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CONTRASTIVE STUDY OF VERBAL ABUSE ON SOCIAL MEDIA: A PRAGMATIC ANALYSIS OF HATE SPEECH IN INDONESIAN AND ENGLISH

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Abstract

This research conducts a contrastive study of verbal abuse (specifically hate speech) in Indonesian and English on social media. Using descriptive qualitative method and pragmatic analysis as well as contrastive analysis, this study analyzed ten hate speech comments from Baby Monster's TikTok account (@babymonster_yg_tiktok); five comments in Indonesian and five in English. The data were collected by purposive sampling. Pragmatic analysis focused on the intent, function, and context of the hate speech, while contrastive analysis compared language structure, language use, and verbal abuse strategies in both languages. The results show differences and similarities in the strategies and forms of hate speech in both languages, which are influenced by social and cultural contexts. The analysis found differences in terms of politeness, clarity, and delivery strategies of hate speech. This research contributes to the understanding of the dynamics of hate speech across languages and cultures, and provides insights for the development of effective communication strategies to reduce the spread of hate speech on social media.

Keywords: Hate Speech, Pragmatic Approach, Contrastive Analysis

Abstrak

Penelitian ini melakukan studi kontrastif mengenai pelecehan verbal (khususnya ujaran kebencian) dalam bahasa Indonesia dan bahasa Inggris di media sosial. Dengan menggunakan metode kualitatif deskriptif serta analisis pragmatik dan analisis kontrastif, penelitian ini menganalisis sepuluh komentar ujaran kebencian dari akun TikTok Baby Monster (@babymonster_yg_tiktok); lima komentar dalam bahasa Indonesia dan lima dalam bahasa Inggris. Data dikumpulkan melalui sampling purposif. Analisis pragmatik berfokus pada niat, fungsi, dan konteks ujaran kebencian, sedangkan analisis kontrastif membandingkan struktur bahasa, penggunaan bahasa, dan strategi pelecehan verbal dalam kedua bahasa. Hasil penelitian menunjukkan perbedaan dan kesamaan dalam strategi dan bentuk ujaran kebencian di kedua bahasa, yang dipengaruhi oleh konteks sosial dan budaya. Analisis menemukan perbedaan dalam hal kesopanan, kejelasan, dan strategi penyampaian ujaran kebencian. Penelitian ini berkontribusi pada pemahaman dinamika ujaran kebencian lintas bahasa dan budaya, serta memberikan wawasan untuk pengembangan strategi komunikasi yang efektif guna mengurangi penyebaran ujaran kebencian di media sosial
Kata kunci: Ujaran Kebencian, Pendekatan Pragmatik, Analisis Kontrastif

INTRODUCTION

Verbal abuse is a form of speech that directly or indirectly implies contempt, reproach, or harassment of certain individuals or groups. Verbal abuse refers to any form of communication directed at an individual that can be perceived as belittling, disrespectful, insulting, threatening, or discriminatory based on race, gender, sexual orientation, age, or religion. This also includes the use of sarcasm, a patronizing tone, or inappropriate and unwelcome familiarity (Howells-Johnson, 2000). In everyday communication, especially in cyberspace, verbal abuse is often used as an expression of anger, frustration, or to verbally restrain the other party. These remarks are usually personal and aim to dehumanize the interlocutor, either through harsh words, innuendo, or ridicule. As said by Kasih & Muliyah (2021) Personal problems, such as dislike for someone's behavior or character and misunderstanding in interpreting communication messages, are one of the main causes of verbal violence or verbal abuse. In the context of social media, verbal abuse is easily spread and can trigger interpersonal conflicts that have a negative impact on social relationships between users.

Meanwhile, hate speech is a broader and more systematic form of speech, which not only insults, but also spreads hatred and hostility towards certain groups based on identities such as ethnicity, religion, race, gender, or sexual orientation. As said by Nielsen (2002) Hate speech is a form of communication carried out by individuals or groups that aims to provoke, offend, or insult other people or groups in various ways, such as based on race, skin color, ethnicity, gender, disability, sexual orientation, nationality, religion, and others. These forms of hate speech were first categorized as verbal, non-verbal, and symbolic. Hate speech is often used to discriminate and intimidate minority groups, and can trigger greater social tensions. Hate speech is one of the main challenges in social studies. It appears in various forms in the media and social networks (Nurfitriani et al., 2023). In the digital world, hate speech is a serious problem because of its wide reach and its impact that can lead to social divisions and horizontal conflicts. Therefore, understanding hate speech is essential to tackle the spread of hate speech on online platforms. Related to contrastive analysis research on verbal abuse in two languages and pragmatic studies on hate speech, there are some previous studies to show novelty from this research conducted by scholars. The first previous study by Hidayati et al., (2021), "Hate Speech on Social Media: A Pragmatic Approach," analyzed hate speech on Facebook using Austin's speech act theory. This descriptive qualitative study examines hate speech in Indonesian, classifying it based on the types of illocutionary speech acts (verdictive, behabitive, and expositive) which include insults, incitement, and harassment. This study uses data from Facebook posts and examines the meaning of the hate speech. This study also presents quantitative data on hate speech cases in Indonesia. The difference between this research and the previous research lies in the focus of analyzing hate speech pragmatics through contrastive analysis approach. This study compares hate speech in two languages, namely Indonesian and English, especially in social media. Thus, this research aims to fill the existing research gap by adding contrastive analysis as the main approach.

The second previous study by Diani et al., (2022), entitled "A Pragmatics Study on Verbal Abuse Against Women and Children by Bengkulu Communities on Social Media, at Schools, and in Families," examined abusive speech against women and children in Bengkulu through a pragmatic approach. Using a phenomenological qualitative method with 35 informants, the study analyzed abusive utterances in various contexts (social media, school, family) based on language function, presupposition, implicature, politeness, and community reaction. The results identify various forms of abusive speech, such as insults, intimidation,

and harassment, as well as contributing factors, such as low education and economic conditions. This research provides a comprehensive picture of abusive speech in Bengkulu and its implications, especially for women and children. The difference between this research and previous research is that this research only focuses on the study of pragmatics on verbal abuse and does not mention contrastive analysis and does not discuss hate speech, the subject of this research is also not taken on social media but on ethnicity in Bengkulu. This research aims to conduct a contrastive study of verbal abuse in Indonesian and English with a pragmatic approach, especially in the context of hate speech by netizens. The focus of the study is to analyze how the insulting utterances are used, the meanings contained, and the social implications that arise from the use of the language in cyberspace. By comparing the two languages, this research seeks to uncover differences and similarities in the way verbal abuse is conveyed and understood by Indonesian and English users on digital platforms. This research is important both theoretically and practically. Theoretically, it contributes to the development of pragmatic studies by examining how hate speech is constructed and interpreted across two different languages, Indonesian and English, through a contrastive perspective that has been rarely explored in previous studies. Practically, this study provides insights into the cross-cultural dynamics of online communication, particularly in social media contexts where hate speech is widely spread, by identifying differences and similarities in linguistic strategies and meanings. These findings are expected to support educators, policymakers, and digital platform regulators in developing more effective and culturally sensitive strategies to detect, prevent, and respond to hate speech in online environments.

METHOD

In this study, researchers used descriptive qualitative methods to analyze the data. According to Creswell (2019), qualitative research is a research method that aims to explore and understand the meaning given by individuals or groups to a social or humanitarian problem. The descriptive qualitative method focuses on describing phenomena systematically and in detail in a natural context without manipulation of variables. The process includes collecting specific data from participants, inductive analysis from specific themes to general themes, and interpreting the meaning of data with a flexible report structure. Creswell (2019) also added that the descriptive method is a research method that collects data to describe actual conditions and interpret the meaning behind them.

In this study, the researchers apply a pragmatic approach to analyze hate speech across languages by focusing on meaning, intention, and context beyond the literal level of words. This approach enables the researchers to interpret how hate speech is conveyed through speech acts, implicature, and politeness strategies in both Indonesian and English. Through qualitative analysis, the data are examined in depth to understand how similar intentions of hate speech are expressed differently across languages. This approach is combined with contrastive analysis to identify similarities and differences in linguistic forms, language use, and verbal abuse strategies, as well as the influence of cultural and social contexts in shaping hate speech on social media.

The data were collected from the TikTok social media platform, specifically from the official account of Baby Monster (@babymonster_yg_tiktok), which has a high level of user interaction and generates various comments, including hate speech in Indonesian and English. The data consist of ten comments containing verbal abuse, with five comments in Indonesian and five in English, selected using purposive sampling based on their relevance to the research topic. The analysis was conducted using pragmatic analysis to examine the intent, function,

and contextual meaning of hate speech, and contrastive analysis to compare similarities and differences in structure, language use, and verbal abuse strategies in both languages. This study aims to reveal how social and cultural contexts influence the expression of hate speech across languages.

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FINDING AND DISCUSSION

This research describes ten comments containing hate speech from Baby Monster's TikTok account @babymonster_yg_tiktok, five comments in Indonesian and five comments in English. The data were analyzed using a descriptive qualitative approach with a focus on pragmatic analysis to compare the forms and strategies of hate speech in both languages. The purpose of this study is to identify the differences and similarities of hate speech in Indonesian and English and analyze how social and cultural contexts influence the expression of hate speech on social media.

No	Comments in Indonesian	Comments in English
Data 1	"opini pribadi gue, sebenernya ya suka suka mereka aja mau pake kaya gimna. tapi masalahnya mereka masih minor, gue ulangi, MASIH MINOR. belum cukup umur. belum saatnya dan banyak resikonya."	"the way the let the oldest have the most safest outfit while the minor like they in the club🥱🚬 im sorryyy".
Data 2	"Asal nggk da ahyeon, mereka keliatan sinkron kok. Soalnya AHY tuh dance nya kek kesetrum gitu nggk smooth"	"If she wants to stand out or dance like this then she should try to be a soloist! This is ridiculous! Kpop is getting so bad istg"
Data 3	"sorry banget, liat asa sama ahyeon chiquita terlalu geol2. maaf banget ke fansnya yah tapi mereka masih minor agak miris sih, apalagi asa keseringan banget"	"tbh they just wanna grow too fast and the example that asa give is bad since she's always here shaking bones in front of her young fans.."
Data 4	"ahyeon lu kenapa si?"	"Ahyeon 5th gen pick me"
Data 5	"KAPAN AHYEON MENYUSUL SULLI!!!?!"	"ahyeon next sulli when?"

Table 1. Verbal abuse and Hate Speech table in Baby Monster's Tiktok account

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DISCUSSIONS

Data 1



Picture 1.1. Hate Speech in Indonesian



Picture 1.2. Hate Speech in English

Both comments express concern about the appearance of the minor (an underage girl group member) but with different approaches. The Indonesian comment uses a more direct and assertive approach, emphasizing the status of the minor as the main reason for concern. The repeated use of the word "MASIH MINOR" shows great emphasis and concern. The sentences tend to be straightforward and explicit, stating personal opinions clearly. The English commentary, on the other hand, takes a more implicit and emotive approach. The phrase "the way the let the oldest have the safest outfit while the minor like them in the club" shows a comparison between the clothing of the oldest and youngest members, implying disapproval of the difference in treatment. The use of the emoji " ●”.-¡ :IH" shows the emotion of sadness and pleading. The sentence is more figurative, comparing the minor's appearance to that of

someone in a nightclub, which implies a discrepancy. Linguistically, the Indonesian comment uses slang ("gue," "kaya gimana") that is commonly used among Indonesian youth. While English comments use a more formal sentence structure, although they still express emotion.
The Indonesian comments reflect Indonesian culture which tends to be more explicit in expressing opinions, albeit delivered in a concerned tone. The use of slang indicates an attempt to connect with a younger audience. English comments, while expressing the same concerns, show a more subtle and cautious approach to criticism. This may reflect Western culture which tends to place more emphasis on politeness and avoiding direct confrontation. The use of emojis also indicates an attempt to reduce the negative impression of the criticism.

Data 2

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Picture 2.1. Hate Speech in Indonesian



Picture 2.2. Hate Speech in English

Both comments criticize Ahyeon's dancing skills, but in different ways. The Indonesian comment implicitly stated that Ahyeon ruined the group's synchronization with her dancing style, which was considered "kek kesetrum begitu nggk smooth". The use of slang ("nggk," "gitu") makes this comment feel informal and casual. The criticism is indirect, focusing on Ahyeon's negative impact on the group's overall performance. The English comment is more direct and explicit in its criticism. This comment suggests that Ahyeon should become a soloist if she wants to dance in a different style. The phrase "This is ridiculous!" shows a strong sense of frustration and dislike. This comment also extends the criticism by stating that Kpop is getting worse ("Kpop is getting so bad istg"). The language used is more formal than the

Indonesian comment. Linguistically, the Indonesian comment uses typical Indonesian slang, while the English comment uses language that is more commonly understood in an international context.

Indonesian comments reflect Indonesian culture which sometimes prefers implied and indirect criticism, avoiding open confrontation. Criticism is delivered in a more subtle, albeit still negative way. English comments show a more direct and assertive approach, indicating a culture that values freedom of expression more, even if it means delivering harsh criticism. Statements about the overall quality of Kpop show a tendency to express opinions broadly, rather than just focusing on individuals. Both of these comments indicate that there is a certain standard for how Kpop groups perform, and Ahyeon's non-conformity to that standard is perceived as negative. However, the way in which dislike is expressed is influenced by cultural differences and language context. These differences are important to consider in understanding the dynamics of hate speech on international social media.

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Data 3



Picture 3.1. Hate Speech in Indonesian



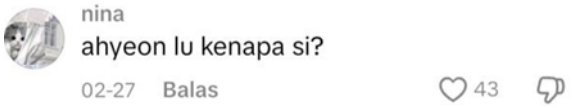
Picture 3.2. Hate Speech in English

Both comments express concern about Asa and Ahyeon's behavior, which is considered too sensual and inappropriate given their legal age of 18. The Indonesian comments used slang ("geol2," "sorry banget," "sih") and expressed concern in a softer tone, beginning with an apology ("sorry banget"). The focus of criticism is directed at Asa and Ahyeon's behavior together, with an emphasis on the frequency of Asa's behavior ("keseringan banget"). English comments are more direct and straightforward. The phrase "tbh they just wanna grow too fast" indicates an assessment of Asa and Ahyeon's desire to mature too quickly. The criticism is focused on the bad influence Asa has on young fans ("shaking bones in front of her young fans"). The language used is more formal than the Indonesian comment.

Indonesian comments reflect Indonesian culture which tends to avoid direct confrontation and prefers to convey criticism in a more subtle and considerate tone. The apology at the beginning of the comment shows an attempt to reduce the negative impression of the criticism. English comments show a more direct and explicit culture in expressing concerns. Criticism is delivered more forcefully, without much consideration of the feelings of the person being criticized. Both comments show the existence of moral and ethical standards in presenting oneself in public, especially for minors. The difference in the way criticism is delivered reflects differences in culture and language context. This is important to consider in understanding the cross-cultural dynamics of hate speech on social media. These different approaches show how the same concerns can be expressed in very different ways, depending on cultural and linguistic backgrounds.

Data 4

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Picture 4.1. Hate Speech in Indonesian



Picture 4.2. Hate Speech in English

These two comments imply criticism of Ahyeon's behavior, which is considered "pick me" or excessive attention-seeking. However, the manner of delivery is very different. The Indonesian comment uses informal and straightforward language ("lu kenapa si?") that shows direct and personal frustration or dislike. This rhetorical question implies a lack of understanding or disapproval of Ahyeon's behavior. English comments, on the other hand, use the label "5th gen pick me". The word "pick me" itself means attention-seeking or praise- hungry and in the comment it suggests that Ahyeon is a 5th generation K-Pop idol who is praise-hungry. This label serves as a summary assessment of Ahyeon's behavior without the need for further explanation. The use of this term demonstrates understanding and participation in K-Pop online culture. Linguistically, the Indonesian comments use informal and personalized Indonesian slang, while the English comments use terms that are more common in international contexts and K-Pop fan communities.

Indonesian comments reflect a culture that tends to be more direct and explicit in expressing dislike or frustration. The question "lu kenapa si?" shows a more personal and confrontational approach. English comments show a more impersonal and concise approach. The use of the label "pick me" indicates an understanding of and participation in K-Pop online culture, where terms like this are often used to mark and categorize certain behaviors. Both of these comments indicate a negative assessment of Ahyeon's "pick me" behavior. However, the ways in which these judgments are expressed are very different, reflecting differences in culture and language context. This difference is important to consider in understanding the cross-cultural dynamics of hate speech on social media. The way the same criticism is expressed can be very different, depending on the culture and language used.

Data 5



Picture 5.1. Hate Speech in Indonesian



Picture 5.2. Hate Speech in English

Both comments are a very serious and dangerous form of hate speech. They explicitly wished Ahyeon would die, using Sulli's death as a reference. This is an extreme and unacceptable form of cyberbullying. Pragmatically, both comments have the same intent: to wish Ahyeon the same fate as Sulli (death). Despite using different language, the meaning and implications of the comments are identical. The use of capital letters and exclamation marks in the Indonesian comment reinforces the intensity of the hatred and threats conveyed. The English comment, although shorter, equally conveys a dire and unambiguous threat. Linguistically, the Indonesian comment uses a rhetorical interrogative sentence structure, as it is not a question that requires an answer, but rather a statement of desire for Ahyeon to die. The English commentary uses a simpler and shorter interrogative sentence structure but is still effective in conveying the threat. Despite using different language, both comments show the same level of hatred and disregard for human life. There are no significant cultural differences that can explain this difference in the expression of hatred, as both comments are equally appalling and unjustified. These two comments reflect a serious problem in online culture, where hate speech and threats of violence can be conveyed easily and without adequate consequences. This is a form of cyberbullying that requires serious attention and action from authorities and social media platforms. Comments like these should be condemned and dealt with firmly, as they can have a very negative impact on the victim's mental health and potentially trigger violent acts in the real world.

CONCLUSION

This research successfully identifies differences and similarities in hate speech in Indonesian and English on social media, using pragmatic analysis and contrastive studies. The analysis shows differences in politeness, clarity, and delivery strategies of hate speech between the two languages, influenced by their respective cultural contexts. Despite variations in delivery, the purpose and impact of hate speech, such as insults and intimidation, remain the same. This research highlights the importance of understanding cultural and linguistic contexts in analyzing hate speech on social media. The findings are expected to contribute to the development of more effective hate speech mitigation strategies that are sensitive to cultural context. Further research is recommended to examine the influence of other factors such as user demographics and type of social media platform on hate speech.

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