

The Form and Use of Dysphemism in Hoax

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ABSTRACT

This study focused on analysing dysphemism found in hoax. The previous studies on forms and use of dysphemism in the grammatical units, and yet did not use hoaxes as the object of the research. This qualitative research relies on data documented from website cekfakta.com and turnbackhoax.id. Data were verified, processed, and analysed using the theory of Semantic. The result was presented with brief descriptions. The result indicates the hoax makers used seven forms of dysphemism: taboo language, curse, human and animal comparison, physical character, the term mental abnormalities, -IST dysphemism, and dysphemism with characters or occupations that have negative images. Dysphemism in the hoaxes was used for insulting, showing dislike, giving negative descriptions, expressing anger, showing disapproving, showing disrespect, criticizing, exaggerating something, blaspheming, showing something that was of low value, and showing astonishment.

Keywords: *Dysphemism, form, use, hoax, fake news, false news*

1. INTRODUCTION

The Ministry of Communication and Information of the Republic of Indonesia released total data of 1,731 hoaxes from August 2018 to April 2019 consisting of political categories 620 hoaxes, government 210 hoaxes, health 200 hoaxes, slander 159 hoaxes, crime 113 hoaxes, and other issues (Haryanto, 2019). The data bellow was taken from turnbackhoax.id, it was found dysphemism was used in hoax.

[...] *bangsat mata sipit berulah lagi* [...]

[...] the **bastard Chinese** make more trouble [...]

Dysphemism in this hoax was in the form of curses [*bangsat*] ‘bastards’ which meant ‘people who have the bad character’. Second, the dysphemism was in the form of physical characters [*mata sipit*] ‘slanted eyes’ whose meanings referred to ethnic Chinese. There was a specific purpose in the use of dysphemism in hoax based on its context. In the context of this data, the dysphemism ‘slanted eyes’ was a hate speech that hurt to certain parties. It was used by hoax makers to blame the object. It had the sense that carries persuasion which can influence the readers of the hoax. The previous researches focused on the forms and use of dysphemism in the grammatical units and did not use hoaxes as the object of the research. The problem observed in this study was the form and use of dysphemism by meaning category and used hoaxes as the object of the research.

The aim of this study was to describe the forms and uses of dysphemism in hoax texts. This research was expected as a reference in verifying the truth of information and as a reference for further research. Further, the results could be applied in the development of hoax antidote instruments.

2. LITERATURE REVIEW

Allan and Burrige (1991) stated dysphemism is an expression with painful connotations, both about the speaker and the listener. Glück (1993) stated dysphemism is bad, obscene, blasphemous words or sentences. Dysphemism is also an offensive expression, expressing taboo, using curse, and vulgar expression. McArthur (1992) defines dysphemism is the use of negative expressions containing criticism to describe something or someone. Allan (2012) stated dysphemism is a rude connotation of something or someone, or both, and is a substitute for neutral expressions and expressions of euphemisms for some reason. Dysphemism shows negative judgments as well as giving rise to negative nuances through the language used. Dysphemism is a rude and painful expression about something or directed at someone. Wijana and Rohmadi (2006) stated dysphemism is the use of linguistic forms that have a value of impolite or taboo. Allan and Burrige (1991) stated that there are eight types of dysphemism, which are as cited below.

2.1. Using Taboo Words

Dysphemism in this hoax was in the form of curses [*bangsat*] ‘bastards’ which meant ‘people who have the bad character’. Second, the dysphemism was in the form of physical characters [*mata sipit*] ‘slanted the term taboo used to mock, give nicknames, and a curse. It was in the form of organs and activities related to these organs or substances produced by these organs, death, disease, food, and smell. Wardhaugh (1990) stated the use of taboo words involved attracting someone’s attention, showing disrespect, showing aggressive, provocation, making fun, and persuading.

2.2. Curses or Expletives

Curses or swearwords can be related to the name of God and the offensive terms. It is hurt and insults or harass. For example, “Fuck you!”, “Fuck! I didn’t steal your stuff!”. According to Karsana (2015), in the Kaili language, the function of insult was as a tool to express emotions that include anger, resentment, astonishment, humiliation, surprise, sense of humour, and threats or warnings. Wijana and Rohmadi (2006) stated that substance that used to abuse is an abnormality, something that was cursed or forbidden by religion, anxiety, something disgusting, and something that disrupted human life. Montagu (1973) stated the curse was offensive swearing, cursing, oath, obscenity, and expletive.

2.3. Comparison of Humans with Animals

It compares humans with animals that have characteristics. In Indonesia, some people are called ‘pig’ for being rude. They named ‘snakes’ because they are cunning or untrustworthy. They named ‘crocodiles’ because playing with women. They named ‘donkeys’ because they are stupid. They named ‘buffalo’ because they are lazy.

2.4. Physical Characters

This dysphemism is in the form of curse or nicknames taken from physical characters that are visible, for example ‘fat’.

2.5. Mental Abnormalities

This dysphemism is in the form of the curse by using terms derived from mental abnormalities, such as madness, idiots, and autism.

2.6. -IST Dysphemism

This dysphemism is racist, for example, ‘Chinese’ and ‘Negro’.

2.7. Characters or Occupations

This form of dysphemism has the meaning insulates and disrespectful of some personality or occupations that have a negative image, for example, prostitutes and robbers.

Allan and Burrige (1991) stated that dysphemism used to talk about opponents, showing disagreement, talking about something that inferior, and insulting. Then, Refmiyanti, Agustina, and Gani (2012), Khasan, Sumarwati, and Setiawan (2014), Ljung (2006), and Pascarina (2018) stated the background of using dysphemism, namely (1) insulting; (2) strengthen or sharpen insults; (3) showing dislike and disagreement; (4) providing negative depictions of political opponents; (5) expressing anger and irritation; (6) cursing or showing power; (7) declaring taboo, profanity, immorality; (8) showing disapproval; (9) negative image; (10) showing disrespect or humiliation; (11) exaggerating; (12) blaspheming or criticizing; (13) showing something of low value; (14) expressing surprise; (15) expressing intimacy in association; (16) stating jokes; (17) expressing frustration; (18) threatening; (19) sense of terrible, creepy, encouraging, disgusting, pornographic or vulgar, and disrespectful; (20) hurting the intended person; (21) accusing or suing; (22) rejection or denial; (23) a promise or oath; (24) asking questions; (25) convincing the speaker; (26) expressing indifference; (27) expressing defiance; (28) crying out of shock or annoyance; (29) rude advice; (30) harassing words; (31) increasing the intensity of dysphemism; (32) emphasizing or strengthening calls; (33) emphasizing or reinforcing questions; (34) negative depiction.

3. METHOD

This is qualitative research, and the object of study is the text of hoaxes. Data collected by the library method using documentation techniques. Data documented from cekfakta.com and turnbackhoax.id. Cekfakta.com is the largest hoax deterrent site in Indonesia that is filled with cooperation by 22 credible official national mass media (Damarjati, 2018). The collected data was verified, classified, and analyzed by theory of Semantic. Data analysis was assisted by the official Indonesian Online Dictionary and the official Indonesian Thematic Thesaurus from the Language Development Agency of Indonesia. Furthermore, data and analysis were presented with brief descriptions.

4. FINDINGS AND DISCUSSION

4.1. Taboo Words

Hoax makers used the terms correlated to sexual organs, sexual activities, or substances produced by sexual organs.

[...] *diperkosa* [...]

[...] pray for your brothers and sisters in other parts of the earth who have been violated, whose rights have been **raped** [...]

The context of data is the hoax associated with Uyghur Muslims. [*di-perkosa*] is a non-formal word meaning force, violation, or assault with violence. In Indonesia, it refers to sexual harassment. Hoax makers used dysphemism as a persuasive power to influence the emotions of recipients of false information. The dysphemism shows annoyance it uses in situations that are not friendly (Fadely, 2017). It tended to exaggerate a condition to express displeasure used words or expressions that strengthen its meaning.

[...] *sperma* [...]

[...] stupid tadpole, stupid DNA, stupid **sperm** [...]

Whole sentence was a curse, but the use of the taboo was found in the clause [*nembus ke sperma*] ‘penetrates the sperm’. [*sperma*] ‘Sperm’ in the form of substances produced by male reproductive organs. In the context of conversational language, this term was considered taboo. Hoax makers used dysphemism to strengthen the curse for the opponent.

4.2. Curse Dysphemism

Samsudin and Ahmad (2018) stated that cursing is hurt and insults or harass. Dysphemism becomes a medium of resistance against others and a medium for delivering disappointment or anger. The negative feelings present by a person cause the utterances to have rough value.

[...] **SETAN** [...]

[...] When the **devil** hears the [*Takbir*] ‘said *Allahu Akbar*’ [...]

The context of data was a hoax text on video as if show Donald Trump was angry caused someone to shout *Takbir*. [*setan*] indicated an evil spirit which represented ‘a bad person’. Wijana and Rohmadi (2006) stated that curse can be in the form of evil or ghosts. Hoax makers and hoax spreaders used it to encourage the emotions of the readers to build hatred with expressions of anger. It was against the person who disliked by expressing anger with swearwords.

[...] *bodoh* [...]

[...] Do you want to be stupid because of a **stupid** application [...]

[...] **goblok** [...]

[...] **stupid** police. They just watch instead of helping [...]

The term [*bodoh*] was similar with [*goblok*] meant ‘stupid’. Usually, the term [*goblok*] was used in a conversational language, it meant ‘idiot’. Both of these terms had a negative image. In the context of the data, the TikTok application was associated with ethnic Chinese. It was in the context of identity politics. It encouraged the ideas and emotions of the reader. In the second data, it used to sharpen insults by showing disrespect, to create hatred, and decreasing public trust in police agencies.

[“**HALAL DILENGSERKAN**”]

[“**HALAL TO BE TURNED OUT**”]

The data showed the hoax text on a photo of President Joko Widodo and the Indonesian Ulema Council logo. The context of the hoax was a political hoax. [*Halal di-lengser-kan*] meant ‘legitimate to be demoted from position’. In this context, it was unconstitutional. Hoax maker used it for hate speech aimed at the government. Wijana (2008) stated dysphemism is used in certain ways, for example, in writing titles to give the impression that is straightforward, bold, and challenging to be able to arouse the emotions of readers.

[...] *Dajjal* [...] *iblis* [...] *Manusia laknatullah penghuni neraka jahanam* [...]

[...] a follower of the **devil**, therefore, attack Islam [...] a servant of the **devil**. **The dwellers of hell blazers** [...]

The context of the data was a manipulated image with a picture of an influential person plus manipulative text attached to construct incorrect ideas that do not match the context of the original image. [*Dajjal*] refers to [*Dajal*] that involved ‘demon, devil, evil spirit who comes to the world when the end of the world is coming’. Hoax makers created manipulative facts by using a picture of figures and manipulative text that led to feelings of anger and made negative perceptions of characters that disliked. [*laknatullah*] comes from Arabic that indicated ‘the curse of Allah’. [*neraka jahanam*] ‘Hellfire’ refers to ‘the afterlife where unbelievers and rebellious people feel pain and misery with the field of fire’. Hoax makers used religious narrations to strengthen persuasive power.

[...] *mereceh* [...]

[...] will **beg** to get an employment [...]

The hoax contained photos of a public figure with a pejorative narration. According to Gusmulyadi (2020),

the term [*me-receh*] is a conversational language that means ‘has no value’. Hoax makers built narration with curses that showed someone of low value to underestimate the ability of the intended person, to denounce or to insult.

[...] **Kualat**

[...] **PBNU** pray for Jokowi **Cursed**

[*kualat*] originates from the Javanese language meant ‘plagued, wretched, cursed, and disastrous (for making faulty to parents or older people)’. It was used by hoax makers to curse by creating manipulative thoughts as if the political opponent would be disastrous.

[...] **nyinyir** [...]

[...] watch the **nagging** [...]

[*nyinyir*] meant ‘garrulous, chatty’. [*nyinyir*] intended for people who loved to comment negatively on social media. It was used by hoax makers to insult and show dislike by giving negative descriptions of a group of political opponents.

[...] **Bangke** [...]

[...] you are **corpse** [...]

[*bangke*] referred to [*bangkai*] ‘corpse (usually for animals)’. Wijana (2008) stated that curse could be in the form of terms that refer to death. It was used by hoax makers to convey hate speech by cursing and sharpening insults.

[...] **PKI** [...]

[...] proud of being ‘**Indonesian Communist Party**’ [...]

PKI ‘Indonesian Communist Party’ was a prohibited party in Indonesia. They were not holding the ideology of Indonesia. Hoax makers used it to build a false idea, presented negative descriptions of political competitors by blaming political competitors as members of the **PKI**.

[...] **antek asing** [...]

[...] become **foreigner servants** [...]

According to "Anti dan Antek Asing" (2018), the term of [*antek asing*] had been rising since President Joko Widodo's presidency. The government was subjected to criticism as if they associate with foreign interests. Hoax makers took advantage of this issue by describing that other countries had strong authority on the government, and the government did not have any self-determination. The hoax guided the perception of the government was weak and distrustful. [*antek*] represented ‘person or country as a dependent or follower of another person or country. [*asing*] ‘Foreigners’ meant people from other countries. Hoax

makers built the idea that the government was a slave for other countries.

4.3. *Dysphemism Comparison of Humans and Animals*

Usually, the form of this dysphemism refers to animals with particular characteristics. It can be not good looking or have bad attitudes.

[“**bangzadddd**” [...]

[“Communist **bastard**” [...]

The context of the data was about hoax makers engage groups of political competitors as communism. [*bangzadddd*] referred to [*bangsat*] meant ‘bedbug or bug’. In conversational language, it referred to a figure of speech mean ‘bad-tempered person’. [*bangsat*] was considered offensive so it was said to be dysphemism. It was used by hoax makers to intensify curses as if showing anger and annoyance.

[...] **KODOK BUDUK PENGE CUT** [...]

[...] Akhmad Dani is more brave than **kodok buduk pengecut** Ade Armando [...]

[...] **cebong** [...]

[...] idiot **tadpole** [...]

[*kodok*] ‘Frog’ related to the political context in Indonesia, it was the nickname given to the voters of President Joko Widodo. The name was given by members of Joko Widodo's political competitors. [*buduk*] originates from the Javanese meant ‘leprosy’, in Sundanese meant ‘have freckle and itching due to germs on the skin’. [*pengecut*] was similar to ‘cowardly’. [*cebong*] ‘Tadpole’ meant ‘larvae of frogs that live in water and breathe with gills and tails’. In a political context, it was a nickname for voters of President Joko Widodo (Cebong, n.d.) and (Kamus istilah pemilu, 2019). This term came from Joko Widodo's hobbies take care of frogs and tadpoles. It was used by his political competitors and hoax makers to push his voters. Samsudin and Ahmad (2018) stated that dysphemism was used by a political group to talk about its political opponents.

[...] **onta** [...]

[...] is only **camel** logic [...]

In the social-political issue of Indonesia, [*onta*] ‘camel’ referred to the insult to somebody or groups of people who were considered ridiculous or have less knowledge. It was used for indirect allusions aimed at people or groups.

4.4. *Dysphemism of Physical Character*

[*'MULAI PUCAT'* [...]

[*'JOKOWI IS GETTING ANXIOUS'* [...]

The term [*mulai pucat*] had a negative connotation when it was used in conversational language. This expression had a meaning 'getting anxious as a result of bad behaviour or blunders. Hoax makers used it to direct accusations to Joko Widodo, provided a negative depiction of political competitors.

[...] *plonga plongo* [...]

[...] Bawaslu and KPU **confused** [...]

[*plonga-plongo*] originated from the Javanese language that meant 'gaping mouth'. This term was used to satirize people who were confused about what to do. The [*plonga-plongo*] was given to people or institutions if they did not understand what to do when something happened around them that required them to respond or act. Hoax makers made the manipulative fact that the state institution did not know what to do. It was proposed to criticize and reduce public trust in the state institution.

4.5. *Dysphemism of Mental Abnormalities*

The words 'mental disorders' already had a low image in society. It was used to represent people negatively. Moreover, some of the terms were used to express surprise.

[...] *Gila* [...]

[...] slave of China communists. It is **Crazy** [...]

[...] *Sakit jiwa*

[...] this kind of **mental illness** of him]

In the denotative meaning, the terms [*gila*] and [*sakit jiwa*] were similar to 'mental abnormalities', but in this context, the term [*gila*] 'crazy' was used by hoax makers to express confusion. The term [*sakit jiwa*] was used to strengthen blasphemy and strengthen the effect of hate speech.

4.6. *-IST dysphemism*

The hoaxes and hate speech about racial and ethnicities like Chinese and communist ideologies were produced massively in Indonesia for political interests. Some people or groups recognized the diversity of societies in Indonesia from a different perspective. Based on the survey about the statement "Chinese descendants are not included as Indonesian citizens, even though they have been Indonesian citizens since their birth" showed that there were still many Javanese who considered that Chinese descent was not native Indonesian citizens (Rahmat, Purwoko, & Taufiq,

2013). This phenomenon was used by hoax makers to raise social conflicts through hate speech.

[...] *kafir cina* [...]

[...] you are helping **Chinese infidels** [...]

[...] *komunis* [...]

[...] Digital history is indeed, General **Communist** [...]

[...] *antek China* [...]

[...] this regime is a **servant of China** [...]

[*kafir*] meant 'person who unbeliever in God'. According to Islam, it meant 'person who did not believe in Allah and His messengers'. Aziz (2018) stated that the term [*kafir cina*] 'Chinese infidel' was a provocation and hate speech with the issue of racial and religion that had a pejorative tone. [*antek*] 'Servant' meant 'person or country who was a servant of another person or country'. Dysphemism was used by hoax makers to build a manipulative thought that the regime of President Joko Widodo and those who were pro-government were subject to Chinese interests and even became part of communist ideology.

Hoax did not have the time but have the season. During the period of political contestation, the hoaxes about race and religion were massively produced and spread. Its narrative referred to Chinese ethnicity. Sarumpaet, Nababan, and Prayetno (2014) stated that the use of the Chinese term was an ethnic political issue. In Indonesia, identity politics referred to ethnicity, religion, and ideology.

[...] *Yahudi* [...]

[...] Hendro is an intelligence specialist for the **Jewish** forces [...]

Jews were a nation that originated from Israel and the religion of the people of Israel. According to Epafra (2012), [*Yahudi*] was often discussed in Indonesia because it was considered to have a negative image, evil, and dangerous aura. Saleh (2018) stated that the term [*Yahudi*] 'Jewish' contained political meaning, the meaning of anxiety, and political chaos that caused a separation. This term was very identical to the state of Israel and both Jewish and Israel became sensitive because most people did not agree with the Israel colonialism of Palestine. This situation was used by hoax makers to convey hate speech.

4.7. *Dysphemism with Specific Character or Occupation*

Hoax makers used characters that represent immorality and they also use professions that have a negative image to create hoaxes.

[...] **PENGKHIANAT NEGARA** [...]

[...] CHINESE ARE THE ONLY **TRAITOR OF THE NATION** [...]

[*pengkhianat*] meant ‘a traitor or did not loyal to the country or friend’. This was a hoax about identity politics. The hoax makers tried to discredit ethnic Chinese who join in political competition in Indonesia. They produced a narrative of hatred by representing as if the Chinese descendants have a traitorous character to the country.

[...] **JOKER** [...]

[...] The Ade **JOKER**, When You Are Called by the Police [...]

Joker was a super-fictional criminal character in the movie (Joker, n.d.). This hoax was about Joko Widodo's voters that named Joker, a psychopathic criminal. The intention was obviously to drive the ideas and emotions of the recipient of information so that they followed the idea of the hoax makers and supported their political choice.

[...] **Penjahat Demokrasi** [...]

[...] KPU is a **Democratic Criminal** [...]

The term [*Penjahat Demokrasi*] ‘Democratic Criminal’ was issued by hoax makers to build public distrust on the state institutions that organized election. The hoax makers influenced the reader’s thought to consider that the institution was fraud in the election by issuing the hate speech.

[...] **Mafia politik** [...]

[...] tycoon “9 Dragon” is **political mafia** [...]

Hoax makers manipulated a fact. They described that the successful Chinese in Indonesia named “9 Dragons” as [mafia] ‘secret societies engaged in crime’, especially in politics. The term [*mafia*] had a poor representation. Ritaudin (2012) and Chalik (2017) stated that [*mafia politik*] ‘political mafia’ referred to political criminals.

[...] **gundik** [...] **raja lendir** [...]

[...] **bitch** got unlucky [...] the **king of masher man** [...]

[*gundik*] ‘Bitch’ had a negative representation, described as a cheater. In the data, it was combined with the term [*raja lendir*] ‘king of masher man’ that was a metaphor for men who love cheating. Hoax makers intended to insult by dirty words, offensive terms, and characters that have a negative image.

5. CONCLUSION

Hoax makers and spreaders used seven forms of dysphemism, namely taboo language, curse, human-animal comparison, physical character, mental abnormalities, -IST dysphemism, and character or occupation. Dysphemism was used by hoax makers to convey hate speech, manipulative facts, and false information in political, social, and religious contexts. Dysphemism was used for insulting; showing dislike; giving negative descriptions of political competitors; expressing anger; showing disapproving; showing disrespect or humiliating; criticizing; exaggerating something; blaspheming; showing something that was of low value; showing astonishment; expressing emotion and resentment, pornography or vulgarity and offensive. Hoax makers attempt to influence and persuade the objects of information. They intended to persuade ideas, feelings, and attitudes of the people to follow the hoax makers thought.

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