

**NEGOTIATING MEANING IN THE DIGITAL DISCOURSE: A  
POLYSEMY PRAGMATIC STUDY OF THE VIRAL TIKTOK PHRASE  
'10.000 DI TANGAN ISTRI YANG TEPAT'**

***SKRIPSI***

*Submitted Partial Fulfillment of the Requirements  
For the Degree of Sarjana Pendidikan (S.Pd)  
English Education Program*

**By**

**ANJELI WULANDARI**

**2202050024**



**UMSU**

Unggul | Cerdas | Terpercaya

**FACULTY OF TEACHER AND TRAINING EDUCATION  
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA**

**MEDAN**

**2026**



MAJELIS PENDIDIKAN TINGGI  
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA  
FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN

Jl. Kapten Mukhtar Basri No. 3 Medan 20238 Telp. 061-6622400 Ext. 22, 23, 30  
Website: <http://www.fkip.umsu.ac.id> E-mail: [fkip@umsu.ac.id](mailto:fkip@umsu.ac.id)

**BERITA ACARA**

Ujian Mempertahankan Skripsi Sarjana Bagi Mahasiswa Program Strata 1  
Fakultas Keguruan dan Ilmu Pendidikan Universitas Muhammadiyah Sumatera Utara

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Panitia Ujian Sarjana Strata-1 Fakultas Keguruan dan Ilmu Pendidikan dalam Sidangnya yang diselenggarakan pada hari Kamis, Tanggal 09 April 2026, pada pukul 08.30 WIB sampai dengan selesai. Setelah mendengar, memperhatikan dan memutuskan bahwa:

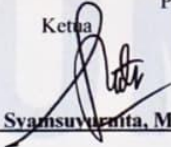
Nama : Anjeli Wulandari  
NPM : 2202050024  
Program Studi : Pendidikan Bahasa Inggris  
Judul Skripsi : Negotiating Meaning in the Digital Discourse: A Polysemy Pragmatic Study of the Viral TikTok Phrase '10.000 di Tangan Istri yang Tepat'

Dengan diterimanya skripsi ini, sudah lulus dari ujian Komprehensif, berhak memakai gelar Sarjana Pendidikan (S.Pd).

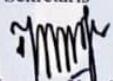
Ditetapkan : ( ) Lulus Yudisium  
( ) Lulus Bersyarat  
( ) Memperbaiki Skripsi  
( ) Tidak Lulus

PANITIA PELAKSANA

Ketua

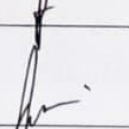

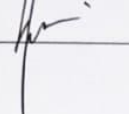
  
Dra. Hj. Syamsuwarmita, M.Pd.

Sekretaris

  
Dr. Hj. Dewi Kesuma Nst, S.S., M.Hum.

ANGGOTA PENGUJI:

1. Dr. Pirman Ginting, M.Hum
2. Dr. Khairun Niswa, M.Hum
3. Dr. Rakhmat Wahyudi Sagala, M.Hum

1.   
2.   
3. 



MAJELIS PENDIDIKAN TINGGI  
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA  
FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN  
Jl. Kapten Mukhtar Basri No. 3 Telp. (061) 6619056 Medan 20238  
Website: <http://www.fkip.umstu.ac.id> E-mail: [fkip@umstu.ac.id](mailto:fkip@umstu.ac.id)

LEMBAR PENGESAHAN SKRIPSI



Skripsi ini diajukan oleh mahasiswa di bawah ini:

Nama : Anjeli Wulandari  
NPM : 2202050024  
Program Studi : Pendidikan Bahasa Inggris  
Judul Skripsi : Negotiating Meaning in the Digital Discourse: A Polysemy Pragmatic Study of the Viral TikTok Phrase '10.000 di Tangan Istri yang Tepat.

sudah layak disidangkan.

Medan, 10 Maret 2026

Disetujui oleh:

Pembimbing

  
Dr. Rakhma Wahyudin Sagala, S.Pd., M.Hum.

Diketahui oleh:

Dekan

  
Dra. Hj. Syamsuarnita, M.Pd.

Ketua Program Studi

  
Dr. Pirman Ginting, S.Pd, M.Hum.



MAJELIS PENDIDIKAN TINGGI  
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA  
FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN  
Jl. Kapten Mukhtar Basri No. 3 Telp. (061) 6619056 Medan 20238  
Website: <http://www.fkip.umsu.ac.id> E-mail: [fkip@umsu.ac.id](mailto:fkip@umsu.ac.id)

## PERNYATAAN KEASLIAN SKRIPSI



Saya yang bertandatangan dibawah ini :

Nama : Anjeli Wulandari  
NPM : 2202050024  
Program Studi : Pendidikan Bahasa Inggris  
Judul Skripsi : Negotiating Meaning in the Digital Discourse: A Polysemy Pragmatic Study of the Viral TikTok Phrase '10.000 di Tangan Istri yang Tepat

Dengan ini saya menyatakan bahwa Skripsi saya yang berjudul "**Negotiating Meaning in the Digital Discourse: A Polysemy Pragmatic Study of the Viral TikTok Phrase '10.000 di Tangan Istri yang Tepat.**" adalah bersifat asli (Original), bukan hasil menyadur mutlak dari karya orang lain.

Bilamana dikemudian hari ditemukan ketidaksesuaian dengan pernyataan ini maka saya bersedia dituntut dan diproses sesuai dengan ketentuan yang berlaku di Universitas Muhammadiyah Sumatera Utara.

Demikian pernyataan ini dengan sesungguhnya dan dengan yang sebenar-benarnya.

Medan, 13 Maret 2026

Hormat saya

Yang membuat pernyataan,



Anjeli Wulandari

## ABSTRACT

**Anjeli Wulandari. 2202050024, “Negotiating Meaning in the Digital Discourse: A Polysemy Pragmatic Study of the Viral Tiktok Phrase ‘10.000 Di Tangan Istri yang Tepat’”. Skripsi. English Education Department Faculty of Teacher Training and Education Muhammadiyah University, North Sumatera. 2026.**

This study investigates pragmatic polysemy in viral digital discourse, focusing on the phrase “*Rp10.000 di tangan istri yang tepat*” on TikTok. It aims to examine how multiple meanings emerge from a single expression and how these meanings are constructed, interpreted, and negotiated in online interactions. The study also explores how the phrase functions as praise, humor, and social criticism, producing layered interpretations in digital communication. This research employs a qualitative approach using a netnographic design. Data were collected through screenshot documentation of TikTok videos and their associated discourse. The analysis applies a pragmatic polysemy framework by integrating Relevance Theory (Carston), Conversational Implicature (Grice), Lexical and Contextual Meaning (Lyons and Leech), Humor Theory (Attardo), and Critical Discourse Analysis (Fairclough). The findings reveal four types of pragmatic meanings: literal, connotative, humorous, and ironic. Literal meaning refers to factual financial management, while connotative meaning reflects social and moral values related to gender roles. Humorous meaning arises through exaggeration and maxim violation, whereas ironic meaning expresses criticism toward unrealistic expectations and economic inequality. The results show that meanings are continuously negotiated through strategies such as comments, duets, stitches, and multimodal framing. TikTok functions as a dynamic discursive space where meanings are collaboratively constructed and contested. In conclusion, pragmatic polysemy in digital discourse reflects the interaction between language, social context, and digital platforms, highlighting how viral expressions become sites of meaning negotiation and ideological discourse.

Keywords: digital discourse, netnography, pragmatic polysemy, TikTok videos

## ACKNOWLEDGEMENT



Assalamu'alaikum Warahmatullahi Wabarakatuh.

Alhamdulillahirabbil'alamin, all praises are devoted to Allah Subhanahu Wa Ta'ala for endless mercy, blessings, and guidance that have enabled the Researcher to complete this Skripsi entitled “Negotiating Meaning in the Digital Discourse: A Polysemy Pragmatic Study of the Viral Tiktok Phrase ‘10.000 Di Tangan Istri yang Tepat’”.

First and foremost, the Researcher would like to express the deepest love and gratitude to the beloved parents, Mr. Mariadi. and Mrs. Asiyem, for their endless love, prayers, encouragement, and sacrifices. The Researcher would also like to express appreciation to the beloved younger brother, Aril Wibowo Kusuma who has always given great motivation during the completion of this research.

The Researcher would also like to express sincere appreciation and gratitude to:

1. Prof. Dr. Agussani, M.AP., as the Rector of the University of Muhammadiyah Sumatera Utara.
2. Hj. Dra. Syamsuyurnita, M.Pd., as the Dean of the Faculty of Teacher Training and Education, University of Muhammadiyah Sumatera Utara.
3. Dr. Hj. Dewi Kesuma Nasution, S.S., M.Hum., as the Vice Dean I of the Faculty of Teacher Training and Education, University of Muhammadiyah Sumatera Utara.

4. Dr. Mandra Saragih, S.Pd., M.Hum., as the Vice Dean III of the Faculty of Teacher Training and Education, University of Muhammadiyah Sumatera Utara.
5. Dr. Pirman Ginting, S.Pd., M.Hum., as the Head of the English Education Study Program, Faculty of Teacher Training and Education, University of Muhammadiyah Sumatera Utara.
6. Dr. Rakhmat Wahyudin Sagala, S.Pd., M.Hum., as the Researcher's supervisor, who has patiently provided guidance and continuous encouragement throughout the process of completing this research.

Finally, the Researcher realizes that this research is still far from perfect. Therefore, constructive criticism and suggestions from readers are highly appreciated for the improvement of this research in the future. The Researcher sincerely hopes that this study can provide valuable contributions to readers, researchers, and the development of educational research.

May Allah Subhanahu Wa Ta'ala reward all the kindness, support, and assistance given with abundant blessings both in this world and in the hereafter.

Wassalamu'alaikum Warahmatullahi Wabarakatuh.

Medan, 6 April 2026

The Reaeacher

**Anjeli Wulandari**

**NPM: 2202050024**

## TABLE OF CONTENTS

<b>ABSTRACT .....</b>	<b>i</b>
<b>ACKNOWLEDGEMENT .....</b>	<b>ii</b>
<b>TABLE OF CONTENT .....</b>	<b>iv</b>
<b>LIST OF FIGURES.....</b>	<b>vi</b>
<b>LIST OF APPENDIXES .....</b>	<b>vii</b>
<b>CHAPTER I INTRODUCTION.....</b>	<b>1</b>
1.1 Background of the Study.....	1
1.2 Scope and Limitation .....	4
1.3 Research Problem.....	6
1.4 Objectives of the Study .....	7
1.5 Significance of the Study .....	7
1.5.1 Theoretical Benefits .....	8
1.5.2 Practical Benefits .....	9
<b>CHAPTER II THE REVIEW OF LITERATURE.....</b>	<b>11</b>
2.1 Theoretical Framework .....	11
2.1.1 Definition of Pragmatics .....	11
2.1.2 The Concept of Polysemy in Linguistics and Prgamatics.....	12
2.1.3 Main Theories in Pragmatic Polysemy .....	13
2.1.4 The Concept of Negotiation of Meaning.....	15
2.1.5 Dialogism Theory.....	15
2.1.6 Participatory Culture Theory.....	17
2.1.7 Critical Discourse Analysis .....	17

2.1.8 TikTok as a Social and Linguistic Discourse Space.....	19
2.2 Review of Previous Studies .....	22
2.3 Conceptual Framework .....	26
<b>CHAPTER III RESEARCH METHODOLOGY .....</b>	<b>29</b>
3.1 Research Design.....	29
3.2 Location and Time.....	31
3.3 Source of the Data.....	32
3.4 Technique for Collecting Data .....	33
3.5 Technique for Analyzing Data .....	36
<b>CHAPTER IV FINDINGS AND DISCUSSION .....</b>	<b>44</b>
4.1 Findings .....	44
4.1.1 Types of Pragmatic Polysemy .....	44
4.2 Discussion .....	51
<b>CHAPTER V CONCLUSION AND SUGGESTION .....</b>	<b>56</b>
5.1 Conclusion.....	56
5.2 Suggestion.....	59
<b>REFERENCES.....</b>	<b>64</b>
<b>APPENDIXES .....</b>	<b>67</b>

## LIST OF FIGURES

Figure 2.1 Example of User Discourse on the Viral Phrase.....	21
Figure 2.2 Conceptual Framework.....	26
Figure 3.1 Data 001.....	40
Figure 3.2 Data 002 .....	43

## LIST OF APPENDIXES

Appendix 1 Literal Meaning .....	67
Appendix 1 Connotative Meaning (Moral).....	68
Appendix 1 Connotative Meaning (Social).....	69
Appendix 1 Connotative Meaning (Religious) .....	70
Appendix 1 Humorous Meaning (Parody).....	72
Appendix 1 Humorous Meaning (Sarcasm) .....	73
Appendix 1 Humorous Meaning (Joking) .....	74
Appendix 1 Ironic Meaning (Criticism) .....	75
Appendix 1 Ironic Meaning (Gender) .....	76
Appendix 1 Ironic Meaning (Economic) .....	77
Appendix 2 Table of Findings the Data .....	78
Appendix 3 Permohonan Persetujuan Judul Skripsi .....	81
Appendix 4 Format K-1 .....	82
Appendix 5 Format K-2 .....	83
Appendix 6 Format K-3 .....	84
Appendix 7 Berita Acara Bimbingan Proposal .....	85
Appendix 8 Berita Acara Seminar Proposal .....	86
Appendix 9 Surat Keterangan Seminar Proposal.....	87
Appendix 10 Lembar Pengesahan Hasil Seminar Proposal.....	88
Appendix 11 Surat Keterangan Selesai Riset.....	89
Appendix 12 Berita Acara Bimbingan Skripsi.....	90
Appendix 13 Curriculum Vitae .....	91



# CHAPTER 1

## INTRODUCTION

### 1.1 Background of the Study

The development of social media over the past decade has changed the way people communicate and participate in shaping the meaning (Rezeki et al., 2024). Platforms like TikTok, with their multimodal characteristics and participatory algorithms, provide new spaces for users to express views, emotions, and ideologies through forms of short, viral speech. In this context, viral phenomena such as the phrase “*Rp10.000 di tangan istri yang tepat*” provides several interesting examples of how language operates not only as a tool of communication but also as a medium for social and ideological negotiation in digital spaces.

The phrase originally appeared as an expression that seemed simple and positive, describing the ideal wife as wise and frugal in managing household finances. However, as this phrase spread widely on TikTok, its meaning diversified and even became contradictory. Some users interpret it literally, as evidence of a woman's ability to manage the household economy; others interpret it connotatively as a moral and religious message; while another group uses it humorously or ironically to mock social and gender inequalities. This diversity of interpretations ranging from literal readings, symbolic moral readings, humorous reinterpretations, to ironic critiques demonstrates the phenomenon of pragmatic polysemy, which is a situation where a single linguistic form produces various meanings depending on the context of its use (Cruse, 2004).

Recent TikTok scholarship demonstrates that digital platforms operate as dynamic sites where meanings are continually produced, circulated, and renegotiated through multimodal participation. Research on the #Tradwife community shows that creators use TikTok's duet, stitch, and algorithmic affordances to reproduce traditional gender norms, while simultaneously enabling audiences to reinterpret, parody, or challenge these narratives within participatory interactions (Scott et al., 2025). Similarly, studies examining Indonesian mental-health storytelling on TikTok reveal that meaning is shaped dialogically through self-disclosure, comment interaction, algorithmic visibility, and audience boundary-policing, demonstrating that representation on TikTok is never static but co-constructed through creator audience negotiation (Febriyanti, 2025).

Together, these studies affirm that TikTok is not merely a platform for meaning reproduction, but a constantly evolving discursive arena where users collaboratively shape, contest, and redistribute social meanings. This aligns with the focus of the present study, which analyzes how the viral phrase "*Rp10.000 di tangan yang tepat*" undergoes pragmatic polysemy as its meanings are negotiated through stitches, duets, comments, and humor showing TikTok as an active site of linguistic interpretation, ideological struggle, and meaning transformation.

This indicates that meaning in the digital space is dialogical in the sense that, as Bakhtin (2010) argues, meaning is formed through the interaction of multiple voices that respond to, challenge, and reinterpret one another. At the same time, meaning is participatory in Jenkins's (2006) terms because users actively co-produce content through comments, duets, stitches, and algorithmic engagements,

positioning audiences not merely as recipients but as contributors in shaping discourse. Through these intertwined dynamics, the phrase “*Rp10,000 di tangan istri yang tepat*” no longer holds a single meaning but becomes a socially negotiated symbol that reflects ongoing debates about economy, gender roles, and family values in Indonesian society.

The study of this phenomenon becomes important because it indicates a paradigm shift in language and pragmatics studies. Language on social media can no longer be understood solely as a linguistic structure, but rather as a social practice that is multimodal and interactive (Fairclough, 2013). Thus, a pragmatic polysemy analysis of viral utterances on TikTok can provide new insights into how meaning is produced, negotiated, and circulated in digital society.

Furthermore, this study is also culturally relevant because the phrases examined reflect Indonesia's distinctive values regarding the role of wives, household economy, and social piety. When these phrases are parodied, altered, or satirized by TikTok users, a process of re-signification (reinterpretation) occurs, revealing the dynamics of gender and economic ideology that exist in society. In other words, this study not only focuses on linguistic aspects but also uncovers the social relations hidden behind digital language practices.

Based on this background, this study aims to analyze how the meaning of the viral phrase “*Rp10,000 di tangan istri yang tepat*” is formed and negotiated by TikTok users through a pragmatic polysemy approach and digital discourse analysis. The main focus of this research is to identify the types of pragmatic polysemy that arise from users' interpretations of the phrase, including literal,

connotative, humorous, and ironic meanings that are formed through language use and social context on the TikTok platform. In addition, this study also aims to analyze how these various meanings are constructed and negotiated by users through digital discursive strategies such as interactive comments, parody, duet, or video remixes that reflect the dialogical process among users.

Thus, this study not only traces how linguistic meaning emerges from the same phrase, but also explains how TikTok users actively shape, contest, and negotiate social, moral, and gender meanings through digital communication practices. This analysis is expected to contribute to contemporary pragmatics studies, particularly in understanding the dynamics of semantic polysemy and discourse negotiation in social media spaces.

## **1.2 Scope and Limitation**

This study focuses on the analysis of meaning and the negotiation of meaning that arises in digital discourse on the TikTok platform, taking the viral phrase *“Rp10,000 di tangan istri yang tepat”* as the main object of study. The scope of the research is limited to TikTok video content and user comments that explicitly display, refer to, or respond to the phrase. The main focus of this study is not on empirical economic or moral aspects, but on how language and digital context are used to shape and negotiate the meaning of utterances in online social spaces.

Specifically, this study limits the scope of analysis to two main dimensions. First, the linguistic and pragmatic dimension, which examines how the phrase *“Rp10,000 di tangan istri yang tepat”* is used and interpreted in different contexts, resulting in various meanings: literal, connotative, humorous, and ironic. This

analysis is conducted using the framework of pragmatic polysemy theory (Cruse, 2004); (Carston & Hall, 2012); (Leech, 2016) to understand the shifts and expansions of meaning that occur. Second, the discursive and social dimension, which explores how TikTok users interact and participate in the process of meaning negotiation through discursive practices such as comments, duets, remixes, stitches, and the use of hashtags. This dimension is analyzed using the approach of Critical Discourse Analysis (Fairclough, 2013) as well as the theories of Dialogism Bakhtin (2010) and Participatory Culture (Jenkins, 2006).

To maintain focus and accuracy in the analysis, this study only uses 100 relevant TikTok videos collected through screenshot documentation, which is recognized as a valid qualitative data-gathering technique. Recent methodological studies emphasize that screenshotting is not merely a technical act but a legitimate form of “data thinning” that captures situated moments of digital interaction while preserving the contextual and multimodal features essential for interpretation. Collier (2023) argues that screenshot methods allow researchers to systematically reduce overwhelming video data into analyzable visual units without losing their interpretive richness, whereas Carah (2024) highlight screenshots as an everyday practice of noticing, capturing, and co-analyzing ephemeral digital content that would otherwise disappear from fast-moving algorithmic feeds.

Therefore, the use of screenshots in this study aligns with contemporary qualitative and digital ethnographic research, strengthening the methodological rigor of data collection in online environments. Each video was selected based on specific criteria, such as interactive engagement (a minimum of 100 comments),

relevance to the phrase under study, and variations in communication style and social context. This approach is consistent with the qualitative netnography framework (Kozinets, 2019), which emphasizes passive observation and naturalistic documentation of user interactions in digital spaces.

The limitations of this study are set intentionally to maintain analytical focus and ensure the relevance of the findings. This research is deliberately restricted to TikTok because it is the platform where the viral phrase circulates most actively and where users engage in highly participatory, multimodal, and rapid meaning-making practices that align with the objectives of this study. Likewise, the cultural scope is intentionally limited to Indonesian TikTok users to provide a more coherent and contextually grounded interpretation of how meaning is produced and negotiated within a shared socio-cultural environment. As a result, the findings are not designed to be generalized to other platforms such as Instagram or YouTube, nor to different cultural settings. Furthermore, given the dynamic and fast-changing nature of TikTok content, the data in this study represents a specific temporal snapshot of digital discourse rather than a permanent or universal depiction of linguistic phenomena in online media.

### **1.3 Research Problem**

Based on the background and research limitations previously described, this study focuses on examining the linguistic and social phenomena that arise from the use of the viral phrase “*Rp10.000 di tangan istri yang tepat*” on the TikTok platform.

Specifically, the research problem is formulated in the form of research questions as follows:

1. What types of pragmatic polysemy emerge from TikTok users' interpretations of the viral phrase "*Rp10.000 di tangan istri yang tepat*"?
2. How are these multiple meanings negotiated through strategies in digital discourse?

#### **1.4 Objectives of the Study**

Based on the problem formulation explained earlier, this study has two main objectives related to the analysis of meaning and the negotiation of meaning in digital discourse on the TikTok platform.

Specifically, the objectives of this study are as follows:

1. to identify and describe the types of pragmatic polysemy that arise from TikTok users' interpretations of the viral phrase "*Rp10,000 di tangan istri yang tepat.*"
2. to analyze how these multiple meanings are negotiated through digital discourse strategies on TikTok.

#### **1.5 Significance of the Study**

This study is expected to provide benefits both theoretically and practically in the field of linguistics, particularly in the study of pragmatics and digital discourse. The language phenomena developing on social media platforms like TikTok not only reflect how people communicate but also show how meaning and ideology are formed and negotiated through language in online public spaces.

Therefore, the results of this study are expected to contribute scientifically and socially as follows.

### **1.5.1 Theoretical Benefits**

Theoretically, this study is expected to contribute to the development of linguistic studies, particularly in the field of contextual pragmatics and digital discourse analysis. Through the approach of pragmatic polysemy, this research broadens the understanding of how the meaning of utterances can evolve into various interpretations based on social context, communicative intentions, and discourse strategies used by speakers. This study is expected to provide a contribution to the development of digital pragmatic studies and contemporary discourse analysis in the era of social media. In the current context, where social interactions largely take place through online platforms like TikTok, the phenomenon of language is no longer limited to direct speech but also encompasses multimodality, visual context, and collective participation. Therefore, this study reinforces the application of the concept of pragmatic polysemy in the realm of interactive and participatory digital communication, where meaning is not only produced by the speaker but is collaboratively negotiated by users (Carston & Hall, 2012); (Jenkins, 2006).

Additionally, this study enriches the theory of digital discourse analysis by showing how classical pragmatic principles such as implicature and negotiation of meaning can be adapted to analyze new linguistic phenomena on social media, which are rife with elements of humor, irony, and social critique. In the post-pandemic context, when social media has become the main space for social,

political, and cultural expression, this study also affirms that digital language is a legitimate and significant scientific object to be examined through a linguistic approach. Thus, the findings of this study are expected to expand the theoretical horizons of pragmatic linguistics toward a more comprehensive understanding of language in today's virtual spaces.

### **1.5.2 Practical Benefits**

Practically, this research is expected to provide benefits for various parties.

- a. **For students and language researchers**, this study can serve as a reference in understanding the phenomenon of pragmatic polysemy on social media and as an example of applying digital discourse analysis in the Indonesian cultural context. The results of this research can also serve as a basis for further studies exploring similar topics such as digital humor, social irony, and gender representation in online communication.
- b. **For educators and practitioners of English language or linguistic education**, this research can serve as a learning resource on how actual language phenomena can be analyzed scientifically and critically. Thus, this topic can be used as teaching material in courses such as pragmatics, discourse analysis, or media literacy.
- c. **For the general public**, this research is expected to increase critical awareness of how language is used on social media to shape social, moral, and ideological perceptions. By understanding the dynamics of meaning and negotiation that occur, the public can become more reflective, tolerant, and

conscious users of digital media, aware of the implications of language in online interactions.

Thus, this research not only has scientific value but also high social relevance, as it helps bridge the understanding between linguistic theory and digital communication practice in everyday life.

## **CHAPTER II**

### **THE REVIEW OF LITERATURE**

#### **2.1 Theoretical Framework**

##### **2.1.1 Definition of Pragmatics**

Pragmatics is a branch of linguistics that studies the meaning of utterances in relation to the context of their use. Yule (1996) defines pragmatics as the study of the meaning conveyed by the speaker and interpreted by the listener in a particular situation. This means that pragmatics does not only focus on the structure of language, but also on how language is used to achieve communicative goals.

Leech (2016) adds that pragmatics is related to "the study of meaning in relation to speech situations," which means that meaning does not only come from linguistic forms, but also from social, cultural contexts, and communication purposes. Thus, the study of pragmatics emphasizes that language is a social action, where meaning is not fixed but negotiated between the speaker and the listener.

In today's digital era, interactions on various social media platforms present new complexities in meaning-making, because communication is no longer limited to spoken or written utterances alone. On platforms such as TikTok, for example, every utterance is accompanied by multimodal elements, text overlays, sounds, facial expressions, visual filters, and editing techniques that collectively shape how meaning is interpreted by users. Therefore, understanding pragmatics in contemporary contexts cannot be separated from the digital environment that frames online interactions and influences how meaning is produced, negotiated, and received.

### **2.1.2 The Concept of Polysemy in Linguistics and Pragmatics**

The term polysemy comes from the Greek words *poly* (many) and *sema* (meaning), which means a single linguistic form can have more than one related meaning. According to Lyons (1977), polysemy is a phenomenon where a word or phrase has several meanings that are still within a single semantic network.

Cruse (2004) explains that polysemy is a phenomenon of multiple related meanings, where variations in meaning can arise due to context, situation, or specific usage. Meanwhile, Leech (2016) distinguishes between conceptual meaning (literal meaning) and associative meaning (connotative, reflective, collocative, and affective meanings), which can expand the potential of polysemy in utterances.

Theoretically, polysemy was initially studied in the field of semantics, as it relates to the system of meanings in language that is lexical and conventional. However, modern linguistic developments indicate that meaning not only depends on the language system but also on its use in social and communicative contexts. Therefore, polysemy also becomes an important topic in pragmatics, especially when the meaning of an utterance is determined not only by its linguistic form but also by the context and communicative purpose of the speaker.

In the realm of pragmatics, polysemy is not only seen as a lexical variation, but also as a result of social interaction. Carston & Hall (2012) in Relevance Theory explains that utterance meaning is often “pragmatically enriched,” meaning that the meaning intended by the speaker can extend beyond the literal meaning expressed. This phenomenon is referred to as pragmatic polysemy where meaning is not solely

determined by linguistic form, but by communicative intention, inference, and the social context of the speaker.

### **2.1.3 Main Theories in Pragmatic Polysemy**

This study is supported by several main theories that form the basis for the analysis of pragmatic polysemy:

#### **a. Lexical and Contextual Meaning Theory (Lyons, 1977; Leech, 2016)**

Lyons (1977) emphasizes the distinction between denotative and connotative meanings, where connotative meaning can change depending on the social context. Meanwhile, Leech (2016) distinguishes six types of meaning (conceptual, connotative, social, affective, reflected, and collocative), showing that meaning is always dynamic.

For example, *lexically*, the phrase “*Rp10.000 di tangan istri yang tepat*” simply refers to a wife managing ten thousand rupiah efficiently (conceptual meaning). However, *contextually*, the same phrase can develop additional meanings such as implying moral judgment, praising women’s financial skills, criticizing economic conditions, or even expressing sarcasm depending on how it is used in TikTok videos, comments, or duet interactions. This illustrates that meaning is not fixed but shaped by the situational and social context surrounding the utterance.

#### **b. Pragmatic Enrichment Theory (Carston & Hall, 2012)**

Carston explains that in the communication process, listeners do not only interpret literal meanings, but also expand them based on context, experience, and inference. This process produces implicature (implied meaning) which often becomes the main source of polysemy in digital discourse.

For example, when a TikTok user says “*Rp10.000 di tangan istri yang tepat sudah cukup untuk bikin masakan enak*”, the *literal meaning* is that ten thousand rupiah is enough to cook a meal. However, through *pragmatic enrichment*, audiences may infer additional meanings such as implying that a “good wife” must be frugal, that household burdens fall mostly on women, or that economic pressures make low-budget cooking a necessity. These extra layers of meaning do not appear in the literal words but are formed through contextual inference, reflecting how pragmatic enrichment creates multiple interpretations in digital interactions.

**c. Conversational Implicature Theory (Grice, 1975)**

Grice introduced the cooperative principle and four conversational maxims: quality, quantity, relevance, and manner. Violations of these maxims often generate new implicit, humorous, or ironic meanings, as is often found in interactions on TikTok.

For example, when a TikTok commenter responds to a video with the sentence “*Rp10.000 di tangan istri yang tepat bisa bikin semuanya beres kok.*”, the literal form appears supportive. However, the context of the video showing inflated prices or the impossibility of buying daily necessities with such a small amount causes the statement to be understood as ironic. Here, the commenter violates the maxim of quality by saying something they do not literally believe, and the maxim of manner by intentionally delivering the statement in a sarcastic tone. The implicature generated is that Rp10.000 is clearly insufficient, and the phrase is unrealistic. Thus, the true meaning is not in the explicit words, but in the implied criticism inferred by the audience.

#### **d. Conceptual Meaning Theory and Inference Patterns (Cruse, 2004)**

Cruse emphasizes that polysemy cannot be separated from context and pragmatic inference patterns. In digital discourse, visual and social contexts play a significant role in causing the shift of meaning from literal to ironic or humorous. By combining these theories, this study positions pragmatic polysemy as a dynamic process that connects language, context, and communicative goals in digital interactions.

#### **2.1.4 The Concept of Negotiation of Meaning**

Negotiation of meaning is an interactive process in which speakers and listeners (or creators and audiences in digital media) attempt to reach a shared understanding of a message. According to Thomas (2014), meaning is the result of interaction, not merely the product of a speaker's individual interpretation.

In the context of social media, negotiation of meaning occurs when users respond to and reinterpret utterances through comments, remixes, stitches, or duets. This phenomenon shows that meaning is open and always negotiable. Fairclough (2013) refers to this as discursive practice, which is a social practice where language is used to shape, maintain, or challenge certain ideologies.

#### **2.1.5 Dialogism Theory (Bakhtin, 2010)**

Mikhail Bakhtin introduced the concept of Dialogism, which asserts that every utterance is inherently shaped by previous utterances and oriented toward future responses. In dialogism, language is never isolated; it is always part of a continuous chain of interaction where meanings shift as different voices participate in the discourse. Bakhtin emphasizes that no utterance stands alone because it

always carries traces of social values, ideologies, and perspectives from multiple speakers. Therefore, meaning is not a fixed product but a dynamic negotiation formed through the interplay of diverse voices (*heteroglossia*).

In contemporary digital environments, this dialogical nature of language becomes even more visible. Across various social media platforms, users continually respond, reinterpret, remix, and reframe existing discourse. On TikTok, dialogism is reflected through features such as comments, stitches, remixes, and duets, where each video functions as a response either supportive, critical, humorous, or oppositional to another video. This creates a chain of interrelated utterances that shape and reshape meaning across time.

For example, when one TikTok creator posts a video stating “*Rp10.000 di tangan istri yang tepat bisa untuk belanja sayur sehari*”, another user may respond with a duet showing rising market prices while saying “*Di pasar mana itu masih berlaku?*”. The second utterance does not exist independently; instead, it directly responds to, challenges, and reframes the meaning created in the first video. The interaction between these voices demonstrates how meaning emerges dialogically through agreement, critique, satire, and reinterpretation.

Through dialogism, this study explains that interpretations of the phrase “*Rp10.000 di tangan istri yang tepat*” on TikTok are not produced by individuals alone, but co-constructed through multi-voiced interactions. As users engage with one another, they negotiate meaning, align themselves with certain values, resist others, and construct new positions within the digital discourse.

### **2.1.6 Participatory Culture Theory (Jenkins, 2006)**

Jenkins (2006) introduced the concept of Participatory Culture to describe a culture in which internet users are not only consumers but also producers of meaning (prosumers). In the context of TikTok, this participation manifests through the practices of creating, editing, and resharing content with new interpretations. Jenkins emphasizes that participatory culture encourages collective creativity and allows communities to freely express their identity, values, and ideology. Therefore, this study views TikTok users as active agents in the process of constructing and negotiating meaning, not merely as message recipients.

### **2.1.7 Critical Discourse Analysis (CDA)**

Before the emergence of the Critical Discourse Analysis (CDA) approach, discourse studies were known as Discourse Analysis (DA). Discourse Analysis essentially focuses on the use of language in the context of how meaning is formed through sentence structure, coherence, situational context, as well as the relationship between speaker and listener (Brown & Yule, 1983). DA emphasizes more on the descriptive-linguistic aspect, which is how language is used in conversation, texts, or social interactions to convey specific intentions without assessing the power structures or ideologies underlying it.

However, as critical studies in linguistics and social sciences developed, experts such as Norman Fairclough, Teun A. van Dijk, and Ruth Wodak argued that discourse analysis is not sufficient to merely explain how language is used; it must also trace why language is used in certain ways and who benefits or is disadvantaged by its use. From this emerged the approach of CDA; a branch of

Discourse Analysis that views language as social practice closely tied to power, ideology, and social inequality (Fairclough, 2013);(Van Dijk, 2008);(Wodak & Meyer, 2006).

CDA aims to reveal how texts, speech, or discourse can reproduce or challenge structures of power and domination in society. In this approach, the analysis does not stop at the linguistic level (words, sentences, text structure), but also considers the social, political, economic, and cultural contexts that shape discourse. CDA is widely used to analyze various forms of documents that reflect power relations, such as historical archives, government regulations, legal documents (including laws and policy texts), political speeches, news articles, advertisements, educational materials, and institutional reports. These documents are considered important because they often carry ideological messages whether explicit or implicit that influence how society understands authority, gender, class, and social norms. Through CDA, researchers can examine how these texts maintain, reinforce, or challenge dominant ideologies and power structures within a particular social context.

Fairclough (2013) developed a three dimensional model of CDA, namely (1) textual analysis (linguistic), (2) discourse practice (production and consumption of texts), and (3) social practice (the social context surrounding discourse). Besides Fairclough, Van Dijk (2008) also made significant contributions to the development of CDA through the socio cognitive approach. He argued that discourse is influenced not only by social structures but also by individual mental models and cognitive schemas how people understand, interpret, and remember social reality.

In other words, ideology operates in the mind (social cognition) and is manifested through language.

Meanwhile, Wodak & Meyer (2006) developed a historical CDA approach (Discourse Historical Approach) that emphasizes the importance of historical and cultural context in understanding discourse production. Through these various approaches, CDA becomes a comprehensive analytical tool for understanding how language not only reflects the social world but also shapes and maintains power structures and ideologies within it. In this study, CDA is used to interpret how the viral statement “Rp10,000 in the hands of the right wife” reflects gender ideology and household economic values in Indonesian culture.

### **2.1.8 TikTok as a Social and Linguistic Discourse Space**

TikTok is a short-video social media platform first launched in September 2016 by ByteDance in China under the name Douyin. Within its first year, Douyin reached over 100 million users and recorded more than one billion daily video views. Following its rapid domestic success, the application was released globally as TikTok, eventually becoming one of the most downloaded platforms worldwide, including in Indonesia (Sam et al., 2021).

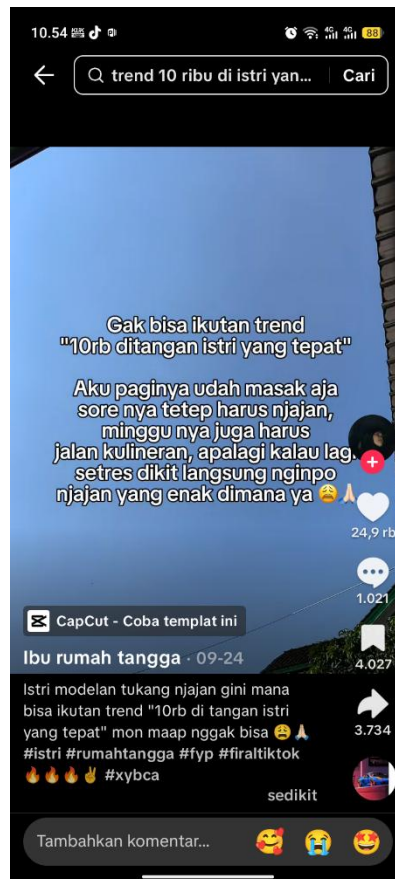
Compared to other social media platforms such as Instagram and YouTube, TikTok has several distinctive characteristics:

- a) a highly personalized algorithm (“For You Page”) that distributes content beyond follower networks,
- b) instant editing tools and music-based features,
- c) collaborative mechanisms such as duet and stitch, and

d) short-form video formats that accelerate virality and content imitation.

Indonesia is one of the countries with the highest TikTok engagement rates. TikTok is among the three most used social media platforms, with an average monthly usage of 23.5 hours, surpassing Instagram according to the 2023 Data Reportal findings (Susanto et al., 2023). Furthermore, TikTok's user demographics are not limited to teenagers; adults aged 25-55 also contribute significantly to its active user base, making it a socially diverse and multi-layered online environment (Susanto et al., 2023). Therefore, TikTok serves not only as entertainment but also as a platform for information seeking, educational content, self-expression, and creativity, supported by music, memes, and interactive visual styles (Sam et al., 2021). This is also in line with the rating on the Google Play Store that this application has been downloaded by 1 million users.

The concept of “imitation publics” introduced by Zulli and Zulli (2022) is central to understanding how TikTok communities are formed. According to this perspective, TikTok users build social cohesion by imitating shared audio, repeating visual formats, following challenges, and reproducing recognizable patterns of performance. Imitation, therefore, becomes a mechanism through which meaning circulates and evolves, creating a participatory and highly dynamic discourse ecosystem within the platform.



**Figure 2.1. Example of User Discourse on the Viral Phrase**

In figure 2.1, the creator explicitly positions herself as unable to join the trend, stating that even though she cooks in the morning, she still spends money on snacks in the afternoon, goes out for culinary trips on weekends, and often seeks comfort food when stressed. When analyzed through the lens of Critical Discourse Analysis, this single post reveals multiple layers of meaning construction. At the textual level, the caption “*mana bisa ikutan trend 10rb di tangan istri yang tepat, mon maaf nggak bisa*” signals a rejection of the dominant narrative that idealizes the frugal, disciplined wife. The lexical choices (“*nggak bisa*,” “*tukang jajan*,” “*setres dikit*”) mark an identity performance that contrasts sharply with the stereotype promoted by the viral phrase.

At the discourse practice level, the video draws on TikTok's participatory features trending hashtags, CapCut templates, and the stitching of sound-based memes to position itself as a counter-narrative responding to the original trend. Through comments, shares, and remixability, this post becomes part of an intertextual chain where users collectively debate what it means to be a "good wife" in digital culture.

At the social practice level, the post reflects broader tensions in Indonesian society regarding gender expectations, emotional labor, and the moral judgment placed upon women's consumption habits. Rather than simply entertaining, the video becomes a site where users negotiate competing ideologies about domestic economics, self-care, stress, and marital roles. This demonstrates that TikTok is not merely a platform for reproducing a trend, but a discursive ecosystem in which viral phrases become battlegrounds for gendered meanings, moral evaluations, and cultural negotiations.

## **2.2 Review of Previous Studies**

Reviewing previous studies is important to understand the position of this research within a broader scientific context. By examining various prior studies, researchers can identify common themes, approaches, and find research gaps that form the basis of the originality of this study. Below are several relevant studies that serve as the foundation for this research.

- a. Rezeki et (2024) studied internet memes as digital cultural artifacts that rapidly spread political ideas and criticism. They highlighted the function of humor in digital memes for (de)legitimizing political discourse. This research

is different because it focuses on the political impact of memes, whereas this study emphasizes the negotiation of meaning and a pragmatic study of polysemy in viral TikTok speech.

- b. A socio-pragmatic study by Lect. Wala'a (2025) explores linguistic ambiguity, including polysemy and pragmatic ambiguity, on digital platforms. They found that ambiguity is strategically used in institutional communication to manage responsibility and flexibility of meaning. This research reinforces the pragmatic aspects of polysemy in digital discourse, in contrast to this study which focuses on users' viral utterances and the more relaxed and informal context of TikTok.
- c. Carston (2021) discusses polysemy from a pragmatic point of view and its communicative function, emphasizing the benefits of deliberate ambiguity for strengthening social bonds and negotiating meaning in everyday conversation. This research provides a theoretical framework for exploring pragmatic polysemy, such as in the viral TikTok phrases currently being studied, but its focus is broader and not specifically on the context of digital social media.
- d. A study by Kamsinah (2024) examined pragmatic strategies in digital communication on social media platforms such as Twitter, Instagram, and Facebook, investigating how users employ politeness, implicature, and contextual cues to negotiate meaning. Unlike this research, which focuses on viral phrases and the use of pragmatic polysemy on TikTok, this study is more general in exploring the pragmatic strategy aspects of social media users.

- e. Ibrahim's (2024) research on discourse markers in clinical and non-clinical academic writing highlights the important role of discourse markers in shaping coherence and argumentation. This research differs in its focus on genre and language function, whereas this study focuses on the phenomenon of digital viral language and the negotiation of pragmatic polysemous meaning in everyday social media utterances.

Adjusting the range of years and focusing on the study of polysemy pragmatics in digital discussions and viral speech provides a strong foundation while also distinguishing it from previous research, clarifying the unique position of this study within the realm of digital linguistic research. All of these studies provide a theoretical foundation as well as relevant methods for exploring pragmatics and polysemy in the context of TikTok digital discourse.

From these five studies, it can be seen that adjusting the year range and focusing on the study of pragmatic polysemy in digital discussions and viral utterances provides a strong foundation as well as a distinction from previous research, clarifying the unique position of this study within the realm of digital linguistic research. All of these studies provide theoretical foundations and relevant methods for exploring pragmatics and polysemy in the context of TikTok digital discourse. Therefore, it can be concluded that various previous studies have discussed polysemy, pragmatics, and digital discourse analysis, but none have specifically examined the phenomenon of meaning negotiation in viral TikTok utterances with a pragmatic polysemy approach. Thus, this research offers a new contribution through three main aspects:

- a) Context of the phenomenon, this study focuses its analysis on viral Indonesian-language phrases on TikTok, which have not been extensively researched in pragmatic studies.
- b) Theoretical approach, this study combines theories of pragmatic polysemy (Cruse, Carston, Leech) with dialogism theory (Bakhtin) and participatory culture (Jenkins) to understand the dynamics of meaning negotiation.
- c) Analytical method, this study uses multimodal data from TikTok video screenshots, which have been validated as authentic data in digital qualitative research (Carah et al., 2024);(LASSEN, 2025).

Thus, this research occupies a unique and innovative position because it connects linguistic studies with contemporary digital cultural phenomena through a pragmatic polysemy approach.

### 2.3 Conceptual Framework

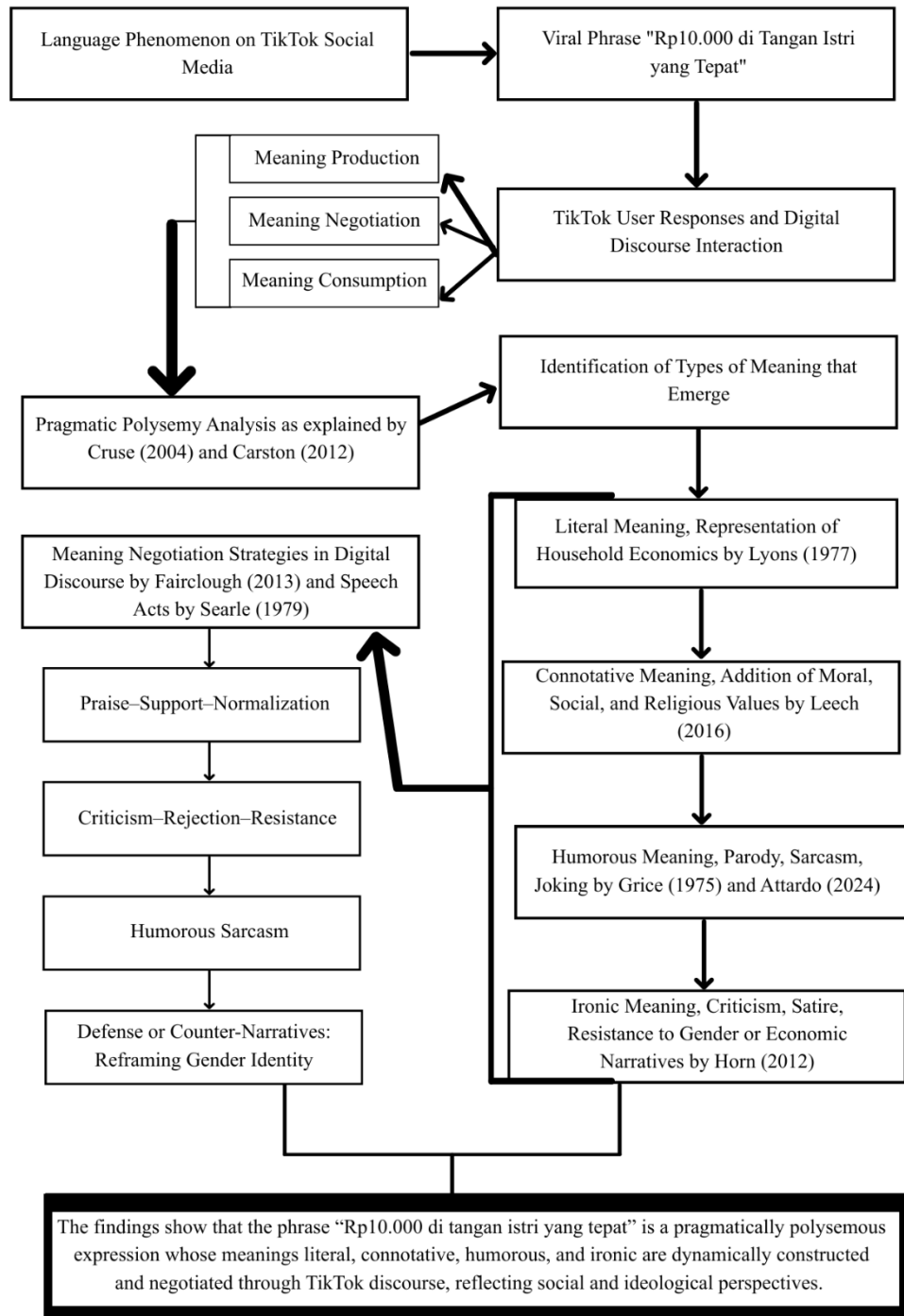


Figure 2.2 Conceptual Framework

The phenomenon of this study originates from the transformation of TikTok into a discursive space where language functions not only as a means of communication but also as a medium for shaping identity, social values, and ideology. The viral phrase “*Rp10,000 di tangan istri yang tepat*” serves as an entry point to understand how a simple utterance can generate complex meaning dynamics in digital discourse. As the phrase circulates through videos, stitches, duets, comments, and remixes, it shifts from a personal expression into a shared cultural symbol whose meaning is continuously constructed and negotiated by users. In this process, the phrase becomes a dynamic linguistic resource that is interpreted in multiple ways: some users understand it literally as a statement about frugality, others interpret it symbolically as a reflection of moral or domestic values, while many use it as humor or social criticism. These varying interpretations are produced through multimodal interaction and further negotiated through dialogic exchanges between creators and audiences, where meanings are supported, challenged, or reframed. As a result, the meaning of the phrase is not fixed or inherent in its linguistic form, but is shaped by context, user interpretation, and discursive strategies within the digital space, reflecting broader negotiations of gender roles, economic realities, and social expectations.

The study therefore maps the pragmatic polysemy of the phrase through four main categories: literal meanings related to real financial capability, connotative meanings tied to moral or gendered expectations, humorous meanings expressed through jokes and parodies, and ironic meanings used to critique or invert social norms. These meaning types are not isolated; they influence one another as users

respond to, reinterpret, and reframe the phrase in ongoing discourse. Through TikTok features such as comments, duets, remixes, and ideological hashtags, users actively co-construct the significance of the phrase and shape how it is understood collectively. Thus, TikTok functions as a contemporary discourse arena where meaning is produced collaboratively and contested publicly. The conceptual framework positions the platform not merely as entertainment but as a social site where identities, values, and ideologies emerge, collide, and evolve through everyday interactions.

## CHAPTER III

### RESEARCH METHODOLOGY

#### 3.1 Research Design

This study uses a qualitative approach with a netnographic design, focusing on the analysis of communication practices and the negotiation of meaning in digital spaces, particularly on the TikTok platform. This approach was chosen because it is suitable for examining discourse dynamics on social media, where user participation is active, spontaneous, and interactive.

According to Kozinets (2019), netnography is an adaptation of ethnographic methods for online contexts, enabling researchers to conduct in-depth observation of the behaviors, language use, and interactions within digital communities. Through netnography, researchers can understand how language is used, interpreted, and negotiated by users within complex online social environments. In addition, this method aligns with contemporary qualitative research practices that validate screenshot-based data collection as a legitimate strategy for capturing fast-moving, ephemeral, and algorithmically curated content on social media ((Collier et al., 2023); (Carah et al., 2024). In this study, screenshots serve not only as documentation but also as analytic artifacts that preserve textual, visual, and interactional features of TikTok videos, allowing the researcher to systematically analyze meaning-making processes across multimodal layers.

In this study, the researcher observed the language phenomenon emerging from the viral trend “*Rp10,000 di tangan istri yang tepat*” on TikTok as the main object of analysis. A qualitative approach allows the researcher to describe this

linguistic phenomenon descriptively while also analyzing the hidden meanings behind the utterances that appear. The aim of this study is to understand how the phrase undergoes a pragmatic shift in meaning and is used in various social contexts, such as humor, social critique, as well as moral and gender values.

The present research is descriptive-analytical in nature, as it not only presents data factually but also interprets the meanings embedded in the statements found. According to Moleong (2017) qualitative descriptive research aims to understand phenomena experienced by research subjects holistically and descriptively through the use of words. Within this framework, the study focuses not only on identifying *what* meanings emerge, but also on examining *how* and *why* those meanings are formed within the digital space.

In light of the preceding theoretical discussion, the study combines two main analytical frameworks to strengthen its interpretive process. First, the pragmatic polysemy analysis is rooted in Carston & Hall (2012) and Wilson & Kolaiti (2017). Relevance Theory, which emphasizes the central role of context in enriching the meaning of utterances. Additionally, the study draws on Leech's (2016) concept of meaning-in-use and Cruse's (2004) perspective on polysemy at the semantic level. The principle of meaning inference from Levinson (1983) and Grice's (1975) implicature theory further supports the explanation of irony and humor that emerge in digital utterances. Taken together, these approaches form an integrated analytical framework that combines semantic, pragmatic, and socio contextual elements to understand how the meaning of the phrase "*Rp10,000 di tangan istri yang tepat*" is negotiated within digital discourse.

Secondly, this study uses Critical Discourse Analysis based on Fairclough's (2013) three dimensional model, which includes text analysis, discourse practice, and social practice. This approach is used to reveal the relationship between language, power, and ideology implied behind digital utterances. Thus, the analysis not only highlights linguistic meaning at the micro level but also relates it to broader social structures.

Through a combination of netnographic approaches, polysemy pragmatic analysis, and CDA, this study is expected to provide a comprehensive understanding of the construction of meaning and ideology that develops in the digital discourse on the roles of wives, economy, and gender in Indonesia.

### **3.2 Location and Time**

This research was conducted at the library of Universitas Muhammadiyah Sumatera Utara located in Medan, North Sumatra, Indonesia. The library was selected as the location of the study because it provides an academic environment that supports research activities, particularly in accessing various scholarly resources related to linguistics, semantics, and pragmatics. In addition, the library offers access to books, journals, previous theses, and other academic references that are necessary to support the theoretical framework and analysis of the study.

Although the primary data of this research were obtained from digital discourse on TikTok, the process of collecting, organizing, and analyzing the data was carried out while conducting the research activities in the university library. The location was considered appropriate because it allowed the researcher to focus on reviewing relevant literature, examining theoretical concepts of polysemy and

pragmatics, and systematically analyzing the collected data in a conducive academic setting.

The research was conducted for approximately three months, starting from January 2026 until March 2026. During this period, the researcher carried out several stages of the research process. In the initial stage, the researcher reviewed relevant literature and theoretical frameworks related to polysemy, pragmatics, and digital discourse. In the next stage, the researcher collected and selected data from TikTok comments containing the phrase “*10.000 di tangan istri yang tepat*” that had gone viral on the platform. After the data were collected, the researcher organized and categorized the data based on their contextual meanings and pragmatic interpretations.

Furthermore, the researcher analyzed the data by identifying the multiple meanings of the phrase and examining how TikTok users interpreted the phrase in different contexts. The analysis was conducted carefully to reveal how polysemy functions within digital communication and how pragmatic factors influence the interpretation of meaning among users. Therefore, the selected time and location provided sufficient opportunity and appropriate conditions for the researcher to conduct the study systematically and effectively.

### **3.3 Source of the Data**

The data sources for the present study consist of screenshots from 200 TikTok videos that display or mention the phrase “*Rp10,000 di tangan istri yang tepat*”, along with user comments attached to those videos. The selection of the dataset is based on the fact that TikTok represents a highly participatory social media

environment, where users do not merely consume content but actively produce, reinterpret, and negotiate meaning through interactive features such as comments, stitches, and duets (Zulli & Zulli, 2022).

Data selection was carried out using purposive sampling, which is the deliberate selection of samples based on specific criteria (Palinkas et al., 2015). The criteria used in this study include: (1) the video must explicitly contain the phrase “*Rp10,000 di tangan istri yang tepat*” or its variations (for example, “*10 ribu di tangan istri yang tepat*” or “*istri yang tepat*”), either in text, caption, or spoken words; (2) the video must have at least 100 comments to ensure a significant level of interaction and negotiation of meaning; (3) the video must come from creators with diverse gender backgrounds (male and female) to gain a broader perspective on domestic issues and gender roles.

Screenshots were chosen as the main source of data because they represent authentic evidence of user interactions in digital spaces at a specific time. According to Kozinets (2019), in netnography research, digital documentation such as screenshots can be considered valid primary data, as they directly record the reality of online communication without external manipulation. Therefore, all data in this study are considered valid and adequate for linguistic and pragmatic analysis.

### **3.4 Technique for Collecting the Data**

Data collection in this study is conducted online by utilizing the principle of passive participant observation within the netnography framework. Kozinets (2019) explains that in netnographic research, researchers can observe communication activities, behaviors, and meaning-making practices occurring in digital spaces

without the need for direct intervention. Therefore, the data collection technique in this study is designed to maintain the authenticity and naturalness of the interactions taking place on the TikTok platform.

The data collection was processed carried out systematically in several main steps. The first stage is passive online observation. At this stage, the researcher will observe viral phenomena related to the phrase "*10.000 di tangan istri yang tepat*" (Rp10,000 in the hands of the right wife) on TikTok using keywords such as #10000ditanganistriyangtepat, #istrihemat, #sepuluhribu, and #istriyangtepat. This observation is intended to understand the general context of the trend, patterns of user participation, and the dynamics of discourse interactions occurring in the digital space.

The second stage is data identification and selection (identification and purposive sampling). Based on the results of the initial observation, the researcher then selected videos relevant to the research topic using purposive sampling techniques (Palinkas et al., 2015). The data selection was made based on several criteria, namely: (1) the video explicitly contains or refers to the phrase "*Rp10,000 di tangan istri yang tepat*" in the form of narrative, text, or hashtags; (2) the video has a minimum of 100 comments as an indicator of interaction and negotiation of meaning among users; and (3) the video comes from creators with diverse gender backgrounds to accommodate variations in discourse interpretation related to domestic issues and the role of wives.

The third stage is documentation through screenshots. In netnography research and digital discourse analysis, screenshots serve as a form of

documentation that captures the reality of online communication at a specific moment. According to Collier (2023), screenshotting is not just a technical act but also a process of meaning selection researchers consciously choose visual moments deemed most representative of the social context and interactions in video data. Thus, screenshots become a form of collaborative subjective documentation, allowing researchers to record both text and visual context simultaneously.

In line with this, Carah (2024) also emphasize that in digital ethnography, screenshots hold significant value as "digital artifacts" that represent social and discursive practices on social media. Screenshots are considered a legitimate form of trace data because they can document interactions, comments, visual expressions, and multimodal elements that are part of online meaning-making.

Such an opinion is reinforced by Lassen (2025), who states that screenshots can serve as valid empirical evidence in qualitative research based on digital media, as long as the process of capturing them follows the principles of methodological transparency. Such methodological transparency requires that each screenshot be taken systematically, without manipulation, and accompanied by contextual documentation (such as time, account, and conversation situation) to ensure scientific accountability. In the context of this study, all screenshots are taken directly by the researcher from public TikTok accounts, then stored and coded (for example, Data001 to Data200) to maintain an organized and accountable dataset.

The fourth stage is data transcription. All oral narratives, text in videos, and main comments relevant to the context of meaning are transcribed into text documents. According to Bucholtz (2000), the transcription process is not only a

technical stage but also an analytical one because it allows researchers to reinterpret the data in written form and discover hidden patterns of meaning.

The final stage is the initial classification, where each data point is coded based on the emerging meaning category. Coding is carried out with reference to the four main classifications in pragmatic polysemy analysis: literal meaning, connotative meaning, humorous meaning, and ironic meaning. This process serves as the basis for the in-depth analysis conducted in the next stage.

Thus, data collection in this study emphasizes the validity of digital data through a systematic, transparent, and replicable screenshot documentation approach. This technique not only ensures the validity and reliability of the findings but also aligns with the ethical principles of qualitative research in digital spaces as explained by Kozinets (2019) and Lassen (2025).

### **3.5 Technique for Analyzing the Data**

Data analysis in this study was carried out interactively and iteratively following the qualitative analysis model by Miles (1994), which includes three main stages: data reduction, data display, and conclusion drawing. All these stages were implemented simultaneously during the data collection process so that understanding of the phenomenon continued to develop as more data were gathered.

In the initial stage, the researcher performed data reduction by selecting, simplifying, and organizing the transcripts from 200 TikTok video screenshots containing the phrase *“Rp10,000 di tangan istri yang tepat.”* Data that was irrelevant or did not meet the research criteria was set aside. Each relevant piece of

data was then assigned a numerical code (for example, Data 001, Data 002, and so on) to make it easier to track in the subsequent analysis process.

After the data was collected and reduced, the researchers categorized the data into four main categories of pragmatic meaning, namely literal, connotative, humorous, and ironic meanings. This categorization was carried out based on the principle of pragmatic polysemy as explained by Cruse (2004) and Carston & Hall (2012), where a single linguistic form can produce multiple meanings depending on the context.

The first step taken by the researcher is to identify the type of meaning in each data. In this stage, the researcher carefully reads each transcript and determines the dominant meaning of phrases based on the theories of Lyons (1977), Leech (2016), Cruse (2004), and Grice (1975).

The first step taken by the researcher is to identify the type of meaning in each data. In this stage, the researcher carefully reads each transcript and determines the dominant meaning of phrases based on the theories of Lyons (1977), Leech (2016), Cruse (2004), and Grice (1975).

- a) For the literal meaning, the researcher marks utterances that describe real situations and correspond to the lexical meaning of the phrase. According to Lyons' theory (1977), literal meaning is considered the basic conventional meaning. The researcher notes that in the context of TikTok videos, the literal meaning appears when users interpret the phrase as a factual statement about the wife's ability to manage Rp10,000 of money frugally and effectively.

- b) For the connotative meaning, the researcher marked data that indicated the presence of social, moral, or emotional values embedded in the utterances, as explained by Leech (2016) in the concept of meaning in use
- c) For humorous meaning, researchers observed violations of conversational maxims Grice (1975) that produced funny or ironic effects, reinforced by the framework of humor theory from Attardo (2024).
- d) For the ironic meaning, the researcher marks utterances that contain the opposite meaning of what is spoken, in accordance with Horn & Ward (2012) theory of negotiation of meaning.

The second step is to analyze the pragmatic context of each type of meaning. At this stage, the researcher examines non-linguistic elements accompanying the utterance, such as facial expressions, intonation, background music, captions, and the social context of the video. This contextual analysis is conducted to trace how these elements play a role in reinforcing, obscuring, or twisting the literal meaning into connotative, humorous, or ironic forms.

The third step, the researcher interprets the illocutionary function of each utterance based on Searle's (1979) Speech Act theory. Each piece of data is classified according to the type of speech act, whether it is assertive (stating facts), expressive (showing emotions or evaluations), directive (inviting or mocking), or commissive (stating a commitment). This stage aims to understand the communicative purpose underlying the use of phrases in various video contexts.

After all the data were analyzed pragmatically, the researcher proceeded to the Critical Discourse Analysis stage to examine the relationship between linguistic

meaning and the social structure surrounding it. The researcher applied Fairclough's three dimensional model (2013), which consists of:

1. Text analysis, which involves examining linguistic aspects at the micro level such as word choice, metaphors, and implicatures that appear in the text and TikTok comments.
2. Discourse practice analysis, which traces how the text is produced, circulated, and consumed on TikTok, including the role of algorithm features, duets, remixes, and the comment section as means of meaning circulation.
3. Social practice analysis, which places the results of text and discourse analysis within the Indonesian socio-cultural context. At this stage, the researcher interprets how the phrase “Rp10,000 in the right wife's hands” reflects, reinforces, or challenges gender ideology, domestic economics, and social norms prevailing in society.

To answer the first research question, the researcher examined the types of pragmatic polysemy that emerge from TikTok users' interpretations of the phrase. Each piece of data was identified, coded, and interpreted based on the theoretical frameworks of Cruse (2004), Carston Carston & Hall (2012), Leech (2016), (Lyons, 1977), and Grice (1975).



**Figure 3.1. Data 001**

For example, data 001 in Figure 3.1 is a TikTok video that stitches a video from the account that first created content with the phrase “*10,000 ditangan istri yang tepat,*” and in this data 001 video, the content creator only stitches it and adds a caption in the video that says 'these days is 10 thousand really enough?? Even in the hands of the right wife is it because of the content??' Although critical in nature, the statement still refers to a literal reality that 10 thousand is considered too small as a shopping amount, showing literal awareness of the limitations of money, and this aligns with Leech's (2016) theory which asserts that literal meaning often serves

as the basis for more complex meanings, because from this literal meaning emerges an expansion toward connotative, humorous, or ironic meanings.

At this stage, the analysis of Data 001 does not stop at identifying the literal meaning, but also proceeds to the stage of Critical Discourse Analysis (CDA) using Fairclough's three dimensional model (2013). This model helps researchers understand how speech in the TikTok video functions not only as a form of language but also as a social practice that carries certain ideologies. The three dimensions are text analysis, discourse practice analysis, and social practice analysis.

First, at the level of text analysis, the researcher examined the linguistic elements that appear in the video clips, such as the word choice “ten thousand is it really enough?” which indicates an expression of doubt, as well as the use of punctuation and sentence structure that show subtle criticism of the viral phrase narrative. The researcher also paid attention to visual elements such as facial expressions, video tone, and captions included, because all of them function as markers of literal meaning while also opening space for interpretations of irony and social criticism.

Second, at the level of discourse practice analysis, the researcher examines how the text is produced, circulated, and consumed on TikTok. Data 001 is the result of a stitch, a feature that allows users to respond to other videos with additional content. This stitching action indicates a dialogic process users do not merely passively receive viral phrases, but add critical comments that shape the negotiation of new meanings. At this stage, interactions in the comment section, patterns of

dissemination, and how other users respond to the video are also considered important as evidence of participation in digital discourse practices.

Third, at the level of social practice analysis, the researcher connects linguistic findings with the broader social context. In Data 001, doubts about “10 thousand in the wife’s hands is appropriate” reflect the social reality that the amount of Rp10,000 is considered insufficient under current economic conditions. On the other hand, this critique also implies resistance to gender norms that often position the wife as the figure who must be frugal and fully responsible for managing household finances. Thus, CDA helps reveal how this viral utterance is not merely funny or informative, but also related to discourse on gender, family economics, and social expectations operating in the digital space.

Through the application of Fairclough's three dimensions, the analysis of Data 001 shows that even meanings that appear literal are actually tied to the process of producing digital discourse and the larger social structure. This analysis is then consistently applied to all data so that answers to the research questions can be obtained comprehensively and systematically.

Next, to address the second research question, the researcher analyzes how these multiple meanings are negotiated among users through comments, duets, remixes, and hashtags. This analysis is guided by Bakhtin's (2010) theory of Dialogism and Jenkins' (2006) Participatory Culture. The researcher explores forms of digital participation such as dialogic comments, audiovisual duets, and the use of ideological hashtags (*#istriyangtepat*, *#10ribuemat*) which serve as the main means of meaning negotiation in digital spaces



**Figure 3.2 Data 002**

The final step is data presentation and drawing conclusions. The researcher organizes the analysis results into tables and narrative descriptions to show the relationship between linguistic forms, usage contexts, and their social functions. Conclusions are then drawn by synthesizing findings from pragmatic polysemy analysis and critical discourse analysis (CDA) in order to comprehensively answer the research questions. Through this procedure, the researcher not only describes the diversity of meanings that emerge in the digital space, but also explains the social, cultural, and ideological mechanisms underlying the formation of these meanings in TikTok discourse as a representation of Indonesian popular culture.

## CHAPTER IV

### FINDINGS AND DISCUSSION

#### 4.1 Findings

This section presents the findings of the study based on the analysis of TikTok videos and their associated discourse containing the viral phrase “*Rp10.000 di tangan istri yang tepat.*” The purpose of this section is to explain in detail what types of meanings emerge from the phrase and how these meanings are constructed and negotiated within digital discourse.

Based on the data collected, the researcher analyzed a total of 100 data consisting of TikTok video screenshots, captions, and user interactions. The findings show that the phrase does not carry a single fixed meaning, but instead produces multiple interpretations depending on context, user perspective, and interaction within the platform. This indicates that meaning in digital discourse is dynamic and influenced by social and contextual factors.

##### 4.1.1 Types of Pragmatic Polysemy

In direct response to the first research question, “*What types of pragmatic polysemy emerge from TikTok users’ interpretations of the viral phrase?*”, the analysis clearly reveals that the phrase generates four main types of pragmatic meanings: literal meaning, connotative meaning, humorous meaning, and ironic meaning. These four types represent different levels of interpretation that users construct based on their experiences, perspectives, and social conditions.

### **A. Literal Meaning**

Literal meaning appears in 18 data, where the phrase is interpreted directly according to its surface meaning. In this category, users understand Rp10.000 as a real amount of money and interpret the phrase as a practical statement about a wife's ability to manage finances efficiently. The findings show that users who produce literal meaning tend to focus on realistic situations such as cooking simple meals, buying basic ingredients, or demonstrating how limited money can still be used effectively. These users do not question or challenge the phrase but instead accept it as something possible. The meaning remains stable and aligned with real-life conditions. However, the numbers of data in this category relatively limited compared to other meanings. This indicates that most users do not stop at literal interpretation, but move toward deeper or alternative meanings.

### **B. Connotative Meaning**

Connotative meaning appears in 31 data, making it one of the most dominant types of meaning found in this study. This category reflects how the phrase is interpreted beyond its literal sense and becomes associated with broader values and expectations.

This type of meaning is further divided into three subcategories:

1. Moral meaning appears in 2 data, where the phrase reflects values such as patience, responsibility, and self-control. In this category, users interpret the "right wife" as someone who is morally good and capable of managing limited financial resources without complaint. The phrase is understood as a standard of personal character, emphasizing the importance of discipline

and the ability to accept difficult conditions. As a result, the meaning shifts from a financial statement into a representation of moral behavior in household life.

2. Social meaning appears in 27 data and becomes the most dominant subcategory. In this category, the phrase is interpreted as a reflection of social expectations toward women, particularly in their roles within the household. Many users show that the phrase represents pressure placed on wives to manage finances under unrealistic conditions. Instead of being seen as praise, the phrase is often viewed as a form of social demand that positions women as responsible for economic stability. This indicates that the phrase functions as a representation of broader social inequality and expectations in society.
3. Religious meaning appears in 2 data, where the phrase is linked to values such as gratitude, sincerity, and acceptance. In this category, users interpret financial limitations as part of a spiritual perspective, emphasizing the importance of being thankful and accepting one's condition. The phrase is used to express belief that managing small resources with sincerity can bring blessings. Therefore, the meaning extends beyond economic interpretation and becomes associated with religious attitudes in daily life. Overall, the findings show that connotative meaning shifts the phrase from a simple financial statement into a representation of social, cultural, and emotional values.

### C. Humorous Meaning

Humorous meaning appears in 26 data, showing that many users engage with the phrase through humor and entertainment. In this category, the phrase is not used seriously but is transformed into a source of amusement.

This type of meaning is divided into three subcategories:

1. Parody meaning appears in 2 data, where users imitate the original trend of the phrase "*Rp10.000 di tangan istri yang tepat*" but modify it in exaggerated or unexpected ways. In these cases, the structure of the original phrase is maintained, but the context is intentionally altered to create contrast, such as showing luxurious lifestyles or unrealistic situations while still using the phrase. This imitation with modification creates humor because it highlights the gap between the original meaning and the new representation, making the content appear exaggerated and entertaining.
2. Sarcasm meaning appears in 20 data and becomes the most dominant form of humorous interpretation. In this category, users present statements that seem serious on the surface but actually contain exaggeration or indirect criticism. The phrase is often used as if the user agrees with it, but the visual context or situation shows the opposite, creating a sense of contradiction. This mismatch between what is said and what is shown produces humor while simultaneously expressing criticism toward the unrealistic expectation behind the phrase.
3. Joking meaning appears in 4 data, where users use the phrase in a light, playful, and casual way without strong critical intention. In these cases, the

phrase is used mainly to entertain the audience through simple humor or relatable situations. The content does not emphasize exaggeration or criticism but focuses on creating a relaxed and enjoyable interaction, showing that the phrase can also function as a form of everyday digital humor.

The findings show that humor is often used to express opinions indirectly. Instead of directly rejecting the phrase, users use humor to highlight its unrealistic aspects. This makes the phrase more engaging while still allowing users to communicate their perspective.

#### **D. Ironic Meaning**

Ironic meaning appears in 31 data, indicating that a significant number of TikTok users interpret the phrase *“Rp10.000 di tangan istri yang tepat”* in a critical and oppositional way. In this category, the meaning conveyed is often the opposite of what is literally stated, where users appear to agree with the phrase on the surface but actually use it to express dissatisfaction, resistance, or disagreement. This shows that the phrase is no longer treated as a simple statement, but as a medium for expressing deeper social criticism. Through irony, users highlight the gap between the idealized meaning of the phrase and the realities of everyday life. This type of meaning is divided into four subcategories:

1. Criticism meaning appears 5 data when users directly express their disagreement with the idea that Rp10.000 is sufficient for daily needs. In these cases, the phrase is used to question its logic and practicality, often by showing real-life conditions that contradict the statement. Users highlight

that the amount is unrealistic, especially when compared to actual expenses, making the phrase appear disconnected from reality. This form of irony is relatively direct, as the critical intention is clearly visible in the way users present their content.

2. Satire meaning appears 6 data when users mock or challenge the original trend in a more indirect and creative way. Instead of openly rejecting the phrase, users present exaggerated or contrasting situations that make the original idea appear unreasonable. The humor in satire often hides a deeper criticism, allowing users to question the phrase without sounding overly confrontational. This makes satire a subtle yet effective way to challenge the meaning of the phrase while still engaging with the trend.
3. Gender meaning appears 12 data highlights how the phrase is interpreted as reflecting unequal expectations placed on women. In this category, users express that the idea of managing Rp10.000 is not only unrealistic but also unfair, as it places the responsibility of financial management solely on wives. The phrase is used ironically to reveal how women are expected to be patient, resourceful, and self-sacrificing under difficult conditions. This shows that the phrase is closely connected to gender roles and becomes a way for users to question and resist these expectations.
4. Economic meaning appears 8 data focuses on real financial conditions, where users emphasize rising prices and daily expenses that make Rp10.000 insufficient. In this category, the phrase is used to highlight economic struggles and the gap between social media narratives and actual living

conditions. Users often present examples of high costs of food, transportation, and basic needs to show that the phrase does not reflect reality. This type of irony directly connects the phrase to broader economic issues experienced by society.

Overall, the findings show that ironic meaning plays a crucial role in how users respond to the viral phrase. Rather than simply accepting its original message, many users use irony as a strategy to challenge, question, and resist the assumptions behind it. Through different forms such as criticism, satire, gender-related interpretation, and economic commentary, the phrase becomes a space where users express disagreement while still participating in the trend. This indicates that irony is not only a form of expression but also a way for users to negotiate meaning and reflect their real-life experiences in digital discourse.

In direct response to the second research question, *“How are these multiple meanings negotiated through strategies in digital discourse?”*, the findings show that meaning is not produced individually but is continuously negotiated through interaction among users. TikTok provides a space where users actively engage with each other through comments, duets, stitches, captions, and visual elements. These features allow users to respond, reinterpret, support, or challenge the meaning of the phrase.

The findings indicate that meaning negotiation occurs through several processes. First, users reinterpret the phrase by adding new perspectives through captions and visual content. Second, users challenge existing meanings by expressing disagreement or criticism. Third, users reinforce certain meanings by

repeating or supporting similar interpretations. Through these processes, the phrase evolves as users continuously interact with each other.

This shows that meaning in TikTok discourse is not fixed but is shaped collectively by users. The phrase becomes a dynamic element that reflects ongoing discussions about gender roles, economic conditions, and social expectations. Therefore, the findings clearly demonstrate that pragmatic polysemy is not only about multiple meanings but also about how these meanings are negotiated through digital interaction.

Overall, the findings confirm that the viral phrase "*Rp10.000 di tangan istri yang tepat*" produces multiple types of pragmatic meanings and that these meanings are continuously constructed, contested, and negotiated within digital discourse. This indicates that language in TikTok is not static but is constantly shaped by context, interaction, and user interpretation.

## **4.2 Discussion**

The findings of this study reveal that the viral phrase "*Rp10.000 di tangan istri yang tepat*" does not function as a fixed linguistic expression, but rather as a dynamic and polysemous discourse that generates multiple meanings depending on context, user interpretation, and interaction. The presence of literal, connotative, humorous, and ironic meanings indicates that the phrase is not interpreted uniformly by TikTok users. Instead, it evolves as a flexible discursive resource that reflects different perspectives and experiences. This supports the concept of pragmatic polysemy, where meaning is not determined solely by lexical form but is constructed through context, inference, and interaction (Carston & Hall, 2012).

At the most basic level, the existence of literal meaning shows that some users still interpret the phrase as a factual statement about financial management. However, the relatively small number of literal interpretations suggests that this meaning is not dominant. This implies that the phrase is rarely perceived as a realistic representation of everyday economic conditions. Instead, users tend to move beyond the surface meaning and interpret it based on their lived experiences. This shift indicates that language in digital discourse is not static, but is constantly influenced by social reality and contextual understanding.

The dominance of connotative meaning further highlights how the phrase functions as a carrier of social and cultural values. Rather than focusing on the literal amount of money, users associate the phrase with ideas about ideal wives, responsibility, and domestic roles. This reflects Leech's (2016) concept of meaning in use, where language absorbs emotional, social, and ideological meanings. The phrase becomes a symbolic representation of how women are expected to behave within the household. This suggests that digital discourse plays a role in reproducing social norms, particularly those related to gender expectations. At the same time, it also shows that users are aware of these expectations and actively engage with them through interpretation.

In addition to connotative meaning, the emergence of humorous meaning indicates that users do not passively accept the phrase. Instead, they reinterpret it through exaggeration, parody, and playful distortion. Humor arises when there is a mismatch between what is expected and what is presented, which aligns with Grice's (1975) theory of conversational implicature and Attardo's (2024) humor

framework. By presenting unrealistic or absurd scenarios, users highlight the impracticality of the phrase in a non-confrontational way. This suggests that humor functions as a soft strategy of resistance, allowing users to express disagreement while maintaining an entertaining tone.

Furthermore, the strong presence of ironic meaning demonstrates a more critical response to the phrase. In many cases, users employ irony to express meanings that contradict the literal interpretation. This reflects Horn and Ward's (2012) concept of negotiated meaning, where the intended meaning differs from what is explicitly stated. Through irony, users criticize unrealistic expectations about household economy and challenge gender roles that place financial responsibility on wives. This indicates that the phrase has become a site of ideological contestation, where users express resistance toward dominant narratives.

The findings also show that these multiple meanings are not produced individually, but are continuously negotiated through digital discourse strategies. TikTok provides a platform where users interact through comments, duets, stitches, captions, and visual elements. These features allow users to respond to each other, reinterpret meanings, and create new perspectives. This aligns with Thomas's (2014) view that meaning is the result of interaction rather than individual intention. The process of commenting and responding creates a chain of interpretation, where meanings are constantly modified and reconstructed.

Another important aspect of meaning negotiation is multimodality. Unlike traditional communication, TikTok combines text, visuals, sound, and editing to

shape meaning. According to Relevance Theory (Carston, 2012; Wilson, 2017), meaning is derived from contextual cues rather than linguistic form alone. The same phrase can produce different meanings depending on how it is presented visually or audibly. This shows that multimodal elements play a significant role in guiding interpretation and influencing how users understand the phrase.

Moreover, the concept of dialogism (Bakhtin, 2010) can be seen in how users respond to and reinterpret the phrase. Each video is not an isolated expression, but part of an ongoing conversation within the TikTok community. Users respond to previous content, challenge existing interpretations, and create new meanings. This dialogic process shows that meaning is always evolving and shaped by multiple voices. It also demonstrates that digital discourse is inherently interactive and participatory.

In line with this, participatory culture (Jenkins, 2006) further explains how users actively contribute to meaning construction. TikTok users are not only consumers of content, but also producers of meaning. They reinterpret the phrase, create new versions, and influence how it is understood by others. This indicates that meaning is collaboratively constructed rather than controlled by a single source. The phrase becomes a shared discursive resource that users continuously reshape.

Additionally, algorithmic visibility plays a role in determining which meanings become dominant. TikTok's algorithm tends to promote content that gains engagement, such as humorous or critical videos. As a result, certain interpretations become more visible and influential. This suggests that meaning negotiation is not

entirely neutral, but is influenced by platform mechanisms that amplify specific types of content.

Overall, the findings imply that the phrase “*Rp10.000 di tangan istri yang tepat*” functions as more than just a linguistic expression. It becomes a discursive tool through which users express identity, humor, resistance, and social critique. The coexistence of literal, connotative, humorous, and ironic meanings shows that pragmatic polysemy is shaped by social context and digital interaction. At the same time, the continuous negotiation of meaning demonstrates that digital discourse is a dynamic space where language is constantly constructed and reconstructed.

Therefore, this study confirms that meaning in TikTok discourse is not fixed but fluid, interactive, and context-dependent. The phrase reflects broader social realities, particularly related to gender roles, economic conditions, and cultural expectations. This indicates that digital discourse is not only a medium of communication but also a space where social meanings and ideologies are actively negotiated.

## CHAPTER V

### CONCLUSION AND SUGGESTION

#### 5.1 Conclusion

This study set out to examine the phenomenon of pragmatic polysemy in the viral TikTok phrase “*Rp10.000 di tangan istri yang tepat*” and to analyze how multiple meanings are negotiated within digital discourse. By employing a qualitative netnographic design and integrating semantic, pragmatic, and discourse based frameworks, this research aimed to uncover both the types of meanings that emerge and the strategies through which those meanings are socially constructed and circulated. The findings confirm that the phrase does not function as a single fixed expression, but instead operates as a dynamic discursive unit whose meaning shifts depending on context, user interpretation, and interaction within the digital environment.

The analysis reveals that the phrase generates four dominant types of pragmatic polysemy: literal, connotative, humorous, and ironic meanings. Literal meaning appears when the phrase is interpreted in accordance with its conventional sense, referring to a wife’s ability to manage Rp10.000 effectively in everyday life. In these cases, the phrase is treated as a factual and realistic statement, often supported by content that shows practical activities such as cooking, budgeting, or purchasing basic necessities. However, the findings indicate that literal meaning represents only a small portion of the overall interpretation, suggesting that most users do not fully accept the phrase as a realistic representation of economic conditions.

A more dominant pattern emerges in the form of connotative meaning, where the phrase functions as a carrier of social, moral, and emotional values. In this interpretation, the phrase is no longer understood merely in terms of financial management, but becomes associated with expectations of ideal femininity, responsibility, patience, and sacrifice. The expression constructs an image of the “*istri yang tepat*” as someone who is morally and socially appropriate, reflecting broader cultural beliefs about gender roles within Indonesian society. This indicates that the phrase operates as a socially loaded symbol, embedding ideological assumptions about domestic responsibility and marital expectations.

In addition to connotative meaning, the findings also show the emergence of humorous meaning, which reflects users’ creative engagement with the phrase. Many users reinterpret the phrase through exaggeration, parody, and playful distortion, presenting unrealistic or absurd scenarios that contrast with everyday reality. This humorous reinterpretation indicates that users do not passively accept the original message but actively reshape it to produce entertainment while simultaneously expressing their perspectives. Humor in this context functions as a subtle communicative strategy that allows users to respond to the phrase without direct confrontation.

Furthermore, ironic meaning appears as a significant form of interpretation, revealing a more critical stance among users. In these cases, the phrase is used to convey meanings that are opposite to its literal interpretation. Rather than praising a wife’s ability to manage Rp10.000, users employ the phrase to criticize unrealistic expectations, economic hardship, and unequal gender roles.

The ironic use of the phrase highlights dissatisfaction and resistance, demonstrating that users are aware of the gap between the idealized message and real-life conditions. This suggests that the phrase has evolved into a medium for social critique and ideological negotiation.

Beyond identifying the types of meanings, the study also shows that these meanings are continuously negotiated through digital discourse strategies. TikTok provides a highly interactive and participatory environment where users engage through comments, duets, stitches, captions, and visual elements. Through these interactions, users respond to, reinterpret, and challenge one another's perspectives, creating a dynamic process of meaning construction. The findings indicate that meaning is not produced individually but collaboratively, as users contribute to shaping and reshaping the interpretation of the phrase over time.

In addition, multimodal elements such as visuals, tone, music, and editing play a crucial role in influencing how meaning is interpreted. The same phrase can produce different meanings depending on how it is presented, indicating that meaning in digital discourse is strongly context dependent. Intertextuality also contributes to meaning negotiation, as users reference, imitate, or modify previous content, creating a continuous chain of discourse. Furthermore, algorithmic circulation influences which interpretations become dominant, as content with higher engagement tends to gain more visibility, shaping collective understanding of the phrase.

Overall, the findings of this study demonstrate that the phrase "*Rp10.000 di tangan istri yang tepat*" functions as more than a linguistic expression; it

becomes a discursive resource through which users express identity, humor, resistance, and social critique. The coexistence of literal, connotative, humorous, and ironic meanings reflects the complexity of pragmatic polysemy in digital discourse. At the same time, the continuous negotiation of meaning highlights the interactive and collaborative nature of communication on TikTok.

In conclusion, this study confirms that meaning in digital discourse is fluid, dynamic, and socially constructed. The phrase examined in this research illustrates how a simple linguistic expression can evolve into a complex site of meaning negotiation, influenced by context, interaction, and technological affordances. This finding reinforces the idea that digital platforms are not merely spaces for communication, but active arenas where language, ideology, and social values are continuously produced, contested, and transformed.

## **5.2 Suggestions**

Based on the findings and critical reflections generated from this study, several theoretical, methodological, and socio-cultural recommendations are proposed. These suggestions are not merely practical extensions, but are positioned as critical contributions to the broader understanding of digital discourse, pragmatic polysemy, and the negotiation of meaning in contemporary media environments.

Based on the findings and critical reflections generated from this study, several theoretical, methodological, educational, and socio-cultural recommendations are proposed. These suggestions are not merely intended as practical extensions of the research, but are positioned as critical contributions to

the broader understanding of digital discourse, pragmatic polysemy, and the dynamic negotiation of meaning within contemporary media environments.

Future research is strongly encouraged to expand the scope of analysis beyond a single viral phrase in order to examine whether pragmatic polysemy represents a recurring structural pattern within digital discourse. The present study demonstrates that a simple expression can generate multiple meanings simultaneously, reflecting the complexity of language use in online environments. However, further investigation is needed to determine whether this phenomenon is characteristic of viral expressions in general or specifically associated with culturally sensitive topics such as gender roles, domestic economy, and moral expectations. In this regard, future studies may explore a wider range of viral expressions across different contexts to identify patterns of meaning variation and negotiation in digital communication.

In addition, comparative cross-platform analysis is highly recommended. TikTok, as demonstrated in this study, possesses unique affordances such as short-form video, algorithm-driven visibility, and highly participatory interaction, which significantly influence how meaning is constructed and circulated. Future researchers may examine how similar phrases are interpreted on platforms such as Instagram Reels, YouTube Shorts, or X (formerly Twitter), where interaction patterns and content structures differ. Such comparative studies would provide a deeper understanding of how platform architecture, user behavior, and algorithmic systems shape pragmatic interpretation and discursive dominance.

Furthermore, longitudinal research is necessary to capture the temporal dimension of digital discourse. Meanings in viral content are not stable; they evolve, transform, and sometimes disappear over time. Observing how a phrase like *“Rp10.000 di tangan istri yang tepat”* changes across different periods would provide valuable insights into how digital discourse reflects shifting social realities. This approach would also contribute to understanding how certain meanings become normalized while others are challenged or abandoned within digital communities.

From a theoretical perspective, this study highlights the need for further development of pragmatic frameworks that incorporate multimodality and technological mediation. Traditional linguistic theories often focus on verbal language, yet digital discourse operates through a combination of visual elements, sound, editing techniques, textual overlays, and algorithmic repetition. Therefore, future theoretical work should integrate these multimodal dimensions as central components of meaning-making processes. Additionally, algorithmic mediation should be examined more critically, as digital platforms do not simply host discourse but actively shape it by amplifying certain interpretations based on engagement metrics. This suggests that meaning negotiation is not only influenced by users but also by technological structures that determine visibility and dominance.

Methodologically, future research may benefit from combining qualitative and quantitative approaches to enhance analytical depth. While qualitative netnography effectively captures contextual and interactional nuances, integrating

corpus-based analysis or computational tools could provide broader empirical patterns. For instance, frequency analysis may reveal dominant types of meaning, while sentiment analysis could identify emotional tendencies within user responses. Moreover, participatory research approaches involving direct engagement with users could offer deeper insights into how meanings are intentionally constructed and interpreted, allowing for a more comprehensive understanding of negotiated meaning.

In the context of education, this study suggests that digital discourse should be integrated into linguistic and communication studies as an essential area of analysis. Viral expressions such as “*Rp10.000 di tangan istri yang tepat*” can serve as authentic learning materials that bridge theoretical concepts with real-life language use. Educators are encouraged to incorporate digital data into classroom discussions to help students understand how meaning is shaped by context, interaction, and social factors. At the same time, there is an urgent need to promote critical digital literacy. Students should be guided not only to identify meaning but also to question underlying ideologies, power relations, and social assumptions embedded in digital language.

From a broader socio-cultural perspective, this study emphasizes the importance of reflective engagement with digital discourse. Viral phrases often appear simple, entertaining, or humorous, yet they can simultaneously construct and reinforce social norms. The findings show that language in digital environments carries ideological weight, particularly in relation to gender expectations and economic realities. Therefore, digital users should be more aware of how their

participation contributes to the construction and negotiation of meaning. Humor and irony, while seemingly harmless, can either challenge or normalize social inequality depending on how they are used and interpreted.

Finally, this study highlights that digital discourse is inherently dialogical, participatory, and power-laden. Meaning is not produced in isolation but emerges through continuous interaction among users, shaped by context, culture, and technological mediation. By understanding pragmatic polysemy in digital environments, individuals and researchers can better recognize how language operates as a dynamic tool for expressing identity, negotiating ideology, and reflecting social reality. Therefore, greater awareness and critical engagement are essential in navigating the complexities of meaning in contemporary digital communication.

## REFERENCES

- Attardo, S. (2024). *Linguistic theories of humor* (Vol. 1). Walter de Gruyter GmbH & Co KG.
- Bakhtin, M. M. (2010). *The dialogic imagination: Four essays*.
- Brown, G. & Yule, G. (1983). *Discourse analysis*. Cambridge university press.
- Bucholtz, M. (2000). The politics of transcription. *Journal of Pragmatics*, 32(10), 1439–1465.
- Carah, N., Robards, B. & Dobson, A. (2024). *SCREENSHOT METHODOLOGIES TO COLLECT AND ANALYSE SOCIAL MEDIA PLATFORM ADVERTISING*.
- Carston, R. (2021). *Polysemy : Pragmatics and sense conventions*. July 2020, 108–133. <https://doi.org/10.1111/mila.12329>
- Carston, R. & Hall, A. (2012). Implicature and explicature. In *Cognitive pragmatics*. de Gruyter.
- Collier, D. R., Kaur, S., Mckinney-lepp, M. & Rondinelli, Z. J. (2023). *Screenshotting What 's Important in Video Data : An Experiment in Collaborative , Subjective Analysis of Artifactual , Cultural Research with Children*. 1–14. <https://doi.org/10.1177/16094069231157695>
- Cruse, A. (2004). *Meaning in language: An introduction to semantics and pragmatics*.
- Fairclough, N. (2013). *Critical discourse analysis: The critical study of language*. Routledge.
- Febriyanti, S. N. (2025). *Performing Suffering on TikTok : Digital Discourse , Self-Disclosure , and the Commodification of Mental Illness in Indonesia*. 10(2), 543–562.
- Grice, H. P. (1975). Logic and conversation. In *Speech acts* (pp. 41–58). Brill.
- Horn, L. R. & Ward, G. (2012). *The handbook of Pragmatics*. (No Title).
- Ibrahim, M. (2024). *Pragmatic Study of Discourse Markers in Scientific and Non Scientific Academic Articles*. 5.
- Jenkins, H. (2006). New York University Press. *Convergence Culture: Where Old and New Media Collide*. New York University, 307–319.
- Kamsinah, K., Natsir, N. & Aliah, N. (2024). *Pragmatic Analysis in Digital*

*Communication : A Case Study of Language Use on Social Media. 4.*

- Kozinets, R. (2019). *Netnography: The essential guide to qualitative social media research*.
- LASSEN, J. M. (2025). *Screenshots as data and documentation. c*, 1–6.
- Leech, G. N. (2016). *Principles of pragmatics*. Routledge.
- Levinson, S. C. (1983). *Pragmatics*. Cambridge university press.
- Lyons, J. (1977). *Semantics* (Vol. 2). Cambridge university press.
- Miles, M. B. (1994). *Qualitative data analysis: An expanded sourcebook. Thousand Oaks*.
- Moleong, L. J. (2017). *Qualitative research methodology (Revised ed.)*. Bandung: PT. Rosdakarya Youth.
- Palinkas, L. A., Horwitz, S. M., Green, C. A., Wisdom, J. P., Duan, N. & Hoagwood, K. (2015). Purposeful sampling for qualitative data collection and analysis in mixed method implementation research. *Administration and Policy in Mental Health and Mental Health Services Research*, 42(5), 533–544.
- Rezeki, T. I., Sagala, R. W. & Rabukit, R. (2024). *From Humour to Impact : Internet Memes in Political Discourse through ( de ) legitimization*. <https://doi.org/10.70082/esic/8.1.062>
- Sam, U., Manado, R., Malimbe, A., Waani, F., Suwu, E. A. A. & Belajar, M. (2021). *Jurnal ilmiah society. 1*(1).
- Scott, K., Day, L., Scott, K. & Day, L. (2025). TikTok tradwives : femininity , reproduction , and social media TikTok tradwives : femininity , reproduction , and social media. *Gender and Education*, 0253, 1–18. <https://doi.org/10.1080/09540253.2025.2546050>
- Searle, J. R. (1979). *Expression and meaning: Studies in the theory of speech acts*. Cambridge University Press.
- Susanto, G., Evelyn, R., Devantio, L. & Felicio, H. (2023). *Pemanfaatan Algoritma Tiktok Dan Instagram Untuk Meningkatkan Brand Awareness*. 9(November), 483–491.
- Thomas, J. A. (2014). *Meaning in interaction: An introduction to pragmatics*. Routledge.
- Van Dijk, T. A. (2008). Contextual knowledge management in discourse production: A CDA perspective. In *A new agenda in (critical) discourse*

*analysis* (pp. 71–100). John Benjamins Publishing Company.

Wala'a, L., Mohammed, H., Lect, A. & Jasim, S. (2025). *A Socio-pragmatic Analysis of Ambiguity in Digital Platform Crisis Discourse*. 3874(8), 750–759.

Wilson, D. & Kolaiti, P. (2017). Lexical pragmatics and implicit communication. In *Implicitness* (pp. 147–176). John Benjamins Publishing Company.

Wodak, R. & Meyer, M. (2006). Critical discourse analysis. *Qualitative Research Practice*.

Yule, G. (1996). *Pragmatics*. Oxford university press.

Zulli, D. & Zulli, D. J. (2022). Extending the Internet meme: Conceptualizing technological mimesis and imitation publics on the TikTok platform. *New Media & Society*, 24(8), 1872–1890.



## 2. Connotative Meaning (Moral)



Source: Tiktok, by @dumbsvz

This data is a video of a woman eating seafood fried rice. In the video, she responds to the story of a child who is having difficulty breathing and cannot afford medical treatment because the child's father does not give him any money and believes in the trend of "10 ribu ditangan istri yang tepat". The following is the text from the video: "nih akibat statement 10 ribu ditangan istri yg tepat, udah ada korbannya td lewat di fyp gue anaknya sakit sesak napas, ibunya ga mau bawa ke dokter karena g ada uang, terpaksa nunggu lakinya balik, pas berantem depan dokternya lakinya bilang 'ada tuh di TikTok 10ribu bisa cukup koq kamu ga bisa?' WOIII MBA MBAAA YG BUAT VT 10RIBU DITANGAN ISTRI YG TEPAT LIAT NIHHHH ASTAGHFIRULLAH KAN APA COBAKK JADINYAAA DOSA LUU MBAA YAALLAH MALAH JADI BAHAN BERANTEM RUMAH TANGGA ORG LAIN KRENA ISTRINYA GA BISA BEGITU ADUHH"

### 3. Connotative meaning (Social)



Source: TikTok, by @irma.rohima6

This data is a TikTok video that stitches together videos from accounts that first created content with the phrase *"10.000 ditangan istri yang tepat"*. In this video, the content creator simply stitches together the videos and adds a caption that says, *"jaman sekarang masa 10 ribu cukup?? Meskipun di tangan istri yang tepat.. apa karna konten??"*.

#### 4. Connotative meaning (Religious)



Source: TikTok, by @assahta\_home

This data is a video of a housewife preparing food for her family. In the video, she says *"dari konten 10 ribu di tangan istri yang tepat, kita ambil hikmahnya saja, jika dengan 10 ribu dia mampu bersyukur, yang lebih dari itu harus lebih banyak syukurnya bukan? Jika itu bukan kita ya ngak apa-apa, mungkin kita bukan istri yang tepat untuk kelola 10 ribu per hari, mungkin rezeki kita berada di tangan suami yang tepat. Masya Allah Tabarokallah, mari perbanyak syukur jika diberi suami yang lebih mengutamakan keperluan istri dan anak-anaknya daripada keperluan pribadi dan hobinya. Kita dan ukuran sepatu kita Allah ciptakan berbeda, bukan tentang besar dan kecilnya, tapi rasa syukur dan keberkahan nya"*. Then she wrote a caption that said *"dari konten 10 ribu di tangan istri yang tepat, kita ambil hikmahnya saja, jika dengan 10 ribu dia mampu bersyukur, yang lebih dari itu harus lebih banyak syukurnya bukan? Jika itu bukan kita ya ngak apa-apa,*

*mungkin kita bukan istri yang tepat untuk kelola 10 ribu per hari, mungkin rezeki kita berada di tangan suami yang tepat. Masya Allah Tabarokallah, mari perbanyak syukur jika diberi suami yang lebih mengutamakan keperluan istri dan anaknya daripada keperluan pribadi dan hobinya. Setiap kita punya prioritas. Ada yang prioritasnya kesehatan, pendidikan, sandang pangan, have fun dengan hobi dan teman, jalan-jalan. Biarin aja, selagi prioritas orang lain tidak mengganggu saldo kita, santai aja.”*

## 5. Humorous meaning (Parody)



Source: TikTok, by @isniee

This data shows a 10,000 yen bill, and in the video, the content creator says, *"10rb ditangan wanita yang tepat'aku yo iso, malah cukup nggo seminggu"*

## 6. Humorous meaning (Sarcasm)



Source: TikTok, by @customyour.nails

This data shows a video of three girls hanging out with food and drinks, electronic devices such as laptops, and one girl applying nail polish to her friend. Then in the video there is a sentence "10rb di tangan istri yang tepat'kasihan pasti istrinya gapernag nailart ya" Then the caption in the video says "berarti aku bukan istri yang tepat, soalnya setiap bulan gonta ganti nailart"



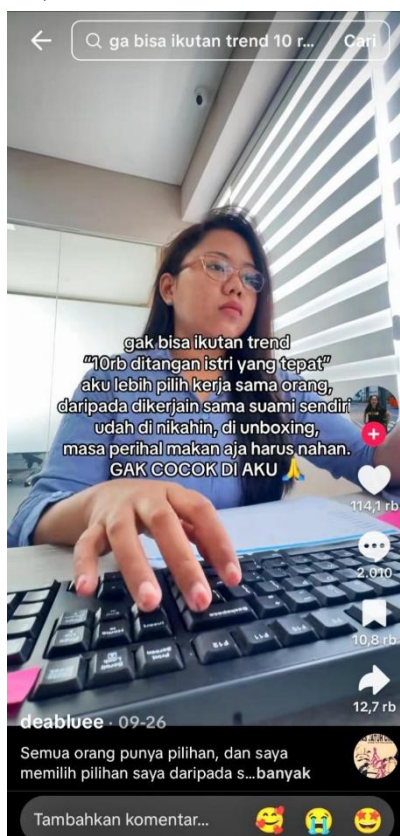
## 8. Ironic meaning (Criticism)



Source: TikTok, by @um.sayur

This data comes from a traveling vegetable seller who said that 10,000 rupiah in the hands of an unlucky wife is not the right amount, and he also regrets that there are still men who believe that 10,000 rupiah is enough to buy a day's worth of groceries, including rice, vegetables, meat, and oil, while rice alone costs 16,000 IDR per kilogram and there is no rice priced at 10,000 IDR per kilogram. He also dislikes the content because he is concerned that some mothers might try to buy everything at his stall with only 10,000 IDR. He also included the caption, *"sepuluh ribu di istri yang apes bunda"*.

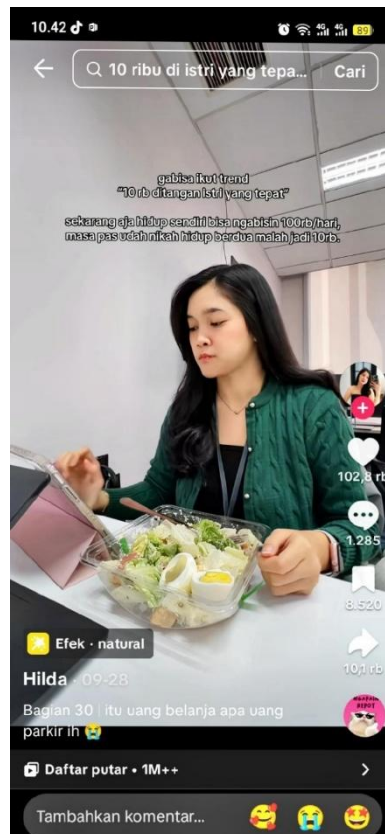
## 9. Ironic meaning (Gender)



Source: TikTok, by @ignya\_deabluee

This data is content from an office worker who recorded herself typing on a keyboard. In the video, she says, *"gak bisa ikutan trend '10rb ditangan istri yang tepat' aku lebih pilih kerja sama orang daripada dikerjain sama suami sendiri, udah di nikahin, di unboxing, masa perihal makan aja harus nahan. GAK COCOK DI AKU"*.

## 10. Ironic meaning (Economic)



Source: TikTok, by @h1ldapri

This data is a video showing a woman enjoying her meal in her office while playing with her tablet. Then in the video there is a sentence that says "gabisa ikut trend '10rb ditangan istri yang tepat' sekarang aja hidup sendiri bisa ngabisin 100rb/hari masa pas udah nikah hidup berdua malah jadi 10rb". Then there is a caption that says "itu belanja apa uang parkir ih".



042			✓								
043						✓					
044			✓							✓	
045	✓										
046						✓					
047						✓					
048										✓	
049			✓								
050						✓					
051	✓										
052			✓								
053						✓					
054			✓								
055									✓		
056	✓										
057		✓									
058						✓					
059											✓
060	✓										
061			✓								
062						✓					
063	✓										
064											✓
065			✓								
066	✓										
067											✓
068	✓										
069			✓								
070					✓						
071	✓										
072										✓	
073			✓								
074						✓					
075	✓										
076										✓	
077								✓			
078			✓								
079											✓
080							✓				
081			✓								
082	✓										
083								✓			
084							✓				
085			✓								
086										✓	
087							✓				

088	<input checked="" type="checkbox"/>										
089			<input checked="" type="checkbox"/>								
090									<input checked="" type="checkbox"/>		
091	<input checked="" type="checkbox"/>										
092						<input checked="" type="checkbox"/>					
093			<input checked="" type="checkbox"/>								
094	<input checked="" type="checkbox"/>										
095							<input checked="" type="checkbox"/>				
096										<input checked="" type="checkbox"/>	
097			<input checked="" type="checkbox"/>								
098											<input checked="" type="checkbox"/>
099						<input checked="" type="checkbox"/>					
100										<input checked="" type="checkbox"/>	

### Appendix 3. Permohonan Persetujuan Judul Skripsi

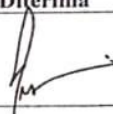


MAJELIS PENDIDIKAN TINGGI  
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA  
FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN  
Jl. Kapten Mukhtar Basri No. 3 Telp. (061) 6619056 Medan 20238  
Website: <http://www.fkip.umstu.ac.id> E-mail: [fkip@umstu.ac.id](mailto:fkip@umstu.ac.id)

#### PERMOHONAN PERSETUJUAN JUDUL SKRIPSI


Dengan ini saya:

Nama Mahasiswa : Anjeli Wulandari  
NPM : 2202050024  
Prog. Studi : Pendidikan Bahasa Inggris


Judul	Diterima
Negotiating Meaning in the Digital Discourse: A Polysemy Pragmatic Study of the Viral TikTok Phrase '10.000 di Tangan Istri yang Tepat'	

Bermohon kepada Dosen Pembimbing untuk mengesahkan Judul yang telah diajukan kepada Prodi Pendidikan Bahasa Inggris.

Disetujui oleh  
Dosen Pembimbing

  
Dr. Rakhmat Wahyudin Sagala, S.Pd., M.Hum.

Medan, 17 Oktober 2025  
Hormat Pemohon,

  
Anjeli Wulandari

## Appendix 4. Format K-1



MAJELIS PENDIDIKAN TINGGI  
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA  
FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN  
Jl. Kapten Mukhtar Basri No. 3 Telp. (061) 6619056 Medan 20238  
Website: <http://www.fkip.umstu.ac.id> E-mail: [fkip@umstu.ac.id](mailto:fkip@umstu.ac.id)

Form : K - 1

Kepada Yth: Bapak Ketua & Sekretaris  
Program Studi Pendidikan Bahasa Inggris  
FKIP UMSU

Perihal : PERMOHONAN PERSETUJUAN JUDUL SKRIPSI

Dengan hormat yang bertanda tangan di bawah ini:

Nama Mahasiswa : Anjeli Wulandari  
NPM : 2202050024  
Prog. Studi : Pendidikan Bahasa Inggris  
Kredit Kumulatif : 119 SKS

IPK= 3,89

Persetujuan Ket./Sekret. Prog. Studi	Judul yang Diajukan	Disahkan oleh Dekan Fakultas
<i>[Signature]</i> 14/10/2025	Negotiating Meaning in the Digital Discourse: A Polysemy Pragmatic Study of the Viral TikTok Phrase '10.000 di Tangan Istri yang Tepat'	<i>[Signature]</i>
	Pragmatic Polysemy and Implicature in the Viral TikTok Phrase '10.000 di Tangan Istri yang Tepat'	
	Visual Ideologies of Discourse Multiculturalism Embedded in Indonesian School Textbooks	

Demikianlah permohonan ini saya sampaikan untuk dapat pemeriksaan dan persetujuan serta pengesahan, atas kesediaan Bapak saya ucapkan terima kasih.



Medan, 14 Oktober 2025  
Hormat Pemohon,

Anjeli Wulandari

Keterangan:

- Dibuat rangkap 3 :- Untuk Dekan/Fakultas  
- Untuk Ketua/Sekretaris Program Studi  
- Untuk Mahasiswa yang bersangkutan

## Appendix 5. Format K-2

	<p><b>MAJELIS PENDIDIKAN TINGGI</b>  <b>UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA</b>  <b>FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN</b>          Jl. Kapten Mukhtar Basri No. 3 Telp. (061) 6619056 Medan 20238          Website: <a href="http://www.fkipumsu.ac.id">http://www.fkipumsu.ac.id</a> E-mail: <a href="mailto:fkip@umsu.ac.id">fkip@umsu.ac.id</a></p>
<b>Form K-2</b>	
Kepada : Yth. Bapak Ketua/Sekretaris Program Studi Pendidikan Bahasa Inggris FKIP UMSU	
<i>Assalamu 'alaikum Wr. W'b</i>	
Dengan hormat, yang bertanda tangan dibawah ini:	
Nama Mahasiswa	: Anjeli Wulandari
NPM	: 2202050024
Prog. Studi	: Pendidikan Bahasa Inggris
Mengajukan permohonan persetujuan proyek proposal/risalah/makalah/skripsi sebagai tercantum di bawah ini dengan judul sebagai berikut:	
<b>Negotiating Meaning in the Digital Discourse: A Polysemy Pragmatic Study of the Viral TikTok Phrase '10.000 di Tangan Istri yang Tepat'</b>	
Sekaligus saya mengusulkan/ menunjuk Bapak/ Ibu:	
<b>Dr. Rakhmat Wahyudin Sagala, S.Pd., M.Hum.</b>	
Sebagai Dosen Pembimbing Proposal/Risalah/Makalah/Skripsi saya.	
Demikianlah permohonan ini saya sampaikan untuk dapat pengurusan selanjutnya. Akhirnya atas perhatian dan kesediaan Bapak/ Ibu saya ucapkan terima kasih.	
Medan, 14 Oktober 2025 Hormat Pemohon,	
	
Anjeli Wulandari	
Keterangan Dibuat rangkap 3 :	
-	Untuk Dekan / Fakultas
-	Untuk Ketua / Sekretaris Prog. Studi
-	Untuk Mahasiswa yang Bersangkutan

## Appendix 6. Format K-3

**FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN  
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA  
Jln. Mukthar Basri BA No. 3 Telp. 6622400 Medan 20217 Form : K3**

Nomor : 2917/II.3-AU//UMSU-02/ F/2025  
Lamp : ---  
Hal : **Pengesahan Proyek Proposal  
Dan Dosen Pembimbing**

Bismillahirrahmanirrahim  
Assalamu'alaikum Wr. Wb

Dekan Fakultas Keguruan dan Ilmu Pendidikan Universitas Muhammadiyah Sumatera Utara menetapkan proyek proposal/risalah/makalah/skripsi dan dosen pembimbing bagi mahasiswa yang tersebut di bawah ini :

Nama : **Anjeli Wulandari**  
N P M : 2202050024  
Program Studi : Pendidikan Bahasa Inggris  
Judul Penelitian : **Negotiating Meaning in the Digital Discourse: A Polysemy Pragmatic Study of the Viral TikTok Phrase '10.000 di Tangan Istri yang Tepat'**

Pembimbing : **Dr. Rakhmat Wahyudin Sagala, S.Pd., M.Hum.**

Dengan demikian mahasiswa tersebut di atas diizinkan menulis proposal/risalah/makalah/skripsi dengan ketentuan sebagai berikut :

1. Penulis berpedoman kepada ketentuan yang telah ditetapkan oleh Dekan
2. Proyek proposal/risalah/makalah/skripsi dinyatakan **BATAL** apabila tidak sesuai dengan jangka waktu yang telah ditentukan
3. Masa daluwarsa tanggal : **15 Desember 2026**

Medan, 25 Jumadil Akhir 1447 H  
15 Desember 2025 M



Wassalam  
  
**Dra. Hj. Syamsu Vurnita, M.Pd.**  
NIDN 0004066701

Dibuat rangkap 4 (empat) :

1. Fakultas (Dekan)
2. Ketua Program Studi
3. Pembimbing.
4. Mahasiswa yang bersangkutan

**WAJIB MENGIKUTI SEMINAR**



## Appendix 7. Berita Acara Bimbingan Proposal



MAJELIS PENDIDIKAN TINGGI  
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA  
FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN  
Jl. Kapten Mukhtar Basri No. 3 Telp. (061) 6619056 Medan 20238  
Website: <http://www.fkip.umsu.ac.id> E-mail: [fkip@umsu.ac.id](mailto:fkip@umsu.ac.id)



### BERITA ACARA BIMBINGAN PROPOSAL

Perguruan Tinggi : Universitas Muhammadiyah Sumatera Utara  
Fakultas : Keguruan dan Ilmu Pendidikan  
Jurusan/Prog. Studi : Pendidikan Bahasa Inggris  
Nama : Anjeli Wulandari  
NPM : 2202050024  
Program Studi : Pendidikan Bahasa Inggris  
Judul Skripsi : Negotiating Meaning in the Digital Discourse: A Polysemy Pragmatic Study of the Viral TikTok Phrase '10.000 di Tangan Istri yang Tepat.

Tanggal	Deskripsi Hasil Bimbingan Proposal	Tanda/Tangan
27 Oktober 2025	Formulir, research background, problem related to digital discourse	
1 November 2025	Research objectives, significances, and refinements the thesis title	
19 November 2025	Literature review, theoretical framework, Polysemy, Pragmatics → Digital discourse	
26 November 2025	Research method ⇒ Data Sources, Data Collection and Procedures.	
3 Desember 2025	Interpreting data findings ⇒ overall thesis relation	
12 Desember 2025	Discussion regarding the result of Chapter III	
15 Desember 2025	ACC Seminar Proposal	

Diketahui oleh:  
Ketua Prodi

(Dr. Pirman Ginting, S.Pd., M.Hum.)

Medan, 17 Desember 2025

Dosen Pembimbing

(Dr. Rakhmat Wahyudin Sagala, S.Pd., M.Hum.)

## Appendix 8. Berita Acara Seminar Proposal



**MAJELIS PENDIDIKAN TINGGI**  
**UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA**  
**FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN**  
 Jl. Kapten Mukhtar Basri No. 3 Medan 20238 Telp. 061-6622400 Ext. 22, 23, 30  
 Website: <http://www.fkip.umsu.ac.id> E-mail: [fkip@umsu.ac.id](mailto:fkip@umsu.ac.id)

### BERITA ACARA SEMINAR PROPOSAL

Pada hari ini Selasa, Tanggal 23 Bulan Desember Tahun 2025 diselenggarakan seminar prodi Pendidikan Bahasa Inggris menerangkan bahwa:

Nama Lengkap : Anjeli Wulandari  
 N.P.M : 2202050024  
 Program Studi : Pendidikan Bahasa Inggris  
 Judul Proposal : Negotiating Meaning in the Digital Discourse: A Polysemy Pragmatic Study of the Viral TikTok Phrase '10.000 di Tangan Istri yang Tepat'

No	Masukan dan Saran
Title	Negotiating meaning in the digital discourse, apolo Prose
Introduction	In the Introduction, you put the referer is from old "2004", please make new current referate.
Research Methodology	also, in the Chapter III, I found the referer was out of date, "page 70".
Result and Discussion	make it clear ya.
Coclusion	[ ] Disetujui [ ] Ditolak <input checked="" type="checkbox"/> Disetujui Dengan Adanya Perbaikan

Dosen Pembahas

(Dr. Khairun Niswa, S.Pd.I., M.Hum)

Dosen Pembimbing

(Dr. Rakhmat Wahyudin Sagala, S.Pd., M.Hum)

Panitia Pelaksana

Ketua

(Dr. Pirman Ginting, S.Pd., M.Hum.)

Sekretaris

(Rita Harisma, S.Pd., M.Hum.)

## Appendix 9. Surat Keterangan Seminar Proposal



MAJELIS PENDIDIKAN TINGGI  
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA  
FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN  
Jl. Kapten Mukhtar Basri No. 3 Medan 20238 Telp.061 6619056 Ext. 22, 23, 30  
Website: <http://www.fkip.umsu.ac.id> E-mail: [fkip@umsu.ac.id](mailto:fkip@umsu.ac.id)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

### SURAT KETERANGAN

Ketua Program Studi Pendidikan Bahasa Inggris, Fakultas Keguruan dan Ilmu Pendidikan, Universitas Muhammadiyah Sumatera Utara, menerangkan di bawah ini:

Nama Lengkap : Anjeli Wulandari  
N.P.M : 2202050024  
Program Studi : Pendidikan Bahasa Inggris  
Judul Proposal : Negotiating Meaning in the Digital Discourse: A Polysemy Pragmatic Study of the Viral TikTok Phrase '10.000 di Tangan Istri yang Tepat'

benar telah melakukan seminar Proposal pada hari Selasa, Tanggal 23 Bulan Desember Tahun 2025

Demikianlah surat keterangan ini dibuat untuk memperoleh surat izin riset dari Dekan Fakultas. Atas kesediaan dan kerjasama yang baik, kami ucapkan terima kasih.

Medan, 14 Januari 2026

Ketua,

**Dr. Pirman Ginting, S.Pd., M.Hum**

## Appendix 10. Lembar Pengesahan Hasil Seminar Proposal



**MAJELIS PENDIDIKAN TINGGI**  
**UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA**  
**FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN**  
 Jl. Kapten Mukhtar Basri No. 3 Medan 20238 Telp. 061-6622400 Ext. 22, 23, 30  
 Website: <http://www.fkip.umsu.ac.id> E-mail: [fkip@umsu.ac.id](mailto:fkip@umsu.ac.id)



### LEMBAR PENGESAHAN HASIL SEMINAR PROPOSAL

Proposal yang sudah diseminari oleh mahasiswa di bawah ini:

Nama Lengkap : Anjeli Wulandari  
 N.P.M : 2202050024  
 Program Studi : Pendidikan Bahasa Inggris  
 Judul Proposal : Negotiating Meaning in the Digital Discourse: A Polysemy Pragmatic Study of the Viral TikTok Phrase '10.000 di Tangan Istri yang Tepat'

Pada hari Selasa, Tanggal 23 Bulan Desember Tahun 2025 sudah layak menjadi Proposal skripsi.

Medan, 14 Januari 2026

Disetujui oleh:

Dosen Pembimbing

Dosen Pembahas

(Dr. Rakhmat Wahyudin Sagala, S.Pd., M.Hum)

(Dr. Khairun Niswa, S.Pd.I., M.Hum)

Diketahui oleh  
 Ketua Program Studi,

(Dr. Pirman Ginting, S.Pd., M.Hum)

## Appendix 11. Surat Keterangan Selesai Riset



**UMSU**  
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA

**MAJELIS PENDIDIKAN TINGGI PENELITIAN & PENGEMBANGAN PIMPINAN PIJASAT MUHAMMADIYAH**  
**UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA**  
**PERPUSTAKAAN**

Terakreditasi A Berdasarkan Keputusan Perpustakaan Nasional Republik Indonesia No. 100/P/2013/KP.01/2013  
Pusat Administrasi : Jalan Kapten Mukhtar Basri No. 3 Medan 20238 Telp. (061) 66224567  
NPP 127120201000001 | <http://perpustakaan.umsu.ac.id> | [PP@perpustakaan.umsu.ac.id](mailto:PP@perpustakaan.umsu.ac.id) | [www.perpustakaan.umsu.ac.id](https://www.perpustakaan.umsu.ac.id)

---

**SURAT KETERANGAN**  
 Nomor: 246/KET/II.3-AU/UMSU-P/M/2026

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Kepala Perpustakaan Universitas Muhammadiyah Sumatera Utara dengan ini menerangkan :

<b>Nama</b>	<b>: Anjell Wulandari</b>
<b>NPM</b>	<b>: 2202050024</b>
<b>Univ./Fakultas</b>	<b>: UMSU/ Keguruan dan Ilmu Pendidikan</b>
<b>Jurusan/P.Studi</b>	<b>: Pendidikan Bahasa Inggris/ S1</b>

adalah benar telah melakukan kunjungan/penelitian pustaka guna menyelesaikan tugas akhir / skripsi dengan judul :

*"Negotiating Meaning in the Digital Discourse: A Polysemy Pragmatic Study of the Viral TikTok Phrase '10.000 di Tangan Istri yang Tepat'"*

Demikian surat keterangan ini diperbuat untuk dapat dipergunakan sebagaimana mestinya.

Medan, 20 Ramadhan 1447 H  
09 Maret 2026 M

Kepala Perpustakaan,  
  
**Dr. Muhammad Arifin, M.Pd**



## Appendix 12. Berita Acara Bimbingan Skripsi



**MAJELIS PENDIDIKAN TINGGI**  
**UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA**  
**FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN**  
 Jl. Kapten Mukhtar Basri No. 3 Telp. (061) 6619056 Medan 20238  
 Website: <http://www.fkip.umsu.ac.id> E-mail: [fkip@umsu.ac.id](mailto:fkip@umsu.ac.id)



### BERITA ACARA BIMBINGAN SKRIPSI

Perguruan Tinggi : Universitas Muhammadiyah Sumatera Utara  
 Fakultas : Keguruan dan Ilmu Pendidikan  
 Jurusan/Prog. Studi : Pendidikan Bahasa Inggris  
 Nama : Anjeli Wulandari  
 NPM : 2202050024  
 Program Studi : Pendidikan Bahasa Inggris  
 Judul Skripsi : Negotiating Meaning in the Digital Discourse: A Polysemy Pragmatic Study of the Viral TikTok Phrase '10.000 di Tangan Istri yang Tepat.'

Tanggal	Deskripsi Hasil Bimbingan Skripsi	Tanda Tangan
5 January 2026	Revision of Chapter I (Introduction): back-ground, research questions, and objectives	
12 January 2026	Discussion and revision of Chapter II (Literature Review) on Polysemy and Pragmatics	
19 January 2026	Consultation on Chapter III about data source and research method to get a good research	
2 February 2026	Discussion and analysis of data in Chapter IV.	
9 February 2026	Discussion and revision of Chapter V	
23 February 2026	Final revision of the thesis including conclusion and overall improvement	
10 March 2026	ACC	

Diketahui oleh:  
Ketua Prodi

(Dr. Pirman Ginting, S.Pd., M.Hum.)

Medan, 10 Maret 2026  
Dosen Pembimbing

(Dr. Rakhmat Wahyudin Sagala, S.Pd., M.Hum.)

## Appendix 13. Curriculum Vitae



### ANJELI WULANDARI

**Address:** Jl. Bukit Barisan, GG Bunga No.2. Glugur Darat II. Medan Timur

**Phone:** 0838-3756-1029

**Email:** anjelihsb20@gmail.com

#### SUMMARY

Motivated English Education undergraduate student at Universitas Muhammadiyah Sumatera Utara with hands-on experience as an English Trainer and English Teacher for elementary students. Skilled in designing engaging learning materials, public speaking, graphic design, and teaching children with special needs. Passionate about creating fun, effective, and inclusive English learning environments.

#### WORK EXPERIENCE

##### English Trainer-Hero Academy Nov 2025 - Present

- Teach English to learners using interactive and student-centered learning methods
- Design creative lesson plans and learning media to improve students' speaking skills.
- Conduct regular evaluations to monitor students' learning progress.

##### English Teacher (Internship) Feb 2024 - June 2024 SDN 008 Galang, Batam

- Taught English for Grade 2 and Grade 4 students for 4 months.
- Prepared daily lesson plans, worksheets, and simple assessments.
- Created fun classroom activities to increase students' motivation and participation.
- Assisted classroom teachers in managing students and learning activities.

##### Accounting Administration Staff (Full-Time) May 2022 - July 2022 Allunee Batam

- Managed daily financial records and bookkeeping.
- Organized transaction data and prepared simple financial reports.
- Supported administrative tasks to ensure smooth office operations.

#### EDUCATION

##### Bachelor of Education in English Language Education Sep 2022 - Present

Universitas Muhammadiyah Sumatera Utara

- Awardee of Online Scholarship Competition 2021..
- Volunteer at UMSU Library 2022.
- Awardee of Merdeka Student Exchange Program Batch 3 2023.
- Winner of LKTIN PEKTIN UNRAM 2023.
- Participant in Kampus Mengajar Batch 7 national teaching program 2024.
- General Chairman in EEDSA UMSU academic community 2025/2026.
- Awardee of Innovillage by Telkom University 2025.

#### SKILLS

- English Teaching & Lesson Planning
- Public Speaking & Classroom Management
- Teaching Children with Special Needs
- Graphic Design for Educational Media
- Basic Administration & Bookkeeping
- Microsoft Office (Word, PowerPoint, Excel)

#### ADDITIONAL INFORMATION

- Willing to work with children in inclusive learning environments.
- Highly motivated to grow as a professional English educator.
- Strong communication skills and teamwork ability.