

Language Problem and Language Idealism on Social Media

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Abstract—This article discusses the problem of language on social media as a development of communication media. The problem of language on social media is massive with various forms, for example, it raises a phenomenon that we are familiar with hate speech and hoax. The use of language in social media experiences pragmatic deviations that can be seen from the many uses of speech or the style of sarcasm. This study belongs to a descriptive qualitative because it aims to describe the data in as much detail as possible from the natural setting. Judging from the nature of the case, including the embedded single case study group (embedded case study). The focus of his research is the pragmatic distortion of the use of language in social media. The data source of this research is a document in the form of writing uploaded on social media such as blogs, Facebook, twitter, and other online sites. The result of this research show that language in social media is prone to cause language problems such as: hate speech, hoaxes, racist speech, and sarcastic which results in a loss of ethics in communication. To avoid the negative effects of language on social media that tends to be free, every communicator needs to pay attention to language idealism, namely: setting and scene, participant, end, act, key, instrumentalities, norms, genre abbreviated as speaking

Keywords: *language problems, language idealism, social media*

I. INTRODUCTION

The development of communication media today is so massive. On the one hand, this makes it easy for us as users, but on the other hand arises freedom of communication so that it is not uncommon to cause problems. For example, there is news that the truth cannot be accounted for, the news with the tone of the harmonization of life is rife, not infrequently also arising from the various communication media that develop these languages that are insulting, harassing, deceiving, provoking and others. All of this can certainly cause noise in the life of the nation and state. The term used to describe the emergence of languages whose truth cannot be referred to is hoax.

Hoax not only appears in written form, but can also be in the form of pictures (visual), sound (audio), and can even be in the form of both (video). These forms of hoax are made in such a way as to create an effect that attracts attention with the intention of convincing others. The sender of hoax information is influenced by various motives such as politics, feelings of dislike for a particular person or group, and

some are moved to send hoax information for economic reasons that promise financial benefits. Dissemination of hoax information can also be influenced by motives for transferring issues so that issues that should be of public concern disappear unconsciously. Dissemination of hoax information also usually utilizes the momentum of political events such as regional elections. This is intended to downgrade the ruler so as if he is unable to maintain the stability of the area he leads. To convince readers that the news disseminated is genuine, the hoax sender manipulates information so that it looks natural and is far from being engineered. In addition, for news to spread quickly, senders sometimes threaten or promise benefits to those who have spread the word. Thus, the more people who are affected by hoax information spread by the culprit, the more culprit will feel victorious, successful, and satisfied. Whatever the motive for spreading hoaxes, whatever momentum is being used, and whichever party is being addressed, information should not be available on hoaxes because it can eliminate the ethics of communication. In addition, because hoax information is prone to cause noise, disunity and life instability.

Hoax information sent by the culprit collapses communication ethics, politeness in language is eroded. Ethics and in that we understand as the science of what is good and bad, about moral rights and obligations, about the collection of principles or values regarding morality will certainly be far from reality if hoaxes continue to be spread. This is because hoaxes contain false information, are invalid, cannot be justified, their motives are deceptive, slandering, provoking and things that lead to disharmony in life. Whereas in fact communication is the delivery of messages that are useful for speech partners. This should be a concern for all of us who still hold a sense of care with the appropriateness and truth of information that is worthy of distribution.

The collapse of the ethics of communication and politeness in language in hoax news is at least caused by communication devices that are not applied properly. The communication device in question is, first, in communicating, the speaker (news sender) should use good speech, the choice of words used needs to be examined so as not to cause a negative reaction from the speech partner (recipient of information) for example not using words that connote insulting, cornering and underestimate. Second, the intent contained in the news sent must be clear, true as

is, and not fraudulent. Third, the effects of the news sent need to be considered. If the news has an impact on causing unrest, our attitude is to help create a conducive atmosphere. You do this by not being trapped and not participating in spreading hoax information. It is good if we can clarify through efforts to prove the truth of the news to the public.

As citizens who still care about information worth sharing, we need to pay attention to ethics and politeness in communication which is indicated by two motivations. First, motivation to maintain dignity and self-esteem by sending news that uses a choice of words, or expressions that are polite, not insulting, ridiculing, and cornering others. The quality of the news that we send basically represents the quality of our personality. If the information we send is a hoax, other people will give us an impression of being reckless in sending information. Vice versa, if the information we send is valid and useful, other people will judge that we are selective about the information in circulation. Second, motivation to respect others as recipients of the information we convey. Other people's responses to our information will basically come back to us too. It can be imagined if the information we send offends the privacy of others, of course the response that returns to us is a negative response and vice versa. Thus, if these two motivations can be the basis for communicating with all available media, hoax information can be minimized, communication ethics can be reestablished, politeness in language will color every communication process. However, if the two motivations are not implemented in communication, the effect of hoax information will be increasingly widespread in the midst of society. The effect of hoax information dissemination lately is very disturbing to the public, especially among those who do not have the habit of clarification so that they just swallow information. What they receive is then spread by others and so on so that it has the potential to become wild and increasingly disturbing the community.

II. METHOD

This study belongs to a descriptive qualitative group because it aims to describe the data in as much detail as possible from the natural setting. The approach used is the study of phenomenology because it seeks to find the essential meaning of a phenomenon that occurs. The application of this approach is carried out with hermeneutic phenomenology which focuses on the interpretation of texts in social media. The focus of his research is the pragmatic distortion of the use of language in social media

The data source of this research is a document in the form of writing uploaded on social media such as blogs, Facebook, Twitter, and other online sites, in the context of political propaganda that experiences deviations of meaning pragmatically. The research sample was selected through a purposive sampling technique. Data is collected through documentation, listening and note taking. Data validity is attempted through triangulation techniques.

The application of this approach is done by analyzing the meaning of texts in social media as a product of language. Data analysis carried out showed that the use of social media language aimed at: (1) defending candidates by demeaning their opponents; (2) expressing displeasure with candidates; (3) considered not working professionally; (4) expressing dislike, distrust, and demeaning, or insulting with harsh and disrespectful words.

III. RESULTS AND DISCUSSION

A. *Forms of Language Problems in Social Media*

1) Hate Speech

Hate Speech is a communication act carried out by an individual or group in the form of provocation, provocation, or insults to other individuals or groups in terms of various aspects such as race, color, ethnicity, gender, disability, orientation sexual, nationality, religion, and others. In the legal sense, hate speech is a word, behavior, writing, or show that is prohibited because it can trigger acts of violence and prejudice either from the perpetrators of the statement or the victims of the act.

This speech can appear in various forms as mentioned in the Circular of the National Police Chief numbered: SE / 06 / X / 2015. In the circular explained that hate speech can be in the form of: insults, defamation, defamation, unpleasant acts, provoking, inciting, and spreading false news. Understanding all forms of hate speech is very important for all of us so that we can avoid spreading all or part of these hate speeches [1].

The spread of all forms of hate speech has an impact that demeans human dignity so it is not appropriate. Hate speech or hate speech addressed to specific individuals or groups can encourage collective hatred, exclusion, discrimination, violence, and even at the most gruesome level, ethnic or genocidal indifference towards groups targeted for hate speech. Each of us would never expect this to happen anytime and anywhere. Especially because they just want to bring down political opponents in regional elections. How dwarfed the heart of a prospective leader who spread hate speech against his political opponents just because he wanted to win the election.

The effect of the spread of hate speech actually has an impact on the people who incidentally are sympathizers of each candidate. If this hate speech continues to be left in the midst of society, it will be the people who will suffer, the people who will be miserable, not personally each of the candidates for the regional head who are fighting. Exactly the meaning contained in the old proverb that says if an elephant fights with an elephant, the horn dies in the middle.

If so, it is necessary for each regional head candidate to take preventive measures against conflict that is vulnerable in the political agenda that they are living. How to? First, every candidate for regional head who will participate in the election must instil in

him an attitude of optimism that the victory in the election must be achieved in ways that are right and respectable. Second, prospective regional heads are the controllers of their successful teamwork. They must be able to prevent their success team from working wildly without regard to political ethics. Demarketing that leads to hate speeches to opposing pairs needs to be muted so that it does not reciprocate because it can have an impact on investigators as voters. Third, because the effect of hate speech only afflicts the people, candidates should never force their egos by spreading hate speech which can eliminate the appropriateness that should exist in society as voters.

The research data shows that the forms of hate speech used in social media are quite varied, namely relaxed Indonesian, mixed languages, regional languages and foreign languages. From its meaning, it is known that many utterances experience pragmatic deviations of meaning. This deviation can be seen from the existence of elements of sarcasm in utterances, such as the use of harsh words, curses, satire, ridicule, and designations that are not respectful or demeaning or insulting.

Table 1. Example of sarcasm as a form of hate speech

Data	Purpose
<i>Projo Jokowi: woiiii kampret yg komen d status gw.... Welcome, bsk kita tempur yee, gw baru sempet online lg preet..sibuk ngeshare kerjaan Presiden gw!!!!!! Yg hebat !! (14/08/2018-22.04).</i>	Defending his candidate by putting his opponents down.
<i>Barisan Pendukung Prabowo Sandai: Betuk Kepanikan Mak Banteng, Si Petugas Partai Mulai Jeblok dan Nyungsep Elektabilitasnya</i>	Expressing displeasure, against candidates, is deemed not working professionally.
<i>Disangka bodoh kali Rakyat disuruh jangan diganti, satu periode aja negara sudah carut marut ini malah minta Nambah" (5/03/19 23.07).</i>	.
<i>Jokowi kan gila jabatan. paling 2 tahun kalo menang jadi presiden mulai lirik2 jabatan baru lagi. Diatas presiden jabatannya ya Sri Paus, apalagi ada pastor yang bilang Jokowi mirip Jesus. Klop ah..hee" (23/05/14-13.14).</i>	Convey dislike, distrust, and condescension, or insult with rude and disrespectful words.

Data in the field shows that speakers in social media mostly use mixed Indonesian, namely Indonesian mixed with regional languages or foreign languages. These language symptoms are included in the interference group, code-switching and code-mixing. Interference is a form of confusion in the use of language as a result of bilingualism, or multilingualism. Code-switching is a symptom of language use transition due to a change in situation, and code-mixing is a symptom of using two languages by consistently incorporating elements of one

language into another. The reason for language users doing code-switching and code-mixing in general is as follows. (1) the language used is better able to describe their thoughts and feelings appropriately. (2) there is no proper term to express these thoughts and feelings.

From the data excerpt presented above, it can be shown the existence of language use which contains sarcasm. The use of this form can be seen from the diction which means rough, to express dislike towards the interlocutor. In the context of political propaganda, the interlocutor is a person who owns or follows a political party or alliance that is different from or opposing him. If such a sentence is written on social media that can be read by everyone because it is open, then this is very unwise and shows bad character. Considering all of that violates the norms of the moral code in the ethics of the life of a cultured and characterized society.

The use of the dictates ‘shucks, bulls, squalls, nyungsep, insane positions’ shows that the other person is positioned in a very low position, has no competence so the sentence is very sarcastic. This violates ethnicity, race, and religion (SARA), because it violates the ethics of communication. Therefore this sentence is a sentence that violates SARA which is strictly prohibited in a law state like Indonesia. Communication ethics certainly puts forward ethics for the creation of ideal communication so that the meaning or message to be conveyed by the speaker to the interlocutor can be note-taking.

From some analysis of the data that has been presented along with the discussion that has been presented, it can be said that in general the use of language in social media, in the form of Twitter, Facebook, blocks and other online sites uploaded for political propaganda purposes, is not a polite language because many contain style of speech/sarcasm.

The use of sarcasm in social media reflects that Indonesian people are speakers of low-cultured language, are not of good character and do not uphold ethics of politeness in language. This kind of thing, if left unchecked, will have an increasingly widespread influence, and create a new culture that will fade the character of the Indonesian nation which is known as a friendly, polite and noble character of the East. Considering that Indonesian is the national language as well as the language of the State, it is appropriate that the Indonesian people respect the position of the language as has been strengthened in Chapter XV, Article 36. Related to this, all Indonesian people must be positive towards the Indonesian language shown by using it nicely and politely. This has been governed by the government through Law Number 24 Year 2009, in Article 3 of the National Education System Law, which stipulates that national education functions to develop capabilities and shape the character and dignified nation of the nation in order to educate the nation's life, aiming at developing the potential of learners in order to be a man of faith, and to fear God Almighty, have good character, be healthy,

knowledgeable, capable, creative, independent, and be a democratic and responsible citizen.

Responding to the phenomenon of the use of sarcasm in social media, it is considered very important to do counselling to all Indonesian people, in all lines. Either through formal education, non-formal education, community organizations, political organizations, state institutions and all other lines. All of that for the sake of preserving the nation's character, which is the nation's identity and identity. In the multiculturalist position of the Indonesian people, with various tribes, races and religions, the role of Indonesian as a unifying tool is very important and important. If the Indonesian language is not used properly, it is very likely to be the main trigger for the existence of divisions, disputes and the collapse of national unity. Considering the very important role and function of language, Indonesian language users must understand the 'language procedures' (linguistic etiquette). That is the norm relating to the following matters. (1) What should be said at certain times and conditions; (2) What languages should be used in certain sociolinguistic situations; (3) How and when to speak or interrupt the conversation of others; and (4) When should people be quiet and not talk.

2) Hoax

The definition of hoax was put forward by many experts as quoted from the following sources . According to the KBBI, Hoaks contain the meaning of false news, no news sourced. According to Silverman (2015), hoax are a series of information that is deliberately misled, but "sold" as truth. According to Werme (2016), defining fake news as fake news that contains information that intentionally misleads people and has a specific political agenda. Hoax are not just misleading, information in fake news also has no factual basis, but is presented as if it were a series of facts.

The forms of hoaks on social media are as follows:

Sebuah akun Twitter @m_mirah, atas nama Mirah Sumirat menulis bahwa Prabowo-Sandi menang telak di Bekasi. Melalui cuitan yang diunggah pada 17 April 2019, ia menyampaikan kemenangan telak Prabowo-Sandi di Bekasi. “Hasil laporan anggota di berbagai wilayah Kota Bekasi jumlah TPS ada lebih dari 6000 an dan hampir lebih dari 70% pasangan 02 menang per tanggal 17 april 2019 pukul. 15.00wib,” begitu ia tulis di akun Twiternya. Menurut penelusuran, yang disampaikan oleh akun @m_mirah itu mengandung informasi yang keliru. Ia mengatakan, jumlah TPS di Bekasi ada lebih dari 6.000-an, tapi faktanya, dilansir dari akun resmi KPUD Kota Bekasi, total jumlah TPS di Bekasi hanya 3.030 TPS bukan 6.000 TPS.

Information or news that contains hoaks as the example above certainly has the potential to mislead the public so that it can cause misunderstanding. The forms of language problems as explained in the explanation above are certainly not limited to the two forms. However, at least the two examples above illustrate the reality of language problems in social

media which often cause chaos. Thus, it's time every time we as language users have to think and be positive in language. This positive attitude in language should be the idealism of language users. Language idealism will be described in the explanation below.

B. Language Idealism

Based on the magnitude of the negative effects caused by the use of language on social media that is so open and barely familiar with the ethics, it is necessary for language users to pay attention to several contexts in language. The context in language can be used as a guide so as to create the ideal communication as the expectations of each speaker and interlocutor. According to Hymes the language context consists of a number of aspects that lie behind speech. In Hymes' terminology, aspects of the language context are simplified into an speaking acronym. Each letter contains the meaning:

1) S - setting and scene

Settings and scenes include physical background and psychological background (atmosphere). Settings contain understanding the place and time of communication. Scene refers to the psychological atmosphere that accompanies the communication event. Differences in place, time, and atmosphere of speech cause variations in language. Based on the examples of linguistic cases above, it can be illustrated that the setting of language production through social media is not limited to space and time so that speakers use language freely. Meanwhile, the scene is used by speakers to express their psychological atmosphere so that it looks very demeaning to others. This is seen in the following data.

Table 2. Example of language to demeaning others

<i>Barisan Pendukung: Dilema yaa pak... yang satu ngomongnya diminta oleh kapolres dukung Jokowi,, kapolres bersumpah dan membantah perintah dukung Jokowi,, terus yang bener yang manaaaaa..... yang satu A yang satu ngomongnya B.. trruuss aja rakyat di permainnkan, tugas anda mengayomi bukan jadi pelacur,..</i>	<i>Projo Jokowi: Koplak tolol bloon dungu bego otak jongsok... ahok di penjarapun masih aja kau fitnah!!! Dasar kampret setan...calon penghuni neraka!!!!</i>
(10/08/2018: 13.19)	(31/03/2019: 23.13)

2) P - participant

Participants consist of the speaker (sender), speech (addreser), and the listener (audience), and the person being discussed. Aspects that accompany this, such as social status, education level, age and so on are also taken into consideration for speakers in delivering their speech. In the current development of social media languages, communication participants tend not to care for one another. All seemed to be able to say anything to anyone without regard to the ethics of

communication, especially in the context of political choice.

3) E - end

End includes the expected results (ends as outcomes) and the goals to be achieved (ends in views goals). Every speaker expects the results of responses to messages delivered in accordance with the purpose of making the speech. The purpose of this narrative relates to language functions.

4) A - act

Act consists of the message form and message content. The message is conveyed through the message form. The form of messages can be locus, illocution, and perlocution as acts of language. The form of message chosen by the speaker is determined by the contents of the message that he will convey and at the same time determines the expected results or responses from the interlocutor.

5) K - key

Key is the tone, attitude, atmosphere or spirit that shows the level of formality of the conversation.

6) I - instrumentalities

Instrumentalities include channels (selected channels), and forms of speech. The most important thing in this case is language as a means of speech and everything that supports speech events.

7) N - norms

Norms consist of norms of interaction and norms of interpretation. Is a rule or everything that limits the speech event. In speaking, people must always remember what is allowed to be said, what is appropriate to say, and what is prohibited.

8) G - genre

Genres can be interpreted among other things by registers, forms of discourse, various languages and so on. These forms of language use subsequently produce language differences. For example, telephone language, SMS, newspaper title registers, speech discourse, etc., each has its own distinctiveness (difference).

The context of speech or situations and conditions when someone uses language has a big influence in determining the form of language used, the way language is spoken, and the meaning or content of the language to be conveyed.

IV. CONCLUSIONS

Based on the discussion that has been conveyed above, it can be concluded that the problem of speaking on social media today can be in the form of hate speech and hoaxes. The use of language in social media pragmatically abuses the use of language in Indonesian social media. This can be seen from the many uses of speech or the style of sarcasm. In this context of political propaganda, the style of sarcasm is intentionally used by speakers to express hatred,

dislike, or to insult, humiliate, humiliate, or make verbal attacks on people who become political opponents. The attacks delivered sarcastically are explicit and some are implicit. The sarcastic expression in social media shows the impoliteness of the Indonesian people in language. This is a reflection that actually there has been a fading of the character of the Indonesian nation as a friendly, polite and cultured Eastern nation. If this is ignored, it will damage the character which is the identity and identity of the Indonesian people.

To avoid the negative effects of language on social media that tends to be free, every communicator needs to pay attention to language idealism, namely: setting and scene, participant, end, act, key, instrumentalities, norms, genre abbreviated as speaking.

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