napitupulu and Juansah (2022) identified dysphemism in the form of words, phrases, and sentences functioning to express taboo matters, dislike, mockery, and criticism, which can be implemented in teaching discussion texts at the junior high school level. Sutanto and Assidik (2022) also found forms of dysphemism such as sarcasm, ridicule, and insult, used as instructional materials to understand the impact of word choice in social communication. Similar findings were reported by Rizqiyah (2024), who identified 32 dysphemistic data on YouTube, and by Wijayanti et al. (2024), who found 29 dysphemism data on Metro TV and 22 on CNN Indonesia, with relevance to narrative-text learning. In addition, Annissa et al. (2022) highlighted negative utterances in TikTok comment sections, connecting them to language-etiquette education in senior high schools.

The distinction of this study lies in its instructional focus. Previous studies tended to emphasize the application of dysphemism in teaching discussion, exposition, or narrative texts. In contrast, this research links dysphemism found in the comment section of the Instagram account @jokowi to the teaching of argumentative texts in senior high schools. This approach not only examines the forms and functions of dysphemism but also emphasizes the pedagogical application of these findings to train students to develop polite, critical, and logical arguments in responding to social issues within digital media.

The novelty of this study lies in the integration of dysphemism analysis as a contextual and contemporary learning resource for teaching argumentative texts. Authentic social-media data are used to foster students' awareness of responsible language use and their critical thinking toward linguistic phenomena in public communication. Through this approach, students not only understand the forms of dysphemism but also learn to transform harsh utterances into polite and rational arguments, thereby offering practical contributions to the development of Indonesian language learning that is adaptive to the dynamics of digital communication.

Conclusion

Based on the findings of this study, it can be concluded that dysphemism is a form of language use with negative connotative value, employed to express emotions such as anger, dissatisfaction, or criticism toward public figures. In the comment section of the Instagram account @jokowi, three categories of dysphemistic expressions were identified: insulting (17 data), criticizing (9 data), and mocking (2 data). The most dominant category is insulting, characterized by the use of harsh words and direct verbal attacks. Meanwhile, dysphemistic criticism is used to express disagreement with the president's policies or actions, and dysphemistic mocking is delivered indirectly through sarcastic remarks. This phenomenon indicates that social media serves as a space for expressing freedom of opinion, yet it is often colored by impolite language use.

The results of this study can be implemented in Indonesian language learning at the senior high school level, particularly in lessons on language use in social contexts and digital communication ethics. By using dysphemistic data as teaching material, teachers can guide students in analyzing forms of harsh language on social media and train them to transform such expressions into polite and ethical utterances. Through these activities, students not only learn proper language skills but also develop critical, empathetic, and responsible attitudes in communicating within public digital spaces.

Theoretically, this research contributes to linguistic studies, particularly in understanding the functions of dysphemism in digital interaction and how language choice reflects social dynamics within society. Practically, this research can serve as a reference for designing instructional materials on digital literacy and language ethics that align with contemporary online communication practices. This study is limited to data collected from a single Instagram account within a restricted time frame; therefore, the findings do not fully represent the overall pattern of dysphemism on social media. Future research is encouraged to expand the scope of analysis, include additional social media platforms, and examine more deeply the social and psychological factors that influence the use of harsh language in digital environments.

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